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HINDU AND MOHAMMEDAN RIOTS

By J. T. SUNDERLAND

THERE are in India about 69 millions of Moslems and 217 millions of Hindus.

Disturbing reports come to us from time to time of hostilities and bloodshed between these two great religious communities. As 'is well-known, these riots are claimed by the British to be clear evidences that their rule in India is necessary, absolutely necessary, to prevent the Mohammedans and Hindus from destroying one another in great numbers, and plunging the country into devastating wars. Is this claim well-founded?

As soon as we begin to examine the situation with care and a desire to be unbiased, we discover that there are two exactly opposite views of the case. One is that of the British, just suggested, namely, that the hostilities and riots are very bad; that the responsibility for them rests wholly upon the Indian people; that were it not for the presence of the British Government, the Hindus and Moslems would be at each other's throats and the country would be deluged with blood; and therefore for India's sake, the British must stay.

The other view, which is that of a large part of the most intelligent Indian people, denies that the hostilities and riots are as numerous or serious as the British reports indicate; and, as to responsibility for them, it places that primarily on the British, and not on the Hindus or Moslems.

It puts the case essentially in this way: The Hindus and Moslems of India are not

naturally hostile. When left to themselves, that is, when not stirred to hurtful rivalries or to antagonisms by outside influences, they are kind and peaceful neighbours. Living side by side in nearly all parts of India, no one would know them apart except for possibly some slight difference in dress or in religious practice or rite, which does not affect at all their business relations or their neighborly relations or their friendship and goodwill to one another. Why then should there be riots between them? Is it not necessary to look for some outside cause?

Wherever in India the British are most in evidence, there the riots are usually worst; wherever the British are least in evidence, there riots are generally fewest.

Before the British came to India, there seems to have been little hostility between Hindus and Moslems; everywhere they seem to have lived together for the most part peacefully and harmoniously.* In the Native States to-day, where there are few British and where British rule is least felt, there are

* It is true that before the coming of the British there were sometimes wars between Hindu and Mohammedan princes and Hindu and Mohammedan states. But they were not wars of religion, but simply wars caused by political quarrels, or by the ambitions of rulers. Hindus lived in security and peace under Moslem rulers, and Moslems under Hindu rulers. Hindu princes appointed Moslems to high official positions, sometimes to very highest, and Moslem princes were equally generous to Hindus.

very few riots,† and very little enmity is seen. It is only since British rule in India began, and in those parts of the country where British rule is most directly and strongly felt, that the hostility becomes noticeable and riots of any importance appear.

The only conclusion, therefore, that it seems possible to draw is, that, instead of the British being needed in India to prevent hostilities and riots, it is their presence that is mainly responsible for such riots or other hostilities as exist.

Going more into details, the Indian view may be stated somewhat as follows :

The British policy in India has been from the beginning that known as "divide and rule," or that which the old Romans described by their well-known Latin words, *divide et impera*. This has been the policy of all great conquerors and rulers of foreign peoples, from those of ancient Babylonia, Assyria, Persia and Egypt down to Napoleon in Europe and Clive in India. All the British conquerors of India used it, and did not hesitate to boast that they did. Indeed, without employing this policy of stirring up hostility between states, between princes, and between parties, and taking the side of one against the other and thus gaining control over both, the British could never have conquered the land. Later also British rulers of India have continually employed the same policy of fostering divisions among the people.

Since the time of the early conquerors of India, this policy has been kept as much as possible out of sight; and sometimes it has been denied; and yet not unfrequently eminent officials have been frank enough boldly to declare and defend it. As early as 1831, a British officer, signing himself "Carnaticus," wrote in the *Asiatic Review* of May of that year : "*Divide et Impera* should be the motto of our Indian administration, whether political, civil or military."

About the time of the Mutiny, Lieutenant Colonel John Coke, Commandant at Moradabad, wrote : "Our endeavor should be to uphold in full force the (for us fortunate) separation which exists between the different religions and races, not to endeavor to amalgamate them. *Divide et impera* should be the principle of Indian government."

Lord Elphinstone, Governor of Bombay, in a minute, dated 14th May, 1850, wrote :

† This has been pointed out so often in Indian newspapers that latterly such riots have not been so rare in the Indian states as before. Editor, *M.R.*

"*Divide et impera* was the old Roman motto, and it should be ours."

Sir John Strachey, an eminent British Indian civilian and writer on India, said : "The existence side by side of hostile creeds among the Indian people, is one of the strong points in our political position in India."

Mr. Gandhi tells us that Mr. O. A. Hume, for almost a lifetime a high official in India, once made to him the frank confession that the British government was "sustained by the policy of Divide and Rule."

All this has been perfectly natural; and, if it is right for one nation to conquer another and rule it without its consent, then it has been perfectly consistent and perfectly right for Great Britain to employ this policy of fostering divisions among the Indian people so as to make her rule secure. A united nation is not only more difficult to conquer, but it is also more difficult to govern, to keep under subjection, than one that is divided into opposing factions, parties, classes, or religions. It would be very strange, therefore, if the British had not borne this fact in mind and taken advantage of it in practically all their government of India.

Of course, the question arose early with them, what particular division could be taken advantage of that would be likely to be most effective? The answer was not far to seek. Religious divisions generally strike deepest. Just as in Christian lands rulers have often availed themselves of the divisions of the people into Catholics and Protestants, arraying one of these religious communities against the other to serve their own political ends, so it was natural that the British in India should take advantage of the great and conspicuous religious division of the Indian people into Hindus and Moslems to serve their own British political ends. Perfect political unity between these two great communities would mean practically the unity of all India. The British well knew that a revolt, a strike for independence undertaken by a united India, could not be put down. They would have to surrender their dominance and give India self-rule. Hence, why should they not take every means in their power to keep the Indian people politically divided? Which, of course, is only another way of saying, why should they not avail them-

* For the three preceding quotations see "Consolidation of the Christian Power in India," by Major B. D. Basu, Chapter VI, pp. 74, 76. (H. Chatterjee, publisher, Calcutta, 1927.) Also *The Modern Review*, Calcutta, May, 1926, p. 556.

selves of what seems now, and always has seemed, the most promising way of attaining this end, namely, fostering estrangement between Hindus and Moslems? Although it has been denied that this has been the policy of Great Britain, the evidences of it, both in the past and in the present, are overwhelming.

The particular ways most employed by the British to keep the Hindus and Mohammedans apart have been, and are, two: namely, *favoritism shown by the Government to the Mohammedans*, which, of course, tends to create jealousy on the part of the Hindus, and therefore estrangement; and, of late years, *communal elections*.

The favoritism shown by the Government to the Moslems has taken many forms, and it has generally been hidden and elusive; but its existence has been, and is, unmistakable.

Ramsay MacDonald, in his "Awakening of India," (p 283), calls sharp attention to the widespread "suspicion that sinister influences have been and are at work on the part of the Government; that Mohammedan leaders have been and are inspired by certain British officials, and that these officials have pulled and continue to pull wires at Simla and in London, and of malice aforethought sow discord between the Mohammedans and Hindu communities, by showing to the Mohammedans special favors."

India does not forget an address delivered some years ago by Sir Bampfylde Fuller, Governor of Bengal, in which that high official, employing a significant figure of speech, represented the British Government in India as having "two wives," Hindu and Moslem, and the Moslem wife was the Government's "favorite."

A year or two ago, Lord Olivier, who was Secretary of State for India in the Ramsay MacDonald Government, wrote a letter to the London Times, confessing in the plainest words this favoritism. He said:

"No one with a close acquaintance with Indian affairs will be prepared to deny that on the whole there is a predominant bias in British officialdom in favor of the Moslem community, partly on the ground of closer sympathy but more largely as a make-weight against Hindu nationalism."*

This statement made a great stir in London, and Lord Oliver was widely censured. Much of the feeling was caused by

what was regarded as his indiscretion in letting the public know something which the Government thought should be kept secret. He had "let the cat out of the bag", which was a grave offence.

Passing to the Communal Elections,—the influence of these in estranging different sections of the Indian people, especially Hindus and Moslems, is so obvious that no one dares to deny it. Just what are the Communal Elections? The plan of these, or to employ another name, the plan of Communal Representation, is a scheme by which men are elected to office not to represent the people as a whole, but a section of the people, a class, a division, especially a religious sect. The electorates are divided into compartments, so to speak, social, racial and religious; that is, the people who vote do not vote all together, as citizens all on an equality, and for representatives to represent them all as Indians, without reference to their social status or their religious faith, as is the case in this country and Canada and England and nearly all other countries. Instead of that, the members of different religious faiths, and different social classes and different races vote separately, and for candidates to represent them as belonging to separate and distinct faiths and classes and races.

For example, the Bengal Legislature of one hundred thirteen members has not been elected and does not exist as a legislative body of one hundred thirteen Indians representing all the people of Bengal, or all the people of this, that and the other district of Bengal. On the contrary, forty-six members of the Legislature have been elected as Hindus to represent Hindus; thirty-eight as Mohammedans to represent Mohammedans; sixteen as Europeans to represent the relatively very small number of Europeans; two as Eurasians or Anglo-Indians to represent that section of the people; five as landholders to represent landholders, etc. Of course, the influence of such a dividing political system, of such a broken-up elective and representative plan, is in the greatest possible degree to destroy all feelings of citizenship, to crush out all patriotism, to prevent all interest in India as such or Bengal as such, and to destroy all care or concern for measures aiming to promote the benefit of the nation, the province or the city. Its influence is to cause all voters to concentrate their interest on the narrow and

* Quoted in *The People* (Lahore), of July 18, 1927.

In August, 1927, Mr. Shaukat Ali, an eminent Mohammedan leader, Secretary of the India Khilafat Committee, issued and circulated widely a strong public statement deprecating the estrangement which, after a long period of "most remarkable amity and good-will," had sprung up of late between Hindus and Moslems, owing largely to the communal election system, and appealing in the most earnest way for harmony and co-operation between the two religious bodies, declaring that a united and self-governing India was the desire, the goal and the imperative need of Mohammedans as truly as of Hindus. He added that the whole Khilafat Working Committee was earnestly endeavoring to promote unity between the Mohammedans and the Hindus.

Thus we see that the evidence is simply overwhelming that the responsibility for the origin of the communal election plan rests wholly upon the British; and that if not their sole, at least their primary, object in maintaining it, against the protest of a large majority of the Indian people, is to create and preserve sufficient hostility between the two great religious communities of India to prevent their political unity and co-operation,—in accordance with the principle of "divide and rule," which has been the British policy in India from the beginning.*

Do the British officials really want to stop the riots? Many of the Indian people find themselves compelled to believe that they do not; they say, "If they *wanted* to stop them, they *would* stop them; for they have the power." Not a few Indians believe that the British regard the riots as a valuable asset,—as one of the best excuses they have for staying in India.

To be sure, the British proclaim to the world that they deprecate the riots, are pained and shocked by them, and want them to stop. The Indian people reply, "If what

you say is true, why do you do the things which promote them, and refuse to do the things which would prevent them? In other words, why do you insist on keeping the communal elections when you see that everywhere they create divisions and antagonisms and the spirit which tends to produce riots; and why do you refuse to give us in their place such elections as other civilized nations have, which tend to foster unity and peace?"

In August, 1927, Lord Irwin, the Viceroy of India, delivered a speech in Simla, the Indian summer Capital, calling public attention to the riots, which he represented as serious, giving statistics as to the number of persons killed and wounded during the preceding year and a half, and appealing to the officials of the nation and to the people to do all in their power to promote harmony and unity between the Hindus and Moslems so that the riot might be brought to an end. And yet, amazing as the fact seems, the speech did not contain even an intimation of willingness on the part of the Viceroy to do away with the communal election system which everywhere creates the divisions and hostilities from which the riots spring.

Lord Birkenhead, Secretary of State for India, in a speech delivered in the House of Lords, in March, 1927, declared, with an air of high and austere righteousness, that the Indian people need expect no concessions looking in the direction of self-rule so long as "sectarian violence" between Hindus and Mohammedans continued. And all the while his Lordship, himself, possessed the power to stop that sectarian violence, by changing the form of the Indian electorates; yet he refused to take even a step in the direction of stopping it.

An English writer has summed up in two sentences what he declares is the exact Indian situation: "We, the British, put on a face as long as the moral law and say to the Indian people, 'You want self-rule; we are preparing you for it, and will grant it to you when you are *united*,—of course we cannot before.' And then we turn round, grinning like the devil, and say to ourselves, 'We've got them in our power, and by the Eternal we will *never let them become united*, until water runs up hill and the sun rises in the west.'"

The present writer declines to adopt as his own the utterance of this Englishman;

* As showing the good feeling between Moslems and Hindus when not estranged by outside influences, it is worth while to notice that, from the first, Mahatma Gandhi, a Hindu, has been almost as much esteemed and honored by the Mohammedans of India as by the Hindus. Some of his strongest supporters always have been and are to-day distinguished Moslem leaders. Another thing which shows the fundamental friendship between the two religious communities is the almost unanimous election to the Presidency of the 1927 Indian National Congress, of Dr. Ansari, a Mohammedan, notwithstanding the fact that fully three-fourths of the members of the Congress are Hindus.

but he sees enough truth in it to desire to give it to his readers, and to commend it to the thoughtful attention of the Secretary of State for India and the British Government.

It is difficult to understand just what is the attitude of the British officials toward the riots. They seem both to want them to continue, and not want them to continue. They declare that they deeply regret them and are trying to prevent them; and at the same time they continue persistently to maintain the communal election system which, they know, produces them; and also they continue to use them as a seemingly prized and cherished argument for convincing the world that they (the British) must stay in India to protect it.

The situation is a puzzle. Certainly we are unwilling to think of men like Lord Birkenhead, the Secretary of State for India, and Lord Irwin, the Viceroy in India, as knowingly playing a double part, or as being otherwise than sincere when they solemnly declare that they deplore the riots and are trying to prevent them. Perhaps the kindest view to take is, that in setting up the communal system of electorates as a means of keeping the Hindus and Moslems apart, they have created for themselves a "Frankenstein," a something which they themselves cannot control, an agency which, while accomplishing the opposite which they intended, of dividing the people, has got out of hand and caused riots which they sincerely deplore. They attempt to wash their hands of responsibility for the riots, and place the blame upon the Indian people. The attempt is in vain. They created the cause; therefore they themselves are responsible for the effects.

They can get rid of the riots, and other

forms of dangerous hostility, in one way and only one. And that is by ceasing to show favoritism to the Mohammedans or to any other community or party; and by giving to India electorates and elections so planned as to unite the people and cause them all to vote together as citizens of a common country, and in the interest of their common country, instead of electorates and elections planned in their very nature to divide the people, by setting them to voting as Moslems, as Hindus, as Parsis, as Sikhs, as Christians and the rest, in the interest of their rival sects.

There is absolutely nothing fundamentally antagonistic between the Hindus and Mohammedans of India. They have lived together for the most part entirely peacefully and happily for more than seven hundred years, and are living together happily now in essentially every respect except as stirred to rivalries, jealousies and temporary hostilities by the presence and plannings of a foreign government, whose constant policy is that of the old Romans, *divide et impera*.

To conclude. Nothing is more certain than that the Indian people earnestly desire to get rid of riots and all forms of hostility between their two great and honored religious communities. How is it to be accomplished?

In the very nature of things, it can never be done through foreign rulers whose interest is and always must be, to keep them divided so as to make their foreign rule secure. It can be done only through a government of their own, some form of real home-rule, whose interest is unity, and whose security is to be ensured through unity.

[This is a chapter from the Author's forthcoming work, "India's Case for Freedom."]

ALL-YEAR COLLEGE

By DR SUDHINDRA BOSE, M.A., Ph.D.

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IT seems strange that college and school buildings in India should stand practically empty through the long period of summer vacation. Why should books

and valuable laboratory apparatus lie idle when they can be used to extend the frontiers of knowledge? Does the mind of the student cease to grow during the long summer recess?

ed national schools. What has India to show for itself?

I know the worst that can be said against America; but to me the most significant fact about this country is that it offers every boy and girl, rich or poor, the opportunity to get an education. Education is the heritage of American youth. It is regarded not merely as a precious boon, but a patriotic duty.

What we need most urgently in India now is not the narcotic teachings of so-called

Vairagya and *Mukti*, but, as the lamented Sister Nivedita said long ago, a sturdy "philosophy of citizenship"—a gospel of education and action which will help us win our full share in the vitality of the world. We have a long way to go. Our schools and colleges should be all-year social laboratories. They should teach us the best ways of living together, of taking an active non-quietist part in the affairs of the nation and the world.

WHAT ABOUT THE HINDUSTANI-SPEAKING PROVINCES?

BY PANDIT DWARKA PRASAD MISHRA, M.L.A., *Jubbulpore*

IN the course of the historic debate on the subject of extension of the Mont-Ford Reforms to the North-West Frontier Province held on 19th March, 1926, Sir Alexander Muddiman is reported to have said :

"If the Government's sources of information were confined to the proceedings of this House, the deduction to be drawn from the debate, so far as I have listened to it is that the subject is one in which the Hindus of Northern India have no interest.....I should conclude this, and indeed an unimpressed spectator in the gallery could hardly fail to come to that conclusion. On the other hand, he could have come to the conclusion that it was a matter of passionate interest to the Hindus and the Brahmans of Southern India."

Though later on Sir Alexander characterised this deduction as "entirely erroneous" and ascribed the apathy of the Hindus of Northern India to a "conspiracy of silence", yet thoughtful observers are painfully aware that the conspiracy was not one of silence but of blissful ignorance.

The anti-partition movement in Bengal kindled into flame the inherent Bengali nationalism and through Orissa it quickly spread into Andhra and other Dravidian Provinces. Maharashtra has never lacked this sub-national spirit, and so far as Gujerat is concerned, even the Mahatma has a soft corner for it in his heart and not infrequently talks of his "little Kathiawar". Nay, the Hindu people and politicians of these provinces have gone further and have studied similar problems of Northern India with amazing depth. No wonder then if the

problem of the Frontier Province was one of "passionate interest" to Sir Sivaswamy Iyer, Diwan Bahadur T. Rangachariar and other Madras members of the Second Legislative Assembly.

Unlike their Hindu brethren the Muslims of Northern India are also keenly alive to these problems, though they, almost invariably, give them a communal colour. In the January session of the present Assembly an Oriya member demanded the amalgamation of all Oriya-speaking tracts with the province of Bihar and Orissa. While not a single first-rate Hindu politician from the north took part in the debate, an eminent Muslim from the U. P. opposed it on the ground that

"Inclusion of Orissa in the province of Bihar is responsible for the low percentage of Mussalmans in the province, and if other Oriya-speaking tracts were to be brought under the province of Bihar the percentage of Mussalmans would still go down".

The last but one session of the All-India Muslim League held at Aligarh emphasised the preservation of the Muslim majority in the Panjab, Bengal and the N.-W. F. Province in case any territorial redistributions were made. At Delhi the Muslim leaders went further and pressed for the creation of a new province of Sindh with an overwhelming Muslim majority.

With the above facts before us it needs no great play of imagination to understand the position of the bureaucracy. Though always

justifying the existing provinces of British India on the ground of their being primarily administrative divisions, it has never hesitated in the past to exploit Hindu apathy and Muslim communalism in its own interests. A mere cursory examination of the political map of India will make it as clear as raised letters to the blind that the policy of divide and rule has been the determining factor in its shaping. In the 19th century the dominant aim was to dismember warlike communities and in the present century the motive seems to be the partitioning of "agitating" provinces. The attempt to split up Bengal into two parts, the avowed decision to keep N.-W. F. Province separate from the Punjab and the removal of the seat of the Government of India from Calcutta to Delhi and that of the U. P. Government from Allahabad to Lucknow furnish indisputable evidence.

The future? The bureaucracy is to continue its present policy. There is no sign of the Muslims revising their attitude. The question is: Are the Hindus of Northern India also to perpetuate their present attitude? If they do so, they are bound to be taken unawares in the future as they have been in the past. There is no vain assumption in saying that the manner in which they met the situation created by the Delhi proposals was anything but graceful. Beginning from the discussions in the Assembly lobbies that followed the announcement of these proposals, right through the conference of the Hindu Members at Delhi, the session of the Hindu Maha Sabha at Patna and the meeting of the All-India Congress Committee at Bombay, the Hindu position remained unsettled and indefinite. They expressed one view at Patna and some of them helped in the adoption of the contrary view at Bombay. Moreover, both at Delhi and at Bombay the Hindu spokesmen were Bengalis and Maharashtras and not men from the Punjab or the U. P. At the latter place the guiding spirits were Messrs Jayakar, Kelkar, and Moonje, especially the first, who, by associating the vexed question of the separation of Sindh with the principle of linguistic division of India, gave a decisive turn to the proceedings.

I am far from saying that Bombay's was the last word of political wisdom on the Delhi proposals. But it may be safely asserted that the linguistic principle has met with almost universal approbation. Apart from the general soundness of the doctrine, its chief

merit lies in the fact that it will once for all raise the question of provincial redistributions, at least in a major portion of India, above the possibility of bureaucratic and communal exploitation. But what about the Hindustani-speaking provinces?

The language variously called as Hindi, Urdu or Hindustani is spoken in the British Indian Provinces of the Punjab, Delhi, the U. P., Bihar and fourteen Northern and Eastern districts of the Central Provinces. How is the linguistic principle to be applied to the vast area covered by these territorial divisions? Are their inhabitants numbering no less than 100 millions, to be brought under one common administration or are they to be distributed into several provinces? If the latter arrangement is to be favoured, how many provinces will meet the requirement? These are some of the questions that must present themselves to the minds of the people. The reason why they have not agitated them in the past, in fact the entire cause of the apathy of the Hindus of the Northern India, can be safely ascribed to the fact that these provinces have been, both in ancient and mediæval times, the seat of the Indian empires, and consequently, like Italians and Germans in the 18th century, the Hindustanis find it hard to confine their thoughts and aspirations only to the parts of India inhabited by them. But as the progressive nationalism of England and France forced Italy and Germany to limit their boundaries, in the same way if the Indus and the Gangetic plains are to keep pace with Bengal and other fast developing sub-nationalities of India, they must clean their slate and, forgetting their past glories, set their house in order.

But my purpose here is not to advocate provincialism. The problem has to be envisaged from a wider angle. If I call upon men of light and leading in Hindustan to pay immediate attention to it, it is because once the application of the linguistic principle deprives the bureaucracy of its opportunities to create mischief in the rest of India, we can rest absolutely assured that with unerring instinct it will turn its attention to the Hindustani provinces. There are not wanting signs even to-day of its desire to fish in the unsettled waters of Hindustan. During the last three years there have been persistent rumours in the U. P. that the separation of Oudh from the province of Agra was being contemplated. The removal of the capital of

these provinces from Allahabad to Lucknow coupled with the irritatingly frequent assurances of the preservation of the status of the former and the raising of the status of the Judicial Commissioner's Court of Oudh to that of a Chief Court are straws pointing with evidential import the way the wind is blowing. Of late these rumours have begun to assume a definite shape. It is stated that the Rohilkhand Division of the Agra province and Lucknow and Fyzabad Divisions comprising the province of Oudh, are to be formed into one separate province of Oudh, that the present Delhi province is to be enlarged by amalgamating with it the Ambala Division from the Punjab and the Meerut Division from Agra; and that the Central provinces and Berar are to be broken up, the Marathi tracts being transferred to Bombay and fourteen Hindustani districts to be joined to the remaining districts of Agra province with Allahabad as the capital of this new province. It is also being rumoured that the districts of the Benares Division, where Permanent Revenue Settlement prevails, may be transferred to Bihar. From all this it is evident that the scheme affects almost all the provinces in which Hindustani is the prevalent language.

It is not difficult to understand the motives underlying the projected changes. Oudh and Lucknow, dominated as they are by the reactionary Taluqdars of Oudh, will shield the bureaucracy from nationalist Agra and its talented politicians. Similarly Delhi and the two divisions of Ambala and Meerut, when constituted into one province, will be less uncomfortable than what they are at present in the company of the Punjab and the U.P. The Hindi districts of C. P. have earned a bad name for themselves in the present decade and their amalgamation with the bigger, though mutilated, province of Agra is sure to result in the softening of their political tone.

With the history of the partition movement in Bengal before them, it is obvious that the Government would not have contemplated such a daring scheme of the utter dismemberment of the Hindustani people, had they not been sure of some sort of support from the people themselves. They know that the Hindustani race, already split up into so many provinces, cannot present a united front like the Bengalis. The sentiments of the Hindustanis mainly centre round the historic cities of Lahore, Delhi, Agra,

Lucknow, Allahabad and Patna. They have not yet seen the vision of a united race, seen by Cavour in the case of Italy and by Bismarck for Germany. The Government know all this. They also rely on the communal feeling of Hindustani Muslims. Rohilkhand and Oudh, separated from Agra, are expected to raise the percentage and influence of the Mohammedans. The united provinces of Delhi and Ambala and Meerut Divisions may secure a similar advantage for them. Then there is a section of politicians in the province of Agra who in its anxiety to get rid of the influence of the Oudh Taluqdars in the U. P. Legislative Council, does not hesitate even to demand the separation of the two provinces. Lastly, by the masterly stroke of making Allahabad the head-quarters of the reconstituted province of Agra, the Government hope to placate and gain the support of Allahabadi politicians, some of whom would go any length to restore the declining prestige of the town.

Is it not truly deplorable that while the Oriyas, the Andhras, the Karnatakis, and other subnationalities of India are evincing a fixed and unalterable determination to unite, the Hindustanis propose to play into the hands of the bureaucracy? I need hardly say that no pains should be spared to avert this eventuality. Let me make a suggestion. Let about a dozen men from the Punjab, Delhi, Agra, Oudh, Bihar and C. P. sit together and discuss the problem of the unification of the Hindustani people. They should examine carefully the possibility of bringing under one administration all the Hindustani-speaking people. Though aware that a mere suggestion of this nature is staggering to the imagination of the average Hindustani I must unhesitatingly say that it is well worth a consideration. But if after serious investigation this is considered to be outside the range of practical politics, let the Committee suggested above, formulate a scheme of dividing the whole Hindustani area and population into two provinces. The division of the Hindustani language into Western and Eastern Hindi by Sir G. Grierson, the reputed author of "The Linguistic Survey of India", can help them to draw a dividing line between Western and Eastern Hindustani. But this is a matter of detail and can be easily settled. What is inconceivable to me is the creation of more than two provinces. This will not only dismember the Hindustani people but will also endanger the future of

other races of India. Every student of Indian history knows that whenever a conquering people from the North-West have succeeded in occupying Hindustan, they have never taken more than a decade to overrun Bengal on the one hand and Malwa and Gujerat on the other and to threaten the independence of Maharashtra and the Dravidian lands. In the whole course of Indian history only twice the entire Gangetic plain under one administration was called upon to face foreign invaders, viz, in the times of the Nandas and their successor, the Emperor Chandragupta. The very news of

the extent of the territories and vastness of the resources of the former obliged Alexander to retrace his steps westward from the banks of the river Bias and the latter inflicted a defeat on the invading Greeks under Seleucus Nikater. Thus a strong Hindustan means a strong India. Should not then even the Bengali, Madras, Maharashtra, and Gujrati politicians co-operate with the Hindustani leaders to undo the wrong done in the past, to prevent its aggravation in the future and to give us a united Hindustan in the United States of India?

MR. EDWARD THOMPSON AND RABINDRANATH TAGORE

By PROFESSOR PRIYARANJAN SEN

MR. Edward J. Thompson was a well-known professor, in the days when he worked in the Wesleyan College, Bankura. He has now achieved a sort of notoriety by writing on Rabindranath Tagore a thesis which he submitted for the doctor's degree of the London University. However ill we may choose to speak of that thesis, it must be admitted that the author has been working on Tagore for some years together, and that his literary abilities are not to be despised. His *Other Side of the Medal* has come in for its share of praise from the Indian Press, and rightly so; for the book, though written with an average Britisher's bias, has been written with the professed object of doing justice to the Indian cause by according to it a fair treatment. So far as Bengali literature is concerned, however, apparently his knowledge of it is not so comprehensive as to fit him for a study of Rabindranath, and we propose here to read his version of Tagore's বিদায়-অভিষাপ, his *Curse at Farewell*, just to note how ill equipped he is for undertaking such a study.

Mr. Thompson has contributed a valued introduction to his own version, where he says:—

"Rabindranath Tagore's work has been so long before the outer world that he should now be

treated seriously as a writer, and studied in foreign countries as any other first-class poet is. His own versions, published as *Gitanjali* and *Chitra*, must stand for their intrinsic beauty and essential faithfulness. But the rest of his work would gain by reissue in chronological order, with accurate representation of what his own actually says, and with a minimum of notes. At present he has no notes, and often slurs over difficulties by rendering Indian thought and mythology as if they were colourless imitations of Western thought and mythology." (*The Curse at Farewell*, pp. 14-15.)

In the light of the above extract it behoves us to see how far Mr. Thompson's own version is accurate, and whether he has sufficient knowledge of the Bengali language to enter into the spirit of the poet whom he seeks to rectify and then to praise. Hence the necessity of a textual comparison which will give us highly curious results.

(i) On page 2 of the Bengali original (2nd edition, 1922, published by the Indian Press Ltd.) we get:

অন্তরের প্রান্তে যদি
কোন বাহ্যি থাকে, কুশের অকুশল
কুহ দৃষ্টি-অগোচর, তবু ভীতবন।

The English version (Mr. Thompson's) hardly does justice to it—to the phrase কুহ দৃষ্টি-অগোচর, which has a subtle connection with বাহ্যি; for it stands as—

If anywhere, if any wish endure,
'Twill sting like kusa-grass, whose barb unseen,
Though imperceptible, is piercing keen. (P. 18)

Mr. Thompson is a poet, and his rendering may have its value from the artist's point of view; but without being so absurd as to rival him in that respect, I would suggest the following version in prose as more accurate:—

"If in the farthest recess of your heart there lurks some desire like the tender Kusa-grass, all unseen to human view but stinging intensely."

(ii) At the bottom of the same page occurs "স্বলক্ষণে।" Evidently it is a case of address, a polite form used by Kach in talking to the maiden Debjani—addressing her as a damsel having auspicious signs, and the punctuation mark is a determining factor. But Mr. Thompson makes it, "in this auspicious hour," confounding it probably with স্বলক্ষণ, and ignoring the note of exclamation, or mistaking it for a full stop.

(iii) বাও তবে ইন্দ্রদোকে আপনার কাজে উচ্চশিরে গৌরব বহিয়া।—(page 3)

Here আপনার কাজে evidently means 'bent on your duty', 'to work out your purpose', or 'your task to achieve'; it cannot mean, as the very learned translator would have it—"your task achieved" p. 19). It seems to be a case of confusion between the past and the future.

(iv.) On the same page and in the same speech occur two other, let us say, discrepancies.

নাহি ছিল কেহ

দ্রবণ করায় দিতে স্বপ্নের গোধ,
নিবারণিতে প্রবাস-বেদনা।

Here Debjani seeks to draw out from the young scholar some admission as to the beneficial nature of her own influence during his stay at her father's place. But this is interpreted as—

But was there no one, say,
The thought of whom would make your exile light
And fill the house with joy? (p. 20.)

This is an inquiry; and not an accurate rendering at that. The veiled suggestion thrown out is spoilt in the directness of the question put. The following version in prose is more faithful:—

"There was no one to remind you of (your home full of joy, to relieve the sorrow of exile."

(v) On the same page and in the same speech—

কোথা হেথা অনিন্দিত দুখ
স্বপ্নলব্ধ

This is what Debjani is asking herself; not, as Mr. Thompson would persuade us to believe, what she would have Kach ask himself;—as in his version—

Even so, your mind aloof

Asked, "Where shall I the bliss of heaven obtain?
Where see the laughing countenances again
Of heaven's coquettes?" (p. 20)

Debjani is artfully dwelling on the inconveniences from which Kach must have suffered while away from home—"Where are to be seen here the exquisite faces of the ladies of heaven!"

(vi) On page 4, in Debjani's speech where she seems to thrust out Kach from her presence, we find—

বাও বন্ধু, কি হইবে নিখ্যা কাল নাশি,
উৎকণ্ঠিত দেবগণ।—

Naturally the gods are anxiously expecting him, because on him depends their fate—it was on a commission from them that he came out. An entirely new colour has been put by the translator:—

Your goddesses, my friend, impatient grow. (p. 22)
The original means—"The gods are waiting anxiously."

The translator does not seem to know the difference between gods and goddesses.

(vii) দশ শত বর্ষ পরে এই কি বিদায়? (p. 4.)

This note of query is absent from the English version—

"And thus, after a thousand years have gone,
Farewell!" (p. 22)

Where it is possible to retain the tone of the direct speech, is it advisable to change it, though, it may be admitted, without entirely spoiling the sense? The above line may be more faithfully translated as—"Is this how we part after a thousand years have gone?"

(viii.) On page 5, we get

এর পরে

নাহি বোর অবসর,—তিরঙ্কিতভরে
তির্যক করিব দ্রবণ।

(To this I am not indifferent,—I will cherish its memory lovingly and for ever.)

For this, all that Mr. Thompson has got to say is:—

I will revere
Their memory lovingly.

(ix) On the same page we meet with বলাহের পরতনে; this পরতন has not been rendered by any corresponding term in the English version, and দাঘ ছাড়াখান in the

'banian tree is the "hospitable shade," দীর্ঘ implies length and is hospitable only by implication.

(x) স্বপ্ন হ'তে স্বপ্নময়
ছক তার,— (p. 7)

This has been translated as
"Nectar from nectar was her milk!"

"More nectarine than nectar" gives a better sense.

(xi) আর মনে রেখো, আমাদের কলধনা
ফোড়বিনী বেগুনতী (p. 8)

"And Benumati, too, our singing river,
Remember."

কলধনা—singing, ফোড়বিনী—river; are hardly adequate synonyms. There is an appeal to the ear and the eye which this version misses altogether. A more faithful rendering would be—"And Benumati, too, our river, murmuring sweet and flowing on, remember."

(xii) On page 10,

ভোমারে শায়ে না প্রব, দেহ অমুমতি
হুগ ভুলে দিব দেবী।

"Goddess, these flowers"—I humbly 'gan implore,
"Let your slave carry for you—'tis a task
Becomes you ill."

ভুলে here means to pluck; it cannot, here at least, mean to carry. Does it ever mean that, I wonder! A somewhat faithful rendering in prose would be: "Toil does not become you; permit me, I will pluck flowers (for you), lady."

(xiii) On page 10, again, we find
আমি গেছ তাঁর কাছে। (I went to him)

rendered as
I solved that dread!

Why this falling off from the literalness of the translation—this "slurring over difficulties," to quote Mr. Thompson himself? Is it because of the word গেছ? This reminds me of a story. An Englishman, a candidate for his proficiency examination in the vernacular, was asked to translate and reply to the question, মশায়ের নাম কি? He had read Bengali books but unfortunately মশায়ের presented a difficulty he could not get over.

(xiv) আজি এরে দেখায় হৃদয় (p. 12) has been rendered, by what twist it is difficult to say, as

"Oh, let that glimpse still beautiful abide!" (p. 33)

What the original means to say is:—"This looks beautiful to-day."

(xv) "Now shall you see how bold a woman's mind!" (p. 36)

Is this, we ask Mr. Thomson, an accurate rendering of

তাই আজি হেন
শরীরবদীর। (p. 13)

The emphasis in the original is on the reason of this boldness, "Hence to-day such boldness in a woman."

(xvi)

দেখি নাই আমি

মন তব? জান না কি প্রেম অন্তর্যামী?

বিকশিত পুষ্প থাকে পল্লব বিলীন,

পল্লব তার লুপ্তবে কোথায়? (p. 14)

we read in Mr. Thompson's translation—

Your heart I never read?

You do not know love rules it? Ev'n when dead

The flower o'erblowings to its withered spray—

But where has gone the scent? (p. 37)

Let the reader judge if this is faithful to the original, if the sense of the original has not been wholly lost. Does বিকশিত mean o'erblown and পল্লব withered spray? বিকশিত means blown, and পল্লব means the tender spray. 'O'erblown' and 'withered' are strange intrusions.

(xvii)

রমণীর মন

সহস্রবর্ষেরই লগ্না দাখনার ধন।

(p. 16)

The force of this ই in সহস্রবর্ষেরই has been lost in the English version. The insertion of an additional 'Even so' would have admirably suited the purpose.

(xvii) In the next speech, by Kach, উভে has no corresponding term in the English version; it is simply passed over. So is অহরহ (constantly) in Debjani's speech which follows it. In this long speech, গ্রহ বাধি is translated into 'would fling your books,' but is the use of 'fling' here justified by the sense of the passage? It means 'putting the book aside.' The same remark would apply to দয়া করি দিতে জল ভুলে—'would you take my pitcher from me'; for 'would, kindly or graciously fill my pitcher for me';—জলসেক করিতাম তরু-আলবানে watering our creepers, for sprinkling water on to the trenches round the trees; পানি—to pet? পানি rather means to protect.

(xix) In the reply given by Kach in which he admits his love,—হিস মনে কব না দেখা—

What thought was in my mind it matters not.

This is Mr. Thompson's version, for "I thought it would remain untold—I would not speak of it."

(xx) আমি বর দিয়ে দেবো—I have chosen ! lady.

Literally, "Lady, I give you this my blessing—"

From the above I hope it will be clear how insufficient is Mr. Thompson's equipment in Bengali, how difficult it is for him to deal with the niceties of the vernacular, and consequently with the subtle touches of the Poet. I am afraid it is very unsafe for him to speak of accuracy as his strong point and to represent the poet as slurring over difficulties in his own versions—it is just like a man pelting others with stone, himself living in a house of glass. Without a more intimate knowledge of the Bengali language it is impossible, absolutely impossible, to understand and appreciate the Poet's turns

of thought ; and translation without understanding spells danger, if not, absurdity. Mr. Thompson writes excellent English no doubt, for which he requires no testimonial from any Indian ; there is a literary quality in his phrases that is extremely delightful ; his noble intention to bridge the gulf between the East and the West, or to read the message of the East with a Westerner's eyes, is laudable indeed ; but this noble intention by itself is not everything ; and his other capacities, however brilliant, fail to be a substitute for his ignorance of the Bengali language. Much has been said recently about his book on Rabindranath Tagore ; the above will have made it clear that even in handling a short dramatic poem of the Poet he fails miserably and makes at least twenty mistake, in the course of twenty pages.

AESTHETIC INDIVIDUALISM, AND ART AND MORALITY

IN his *Main Currents of Modern Thought* (English translation, Fisher Unwin, 1912) p. 393 ff. Rudolf Eucken, the German philosopher, who is also a Nobel prizeman in literature, discusses the problem of art and morality from the standpoint of aesthetic individualism.

"Morality demands a subordination to universally valid laws, art on the other hand, desires the freest development of individuality, morality speaks with the stern voice of duty, art invites the free play of all our forces ; morality has its dwelling-place in the sphere of pure inwardness and is prone to think but little of visible achievement, while art values only that which can be outwardly embodied."

Reviewing the history of the problem in the Greco-Roman world, the Middle Ages, and the period of the Enlightenment with its New Humanism, he says :

"Our historical examination shows that this antithesis has existed for thousands of years. It is no temporary state of affairs ; again and again morality has reproached art with disintegrating life and rendering it effeminate and inert and in its turn morality has been charged with being hard, mechanical, and soulless. Further, we have convinced ourselves that these same two elements which become so widely separate on the lower levels of life, tend on the highest level to approach one another ; in the case of creative minds, the opposition, if not entirely removed, is at any rate greatly reduced ; such minds clearly prove that

spiritual life cannot dispense with any of its aspects, and that the blame for this state of division must be attributed to man rather than to the nature of the problem itself. In reality, morality and art cannot take up their own tasks in a really worthy manner without each recognising the other to be not only important but indispensable ; they cannot fulfil their respective missions without taking their places in a comprehensive whole of spiritual life, and seeking an understanding in this relationship."

After developing this position philosophically, the author comes to discuss the attitude of modern æstheticism towards art and morality.

"In the Renaissance an æsthetical view of the world and of life in general attained full consciousness for the first time ; now the beautiful became the chief instrument in the development of life, the most important means for the expression of every kind of power and for the self-realization and self-enjoyment of man. Art taught life to find itself, to reach its own highest level. At the same time life rejected as unreal all invisible ties ; predominantly devoted to immediate reality, it aspired, through the control of inner and outer nature, to realise a full and boundless happiness. Filled with a powerful desire for life and a proud self-consciousness, it was easy for men to look upon morality as a restriction imposed from without, as a rigid ordinance and a tiresome constraint ; the stronger the individuality the more he seemed justified in shaking off all such constraint and following solely his own inclination. Hence arose the immorality of the Renaissance,

a chief reason of its collapse as a world-dominating power."

"A tendency compounded of individualism and æstheticism has evolved the catchword 'new ethic,' a phrase which has acquired considerable influence, more particularly in feminine circles," Eucken protests against the use of the word "ethic" in this connection.

"We have been accustomed to understand by morality an order removed from mere individual whim or desire and associated with a high respect for duty and conscience. That which æsthetical subjectivism offers us under the catchword of the new ethic is in reality a finer form of egotism, a self-indulgence on the part of the individual, who frees himself from every restriction; those who find satisfaction in it should, in consistency, reject both ethics and religion as fundamentally erroneous and remove them from their sphere of thought. They should not however make use of these names to gloss over a mode of thought which is essentially different."

Æsthetic subjectivism decries conventional mortality as nothing more than an order of social life to which custom and use has imparted an appearance of sanctity.

"To begin with, morality is something other than its *visible representative, social order* and moral conduct is not identical with social correctness. On the highest levels of moral creation this correctness has been but little valued. The idea of making the mere means the dominating aim has been decisively rejected. Nevertheless, in spite of its inadequacy, the means is by no means valueless. It does not follow because certain institutions have become problematical that all social order should be decried as an undue restraint, as human affairs are, it is an indispensable means of raising life to a certain level and offering an adequate resistance to the ceaselessly active disruptive forces. Only an unlimited optimism, so naive that we are tempted to call it childish, could possibly cherish the delusion that if humanity were granted *unlimited freedom* the whole of life would become joyful and harmonious. Such optimism might be described as amiable if the superficiality with which it fascinates semi-educated people did not make it dangerous. It may seem regrettable that man should need social order for the disciplining of his desires, but that is not the fault of the order; those who object to it should, if they are logical, reject every medicine which does not taste agreeable."

True, to stultify the senses is no remedy.

"For, after all, what inner purification of the soul or development of spiritual life is gained by such a misuse of the senses? Moreover, this repression of the senses, like everything unnatural, must produce greater evils than those which it undertakes to remove. Nature is in the habit of taking a severe revenge for misuse. But the matter does not end with the rejection of this type of asceticism; it is not so simple as it often

appears to be from the point of view of æsthetical subjectivism. The sensuous and sexual side of life shows us man associated in the most intimate manner with nature; here, more than anywhere else, nature holds him fast. Yet, at the same time, the development of spiritual life has raised him far above nature,.....should it be free to follow its own course in complete freedom, without reference to the higher aims of the spirit, according to the whim and desire of the individual, or should it subordinate itself to the purposes of the spiritual life, here finding its measure? Those who, bearing in mind the indispensable rights of nature, decide in favour of the former course, usually, overlook the fact that in our complex and frequently perverted civilization we have no longer to deal with pure nature, the sense element in modern life is often refined and artificial, nay, degenerate. In order to separate what is genuine in nature from what is not, we need the assistance of spiritual work. A simple capitulation to the so-called sense element in the life of to-day is absolutely out of the question."

The position of art in modern life may be briefly expressed by the formula, *l'art pour l'art*.

"No friend of art will contradict the negative side of this statement. Art should not serve foreign purposes; it should not lend aid to morality, politics, or religion, and thereby sink to the level of art with a purpose, which may be able to fascinate for a moment but which cannot promote any real progress. It is not so easy, however, to interpret this saying in a positive sense. To-day it is often asserted that art should be indifferent to all matter and content, concerning itself solely with the perfection of its form; in this way will it be able to stand entirely alone and be able to go its own way in perfect freedom. But is such a separation from the rest of life conducive to the interests of art itself; can it under these circumstances achieve the highest of which it is capable? There is very great danger that in following this path, art may degenerate into a mere mastery of form, a fascinating and dazzling display of highly technical skill which neither has the whole man behind it nor is able to influence the whole man. Art of this type may make great discoveries in the sphere of sense experience; it may be able to enrich and perfect our sensibilities in undreamt-of fashion, it may revel in the overcoming of difficulties, but it can bring but little benefit to the human soul, and it will not be able perceptibly to elevate spiritual life.....An art devoted preponderantly to form easily becomes a mere matter of professional dexterity....This gives rise to a predilection for the eccentric, paradoxical, and exaggerated. Genuine independence is to be found only when the creative work proceeds from an inner necessity of the artists' own nature. But this cannot take place unless there is something to say, nay, something to reveal."

This leads Eucken to devote a few words to the relationship between modern art and the sex question.

"Only an inartistic mode of thought can object to art occupying itself thoroughly with this

subject rather than withdrawing from it. But that art should often, with such visible predilection, place sex in the foreground and dwell upon it as much as possible; that it should brood over it and refine upon it to the point of absolute disgust, is a sign of moral conception rather than of technical ability. There is no aesthetic theory capable of defending such a state of affairs."

In *Life's Basis and Life's Ideal* (A and C Black, 1918), Eucken turns to the same subject (p. 61 ff. and p. 394 ff.) Aesthetic Individualism brings about a refinement of soul as well as an enrichment of expression.

"It enables much to be grasped and comprehended which, without it, passes like a fleeting shadow. It permits the observation of the most delicate vibrations of the soul, and throws light into depths which would otherwise be inaccessible. A distinctive type of life is thus formed from the side of literature and art. The centre of life is transferred into the inner tissue of self-consciousness. All external manifestation is valuable to it as an unfolding of its own being, it never experiences things, but only itself—that is, its own passive states of consciousness—in the things. One moment may not be sacrificed to another; the present may not be degraded to the status of being a mere preparation for the future, but every moment should be an end in itself. And so life is a ceaseless change, a perpetual self-renewal, a continuous transition; but it is just this which preserves to life its youthful freshness and gives to it the capacity to attract through every new charm."

In such a system, artistic literary creation becomes the soul of life.

"In particular, it is the inter-relationship of the sexes with its many-sidedness and its inseparable interweaving of spirituality with sensuousness, which occupies thought and dominates literary production. Strike out the erotic element from specifically modern literature, and how insignificant the remainder would appear! It is also in the relation of the sexes that this scheme of life insists on the fullest freedom. There is a marked tendency to regard an acknowledgment of fixed standards and of traditional morals in this connection as a sign of weakness and of a narrowminded way of thinking. Since this scheme seeks to realise an aesthetic conception of life and an artistic culture in opposition to all the restraint of tradition and environment, it will come into particularly severe conflict with traditional religion and morality—a foundation of morality in the necessity of its own nature is lacking in this system. What motive could move a man who wholeheartedly accepted Aesthetic Individualism to acknowledge something external to the subject as a standard, and in accordance with this standard to put a check upon his natural impulses?—Individualism commits the error of asserting that the mean morality which is reached at the average level of humanity constitutes the essence of morality, and in so doing excludes from itself the feeling for everything great and deep which lies within morality."

As to the glorification of the "new ethic"

which according to Eucken is a negation of morality, he says:

"It seems as though life is limited and determined because society, particularly in the matter of sexual life, prescribes rigid statutes which if they are not irrational at the beginning, have at least become irrational, and tend to brand right as wrong and the wrong as right. The shaking off of these restrictions and of the pressure of society in general seems to promise a form of life incomparably more powerful, sincere and individual: this life is also to offer more beauty for to-day generally the idea of beauty is emphasised with great partiality where life has clear ideas and no significant content. This criticism of the statutes of society is not entirely without reason. Such statutes do not in themselves constitute a morality, as it is easy to imagine they do; but they only advocate a morality; as life undergoes such fundamental changes, these statutes must continually be examined anew as to their validity and value. But this relativity does not make them worthless, it does not justify their complete rejection in favour of an absolute freedom on the part of individuals. We could expect an elevation of life by such an effort for freedom only if we might assume that the individuals are thoroughly noble, energetic, and spiritually rich, and if in the relations between the sexes a state of paradisaical innocence reigned which only the evil arrangements of society had disturbed. But this is a way of thinking which does more honour to the hearts than to the heads of its advocates. He who takes men as they really are and does not paint them in romantic colours, and who at the same time recognises the dangers of a highly developed, pleasure-seeking, and over-refined state of culture, will not despise those social arrangements, notwithstanding their relativity, but value them as an indispensable safeguard against the selfishness, the greed for pleasure, and the instability of the mere individual—a safeguard not only against the tyranny of externals but also for the individual against himself. It is unfortunate enough that such safeguards are necessary; but, as they are necessary, it is better to preserve and improve them as much as possible than to reject them, and to expose humanity to dangers that might throw it back into the condition of the animals."

We now take leave of Eucken and turn to another thinker who has now attained a permanent place in literature, we mean Henri-Frédéric Amiel, who writes in his *Journal Intime* (tr. Mrs. Humphry Ward) as follows. But before doing so, we should like to draw the readers' attention to his autobiographical remark under date the 31st May 1880: "it is perhaps not a bad thing that in the midst of the devouring activities of the Western world, there should be a few Brahmanising souls"

"26th November, 1876.—I have just finished a novel of Cherbuliez—it is a jewelled mosaic of precious stones, sparkling with a thousand lights. But the heart gets little from it. The Mephistophelian type of novel leaves one sad. This subtle refined world is strangely near to corruption—"

"here is not a character who is not witty, and either is there one who has not bartered conscience for cleverness. The elegance of the whole is but a mask of immorality."

"1st June, 1880 :—Stendhal opens the series of naturalist novels, which suppress the intervention of the moral sense and scoff at the claim of free will. Individuals are irresponsible; they are governed by their passions, and the play of human passions is the observer's joy, the artist's material. Stendhal is a novelist after Taine's heart, a faithful painter who is neither touched nor angry, and whom everything amuses—the knave and the adventuress as well as honest men and women, but who has neither faith, nor preference, nor ideal. In him literature is subordinated to natural history, to science. It no longer forms part of the *humanities*, it no longer gives man the honour of a separate rank. It classes him with the ant, the beaver, and the monkey. And this moral indifference to morality leads direct to immorality.

"The vice of the whole school is cynicism, contempt for man, whom they degrade to the level of the brute; it is the worship of strength, disregard of the soul, a want of generosity, of reverence, of nobility, which shows itself in spite of all protestations, to the contrary; in a word, it is *inhumanity*. No man can be a naturalist with impunity; he will be coarse even with the most refined culture. A free mind is a great thing no doubt; but loftiness of heart, belief in goodness, capacity for enthusiasm and devotion, the thirst after perfection and holiness, are greater things still."

We close these series of extracts with another from *Social Evolution* by Benjamin Kidd (Macmillan, 1906, oh. VIII) which will reveal the grave danger of a divorce of morality from modern culture. He says :

"With the decay of the ethical influences, we may imagine the cynical indifference, nay the cultivated intellectual pride, with which a vigorous character would regard its emancipation from what it must, in such circumstances, regard as the mere vulgar thralldom of conventional standards of morality. If our conscious relationship to the universe is measured by the brief span of individual existence then the intellect can only know of one duty in the individual, namely, his duty to himself to make the most of the few precious years of consciousness he can ever know.

Every other consideration must appear dwarfed and ridiculous in comparison. Every pain avoided, every pleasure gained in these few years, is a consideration beside which the intellect must count any aspiration to further a process of cosmic evolution in which the individual has no interest as mere dust in the balance. We must expect wealth and power in such circumstances to be grasped at with a fierce earnestness not for what are called sordid motives, but for intellectual motives—for command of the pleasures and gratifications which they alone can secure. And it must be remembered that the universal experience of mankind has been, and is still, that wealth and culture divorced from the control of ethical influences of the kind in question have not sought to find satisfaction in what are called the higher altruistic pleasures, but that they have rather, as evolutionary science would have taught us, sought the satisfaction of those instincts which have their roots deepest in our natures. Voluptuousness and epicureanism, in all their most refined and unmentionable forms, have everywhere been, and everywhere continue to be, the accompaniments of irresponsible wealth and power, the corresponding mental habit being one of cultured contempt for the excluded and envious masses."

All that glitters is not gold, and all that comes from Paris should not be the rage among us. The attitude towards life which has been decried in the above extracts has found its greatest exponent in French literature in Anatole France, who has so many admirers all over the world. But for a sober, dispassionate and thoughtful exposition of the baneful aspects of his teaching we would refer the reader to a book by Professor Barry Carl on *Anatole France : The Degeneration of a Great Artist* (The Dial Press, New York, 1926). As for the school of the modern "Parnassians" who are votaries of naturalism and are the products of an over ripe civilization, and decadents of all kinds in modern literature, the reader may also consult Dr. Max Nordau's book on *Degeneration* now available in cheap reprints (Constable and Co.).

Politicus

"THE LIGHT THAT NEVER FAILED"

By SEETA DEVI

.I

THE shades of evening were already descending upon the earth, when a young man was seen passing rapidly through a narrow lane of the metropolis. His dress was torn and shabby, but no one would have a doubt about his being a gentleman

after casting a look on his face. It was too care-worn and tired to be easily recognised as that of a youngman, though it carried the stamp of breeding and culture quite markedly.

He stopped before the last house in the lane. The front door was closed. He expected to see, as on other evenings spots of

light escaping through innumerable chinks of the door to the outer darkness but was disappointed. He knocked gently and called—"Charu, Charu!"

Nobody answered. He knocked a bit loudly and called again—"Mother, Oh mother!" This time the door opened with an angry jerk. The youngman stepped in cautiously and asked, "Why have not you lighted the lamp, mother? It is very dark."

"Shall I set my bones on fire to get a light for you?" cried the mother in a tone of suppressed fury. "The fool died leaving me to be roasted alive, inch by inch in this hell."

This courteous reference to his dead father shut up his mouth very effectively and he began to grope his way upstairs. In a small room of the first floor a boy of fourteen was lying ill on a bed of rags. The room was lighted by a small piece of candle. A little girl sat by it collecting the dripping tallow.

The youngman entered and asked, "What are you doing, Charu?"

"I am collecting tallow, for making new candles," the girl answered. "Indeed!" Said her brother, "You are a very important person, it seems. How will you make new candles?"

"Oh, it is not at all difficult," said Charu. "You place these bits of tallow in that pot, which contained Chorda's ointment and put it by the fire. When the tallow is completely melted, you stick a wick in it and take away the pot from the fireside. After it has cooled down you can easily draw out the new candles."

The sick boy turned round at this juncture and asked, "Dada, have you brought anything for me to eat?"

"Have not you taken anything as yet?" the youngman asked in dismay.

Their mother came in as he uttered the last words. "What is he to take?" she asked angrily again. "There was some rice left over from breakfast, and Charu took that and there is some of it for you. I prepared some barley water for him but that did not suit this son of a Nabob, he wants grapes and fruits."

The youngman's voice became distorted as if in pain, and he came out of the room slowly. "Where are you going?" asked the mother. "Won't you take the rice, Naren?"

"Dhiren has not had anything," Naren lied. "I cannot eat, unless he too, has

something. Charu, light one of your candles. It is very dark, on the stairs. Come down and close the front door."

Charu obeyed and Naren went down and out of the house. He stopped for a moment at the entrance of the lane and looked up to the night sky. It was covered with a pal. of smoke, and spoke no word of comfort to him. He began to walk.

He stopped before a house, whose outside appearance was as poverty-stricken as that of his own. But a hurricane lantern was burning in the kitchen downstairs and dinner was being cooked. A young girl sat by the fire cutting up vegetables. It was hard to tell, whether she was fourteen or eighteen. Her saree was dirty and torn, there was no sign of ornaments anywhere on her person. There were only two bangles of ivory round her wrists, and these two had become discoloured with long use. The girl did not look pretty, but neither was she ugly. There was no doubt, that she would have looked quite all right, had she been dressed well and been taken care of.

Naren came and stood before the kitchen-door and asked, "Sarajn, where is Satish?"

The girl looked up with a start. "When did you come?" she asked. "I never heard you. Is the front door open?"

"Yes, it is," Naren answered. "Thieves could have come in. Don't leave it open like this."

The girl smiled wanly and said, "What is there to induce thieves to come? A few broken utensils and some rice and vegetables are no great treasures."

"Still," said the youngman, "it is no use getting scared by their visit. But you have not told me yet where Satish is."

"You know that he is very seldom at home," the girl replied. "He has gone out in search of work."

"But didn't he secure a post in an office?" Naren asked. "I was under the impression that he was working there."

"You don't seem to take too much interest in his affairs," the girl said. "Otherwise, you would have known that he didn't get the job. These few days have been like a nightmare to us. Every other difficulty, I have got accustomed to, but I cannot bear abuse. When creditors come and call us liars and cheats, I feel inclined to run away from home."

His bloodless face flushed a little at her words. "The world contains greater unfortu-

nates than you, Saraju," he said after a while. "You can resent their conduct, but I have lost that right too. Everyone is starving at home. My poor sick brother is without food or drink. Any sort of insult, I am ready to submit to, if I can secure a bit of money thereby. But I must not interrupt your work. I am going, close the door."

"I think brother will be home very soon," the girl said. "If you wait five minutes for him, you will see him."

"He won't be glad to see me," Naren said. "Don't you understand, why I have come?"

The girl hesitated, then shook her head.

Naren smiled at her attempt to hide the truth. "Tell him that I came and he will understand why," he said. "He won't feel sorry at having missed me."

Saraju turned the conversation. She knew that Naren had come for money. And she knew too, what it had cost him to come. It was no less hard for Satish, to be unable to pay him. But they were helpless. The demon of poverty had them in a firm clutch and no consideration of love, pity, friendship or courtesy could make them do anything.

Naren felt that he should go now; yet he stood a while hesitating. She was the only star that shone in the dark sky of his life and her nearness was the only joy he knew. "Have you given up your studies altogether?" he asked.

"I had to," Saraju replied. "Education costs money. Besides, there was nobody to look after the household as mother is an invalid. So I left the classroom and entered the kitchen."

"Is dinner ready?" Some-one asked from upstairs.

"Nearly ready," the girl replied. She got busy with her pots and pans. Naren felt ashamed and came out in a hurry.

Back in the streets, he paused for a moment. Should he go straight back, or should he try his luck anywhere else? He remembered his sick brother's face and felt an extreme disinclination to meet him empty-handed. But where could he go? He owed money to everybody, but nobody owed him anything. Was this so? There were only two persons, on earth who owed him anything at all. One was Satish, a man as poverty-stricken as himself. It was sheer cruelty to ask him for money. There was another, who did not know want for himself

and so did not recognise it in others. Naren must try there as a last resort.

"Where to in such a hurry?" Someone asked from behind, "and at such an unearthly hour?"

Naren turned round and recognised his friend Amar. "Come and have a cup of tea with me in this tea-shop", Amar said.

Naren was feeling positively giddy with hunger. He needed solid food and not a fashionable drink. Still he accepted Amar's invitation and accompanied him to the tea-shop.

Naren's friend was an intelligent young-man and he ordered some food for Naren, as well as tea. Naren remembered his younger brother. The boy was going without food. Still it would do him no good, if Naren too went hungry. Naren might do something for him, if he regained strength enough to do so.

So he began to eat. His friend sat by him, sipping his cup of tea and talking incessantly. Naren scarcely heard him. He was busy with his own thoughts.

They came out very soon. It was not yet very late. Amar went off and Naren stood in the streets, pondering. Should he go back home, or should he try his luck at Abhoy Nandi's? His heart rebelled at the thought of home. The small, gloomy house devoid of air and light was not attractive. He could not even sleep there. But if he went to Abhoy Nandi's, would he gain anything? It was not likely that he had changed much with the passing of years. But Naren was determined to leave no stone, unturned. So he began to walk again.

The front door of Abhoy Nandi's house was always closed after evening. A small window of the first floor, was kept open. Anyone wishing to speak to the master, had to throw a small pebble at this. But this time, Naren noticed, the window too was shut. Still hoping against hope he went and knocked at the door.

After several knocks, a shrill voice asked from within, "Who is there?"

"Is Abhoy Babu at home?" Naren asked.

"No he is not," the same voice replied, "he will come back after two or three hours."

Naren began walking about the streets again. He had no watch with him. So sometimes it seemed to him that two hours must have passed, sometimes it seemed only five minutes had gone. The police man on

the beat, the pedestrians, the shop-keepers, all seemed to look on him with suspicion. He began to feel very uneasy, and wished he could return at once.

Suddenly it struck ten. Naren took it, that he had gone to Nandi's house at about eight. So he must have returned by this time. If he did not find him at home, he would return home. He was dead tired and sheer exhaustion compelled him to seek rest.

He came and stood again before Nandi's house. He looked and found the window open this time. He struck the door with his fist and cried out—"Abhoy Babu?"

The door was not locked and it swung open with a jarring noise as he struck it. It was a novel occurrence in Nandi's house. Nobody had ever seen this door open before having knocked at least twenty times and roused all the neighbourhood with shouts. So Naren was rather astonished at the door opening so quickly and hesitated to enter. Within it was pitch dark and silent as the tomb.

After a minute or two, he made up his mind and entered. The household, he knew consisted of three persons, Nandi and two old women. One was Nandi's mother and the other was a maid-servant. The second one went home at night, after drudging here the whole day. So Naren was not much surprised when he came in and found no sign of any person. The servant must have gone home. Nandi's mother was blind and deaf, she must be sleeping soundly by this time. But it was astonishing that Nandi's front door should remain open at night.

He came groping up the stairs to the first floor. Nandi's room was dark but the door seemed open. Naren found a match-box in his pocket, and struck a light.

The next instant he was back on the stairs, with a leap of alarm. The match went out, but he did not dare to strike another. The scene within the room had burnt itself within his brain in indelible colours.

The room was in a state of utter confusion. Papers, books and other things were scattered on the floor. The table had been upturned, and the hurricane lantern on it had been flung down. A man was lying in the middle of the room, with a cash box, clasped in his arms. His body was covered with wounds, his eyes glared sightless.

Naren understood at once, what had happened. Abhoy Nandi was known to all the criminals of the neighbourhood as the

richest and the stingiest man there. He had escaped depredation up to this time only through extreme carefulness. Through what loophole had misfortune entered his house now and robbed him of life and property? It was strange that nobody had heard anything. Though the house stood in a disreputable neighbourhood, yet there were many people living around. It was not yet very late and how could the murderer have escaped, without the slightest detection?

But his legs were trembling through nervousness. He ran down the stairs and out of the house quickly and sighed with relief as he stood under the vault of heaven. He looked around with frightened eyes to see whether anyone was noticing him. He began to walk with rapid steps. The image of the murdered old man seemed to chase him from behind. The feud between Nandi and Naren's family was quite well-known. So if anyone saw him running away from Nandi's house at this time of night Naren would at once be suspected of foul play.

Naren had nearly passed out of the lane, when a man suddenly appeared from the opposite direction and stumbled against him. Naren jumped aside nervously and somehow recovered his balance with the aid of a neighbouring lamp-post.

"Naren again!" cried the man. "I seem doomed to meet you, every hour of the night." Why here, at this time of night? Did you come in search of Nandi? Any luck?"

"No luck," muttered Naren and hurriedly escaped from his friend Amar, for it was he who had suddenly come upon him. He ran on aimlessly and at last had to stop through sheer exhaustion. He flung himself down on the footpath, for he could walk no longer.

After a while, he sat up and crawled to the steps of a chemist's shop. He leant against them and tried to collect his thoughts. His brain still seemed in a chaos. What had happened to him? Three hours ago, he had come out in the streets, with poverty, his only complaint. But within this short time, how had he changed from an innocent man to a criminal running away from justice? He had done nothing at all, the murder must have been discovered by this time. There were witnesses to prove that he had gone in search of Nandi, late in the evening. Amar had again seen him late at night, running out of the lane in which

Nandi's house stood. Naren certainly had not looked normal then. So it was almost certain, that the crime would be fixed upon him. His brain began to reel. What should he do now?

He must escape. But he was penniless and friendless. And what would become of his widowed mother and helpless brothers and sisters? But he could help them no more, even if he stayed. He would be a criminal, condemned for murder and he would be unable to have any connection with the outside world God would help them.

He stood up. He remembered his mother, brothers and sisters. Another young face came peeping into his heart, together with them. But his heart was wrung with pain as he remembered Saraju. This was the end. He would see her no more and the hope of making her his own was gone too for ever.

He began to walk again reeling like a drunkard. He must escape tonight, undetected and leaving no trace behind. But how was that to be done? He thought and thought, but could come to no conclusion.

He had unconsciously come to the quarter where his own house stood. The house where Saraju lived, stood in front of him. Some unseen force seemed to draw him there. He must see her once again. Never-ending night, stretched before him covering his future years. Would not he be justified, if he tried to snatch at a light, to guide his faltering steps?

He knocked gently and called, "Saraju, Saraju!"

The young girl was still busy in the kitchen, washing up for the night. She recognised his voice and ran to open the door. Her face shone with joy and she asked with a laugh, "Have you learnt to read the future?"

Naren was puzzled. "Why?" he asked, "How did you know, that you would gain anything by coming to this house, at this time of night?" the girl said. "But why do you look so worn out? Have you been walking the streets all this while?"

"Yes", Naren said, "but what gain were you talking about?"

"I won't tell you", said Saraju, with a laugh. "If you don't come in and sit down."

Naren hesitated a minute, then entered. The girl gave him a seat, then said, "Wait a bit. I will go up for a moment."

She came back quickly, Holding out a

few currency notes to him. "Brother has left these for you," she said.

Naren took the notes mechanically and counted them. Hundred rupees. "Where did he get these?" he asked.

"Father had lent some money to a friend of his many years ago", Saraju said. "He came up after all these years and repaid the money of his own free will. Brother told me to give you half and to keep half for ourselves."

Naren did not know what to say. He had almost forgotten that love and charity existed in this world. But he found the fountain still flowing. He would take ten rupees for himself and leave the rest in his mother's hand. It would carry them on, at least for two months. The rest, he left to God.

He got up to go. He looked at Saraju, and lost control over himself. He clasped one of her hands in both of his and cried hoarsely, "Don't forget me, Saraju. The world will think me a criminal, but don't you think so?"

The girl trembled at his touch. "Where are you going?" She asked.

"Wherever fate leads me," he replied and hurried out. Saraju stood alone in the semi-dark room, with her eyes full of tears.

Naren disappeared that very night. He confided in none and took nothing with him. Next day, friends and enemies alike scoured the country for him and but no sign was found of the unfortunate youngman.

(2)

"Saraju, Oh, Saraju! Why don't you open the door? Have you turned deaf? I have been shouting for half an hour."

Saraju opened the door angrily. "What's the matter?" She asked. "Cannot I have a moment's rest or respite? Why do you shout like that?"

The anger in her daughter's voice, did not serve to quieten the mother's naturally violent temper. But she tried to suppress her own wrath, knowing that nothing would be gained by an outburst of temper. "Don't you know," she said, as mildly as she could, "that the bridegroom's party is coming to see you to day? I have asked Suki, from the next house to come and dress you up a bit. She will be here in a minute, that's why I am calling you."

"Dress me up?" asked Saraju, with a dry laugh. "Is there anything to be dressed in? Can any dress hide my ugliness?"

"Ugliness?" said the mother, "why, you are not at all ugly. If you had to drudge less and could eat better food, you would be as good-looking as others."

"May be," said the daughter. "But even a beauty needs a good dowry in Bengal. Where is my dowry? How could you dare to arrange a marriage for me, when half the days of the month, we have to go hungry?"

"What else could I do?," asked the mother, now in a pretty bad temper. "Am I to be outcasted for you? I am telling lies right and left about your age, but why should people believe me? You are as tall as a palm tree, and don't look much like a fourteen years old girl. I arranged this match, because the bridegroom's party is in search of a grown-up bride. Perhaps they won't ask for a dowry, if you meet with their approval."

Saraju remained silent. She had heard all about this bridegroom, from a neighbour. He was a shameless libertine, and his family was on the look out for a grown-up bride, in order to enchain his roving fancies. She felt sick with shame and grief, whenever she thought of this marriage. She had grown callous to her own fate, and did not care much, what happened to her, if by sacrificing her, her relatives, gained anything. But this sacrifice, not of her life, but of her womanhood, was too much to ask even of her. She had given her heart to one, and was being now sold to another for family considerations. So much for the much-vaunted chastity of Hindu women. A girl's heart might be her own to give, but not her body.

Still she was prepared to give in to her mother's wishes. Perhaps her other brothers and sisters may live more decent lives after this. She had given up Naren as dead. No news have been received of him, these two years. His mother carried on somehow, with the help of her younger children.

At this juncture, Suki made her appearance. She had brought all toilette requisites with her. Saraju's mother had borrowed some jewellery from neighbours.

Suki knew the art of dressing and making up to perfection. She did Saraju's hair in the latest mode, made a plentiful use of rouge and powder and dressed her in a light gold coloured Saree and blouse. The

girl nearly looked pretty now. Saraju's mother wanted to put all the borrowed jewellery on her daughter, but she could not do it, on account of Suki's violent dissent. "That won't do, auntie," she said positively. "You want to spoil all my work. If you load her like that she will look like a shop-window."

Saraju had hoped that her ugliness would protect her like an armour. But that hope, too, died within her, as she looked at her own reflection in the glass.

The bridegroom's party arrived very soon, and lost no time in expressing their approval of the bride. Saraju was then taken away and the financial side of the business came up. The bridegroom's party had previously assured the widow, that they would not ask for anything. But now they demanded four hundred rupees, to meet the expenses of the wedding. They saw that the girl was past the orthodox limit of marriageable age and hoped to gain thereby. Her guardians must be prepared to pay, to get her off their shoulders. Saraju's mother wept aloud, when she first heard of their demand. A faint hope crept into Saraju's heart. Perhaps she would gain her deliverance in this way. But alas for her. Her mother grew calm after two or three wails and sent word to the bridegroom's party, that she agreed to pay three hundred, though that was far beyond her means. The bridegroom's party left in great glee.

Saraju now discarded her borrowed finery and asked, "And whence do you expect to get these three hundred rupees, pray? We won't fetch that much, even if we sell ourselves."

"I shall write to your uncle. Won't he help, when he knows, we are in such straits?"

Saraju smiled sadly. "You still have many illusions left, mother," she said, "Did he help, when, he heard that we were starving? Loss of caste is deplorable indeed, but loss of life is still more so. You should not have promised them the money."

"What else could I do, you idiotic girl?" cried the mother angrily. "Why do you poke your nose into everything? I never saw a shameless hussy like you."

Saraju left her mother and went down to the kitchen. She soon got busy with her pots and pans.

The day fixed for the auspicious ceremony, soon arrived. Nobody made any

preparations, only a few things were collected together somehow. A cheap red Saree was bought. Their good neighbour Saki, presented Saraju with a new silk blouse. Her mother had two plain gold bangles and these were all the ornaments the girl received. Saraju's eldest brother Satish had somehow secured a hundred rupees, to pay for feasting the bridegroom's party. But the dowry was still wanting. Still Saraju's mother did not agree to break off the match. She held to her purpose with dogged persistence.

(3)

"Now mother, you must manage it somehow. I have done all I could. You have got us into this fix and you must get us out of it."

The mother was busy, weeping and beating her forehead. She did not reply. Saraju sat in a corner of the room, dressed in her wedding finery. She did not know whether to be glad or sorry. The loss of caste would mean the preservation of her womanly chastity, but it spelt ruin for the family.

The house had become still as death. The bridegroom's party had left in anger, as the promised money had not been paid. Of course, they had not left the neighbourhood, but were waiting in a house, close by. They expected that the widow would pay, if they frightened her enough.

At Satish's words, his mother's sobs grew louder. "How can I manage it?" She asked with a wail. "I am a lonely widow woman. You are a grown-up man, you are the head of the family now, you must do something to save our caste."

"Then why was not I consulted when you arranged this damned marriage. Did not I tell you a thousand times, not to do it? Where on earth, shall I get the money? I shall see, if I can sell myself."

He rushed out of the house. The noise of weeping grew louder.

Satish rushed along the streets, like one demented. Suddenly, someone touched him from behind.

He spun round, then stood still, as if petrified. "You Naren!" at last he said.

"Yes, it is I", Naren answered. "I have come back. I could not stay away. I know that the gallows are awaiting me, still I came. Some unseen hand drew me on. Are you all well?"

"Well, indeed!" Satish said bitterly, "the person, about whose welfare you are most concerned, is on the brink of a precipice. It is on account of her, that I am rushing about like a mad man."

Naren's face clouded over. "What has happened to Saraju?" he asked.

"We are going to become outcasts, on account of her. She was to have been married to night. They have taken away the bridegroom because we could not pay them the promised money. I am going in search of money. I am ready to sell myself"

"Who will buy you at this time of night?" asked Naren with a bitter smile.

"There is one person", said Satish, "who may. A gentleman living in the next lane has got a deaf and mute daughter. He offered me a thousand rupees, the other day, if I would marry the girl. I did not agree, though he told me I could marry again and won't have to support my first wife. But I have no option now, I am going to sacrifice myself to the god of our social customs."

"Go and try your luck," said Naren, "I shall wait for you here."

Satish went off at a run. Naren stood leaning against the closed door of a house. Deep sighs escaped his breast.

Satish returned in about five minutes. "My sacrifice was not accepted," he said. "The man turned me out of his house, like a dog. He has got another youngman to marry his daughter, he said. The only thing left to us, is to commit suicide, wholesale."

"Come with me, Satish," said Naren at last, "I will get you the money."

"How can you?" asked Satish in wonder. Naren did not answer, but hailed a passing hackney carriage. The two friends got into it and Naren told the driver to drive to the nearest police station.

The driver looked at his fare, curiously and started. Satish leaped up like a mad man crying—"Stop, Stop, I won't go. Are you mad, Naren? I am not a butcher or an executioner's assistant."

"Don't be an ass," said Naren, pulling him down. "I came here, determined to give myself up. I am sick of hiding and running away, like a hunted beast. If my death could benefit Saraju, in any way, so much the better."

The carriage stopped before the police station. Naren got down and shook Satish

by the hand, "Don't grieve over much for me," he said, "and tell her also not to do so. Death is much to be preferred to the life I have been leading." They went in and Satish came out of the police station, alone, about half an hour later. He had got the reward offered for Naren's capture.

But fate did not intend Saraju to be married that night. A wail of despair greeted Satish, as he entered. He stood, sick with anxiety. What new calamity had befallen them?

His younger brother rushed to him, saying, "Never mind, brother, we shall turn Christians. Hang our society and its murderous laws."

"What has happened?" asked Satish.

"That wretch of a bridegroom has gone and married Radhikababu's deaf and mute daughter. We cannot marry sister to him after this. And the auspicious moment has passed."

"Then it was in vain that I sold Naren to the hangman," cried Satish.

"What did you say?" cried every one

and rushed to Satish. Only Saraju had no need to ask. She fell down in a dead faint, as soon as she heard Satish.

(4)

Four days had passed. Saraju was lying in their bedroom, pale and listless. She had earned her much desired rest now. After that fainting fit, the doctor had prohibited much exertion and had ordered her to the bed. Her mother was busy in the kitchen.

Satish entered the room at this time. His face positively shone with cheerfulness. Saraju sat up disregarding the doctor's orders.

"Any good news, brother?" she asked.

"I believe now, there really is a God", her brother said. "An old dying convict has confessed that he murdered Nandi. There are also two witnesses. Naren has been set free."

Tears of joy and thankfulness trickled down the pale face of Saraju.

GERMAN WORKERS ORGANIZE AGAINST WAR

By AGNES SMEDLEY

Place and Time: Berlin, on Whitsuntide Sunday, June 5th, 1927.

Persons: The "Red Front Fighters," 100,000 men, and 8,000 women, strong.

Purpose: To fight against the threatening imperialist War of England against Russia and China.

From seven in the morning the Communist workers of Berlin had gathered in parks or halls throughout the city to hear concerts arranged for them. At ten they were ready to march, and there was no part of the city but that resounded with the steady tramp of feet, the roll of drums and the sound of music. You stood on a corner of one of the greatest streets and watched one company of them come—row upon row of men in gray uniforms, and caps with red stars above, marching in perfect formation. Tens of thousands of them. Perfect discipline. Red flags floated above their ranks,

their bands playing and "The International", with its rousing lines,

"Arise; ye prisoners of starvation!
Arise; ye wretched of the earth!
For justice thunders condemnation,
A better world's in birth".....

Crashing through the air and then taken up and sung by thousands of on-lookers.

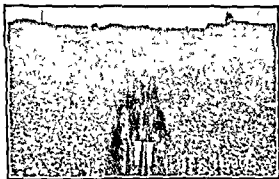
There seemed no end to the long lines of marching men and women, singing their revolutionary songs. So you made your way through jammed subways, or by trams or omnibuses so crowded that breathing seemed impossible, to Schiller Park in north-west Berlin. The streets were blazing with red banners and flags, and all the roads leading to Schiller Park were crowded with people, all going to Schiller Park. For this was the Park to which the marchers were going.

You crowded through masses of men,

women and children, under the protection of a strong, young working man in uniform of the Red Front, with a white band on his arm signifying his authority to keep order, and at last reached one of the terraces reserved for the press and for foreign delegations. About you on this terrace are not only press representatives of every kind, but many foreign delegations: a number of Indians, both men and women; a group of French Communist youth from the Anti-Fascist organizations of France; groups of Chinese—but not many, for most of them are marching with the Red Front Fighters; then Americans, Russians, Daves, Swedes, Italians, Czechs. In fact, delegates from workers' organizations in many countries determined to strike against the world-war that now

"Down with the Imperialist War." "Down with Fascism!" "Forward into the Free Trade Unions!" "War upon the Imperialist War!"

It is three in the afternoon. You came at one—two hours in advance to get through the crowds. Now, down the long avenues leading from the city to the open plain stretched before you, comes the sound of drums and of marching. Through the rows of trees far beyond red banners flutter in the wind. They come nearer, and then, in perfect formation, march up to the plain, right down across it in the centre until their band and their first men stand right below you, the long gray uniformed lines stretching back to the end of the plain. Other lines come and march right down by their side; others follow; then others, and others, and others. Before long the open plain is a sea of rhythmically marching men. Bands march before each company of men. There seems no end to the marching men that come from the central avenues, from the streets to the right and left. Below is a sea of on-lookers, seething and struggling to get nearer to the plain, but held back by chains of living men in gray uniforms with white arm bands. White uniformed men, bearing stretchers, move through the crowd—the ambulance corps of the Red Front Fighters, active in all demonstrations. Because of the masses of crowding



The Red Banner Companies marching through the "Red Front" demonstration. A Section of the open plain on which 100,000 uniformed men are standing, can be seen here. Only about half an-inch of the of the crowd is shown here.

threatens. The editor of the leading Communist daily of Paris, *L'Humanite*, stood near, and it was impossible to forget his tense, pale face, and the exclamations of astonishment that came from his lips as he watched the gathering thousands.

Before and below you lies a massive, level, open space, a small plain; green with grass, surrounded by trees on the one side and on the other by the great stone terraces. Tens of thousands of men and women line the terraces to the back, the borders of the plain, and all the paths leading to the terraces and the plain. Stretching clear across one of the terrace faces is a huge white sign on a background of blazing red: "Workers of the World Unite!" Around the plain appear other great signs, white on red backgrounds:



5 The "Red Front" men march down the open plain. The Three flags in the front are: left—A German Banner, Centre—a Chinese Banner; right—a Russian Banner.

on-lookers, they are busy carrying away men and women who have fainted.

Behind each line of uniformed Red Front men have marched thousands of men and women—members of the Communist Party. They are not in uniform and few of them

cannot find places on the plain. They carry banners of every kind: "Long live the Chinese Revolution!" "Down with English Imperialism." "Lenin is dead—long live his spirit!"

There is another roll of drums from the left and you look to see—the "red marines" marching—uniformed sailors from the seaport cities, who are organized in the Red Front. Behind them march a company of French Communists from France; these are followed by a company of Chinese, most of them students from Berlin, carrying banners of the Kuo Min Tang; then come white uniformed men—the workers' sport associations; then, following, comes another crashing band—and long lines of uniformed women and girls—8,000 of them—swinging in view, sweeping down across the plain, their red banners flying.



Another view of the "Red Front" men

There are at least 100,000 uniformed men and women on the plain below you, but lines still keep marching in, music comes from afar down the avenues, and red banners glimmer through the trees. It is six o'clock—they have marched since ten in the morning from every part of the great city of Berlin. It has been three hours since the first lines marched across the open plain. It seems but half an hour—to us who sit comfortably on the terrace or stand on chairs to watch the tremendous drama being enacted before our eyes. Even to those who have marched it has not seemed so long, for all along the streets they have been greeted by crowds of applauding men and women. Everywhere women have distributed free food and drink to them, and pinned red flowers upon their coats. Their music and revolutionary songs have kept up their strength, and then they are

working men and women and strong in both body and spirit.

But even as the lines continue coming from the city, it is impossible to wait for them all to arrive. The programme must begin.

There is a call of bugles, the roll of drums, and from across the plain, far to the back, appear the first red flag company. All the men and women carrying red banners have been separated from the rest, and now they come marching down the very centre of the plain, preceded by a band playing "The International." Before long there is a long, thick, red line right down the centre of the crowd—interspersed with the flags of the Kuo Min Tang of China, and with red banners from the workers' organizations of China, with great white Chinese letters on them. There are thousands in the red flag companies. They also keep coming and coming. Passing the speakers' tribunal on the terrace, they pour up onto the terraces before and back of you and hang their banners over the stone-walls. The gray stone terraces become blood red, from one end to the other.

In the meantime all the orchestras that have come with the men and women from every part of Germany, from East Prussia to the Boden Sea, have gathered on, and directly before, the speakers' tribunal on the terrace, until some 3,000 musicians are concentrated in one place. It seems impossible that they could all play together—that they could have the discipline, coming as they do from every part of the country. Yet a director ascends the tribunal and raises a long baton above his head. He brings it down,—there is a roll like thunder and, like one man, the bands pour forth the revolutionary songs of the working class, "The International," "The Russian Revolutionary Hymn," "The Red Flag."

The Music ceases and, simultaneously from all parts of the audience speakers arise on little platforms. They appear upon the terraces near you and speak to the crowds below. They are all saying the same thing: to save time, to emphasize the danger facing the world today, to avoid all loose talking they have decided beforehand the points to be emphasized in their speeches the important issues of the hour—that is, the danger of an imperialist war, led by England, against Soviet Russia and China. The speakers say:

"One hundred thousand of our comrades—half

of our 'Storm Troops', organized in the Red Front Fighters, have come here from every part of the nation for their third national gathering, this time to oppose the threat of another imperialist war. With joy and pride we watch this powerful marching of the working class. This third meeting is a powerful demonstration of the class-conscious working class of Germany which has decided to fight by every means at its disposal against the imperialist danger of war, and for the defense of the Russian and the Chinese Revolutions. Never in the past was the danger of war greater than today. The world stands on the brink of a new war. The struggle of the imperialist powers for a new partition of the world is at the decisive point which will lead irrevocably to a new war unless the victory of the proletarian revolution breaks the rule of the bourgeoisie.

"At the present moment the imperialist powers are trying to reconcile their differences, trying to temporarily unite for a war against Soviet Russia,—the deadly enemy of imperialist rule. For this purpose British imperialism is moulding into one front the gold, the money, international of the robber nations, against the first worker's and peasant's power,—Soviet Russia—that the imperialists may retain its mastery of the world market and re-establish their world position of power.

"British imperialism is today waging an active war against revolutionary China. Capitalist civilization is today speaking in China through tanks, battleships, and brutal destruction. The fight of the Chinese revolution, as is the fight of all oppressed peoples, is absolutely bound up with the emancipation struggle of the working class in all capitalist nations.

"In all capitalist countries today the profit-makers are making feverish preparations for a 'holy war' against the Soviet Union. But we, comrades, will awaken all the power and passion of the revolutionary forces in Germany, to destroy these plans. Our comrades from other lands will do the same in their lands. New imperialist Germany is trying, through exploitation of the conflicts among the big imperialist powers, to regain its own imperialist position. The German bourgeoisie in case of a war against Soviet Russia, will most certainly take its stand by the side of the imperialist robbers against Russia. We, the workers, will wage only one war—the war for class emancipation—the war against the bourgeoisie. All neutrality guarantees of the German Government do not deceive us. Treaties and agreements are nothing but worthless pieces of paper when it comes to war....."

The speeches went on to outline the situation in Germany today, dealing especially with the "Stahlhelm"—the Steel Helmet—organization, an organization of reactionaries and monarchists throughout Germany which held its national gathering in Berlin a month before the Red Front convention. The Steel Helmet organization is the chief centre in which is concentrated the forces of social and political reaction, the force that will be one of the supports of the imperialist

war on Russia, as well as on the German working class.

The speakers concluded,

"In case of a new war, we are determined that the working class of Germany shall not work for the German bourgeoisie..... We soldiers of the Red Front, we young workers, will fight, not in the ranks of the capitalists, but in the ranks of the proletarian revolution against capitalist mastery and rule. Therefore, comrades, raise your closed fists—the sign of our organization—and give the oath of the Red Front Fighters."

With these words, the hundred thousand raised their closed right fists, and we saw a remarkable spectacle. It was this:

The speakers repeated line for line the oath, pausing at the end of each phrase, and then the vast mass repeated in unison—a long, low rumble—this oath.

I swear:



A view of the terrace from amongst the onlookers at the demonstration. The great sign above reads: "Proletarians (workers) of the world unite!"

Never to forget that world imperialism is preparing the war against Soviet Russia

Never to forget that the destiny of the working class of the whole world is bound up with Soviet Russia.

Never to forget the experience and the suffering of the working class in the imperialist world war.

Never to forget the 4th of August 1914 and the betrayal of the reformists. Always and forever

to fulfill my revolutionary duty to the working class and Socialism. Always and forever to remain a soldier of the revolution.

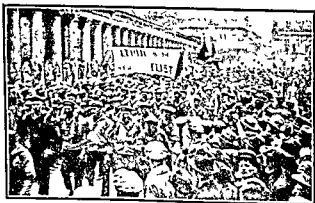
Always and forever
in all proletarian mass organizations
in industries and factories to be
a pioneer of the irreconcilable class war.

On the front
and in the army of imperialism
to work only for the revolution.

To lead the revolutionary fight
for the destruction of class rule
of the German bourgeoisie.

To defend the Chinese Revolution
and the Russian Soviet Union
by any and every means.
I swear :

Always and forever
to fight for Soviet Russia
and for the World Revolution."



The "Red Marines" march through crowds in the city of Berlin. The Banner they carry is "Lenin is dead—his spirit lives."

As the oath was taken by 100,000 voices, a Russian ascended the speakers' tribunal and presented the Red Front with a Russian banner. Following him, a Chinese ascended the tribunal and presented the blue and white flag of the Kuo Min Tang of China. As the voices ceased giving the oath, the Chinese spoke :

"As a sign that our blood, the blood of the oppressed of Asia, is mingled with your blood, we Chinese, in the name of the Chinese workers and peasants, present you our banner to carry in your ranks. We are certain of your solidarity with us in our great struggle for freedom—a struggle which is your struggle also. Together with you in Europe we will bring the world capitalists and imperialists to their knees."

The President of the Red Front, Thalmann, accepted the banners and pledged the Chinese the active solidarity of the German workers with the Chinese in their struggle.

The director of the band again raised his baton high, there was again a roll like thunder, and "The International" was sung by the vast crowd.

The demonstration was at an end. The uniformed men and women formed in line and marched back through the dozens of streets to their various headquarters.

What does all this mean ?

It means this : that the 100,000 men and women that travelled to Berlin from every part of Germany during the Whitsuntide holidays, to demonstrate against the coming imperialist war and against the threat of Fascist rule in the various countries, was not just a crowd of curious people unconscious of what they were doing. The Red Front is a national German organisation of the working class, under the leadership of the Communist Party which has a very definite, a very clear programme, and a definite, very clear goal. The vast crowd was gathered to watch the Red Front demonstration was also not just a curious crowd ; it was composed chiefly of organised members of the Communist Party of Germany, with large numbers of the Social Democratic Party—the Socialist Party of the right. It might be said with truth that every man present, and many of the women, was organized into trade unions of some kind or another, and most of them into some political party chiefly the Communist. It was, therefore, not an uneducated, curious crowd. The working class of Germany is highly organized, well-educated, disciplined, conscious of all political and economic factors before it. Above all, it is today conscious of the burden that rests upon it—the burden of building a new world economy as the capitalist system decays or is destroyed. It is a class which, through its weekly and monthly meetings in every part of the country, as well as through its daily and weekly press, is kept in touch with world events and developments.

Within the Red Front itself, all are not members of the Communist Party. Only 25 per cent are official members of the Party. The rest are affiliated to no political party, officially, but it must be borne in mind that they are under the leadership of the Communist Party, and to this extent are Communist. Were they not Communist, they would not be in the Red Front. In order to come to Berlin, they had for months saved money through their organizations—each member being taxed a small sum extra each week—to make this trip. Some 75,000 came



"Red Girls' and Woman's Union" Delegates in National Conference

from outside Berlin, Berlin itself and its districts, furnishing some 25,000 men.

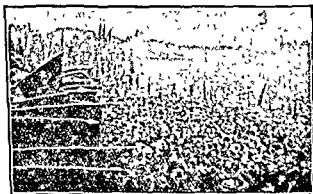
The contrast between the reception given the "Steel Helmet" men a month before and that given the Red Front men was striking. 16,000 new policemen had to be called into action to protect the Steel Helmet men from the population of Berlin as they marched through the street, and even then hundreds of working men were arrested. The Steel Helmet marched through the workers' section of the city—but the streets were deserted as if it were a city of the dead. From behind closed doors at times came the sound of "The International." In other sections of the city workers had gathered on the streets and greeted the lines with cat-calls, hooting, and "The International." In the rich sections of the city—at least in one section—the lines were greeted by the red, white, and black Monarchist flags and by well-dressed men and women who had turned out to greet these forces of darkness. But still the Steel Helmet men had found no living quarters in Berlin,

food and water was refused them by the masses, and, weary and hungry, they marched despondently through the city they had come to "capture." When the Red Front Fighters came to the city, they found living quarters had been arranged for 60,000 of them, in private home. The rest were taken care of in barracks, and all were fed free by the population of the city. In other words, as the Communists and Socialists of Berlin constantly say, Berlin remains "red"—Socialist.

The Red Front demonstration is only one of the vast workers organizations active against the imperialist war. The "National Banner" organization—composed of trade union men who are republicans—members of the social Democratic Party (similar to the British labour Party), are holding a national gathering in July. They are moderate compromisers to be sure, but in case of the war breaking out, they will unite with the Communists. But the Red Front Fighters are bound to be the "Troops" of the proletariat—the leaders

the struggle. 200,000 of them are organized in all Germany. At least half of them are trained in military discipline and methods, for almost all men over thirty saw service in the World War. Still, 200,000 is no gauge of their strength. Only men over 21 can join the Red Front. Men under that age join the "Red Youth." Boys and girls under 16 can belong only to the "Young Pioneers"—the organized proletarian organizations of boys and girls. The women are organized separately also, into the "Red Girl and Woman's Union," with a membership of 30,000.

Again, let it be said it is not just the numbers that are important. The thing that is important is the *consciousness*, the consciousness of organized men. The Steel Helmet, for instance, is not only composed of upper class men who always must have someone else to do their fighting for them; but the working men in its ranks—and there are a number—are brought into the organization not from conviction, but out of hunger. The Steel Helmet is supported by funds from the big industrialists and land-owners who are interested in enslaving the working class; this money is used partly to support the unemployed works and their families—provided the men join the Steel Helmet. It is a hunger policy. But when it comes to a fight, the ranks of the Steel Helmet, even if a hundred times stronger



A view of about one-fifth of the plain, from the lower terrace occupied by the Press and foreign delegates. The Speakers' tribunal is the elevated platform from which Leow is addressing.

than the Red Front, could not hold out for a day against the latter. The Red Front is composed of men willing to give their lives in the struggle. Back of them stands a huge body of thinking Germans, the

intelligentsia. And, as I said, in case of a war or an attempt to establish a Fascist dictatorship, they will work in unison with the social Democratic party, as well as with the four and a half million men organized in the General German Trade Union association.

After the Sunday demonstration, the Red Front men and women remained in the city for one more day. On Sunday night, concerts and meetings had been arranged in every part of the city for them. On Saturday evening—the evening before—there had been a demonstration of the "Red Youth" in the Sport Palace in Berlin, a building that seats 25,000 people. The building was jammed to the doors, not only every seat having been taken, but every aisle, stairway and every conceivable standing place being filled with youth, mostly boys and girls between 16 and 21.

On Monday morning following the Sunday demonstration, an international conference against the imperialist War and Fascism was held. This conference was important because of the consideration of the world situation which was outlined by Thalmann, President of the Red Front, who, in a forty minute report, gathered up all the international threads that are today leading to war. He analyzed particularly the developments, both political and economic, from 1917 to 1927 covering English relations with the Near and Far East and India; Japan in Asia; American imperialism in the Pacific and Central America; the developments in Turkey, France in Italy, and the Balkans. He emphasized the economic side of these problems, showing the struggle of world capital for mastery over economic sources in various parts of the world. In fact, his report was chiefly devoted to a study of the economic forces, political events being merely the *result* of these forces. The work immediately before the Red Front, he said, is the organization of trade union men within its ranks; the education of these men about the danger of war; the support of and co-operation with the movements for freedom of oppressed peoples, particularly in China at the present moment; and the struggle against Fascism within Germany.

Thalmann himself is a transport worker and was the Communist candidate for President in the last German presidential elections. He is a man of very sound knowledge, and is a Marxist, of course, of ability.

Following his speech, a representative of the "National Banner" organization spoke; then a Chinese; then an Indian; and finally a representative of the French organization of Youth against Fascism in France. Other men and women present added their voices to the conference, discussing ways and means in the struggle against the coming imperialist war.

The Conference closed with a resolution calling upon workers in all countries

that have not yet done so, to form defense organizations such as the Red Front; to form an international defense army of workers; to form a united front with all organizations working against imperialism; to form defense committees in all factories; to defend by every means possible the Chinese revolution, as well as the "fatherland of the proletariat"—Soviet Russia.

With this conference, the Red Front national gathering was at an end.

CECILIA MEIRELLES—A BRAZILIAN POETESS AND HER INTEREST IN INDIA

By A. A. PINTO

BORN in 1901, Cecilia Meirelles has, within the last three years, won for herself a place in the front rank among the poets of Brazil. Her first publication, "Nevermore...and the Poem of Poems" (1923), was very widely commented upon and the editor of "Arte e Pensamento", speaking of the "Poetesses of Brazil", went further to say that she was "an exceptional case in the literature of the country due to the decidedly Oriental, especially Indian, source of her inspiration". She has since published a book of moral stories, "O Child, My Love...", adapted to the juvenile mind and which has been introduced as a reading book in the primary schools; and another under the title of "Ballads to His Majesty the King". She now has ready for the press two more books of poems, in one of which is a hymn to "Saraswati". Besides, she has frequently contributed to the leading society reviews, gaining an ever-widening circle of admirers.

An enterprising young journalist, with a view to stimulate interest in the study of religions in Brazil and to further the cause of Spiritualism, founded "Mundo Espirita", a weekly, and invited the Poetess to contribute a series of articles on "The Cult of the Divine in the Literature of the East". Her first article was on India, and it was followed by others on China, Persia and Egypt, and by a special study of Rabindranath Tagore. Her rendering of the religions is synthetic:

she has laboured to bring to light the basic principles of all religions, and to show that



Cecilia Meirelles

any matter spiritual, blazoned with trumpets now, was a familiar subject in the remote ages and was even well-developed in the East.

But it is for India that her heart beats. Her mind has been so enraptured by the lofty ideals of Vedanta, and by a conviction of a previous birth in India, that she considers the country as her own, its peoples as her own kinsfolk. She feels the Vedas in her veins and the aspirations of her soul find scope for development in the spiritual traditions of our race. The recognition, by the world, of the spiritual wealth India carries in her coffers is her one dream; India's honour is her joy; while the slightest insinuation of India's inferiority tortures her. When asked how she first came to take such a deep interest in India, she says she cannot explain, but that at a very tender age she was drawn towards it.

The writer, an Indian, struck by her reverence for India, wrote to thank her for her article on Rabindranath Tagore. In reply, she sent him the following impressive letter:

"I read your letter and was deeply moved.

It is many years now that I devoted myself to the study of the East, and especially of India, which, to me, is not merely a matter of curiosity but a serious dedication of love. All my moral formation is based upon the old Indian wisdom; and my one constant dream is to contribute with my efforts to spread more and more throughout the world the immortal virtues of your race, to which the West owes so much and with which it is so very badly acquainted.

Indeed, one might almost say I am made out of the soil, sun and word of India....

Speaking of Rabindranath Tagore, I wished to synthesise Modern India in that great soul and announce to the public the political creed of the Poet so as to contribute towards the work of confraternization. I wished, at the same time, to demonstrate to those who do not know him, how great is the philosophy, how immense the religion, of your people—philosophy and religion, that have produced a mystic and lyric work so formidable that all the rest of the world owns nothing which may be compared to it.

I do not know if my long-cherished desire to visit India will ever be realized. However I preserve it, and thank you for your good wishes for its realization.

Sir, I hail you as a representative of the most powerful traditions of the Earth, saluting in you (also) from the first vedic poet who spoke of God to the Sitas and Damayantis, the Krishnas and the Buddhas, the Valmukis, the Kalidasas and the anonymous bards of your red roads—all of whom have brought me the conception of divinity and spiritual beauty: to them all I raise the cult of my sincerity as incense.

Sir, I offer to you all my thought and sentiment of worship for India and all my active forces capable of revealing her to the heart and soul of the world.

May the blessings of Mahadeva permit that my

voice be eloquent and my Destiny have power to cross the mountains of life!

Accept, Sir, my thanks for the comfort which your words have brought me—an echo of the sacred and prodigious country which is yours.... "Accept also my compliments and believe me to be a daughter too of your land, a distant daughter, exiled by *Destiny and Time*, but *guarding* for ever, even in separation, the image, the love and the remembrance of the great and distant Mother!"

Although her knowledge of our religious books is mainly derived from French translations, so well has she imbibed the teachings of Vedanta that, like a true Vedantin, she does not limit herself to any sectarian belief; nor does she, in spite of counting many friends among the Spiritualists, associate herself with the Spiritualistic movement rapidly gaining ground in Brazil.

In her home an Indian could feel perfectly "at home", as besides the pictures of Lord Buddha and Tagore adorning the walls, she has the Indian's love of simplicity and a vast knowledge of things Eastern to hold the attention of any one interested in them. Nor, on a visit, is a dull moment possible: her good nature, intelligence and charm of personality are capable of making you forget the time and leave her house with regret when forced to by the lateness of the hour.

On account of her knowledge of the Orient and its religions, she was recently, invited by one of the Spiritualistic centres to lecture on Buddha, a task which she performed very ably and successfully, bringing out the salient points of Buddhism in a voice ringing with deep conviction and veneration for Lord Buddha, which could not have been excelled even by a devout Bhikkhu.

Her poems and works leave no doubt that her nature has hungered for mystical realizations. Her yearnings for that "distant goal", her zeal to convert others to her views, her humility before the majesty and grandeur of the source of all things, her songs of praise to the Creator are well-expressed in noble and elegant language in her many poems, of which her "Poem of Anxiety" is a very good type.

POEM OF ANXIETY

When I was not thinking of Thee,
My feet ran lightly on the green,
And my eyes wandered,
Unconcerned and happy,
Over the whole landscape....
When I was not thinking of Thee.

My nights were
 As the sleep of the sky, full of moonlight.....
 When I was not thinking of Thee,
 My soul was simple and quiet...
 My soul was a tame bird,
 With eyes closed,
 Perched on a high immovable branch,
 When I was not thinking of Thee.....
 But now, O Elect,
 My pace is slow,
 My eyes being busy
 Looking for Thy shadow.....
 My nights are long, dreary,
 So sad,
 Because my thought,
 Takes wing to search Thee,
 And I, without it, feel lonelier more.....
 My eyes are lost,
 Among the stars,
 Among the stars are lost too
 My hands,

In this anxiety of reaching Thee
 Elect, O Elect,
 Why have I changed so ?
 Why,
 From the ground of my body
 To the sky of my soul,
 Am I a mist of perfume
 Rising in Thy adoration ?

When I was not thinking of Thee, ""
 My eyes were wandering,
 Unconcerned and happy,
 Over the whole landscape ...

From the writer she is ever anxious to know all that he can tell her of India : when shown Sarojini Naidu's "Village Song", the "Ram re Ram" so fascinated her that she made a translation of the poem.

A GREAT CITY

A great city is that which has the greatest men
 and women,
 If it be a few ragged huts, it is still the greatest
 city in the whole world.
 The place where a great city stands is not the
 place of stretch'd wharves, docks, manufactures,
 deposits of produce merely,
 Nor the place of ceaseless salutes of new-comers
 or the anchor-lifters of the departing,
 Nor the place of the tallest and costliest buildings
 or shops selling goods from the rest of the earth,
 Nor the place of the best libraries and schools,
 nor the place where money is plenteous,
 Nor the place of the most numerous population.

Where the city stands with the brawniest breed
 of orators and bards,
 Where the city stands that is belov'd by these,
 and loves them in return and understands them,
 Where no monuments exist to heroes but in the
 common words and deeds,
 Where thrift is in its place, and prudence is in its
 place,
 Where the men and women think lightly of the
 law,
 Where the slave ceases, and the master of slaves
 ceases,

Where the populace rise at once against the never-
 ending audacity of elected persons,
 Where fierce men and women pour forth as the
 sea to the whistle of death pours its sweeping
 and unript waves,
 Where outside authority enters always after the
 precedence of inside authority,
 Where the citizen is always the head and ideal,
 and President, Mayor, Governor, and what not,
 are agents for pay,
 Where children are taught to be laws to them-
 selves, and to depend on themselves,
 Where equanimity is illustrated in affairs,
 Where speculations on the soul are encouraged,
 Where women walk in public processions in the
 streets the same as the men,
 Where they enter the public assembly and take
 places the same as the men,
 Where the city of the faithfullest friends stands,
 Where the city of the cleanliness of the sexes
 stands,
 Where the city of the healthiest fathers stands,
 Where the city of the best-bodied mothers stands,
 There the great city stands.

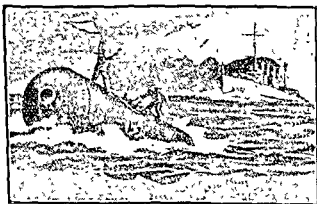
—Selected from *Poems of Walt Whitman*.



Submarine Life-Boats

When in the future, a submarine becomes disabled and sinks to the sea bottom, its crew need not fear death by suffocation—at least, such is the belief of an Italian-American inventor, Menotti Nanni, who has devised an undersea life-boat to be attached to and released from the submarine in an entirely new way.

The principle he employs is centuries old. In 1654, before a royal audience, Otto von Guericke, an experimental philosopher of Magdeburg, Germany, demonstrated the power of a vacuum. He fitted together two copper hemispheres; then, with an air pump, sucked out the air within them. Thirty horses were unable to pull the shells apart. But when he opened a valve that let in air, they separated of their own accord.



Submarine Life-Boat

Similarly, as a means of 'bolting' an unsinkable life-cabin to the shell of a submarine, Nanni employs a pair of close-fitting, smooth-faced domes or cups, one attached to the submarine, the other to the life-cabin. Between them a vacuum is produced by a suction pump in the submarine. Under the tremendous pressure of the sea and air the cabin is as securely fastened as if riveted on; yet, he says, the turn of a valve that lets the sea into the vacuum frees the two parts instantly and releases the cabin.

The submarine has foundered! Into the cabin through the 'doughnut hole' of the pneumatic ring climb the men. Some one slides shut the watertight door at the bottom. 'Ready?'

The releasing valve is turned. A hiss of water spurting into the vacuum chambers and the cabin lurches upwards—free of the submarine.

Safe at the surface, the men climb out through a hatch at the cabin's top and summon aid by wigwagging or radio.

The Literary Digest!

The Picture Of The Year In England

One superb masterpiece of modern painting, appears in this year's Royal Academy in London. It is Mrs. Dod Procter's "Morning," and Mrs. Frank Rutter, the critic for the *Sunday Times*



The Painter Of "Morning"
Mrs. Dod Procter whose picture has been bought by *The Daily Mail* and presented to the nation.



"Morning," By Mrs. Dod Procter

"Here is no artificial composition reeking of the studio, but a fragment of life, nobly seen and simply stated."

(London), is the author of the tribute with which we start, and also the further statement that this "noble painting of a sleeping girl is the outstanding picture of the year" so far as the Academy is concerned." While the Academy is one of the important social functions of the year, it is not always that pictures showing the trend of modern ideas of painting gain admission. This one, from Mr. Rutter's enthusiastic notice, would seem to be an exception. We read:

"Fresh from the glories of the Prado, fresher still from the array of contemporary French painting in the Rue de la Boétie, I find Mrs. Procter's picture a masterpiece fit to hang in any company. Here she has achieved, apparently with consummate ease, that complete presentation of twentieth-century vision in terms of plastic design after which Verain and other much-praised French painters have been groping for years past. She obtains this monumental plasticity of form without any mannerisms or eccentricities by the sheer power and beauty of her painting."

"Here is no artificial composition reeking of the studio, but a fragment of life, nobly seen and simply stated. The girl is a girl of the people, the bedroom is humble and austere in its furnishings. Beyond the girl and the bedclothes, which afford an ascetic but exquisite harmony in grays and pinks, we get but a glimpse of a corner of a chest of drawers, a chair, and the wall beyond. But with these few accessories the picture is full from corner to corner with life, air, and light. These are the elements which Mrs. Procter has organized into a creative design of compelling power and beauty for all who have eyes to see."

"To say that the picture is 'cold' in color is but to acknowledge the justice with which the artist expresses the chill associated with early morn in this climate. If she has preferred the silver tone

which Velasquez learned from El Greco to the golden glow of Titian, there is yet the warmth of life in the nacreous hues of the flesh-tints. How exquisite is the painting of that left hand at rest but full of life. It is only the very greatest of the great masters who have thus succeeded in suggesting the tremulous fluttering of microscopic muscles beneath the surface of the skin. Looked at in detail, or in its splendid entirety, Mrs. Dod Procter's picture is a superb achievement, the greatness of which will probably be still more patent a hundred years hence than it is to-day. For three years now Mrs. Procter has gone steadily forward. If her latest, and greatest, performance is not secured for the nation, a great opportunity will be lost."

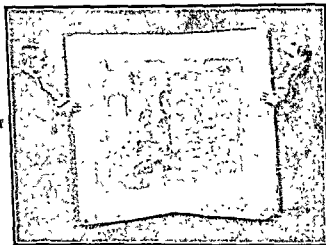
Of the artist we read in *The Sketch* (London):

"Mrs. Dod Procter is the wife of the late Mr. Ernest Procter, who is also exhibiting this year at Burlington House, and both she and her husband studied at Mr. Stanhope Forbes's school at Newlyn, Cornwall. After her marriage, she and Procter went to Paris, and on their return, opened an art school at Newlyn in conjunction with Mr. Harold Harvey. In 1921 they accepted an invitation from a Chinese merchant prince to go to Burma to decorate a house there. Mrs. Procter's first important success was in 1925, with her Royal Academy picture, 'The Model,' 'Cissie,' a painting of a woman's head exhibited at the Georges Petit Galleries in Paris, under Sir Joseph Duveen's scheme, has been bought by the French Government."

The Literary Digest

World's Largest Book Is Taller Than a Man

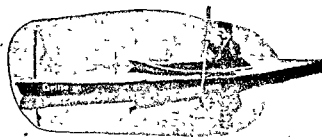
Taller than the average man, this gigantic atlas is said to be the largest book in the world. A gift to King Charles II, ruler of England in 1660, from the merchants of Amsterdam, it now



Two men of average size, shown standing beside the 267-year-old atlas, give an idea, by comparison, of its enormous dimensions

occupies an extensive space in the British Museum in London. Latin inscriptions and text appear on the maps, which are surprisingly accurate in view of their age. The gift was a memento of Charles's visit to the Netherlands where he found friendly refuge after the fall of the British monarchy.

Paper Canoe



Paddling his paper canoe, Willy Schauer, German inventor, is shown above. The paper is stout, hard and waterproofed. Advocates of such boats say they are lighter than wooden ones, yet equal them in strength, and hence in safety. They also contend the cost of manufacture is lower. The twister says his craft has met all the tests to which wooden or canvas canoes are subjected.

Almost Beats the Camera

When the winner of the recent motorcycle races at Munich, Germany, flashed past on the last lap, a high-speed camera trained on him, barely managed to record his passage. The remarkable photograph below, which gives some impression of the speed at which he was traveling, was the result. In the infinitesimal fraction of a second that the camera's shutter took to expose



This motorcycle racer at Munich not only defeated his rivals but almost beat the high-speed camera, which in an instantaneous flash could make only this distorted picture of his passage

the plate, the cyclist's flying image had moved half-way across it.

The peculiar distortion which resulted is characteristic of pictures of swift-moving objects at close range made with the "focal plane shutter" used in fast cameras. The shutter, a sliding curtain with a slit in it, "wipes" the picture on the sensitive plate a section at a time.

Meteorites

Meteorites have been fascinating and puzzling objects of conjecture for centuries, but hitherto they have always been of rather modest size. People have woven myths about them and have worshipped them, but only recently have scientific men begun believing in them.

Dr. O. C. Farrington, Curator of Geology at the Field Museum of Natural History, responsible for the most representative collection of meteorites in existence and one of the greatest authorities on the subject said, "Meteorites are helping us to unfold chapters in the fascinating story of the universe, besides serving practical uses. Specimens are eagerly sought by museums and men of science for study, so that anybody who finds or can claim ownership in a genuine meteorite, can fairly count it as cash in his jeans!

What, after all, are meteorites? Where do they come from? Are they the flying fragments of broken up worlds? Were they, previous to their fatal collision with the earth, tiny "earths" themselves? Why do they bump into us as they do? Are we earth-dwellers in any danger because of them?

"A revised conception of space within the solar system," said Dr. Farrington, "is one result of attempts to answer these and kindred questions. We used to think of the earth traveling its orbit in solitude, its nearest neighbor the moon, a quarter of a million miles away. We know now that this idea is false.

"Indeed, the earth actually might be compared to a man in a mosquito-infested swamp, so thick are the swarms of minute 'earths' through which we move. Only the surrounding atmosphere protects us from incessant pelting by particles of matter from the size of a pea upward.

"Most of these masses of matter are tiny, perhaps no bigger than a nut—gnats' of space—and are consumed in the earth's atmosphere in brief trails of glory. We know them as shooting stars. It is estimated that at least *twenty million* of these particles flash out their existence in the earth's atmosphere daily.

"There are other and far larger masses of matter, the asteroids, or planetoids, hundreds of which have been identified in recent years. The planetoids are like miniature planets, and probably vary in diameter from a few miles to a few hundred miles. None, so far as known, ever collided with the earth.

"Meteorites in size are midway between shooting stars and planetoids. Unlike planetoids, they do collide with the earth frequently; and, unlike shooting stars, they are too large to burn up before reaching the ground."

Some scientists assert that meteorites must be over-size shooting-stars. Dr. Farrington doubts that. His reasons are convincing. August and November, he points out, are the months of greatest shooting-star-activity, but May and June are the biggest months for meteorites. Furthermore, a majority of meteorites fall in the afternoon, between noon and midnight, whereas there is no indication of any falling-off in shooting-star activity after midnight. He thinks it more likely that meteorites are different in kind from shooting-stars, possibly the fragments of larger bodies, perhaps of disintegrating planetoids.

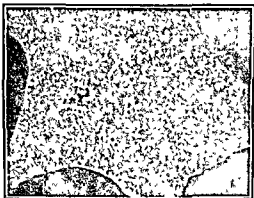
"But of course," he adds, "nobody knows."

Nobody is certain of the commonly accepted theory that meteorites are small parts of our own solar system, perhaps left over from fragments drawn from the sun when the planets were formed. One who recently has taken exception to this view is the Austrian geologist, Dr. Robert Schwiner of the Karl-Francis University at Graz. He suggests instead that the reason for their appearance is that our earth now is passing through a part of space where a vast heavenly catastrophe occurred millions of years ago, when two small stars collided. Our solar system, he says, is drifting now through the part of space strewn with fragments of the colliding stars. These fragments are meteorites.

Are meteoric collisions with the earth frequent? The number has been estimated by recording all known falls in a given area, like France, during a certain period, and from that computing the number for the whole earth, assuming that one place is as likely as another to be the scene of a meteorite's fall. It is supposed that about 900 meteorites fall yearly.

Most of these are never seen or recovered. For one thing, three-fourths of the earth's surface is under water, and a meteorite would as soon fall

in the sea as on a crowded street—most of us would sooner it did! For another thing, many meteorites look like common stones and, unless seen to fall or examined by an expert, may never be identified. Many meteorites, too, fall with sufficient velocity to bury themselves, as the giant of Meteor Crater is supposed to have done. Furthermore, if the material is mostly iron, as it often



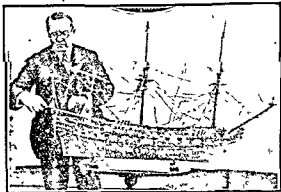
A section of Willamette Valley meteorite, in the American Museum of Natural History, polished and etched to show its strange rock and metal formation

is, a moist climate is likely to rust and disintegrate it.

By an actual count, 436 meteorites were *observed to fall* and reported between the years 1492 and 1921. The total of known falls, whether seen or found, is about 850.

Popular Science Monthly

Dart Mouth



Henry B. Culver, New York lawyer, who as a hobby employs his delicate touch and historical knowledge to repair old ship models, is seen at the left restoring a copy of the Seventeenth Century frigate, the *Dartmouth*. Col. Henry H. Rogers, owner of the model, has it insured for thousands of dollars.

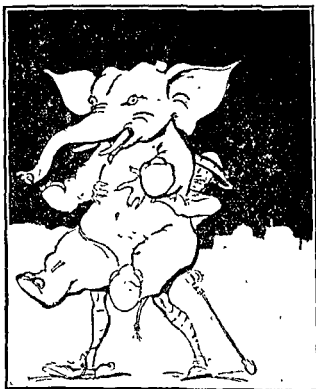


Wakes Up Sleeping Muscles



A New exercise device, designed especially for training athletes, is said to develop muscles of legs and back that are not put into play by any other method. It consists of a high chair to which are attached two pedals connected with sliding weights. The exerciser pushes forward with his feet against the pedals. The weights can be varied as desired.

A Polish View



England Groaning under the Burden of the Asiatic White Elephant?

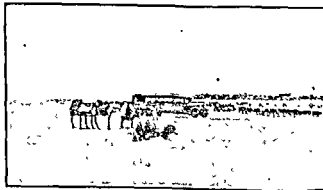
—Cyrulik Warszawski (Warsaw).

Beauty And The Beast, Komodo Style



Mrs. Burden is here seen examining one of the monsters, which were all so terrifying to the Malay porters that they would not even touch one's carcass.

Travel, Ancient and Modern



The Safeway Coach at Acre (Palestine). A concrete roadway has been laid here for 100 yards connecting up the land track with the harder sands of the sea-shore.

Training The Helpless Flapper To Fight Her Own Battles

President Roosevelt was looking over some ju-jitsu pictures presented to him by Capt. J. J. O'Brien, the man who introduced that Japanese art of self-defense to America. The President halted at one of the pictures and regarded it at length. Looking over his shoulder, Captain O'Brien saw that it was a picture of a woman straight-arming a man with her stiffened fingers jabbing his eyes. A little worried lest this maneuver should make an unfavorable impression, the Captain stammered:

"Mr. President, a dangerous situation requires a desperate defense. That was invented to give a woman protection against a thug who suddenly attacked her."

Colonel Roosevelt's response, according to a writer in the *Philadelphia Public Ledger*, was reassuring.

"I think, Captain," he is reported to have said, "that this is the best thing in your repertory."

To-day, with the greater freedom claimed by girls in their teens, and with new and menacing conditions introduced by the automobile and other modern factors, it is considered more important than ever that young women should be trained to defend themselves in an emergency. For this purpose Captain O'Brien has worked out a system of what he calls "modified" ju-jitsu, consisting of "a few simple holds and tricks by which the frailest girl can bring an assailant to the ground and make him beg for mercy." There is no need for a woman to be defenseless, says Captain O'Brien, "when the practice of several easy methods will give her ample protection against any thug, strangler or flirt who seems to have the advantage of her. Girls don't have to suffer mauling or the unwelcome arm of a sheik when the knowledge of modified ju-jitsu will give them complete command of the situation."

The *Ledger* writer tells us that Captain O'Brien is "a graduate of the old navy of wooden ships," and that he served as police inspector in Nagasaki for some years before returning home and teaching President Roosevelt ju-jitsu.

During the war he demonstrated that part of his method which would be effective against the enemy, to hundreds of instructors, and the treatment to which he has been subjected by the vigorous application of his technique by his students has resulted in the partial atrophy of his left arm.

"The system is based upon knowledge of mechanical principles which function in the human body, and upon rules of leverage," said Captain O'Brien. "One time R. Tait McKenzie, sculptor and supervisor of physical instruction at the University of Pennsylvania, tried these principles out on bodies in the dissection room at the University, and proved that full application of the force which can be exerted in defense will break bones and tear apart the muscles."

The reason this method is so successful is that it catches the assailant unawares. A man who gets set for it could avoid close contact with his victim, but when he gets near enough, there is no defense.

"Take a very common occurrence where a man attempts to flirt with a girl, walks up along-

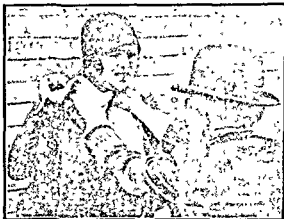
side her and, starting a conversation, takes hold of her arm. She slides her arm under his as if about to draw him nearer to her. The sheik wouldn't object to that. He probably would be delighted to think he had made such a hit that the girl was ready to embrace him.

"As her arm goes under his, she brings it on top of his arm above his elbow and puts on a little pressure. His arm straightens out and he is at her mercy. As she puts on more force she moves as if to straighten her arm, but what she is doing is to bend his arm in the direction opposite to the natural swing at the elbow.

"He cannot extricate himself. His arm is caught in a vise from which he cannot withdraw and if he attempts to reach her with his other arm, he is prevented from turning to face her by the fact that her position bars him from swinging his free arm toward her.

"She can punish him more severely by gripping the hand on his arm with her free hand and pulling down on it. This will force the sheik toward the pavement, and she can give him a jerk, sending him head over heels, and go calmly on her way. A quick pull will break his elbow.

"This is a long explanation, but practise it with a friend and see how quickly and simply it can be done with hardly any effort.



Breaking a Throat Grip.

Just get hold of one finger, and the rest is easy—bend it backward toward its owner, and he will release you in a hurry.

"The girls would probably like to know what to do when a man attacks them without much warning, as has been happening in the cases constantly reported in the newspapers.

"Suppose a thug approaches a girl, bars her way and attempts to persuade her to accompany him. The girl draws back in some terror. He steps forward to grasp her with his arms. If she will shoot her arm out quickly with two fingers stiffened and aim at his eyeballs, it will be some time before this sheik tries to annoy a woman again.

"If the flirt has succeeded in grabbing her around the waist, the best trick to use is to lift the palm of the hand against the end of the nose

and apply it with some force. Shove up and back. The man's head will shoot back with such vim that he will release the girl, and she will be free to go on her way."

Next we are asked to suppose that the bully has caught the young woman by the throat and is making it impossible for her to shout for help. What one does instinctively, says the Captain, is to reach up and try to pull the clutching hands away from the throat; but—

"You can't get free in that way. It is almost impossible to make an attacker give up a grip on the throat by dragging at his hands. The way to make a defense against a strangler is to lift a hand to one of the hands around your throat, bend just one of his fingers back in a firm grip and force this one finger toward the attacker. Act as if you were trying to break the finger.

"Small as that finger is, turning it backward toward the outside of the hand will cause him so much suffering that his whole body will react backward in the direction his finger is being pushed, and the hold of the other hand on the girl's throat will be relaxed.

"The girl now passes from the defense to the attack. Her assailant has been completely disconcerted by the counterattack and is so completely absorbed by his suffering that if she moves quickly there is no difficulty in the next step.

"She brings her other arm under, around and on top of his using force and still pushing his single finger backward. This position keeps the thug sideways to her, making it impossible for him to bring his other arm into play to fight her off, and she can either keep him under control and push down the street to where she can obtain help, or with a sudden application of force throw the man over on his back and run away.

"If a man grabs a girl from behind and puts his arms around her, she can use an old wrestling trick. Just swing the body sideways a little so that the nearest foot to the thug can be slipped behind him, place this foot between his feet and then straighten a little and he will lose his balance and be thrown backward. If executed quickly, this will knock a man off his feet."

These holds all deal with the methods of defense if a woman is caught in the street. But in many of the cases reported to the police a man is able to penetrate into the house and catch a woman all alone, with no means of protecting herself at hand, or trapped in a room where she cannot summon help.

Captain O'Brien was asked to describe a few tricks which would help a housewife fight off a man already in the house.

"A man who has made his way into the house on a pretext," he said, "usually begins by pretending to be courteous and gentle. If a woman is afraid of her visitor and begins to suspect he will not leave the house until he achieves his real errand, she can begin throwing him out by taking his hand. A man will ordinarily not object to a woman taking his hand. All she wants is two fingers. Closing firmly on them, lift his arm up and bend his fingers back and he must go in the direction she wants him to move.

"It is important not to face the man, but to swing sideways. Here again it is impossible for him to grab her with his free hand, and the backward pressure on his fingers will readily make him behave. She can thus back him out through an open door or hold him helpless while she summons aid."

Athletes who have studied Captain O'Brien's system agree that these maneuvers, if intelligently rehearsed, actually equip a slender girl to repel a sinister assailant with heavy loss. The important thing is for the victim to keep her head, remember the motions she has learned, and not allow fear of failure to unsettle her. The Captain continues:

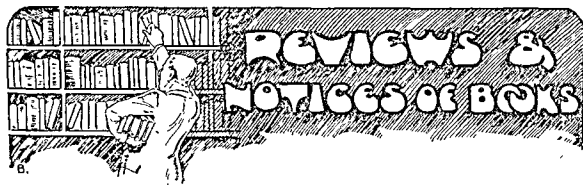
"If she can get his hand between both of hers, she can twist him in another way. This grip is accomplished by holding the man's hand with your two thumbs prest against the back of his hand and twisting his arm. If full pressure is applied, his body will swing sideways and unbalance him, and he can easily be thrown, if that is desirable.

"Of course, these hand-and-finger holds can also be used outside on the street, if the situation that occurs makes them the most desirable.

"Twisting a man's head is another hold that can be used if the man happens to be fighting to remain inside by bracing himself against the doorway. A direct attempt to push him out is sure to fail, because his strength is supported by the walls against which he has braced himself. He must be taken away from this position. That can be done by placing one hand on his chin and the other on the side of the head and turning his head. A strong pull will jerk him away from the door, and as he is off balance, a slight push will throw him through the doorway.

"A cool head and the ability to think fast in an emergency are, of course, essential. A girl must keep her wits about her and be prepared to act quickly. A few rehearsals of these simple tricks will give her confidence."

The Literary Digest.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Puryabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE ETHICS OF BUDDHISM: By T. Tachibana, Professor of Pali and Primitive Buddhism at the Komazawa-Daigaku, Tokyo. Oxford University Press. Pp. 288. Price Rs. 15.

Although the book is entitled *The Ethics of Buddhism*, it would however seem that the name, *The Ethics of Pali Buddhism*, originally chosen by the author himself, would have been more appropriate, as there is nothing discussed in the book from the sources of the Sanskrit or Mahayanist texts.

After giving a short account of Buddha's life Prof. Tachibana proceeds to give the outlines of Indian thought previous to the rise of Buddhism and tells us about the classification and characteristics of Buddhist morality in the five chapters of the first book of his dissertation. In the second book, comprising fifteen chapters, he discusses different moral qualities such as self-restraint, abstinence, contentment, purity, etc., arriving at the conclusion that "Buddhism is a system of self-purification. But there are other-rewarding virtues." Readers will find here a mass of well-arranged materials collected from original sources and discussed with much ability.

It is popularly believed that Buddhism is an ethical religion. Professor Tachibana urges the rather different view that "Buddhism in its origin is a religion of a moral nature." I do not hold the popular view, but neither can I agree with Prof. Tachibana for reasons given below.

It is well-known to those who are acquainted with the life of the Buddha either from Pali or Sanskrit sources that he did not, at first, want to preach his doctrine to the people. And why? Because it occurred to him that they would not be able to understand it. Had his religion been simply of a moral nature, it is quite certain that he could not think so; for morality is not something that cannot be understood by ordinary men. In fact, it was only on account of the

subtlety of his doctrine that he apprehended that it would be beyond the power of the people to grasp it. He said (*Vinaya, Mahavagga*, I, 52) that his doctrine was profound, difficult to perceive and understand, reasoning could not penetrate it (*atakkavacca*), and it was intelligible only to the wise (*panditabedanaya*). The people were given to desire (*alaya-rama*), and to them the law of causality and the chain of causation (*paticca-samuppada*) would be a matter very difficult to understand. Very difficult would it also be to them to understand the extinction of *samkhara*s, the getting rid of desire (*tanhakkhaya*), the absence of passion (*viraya*), *nirodha*, *nibbana*. From the above it is quite clear what Buddhism was in origin. And again, we read in the same work (*Mahavagga*, I, 23) that when the Blessed One's new disciple, Assaji, who had recently been ordained, was pressed by Sariputta to tell him at least the spirit of the doctrine which his teacher, the Blessed One, was preaching, the reply was simply this "Of all objects which proceed from cause, the Tathagata has explained the cause, and he has explained their cessation also; this is the doctrine of the great Samana (*ye dhamma hetuppabhava*, etc.)"

Such is the first stage of the development of the religion preached by the Buddha, and there is no mention whatever of a moral nature, though in reality from the very beginning morality was regarded as the stepping stone for the realization of the truth of his doctrine. This is made quite clear by Buddhaghosa in his *Vissuddhimagga* (p. 2) when he says: "Standing firm on morality (*Sila*) and cultivating concentration (*citta, samadhi*) and wisdom (*panna*), a bhikkhu who is wise, ardent and discriminate, may disentangle the tangle of desire (i. e., he attains the cessation of desire *tanhakkhaya*—*nibbana*). Thus the doctrine of the Buddha is threefold and it is fully borne out by a verse of the *Dhammapada* (183) which runs thus: "Not to commit any sin (*Sabbappassakaranam*) to do good (*Kusalassupasampada*), and

to purify one's mind (*sacittalpariyodapanam*), that is the teaching of the Buddhas." Buddhaghosa explains here in his *Vissuddhimagga* (pp. 4, 5) what is meant by these three things mentioned in the above verse. He says that morality (*sila*) is the beginning of the *sasana*, concentration (*samadhi*) is in the middle, and wisdom (*panna*), which has the superiority, is the end. Owing to this threefold character of the religion the whole teaching of the Buddha is divided under three heads, viz (1) teaching regarding morality (*adhicittasikkha*), (2) teaching regarding mind (*adhihittasikkha*), and (3) teaching regarding wisdom (*adhipannasikkha*). These three characteristics of Buddhism are to be found all through its development from the beginning. It cannot, therefore, be maintained that Buddhism in its origin was a religion of a moral nature.

THE DELHI UNIVERSITY PUBLICATION No. 1—*The Birth-place of Kalidasa*: By Pandit Lachmi Dhar Kalla, M. A., M. O. L., Shastri, Lecturer, St. Stephen's College, Delhi.

In this dissertation the author has made an attempt to establish two things: first, that Kalidasa was a native of Kashmir, and second, that "the plots and incidents of his works are modelled on the lines of the Pratyabhinnā philosophy of Kashmir." As regards the first most of the arguments advanced by him are very weak and a very small number of them really deserve to be considered seriously. As for the second, though the attempt is admirable, I do not think his position tenable.

VIDHISEKILARA BHATTACHARYA.

SARA AND OTHER POEMS:—By the Swami Sri Ananda Acharya, Gaurisankar.

In reading other volumes of verse by the Swami Sri Ananda Acharya I was dazzled by the consecrated brilliance and excessive opulence of his language. He rioted in colour, which many a time blinded one to the underlying meaning of his verse. The volume under review is, however, free from these defects. In this volume the Swami has certainly improved upon what has gone before. His language is now simple, though extremely suggestive; his images are homely, though deep in their appeal; the melody of his songs is not of an obscure, eclectic variety, but something at once soothing to the ear and satisfying to the imagination: his thought, ever noble and elevated, now moves on a plane with which many of us can establish some sort of contact, and his meanings, without losing his old subtlety and charm, is now clear and pointed. These verses, therefore, show the Swami's extension of power in all directions. This is, however, not all. Songs like Joe show that the Swami has perfected a new way of telling a story; while the figure of Sara, simple and devout, homely and worshipful, loving and serviceable, dreamy and mystical is a marvellous creation in itself.

All these things bear witness to the amplitude of the Swami's poetic powers. The Swami's poems are, indeed, "Songs of Innocence!" and "Songs of Experience" combined. They reveal a world of mercy as well as of cruelty, of ambition as well as of self-denial, of misery as well as of joy, and of power as well of beauty. Whatever it may be, these poems appeal to the big heart of man. They lift our heart up to something that is above the sphere of our sorrow, and fill us with eager yearn-

ings for things beyond the ken of our senses. In short, they enable us to see purpose where we had formerly seen blind chance and to see beauty and nobility where we had been aware of ugliness and meanness only. The Swami interprets the thirg of this world in the light of eternal virtues and seeks to re-establish our contact with God and Nature; and this is a great thing, indeed.

DIWAN CHAND SHARMA.

Who's Who—INDIA—1927. Published by Messrs. Tyson and Co., Calcutta.

Demy 8vo. Cloth. Pp. 281. Price not mentioned

This is a new venture well worthy of support. It contains the usual information about many Indians and Europeans in India. The amount of biographical details given will not be taken by any knowing reader to be an index to the relative importance of the persons to whom they relate. There are some noteworthy and probably significant omissions. There is, for example, no mention of Mr. M. K. Gandhi, Pandit Motilal Nehru, Pandit Jawaharlal Nehru, Mr. S. Srinivasa Iyengar, Dr. Ansari, Dr. Kitchlew, Mr. J. M. Sen Gupta, Mr. Bepin Chandra Pal, Lala Lajpat Rai, etc. Nor is it only among Indian political notabilities that there are such omissions. Among Indian scientists Professor Meghnad Saha, F. R. S., holds a very high place. His name is not to be found in this useful book of reference. We hope such omissions will not occur in future editions.

INDIA AND THE WEST: A Study in Co-operation, by P. S. Marrin, author of "The Living Past," "Progress and History", etc. Longmans, Green and Co., Ltd. London. Medium 8vo, Pp. 182. Cloth, gilt letters. 7s. 6d. net.

It is a well rot-up book, printed in clear big type.

The author's style is clear and refined. He writes with suavity, though that may be only the velvet glove concealing the mailed fist. For he states almost at the outset: "This discussion assumes that Great Britain will and should remain in a position of power in India for at least a considerable time. The conditions and qualifications will appear as we proceed, but as to the main point there can be no equivocation, because there is no doubt: every serious person, Indian or British, agrees so far, differing only when we come to particulars, the time of the staying, the methods of co-operation, the general outlook, the ultimate ideal." That Great Britain will remain in a position of power for at least a considerable time, may be true. But we deny that she should remain so. The author will, however, say that we say so because we are not "serious" persons. Let him however, place his assumption before all the most prominent Indian political leaders, and he will find that they will reject his assumption. So, he will be obliged to conclude that they are not serious persons. The author's assumption being what it is, it would be futile to point out that there cannot be any real co-operation between a country which occupies the position of the sovereign and a country which is subject to the former. "Position of power" is a mere euphemism for the position of a master or a mistress. The author takes for granted two things: that the British connexion is for the advantage of the country, and that the British connexion with India is.

synonymous with Britain being in a position of power in India. Nobody denies that Britain's contact with India has been incidentally and indirectly beneficial to us (and mainly and directly advantageous to Britain), though Britain's object in establishing and maintaining this contact was and is selfish. British connexion and British mastery are not synonymous. There is British connexion with the Dominions without British mastery. The least that is wanted by Indians is equal partnership within the British Empire. The longer this minimum demand is withheld from India, the greater becomes the moral and material injury to her.

The author deals with a large variety of topics—the problem, England, India, the West at the junction, Government, education, economic life, social life, religion and philosophy, India as a nation, and India and the world. We have marked numerous passages in it which call for criticism. But if we were to state all our objections and give our opinions, giving references and quoting authorities (which the author has not done), we should have to write a book bigger than the one under review. But we have no time to do it, nor is it necessary. What is more important is to see how we can derive considerable advantage from the writings of those who, like Mr. Marvin, are opposed to our point of view.

Japan has been able to maintain and consolidate her position as an independent nation by developing certain qualities which are latent among all peoples but which have been more highly developed in the West, and by following Western political, military and industrial methods. It is these qualities and methods which enabled England to win sovereign power in India. If we would be free we must have full knowledge, of these qualities and methods, dissociating from them all that is immoral, injurious and degrading in them. In the fourth chapter of his brochure Mr. Marvin gives us some idea of these qualities and methods, saying: "It is the common gift and characteristics of Western civilization that enabled England, in the first place, to plant herself in the peninsula and, still more, have formed the substance of her power ever since. Other Western nations have done the same thing, on a smaller scale and with many differences of detail, elsewhere. And the junction came at the end of the eighteenth century, when Western civilization in its typical modern form of scientific industry was beginning to overspread and transform the world. The question, therefore, is fundamental: in what does this Western civilization consist which has enabled it to do these things? It is a question not of panegyric nor of denunciation, but of fact, the facts of history."

Before attempting directly to answer the question formulated above, the author admits that "if we go back far enough in history, the distinction between East and West disappears", and that "actually when the forces of East and West met in the twelfth century in their most acute antagonism the West had much to learn from its opponents."

Let us now turn to the author's answer to his own question.

"At the time when the West thus began definitely to take the lead, it was marked by a pre-eminence in three or four qualities and posses-

sions, none of which were peculiarly its own in origin, but which by the converging influences of history and geography had come to be concentrated in Western Europe by the fifteenth century A.D. One, perhaps the most potent of all, was an exceptional vigour and adventuresomeness of character. There were more energetic and fearless spirits in those lands, and specially in England, than anywhere else.... Another source of strength was their religion.... the adventuring passions had all a stimulating religion, common in its main features, and to all its professors both comforting in trouble and fortifying to action."—from which the lesson to be drawn is not that the people of the East should profess Christianity, but that their religion—whatever its name—should be stimulating, comforting in trouble and fortifying to action.

The third cause of the ascendancy of the West is that "nations arose." He adds that "it is right to notice the evils due to aggressive and competing nationalities, but wrong to overlook the vigour poured into the world by the union and ambition of youthful states. As now under the treaty of Versailles, so then in the ferment of the Renaissance, work could be done by men held together and inspired by nationhood which never occurred to the unorganised masses who covered the largest part of the land-surface of the globe. Any form of union gives strength, and France and England, the first and most strongly organised of Western peoples, have through this cause left the widest and deepest impression on the world."

The author then states the fourth cause of the predominance of the West:

"France and England, and all the other nations of the West in varying degree, were carriers also of a more far-reaching principle of organization in scientific method and its results. Here we have the modern and most potent differentia of West and East, or rather of the West from the remainder of mankind which did not take the crucial step represented by the work of Galileo and Newton in the seventeenth century."

Mr. Marvin dwells only on the application of science to industry by the West, but not on the application of science to war, though the latter is undoubtedly one of the causes of Western ascendancy.

As elucidating the author's point of view, we will quote some more sentences from his fourth chapter.

"The essential point of the revival of science in the West in the sixteenth century, and its rapid development since, is the return to nature, the study of how things around us actually work instead of the repetition of other men's id as or the spinning of theories about reality from our inner consciousness."

The "union between Homo Sapiens (the man who knows) and Homo Faber (the man who is an artificer)" "is the life-blood of the modern system."

"Vigour, reason, progressive change for the general good are the forces which consciously or unconsciously impel the typical agent of Western civilization as it has emerged from the long, forging process which we have sketched. And it is faced in other parts of the world by populations not necessarily hostile, often superior personally in many ways, but collectively inferior

or less highly developed, in those points which have given the West its present place. With them, as one sees in India, tradition, custom, and authority bulk larger than the constant effort to adapt one's actions to fresh and consciously chosen ends."

"--how to correlate the worship of Durga and Kali with the Modernism of Europe or the ethical religions which stand outside the churches?" "Law, goodness and beauty now stand out as the salient qualities of the divine. Kali, Durga, and the rest, have divine elements as well as baser. Can they be sublimated and used to convey a growing and higher ideal for humanity, or must we become iconoclasts and raze old temples to the ground to make way for the new?"

These questions may be left to be answered by the worshippers of "Kali, Durga, and the rest." Meanwhile we note that Mr. Marvin has not told us whether the God of the Old Testament and of the Book of Revelation in the New who is worshipped by Christian nations before going out to fight and plunder and thanked after winning bloody victories has only "divine elements" or "baser" elements as well.

According to Mr. Marvin, "Communalism, nepotism, corruption—to mention points recently prominent in descriptions of Indian society—are all features well-known in every part of the world. What communalism was ever stronger or more destructive than that of the Huguenots and the League in France at the end of the sixteenth century? It was surmounted by the higher national ideal embodied in the policy of Henry of Navarre.....Had Akbar the same opportunity, national unity would have triumphed over communalism in India in his time. His ideas were similar, but the area and the population with which he dealt were too vast. India lacked also that impulse to new life and organization which modern science was beginning to offer to the West, and, which was independent of political party, race or creed."

The British Government in India has been extremely niggardly in its educational expenditure—particularly expenditure relating to scientific and technological education.

Mr. Marvin rightly points out that the practical equality of women with men in education or social and political status has not been developed to the same extent in India as in the West, "though a movement may be detected in this" matter. "In the West, the vestiges of caste have been more and more obliterated. Wealth and personal merit in varying proportions now classify our society, and there is no bar, except opportunity, in the way of any person doing any work for which he is fit. Nor have we in the West those taboos on touching, intermarrying with, or eating with other persons of whatever class, which are so troublesome and to us such irrational features of Indian society."

According to Mr. Marvin, the last great achievement of Western thought in social and political theory is the recognition of "the doctrine of individual development and individual rights," of the place of the individual in the social order, his claim to full development and enjoyment of the best means of attaining these ends. "Every man—and woman—was to be an end in himself, and not

to be regarded as an instrument for the profit and enjoyment of others."

As none of the qualities and achievements which, according to the author, has given ascendancy to the West, are inherently racial, the peoples of other parts of the world should and can emulate the West in these respects.

We have little space left to give examples of the author's statements which may be wholly or partially contradicted or controverted; but we will give a few. He says that Warren "Hastings himself left India surrounded by the love and gratitude of all who knew him or his work, Indians and British alike." He writes: "It (India) has at the moment over two hundred distinct languages, some of them spoken by tens of millions of people and quite unintelligible to the rest." If dialects were considered *distinct* languages, Mr. Marvin must be right, otherwise not. Among the languages spoken by tens of millions are Hindi, Bengali, Marathi, Panjabi, Rajasthani and Oriya. It is not true that every one of these languages is *quite* unintelligible to the speakers of the other languages of India. It is no longer true that the past history of India "cannot be dated with any confidence or accuracy until the contact with the Greeks in the fourth century B.C." Mr. Marvin speaks (p. 42) of "the social and spiritual conservatism and the political incapacity of India" as if they were inherent facts true in all periods of her history. He asserts that the system of self-government in ancient India "dealt purely with village business and that the government of the state or empire was always autocratic." Evidently Mr. Marvin has not read the works of Rhys Davids, K. P. Jayaswal, R. G. Majumdar, N. Law, Benoy Kumar Sarkar, U. N. Ghoshal and others, relating to ancient India; else he would not have been so dogmatic. Nor is he justified in making the sweeping remark that "India is not democratic in spirit." In some senses she is, in some not. On p. 72 he speaks of Sikhs and Akalis as if they were mutually exclusive groups. There is no justification, again, for the following sweeping and emphatic statements: "School education, with the bulk of the rural population, is intensely unpopular and any attempt to extend it meets generally with opposition.....These are the bold facts, which are now admitted by all....."

Mr. Marvin states that "scientific teaching has only lately been introduced, mainly at the instance and largely at the cost of some of the manufacturers who have arisen", and refers to "the excellent Institute of Science at Bangalore." The late Mr. J. N. Tata's princely endowment for the encouragement of science teaching has not been surpassed. But the author ignores the endowments made by others to and the successful research work done at the Bose Institute, the Calcutta Science College, the Bengal Technical Institute, etc. He records with pride that "Great Britain has created four large maritime ports" in India, but omits to state how many hundreds have disappeared during British rule. According to him "the recurrent and sweeping famines of earlier days have now become a thing of the past." What a perversion of ancient, mediæval and modern history! What is the meaning of 'earlier', 'now', and 'past'?

In spite of many other such statements 'of

undoubted inaccuracy or doubtful accuracy, the book would amply repay perusal.

THE WORLD'S PILGRIM: By *Ela Gore-Booth*. Longmans Green and Co. Ltd., London, 1927. Crown 8vo., pp. 118. Stiff boards, cloth back, gilt letters. 3s. 6d. net.

The paper, printing and binding of this small volume are excellent. It contains eight imaginary conversations: Buddha and Pythagoras, Francis of Assisi and Brother Giacomina, Giordano Bruno and one unknown, Lorenzo and the prior of St. Marks, Michelangelo and Pheidias, The Lament of Lazarus, The House of Life, and Easter Eve. They are written in choice and beautiful English, and the persons introduced generally speak to character.

INDIA TO-MORROW: By "*Khub Dekhta Age*." Oxford University Press. Cloth Crown 8V. 17. 87. 3s. 6d. Printed clearly on thick paper.

The author has assumed a pseudonym in bad Hindustani to suggest that he is far-seeing and looks far ahead. He disclaims originality, and writes in his foreword that "a readiness to absorb the ideas of others is not without its compensatory advantages. Some imperfect siftings of such ideas are to be found in this little book." The foreword is dated September, 1927. It may be assumed, therefore, that the booklet was probably written in August last. In its pages we find some observations and statements, identical with or similar to many made in the British Parliament by Cabinet ministers and others in the course of the debate on the Statutory Commission. May it be assumed, therefore, that these men gave expression to these "ideas" in private and the author "absorbed" them and gave publicity to them in this book before they were uttered publicly in Parliament? In any case, owing to these similarities it would be prudent for our political leaders and their followers to be prepared to expect and meet the likelihood of recommendations being made by the Simon Commission similar to some suggestions made by this author. For instance, he says: "There is much to be said for an Imperially administered Police Service." It would undoubtedly be quite a genuine brand of self-rule which would place the Army and the Police entirely beyond popular control! Why not include Provincial and Central Finance also in the same category?

In this author's opinion, "Nepotism, which is regarded as a crime in England, makes a strong appeal to some of the finer attributes of the Hindu family and caste relationships." Mind, it is only the Hindu, not all Indians, who are guilty of nepotism: so there is hope for India minus the Hindus. But Mr. Khub Dekhta Age is rather partial to the Hindus! For Mr. Marvin says in *India and the West*, page 57: "Communalism, nepotism, corruption—to mention points recently prominent in descriptions of Indian society—are all features well-known in every part of the world." Which prophet is to be believed?

The booklet consists of Foreword, The Problem, The Constitution of the Commission, The Work of the Commission, The Communal Question, The Services, The Indian States, The Provincial Councils, The Central Legislature, Conclusion.

The author opines that "self-determination is a phrase and not a principle." We do not at all

agree. He proceeds to observe that "India desires the appointment of a Commission that shall be both competent and impartial; competent by reason of the practical experience of its personnel in the problems to be handled; impartial by reason of the aloofness of its members from all participation in the events of the past." The fulfilment of these two conditions by the same set of men seems to us rather impossible. How can anybody have practical experience of the problems of India if he has kept himself aloof from all participation in the events of India of the past? And where did the author discover his "India" which "desires" such absolutely detached members?

In the chapter on the constitution of the Commission the reader will find such questions asked or discussed as whether the Commission should consist entirely of M. P.'s, whether, if there were Indian members, there are any in India today who can guarantee that, given a seat on the Commission, they will be able to carry the country with them in their findings, etc. With reference to Indian members we have also such expressions as "a long dissenting minute, possibly written by others," "a mere collection of conflicting minutes," etc. We have also a discussion of the function of the Commission—whether it is to be the *rapporteur* or something else. The author also says that "a truly representative Commission, where such vital interests are concerned, would be unwieldy and, even if it were a possibility, could hardly consist of less than a score or two of members, whose varied conclusion would be of little value in arriving at any unanimous and acceptable scheme."

Does not all this sound like anticipatory echoes (if we may use such a self-contradictory phrase) of the Parliamentary debate on the Statutory Commission? It is quite evident that the author having been a high official in India was in the secrets of the rulers of India in London.

The author is entirely wrong in thinking that "the open sore of the Meston Settlement has now become a thing of the past," but he is right in stating that "it is an anomaly for the Central Government to draw so large a proportion of its financial resources from two of the provinces [Bombay and Bengal], one of which [Bengal] finds what should be one of its chief sources of revenue blocked by a permanent settlement." We have marked the book with a good many queries, but cannot stop to discuss the passages so marked. Indian publicists will do well to read it.

THE STORY OF MY EXPERIMENTS WITH TRUTH: By *M. K. Gandhi*. Translated from the original in Gujarati by *Mahadevi Desai*. Narayan Press, Ahmedabad, 1927. Volume I. Demy 8vo., pp. 602. Appropriately and neatly bound in home-dyed, home-woven cloth, made of homespun yarn. Price Rs 5-8.

The printing, paper and get-up of this volume are excellent. It is a human document of absorbing interest, relating to the inner and outer history of the life of one of the world's most notable personalities, and as such should be studied by all who know English. We may review the book later in some detail.

The portraits of Mr. M. K. Gandhi which forms the frontispiece of the book is the best we have seen. It expresses the character of the saint, so austere in life, yet so cheerful in conversation.

and so full of bliss in the look of his eyes and ice.

THE HINDU ANNUAL, 1927. *Re. 1.*

It contains many interesting and instructive articles by J. A. Spender, Fenner Brockway, H. A. F. Lindav, F. W. Pethick Lawrence, Patrik Geddes, George Langsbury, J. C. Wedgwood, E. B. Havell, O. C. Jangoly, S. Radhakrishnan, Kedarnath Chatterji, Sudhindra Bose, Harindranath Chattopadhyaya, etc. There are several colour plates and photographs. The reproduction of two oft-reproduced works of Ravi Varma and Dhurandhar should and could have been avoided.

THE BOMBAY SAMACHAR ANNUAL, 1927. *Re. 1.*

This interesting annual is bilingual in character. There are many contributions of topical and permanent interest in Gujarati and English by well-known writers. There are many pictures in colours and monochrome.

THE INDIAN DAILY MAIL ANNUAL, 1927.

This annual also is interesting and contains many pictures in colours and monochrome. Among the principal contributors to it are Sir P. S. Sivaswami Aiyar, Principal A. B. Dhruva, Prof V. G. Kale, Mr. Balak Ram, etc. The reproductions of two frescoes from the temple at Sittannavasal are very fine.

The Third Anniversary Number of the *Calcutta Municipal Gazette* contains much readable matter from well-known pens. The pictures, including cartoons, are good.

The Twenty-first Anniversary Number of *The Musselman* makes interesting reading. The editor has reviewed contributions from non-Muslim writers also. That has its obvious lesson.

R. C.

IN SEARCH OF JESUS CHRIST: By Dhirendranath Chaudhuri Vedantavagis M.A. 1927. Price Rs. 5 or 10 s. Published by the Author from 3D, Nivedita Lane, Bagbazar Calcutta. Royal Octavo. Pp. 434 + XVI + XXIV.

The book noted above may truly be called an epoch-making one. At any rate, for those who will read it in this country and accept its conclusions, it will mark the end of a period of uncritical faith in "great men" and the more or less blind dependence on their utterances which such faith generates, and inaugurate an epoch of rational faith based on direct knowledge. It embodies the result of a long course of study and research the vastness of which the present writer, with his limited reading on the subject, can hardly measure. The author tells us in his preface and introduction what led him to these studies,—studies on the historicity of the New Testament narrative and the origin and development of Christianity. He is grieved and surprised at the absence of such studies in this country either among the Christian missionaries, who show "no sign of mending their crude orthodoxy in the light of modern scholarship", nor among Indian non-Christians, to a section of whom he ascribes "a misguided zeal for Christ." "The book," says the author, "claims no originality, but it places before the reader the most up-to-date information on the subject in a connected form. "The first of

the three parts into which the book is divided appeared in 1922 in the form of articles in *The Indian Messenger*. These articles, having now amply modified and revised almost beyond recognition, and enlarged in the light of recent researches of Vedantaratna Mahes Chandra Ghosh, B.A., B.T., of Hazaribagh Brahma Samaj, published in the columns of the *Modern Review* and *Pravasi*, have formed Part I of the book. The other two parts are quite new."

The three main parts of the book comprise twenty chapters, several of which are again divided into sections, sub-sections and addenda. A perusal of the mere 'contents' of the book,—filling eight pages and prepared with great care and minuteness by the author's worthy wife, would give the reader an idea of the amount of study and pious industry he has gone through. We hope the book will help our young people to shake off their intellectual lethargy and, following in the author's foot-steps, seek "fresh fields and pastures new", and induce our elders to prompt, if not actually to lead them there.

The three main divisions mentioned treat successively of "Jesus the Teacher", "Jesus the Messiah" and "Jesus the Saviour." The first shows that there is no uniqueness or originality in Jesus's teachings as represented in the Gospels, all being borrowed either from the *Old Testament* or from Greek, Buddhist or Egyptian sources. The second shows that Jesus the Messiah is not a historical person, but a picture drawn by the gospellers with the help of *Old Testament* prophecies concerning the expected Messiah wrongly interpreted and applied to a fictitious person whom they wanted to be accepted as the Messiah already come. The proof of this contention is stated in such a varied and elaborate manner that we can give no idea of it in a short article like this. The third shows that Jesus the Saviour is only a copy,—varying according to local circumstances,—which the Jews dispersed far and wide after the destruction of the Temple of Jerusalem, made of pre-Christian models of Saviour Gods,—Judean, Greek, Roman, Egyptian, Syrian, Phrygian and Persian,—all of whom had the general characteristics of being the "first-born" of God and of having been ritually crucified or put to death in some other way, so that their innocent blood might be a propitiation for the transgressions of their brethren. "These religions," says the author, "inculcated a dead and resuscitated God whose triumph over death was prophetic of man's deliverance from the grave. The new religion was only a populariser of an old mystic cult. Its success was due to the fact that when the old Gods were being disbelieved, it proceeded by substituting the legend as historical. Sometimes it succeeded in pushing its way onwards on the ground of its resemblance to the old,—its advantage lying in its being more concrete and more definitely historicised, though full of anachronisms, (p. 341-342). The starting point of the gospel story is said to be the existence of a pre-Christian Jesus-cult in Judea itself. Our author quotes Mr Thomas Whittaker, author of *Origins of Christianity*, on p. 334: "The real basis of the Christian community I take to have been, as Robertson holds a cult which was connected with a Jesus or Joshua long since conceived as of divine status." "The basic idea" our author

adds, "of the myth originally lay in an esoteric sacrifice which had its exoteric side also. This is Robertson's starting point. When the rite was presented in the form of a popular drama, it took a definite shape with the help of similar religious stories current in the Hellenistic world. It underwent modifications as it grew in strength and volume." Our author shows elsewhere how these dramatic scenes came gradually to be taken as historical events and found place as such in the Gospels in course of time.

We shall conclude by pointing out what appears to us as a grave defeat in a book otherwise deserving of the highest praise. Our author seems to labour under a certain anti-Christian obsession which makes him somewhat oblivious of the excellences of Christianity and its services to mankind. We need hardly say that we do not share in this. And we hardly wonder at it. More frequently than this anti-Christian bias we meet with an anti-Hindu bias in some reformers which in the same manner as the other bias makes people very tardy in recognising the excellences of Hinduism. Both are equally regrettable. As to Christianity, we know its grievous errors, both theoretical and practical. But we know also that, whatever it may or may not have done in the West, it has a high and important mission to fulfil in this country. Among other things we have received from it, at any rate through it, our zeal for the reconstruction of Hindu society. We are yet far from paying off this debt by successfully following and emulating Christian teachers and workers. Even our study of Christianity is very imperfect. Prof. Vedantavagis has led the way to higher Biblical studies amongst us. If he now gives us the result of his study of the spiritual aspects of Christianity,—something which we came to hope for from some of his articles on Christian Mysticism which appeared in the *Indian Messenger* sometime ago, our obligation to him will be at least as great, if not greater than he has laid us under by writing the book under review. And who can say that through a sustained course of study in the line indicated the prepossession we speak of may not be greatly modified or perchance disappear altogether?

SRINATH TATTVABHUSAN

HINDU MYSTICISM: By Professor S. N. Das Gupta, M. A., Ph. D. (Cal. and Cantab). Published by The Open Court Publishing Company (Chicago & London) Pp. 168. Price two dollars (in America) or 10 s.

This is a new book written by Professor Das Gupta, and we heartily welcome it. His "Study of Patanjali" and "History of Indian Philosophy" are rather stiff books and are intended for or at least can be understood by scholars only. But his lectures on "Hindu Mysticism" are easy and delightful reading. The book contains six lectures which he delivered in 1926 at the request of the Harris Foundation Lecture Committee, U. S. A. The N. W. Harris Lectures were founded in 1906 through the generosity of Mr. Norman Wait Harris of Chicago and are given annually. The purpose of the lecture foundation is "to stimulate scientific research of the highest type and to bring the results of such research before the students and friends of North Western University, and through them to the world".

Our author is a competent person to speak on "Hindu Mysticism" and he has performed his task worthily. He has defined "mysticism" as a theory, doctrine or view that considers reason to be incapable of discovering or of realising the nature of ultimate truth, whatever be the nature of this ultimate truth, but at the same time believes in the certitude of some other means of arriving at it" (p. 17). This idea has been developed in six lectures. From the sacrificial mysticism of the Samhitas, he comes to the mysticism of the Upanishads, which is further developed in the 'Yoga Mysticism'. In the fourth lecture he discusses 'Buddhist Mysticism'. The subject of Lecture V, is "Classical Forms of Devotional Mysticism" and the concluding chapter deals with "Popular Devotional Mysticism".

Our author has combined scholarship with spiritual insight, which is very rare in the philosophical and the religious world.

The book deserves wide circulation, but the price is rather high. The Open Court Publishing Company has done much for the propagation of truth and it should issue a cheaper edition and include it in the "Religion of Science Library".

BUDDHISM AND ITS PLACE IN THE MENTAL LIFE OF MANKIND By Dr. Paul Dahlke. Published by Messrs Macmillan & Co., Pp. VIII+254. Price 10s. 6d.

Dr. Dahlke is an able expounder of Buddhism. His earlier books are 'Buddhist Essays' (1903), 'Buddhist Stories' (1913), and 'Buddhism and Science' (1913)—all translated from the German.

In the Introduction of the book under review, the author writes—"with a clear conscience I can say before all the world: I have not written this book, but it has been forced out of me by that pressure of inner living experience which, like all living experience, seeks to comprehend itself, and in comprehending, to take to itself a form. This book is a new country—from the first to the last line, I might almost say. Not as if it contained new ideas such as have not before been heard of! No! What I offer is the Buddha-word, the pure original Buddha-word".

The subjects dealt with in the book are, Buddhism as Historical-Superhistorical Phenomena, Concept and Object, Faith and Science, The Concept, The Ego, Nutrition as living experience. The five grasping groups, Consciousness, Mind-form and Consciousness. Dependent-simultaneous arising, Ignorance, Re-birth, Nibbana, the Buddha, and Avyakatas and Dhatus.

According to the author, "Buddhism is the Doctrine of Actuality. Actuality is always actual, is always important and, in the last analysis, the only subject worthy of the actual thinker".

In another place he writes:—"Grasping is the only activity in the world and—there is only one actual object (one "standing against") of this Grasping: the bodily form conventionally called personality. That this latter is the object in dependence upon which Grasping exists, and at the same time is that which exists in dependence upon Grasping—to understand this, to realise it, to live it out, this in the deepest sense means Buddhism" (p. 12).

Dr. Dahlke's language is, in many places, technical. In one place he writes:—"Buddhism, briefly put, is that form of mental life which in

the fight between concept and actuality, not without due examination, takes the part of the former, and now from this side seeks to interpret actuality, whereupon the entire mental life exhibits itself as a process in which a minus sign must be made up for corresponding to a gap to be filled up between actuality and the knowledge of it" (p. 68).

The author's treatment of the subject, though abstruse, is highly interesting and will be appreciated by philosophic students and Buddhist scholars. But non-philosophic readers will find the book rather stiff.

A FEW PROBLEMS SOLVED: By Durganath Ghosh, Tattvabhushan. Published by D. N. Ghosh, 31-2 Harrison Road, Calcutta. Pp. XVI+203. Price Re. 1-8.

The author has "tried to approach the problems of life in the light of the Gita". The book is, in fact, an exposition of the theory and practice inculcated in the Gita.

In Chapter XX, a resume of the Gita has been given and the Appendix contains some important verses from the Text rendered into English.

ANTHROPOLOGY IN INDIA: By Dr. Hans Koester. Published by Thacker, Spink & Co., Calcutta. Pp. XII+44.

The subjects discussed in the booklet are:— (i) The Philosophic Basis of Anthropology, (ii) The Cosmic Man in Space, (iii) The Cosmic Man in Time and (iv) The Spiritual Basis of Anthropology.

There are five symbolic diagrams. The book has nothing to do with "a historical representation of Anthropology in India"; its standpoint and exposition are akin to those of present-day Theosophy.

SWAMI-GITA: By Swami Purnanandji; translated by Shri Krishna Dutta. Published by Jagat Narayan Ashana (Sarnam Singh Lane, Wallesey Ganj, Mirzapur) (with a portrait of the Swami). Size 6½x4½; pp. 24+106+18. Price Re. 1-8 (paper); Rs. 2 (cloth).

This Gita was originally delivered by Swami Purnananda in Bengali. He was born at Kapasharia, Hoogly and his name was Saratchandra Sen Gupta. He left home at the age of 45 and is now residing at Vindhyachal, Mirzapur.

There are many good sayings in this booklet.

MAHES CHANDRA GHOSH

EKNATH: By Justin E. Abbott. The Poet-saints of Maharashtra Series, No. 2. Pub. by Scottish Mission Industries Co., Poona. Pp. viii+295. paper cover, price Re. 1-8.

This is an English translation of the life of Eknath as given in the *Bhakti-lilamrita*, Ch. 13-24, of Mahipati (which was completed in 1774 A. D.). There is an earlier life of the saint, namely, by Keshava Swami, which Mahipati has here re-written but in a more interesting manner.

Eknath, who lived and wrote in the second half of the 16th century, is in Mr. Abbott's opinion, "the greatest of the Maratha poet-saints, in character, in ideals, in learning, in the consistency and nobleness of his life." The legends about

the saint, his traditional sayings, etc., as here recorded, are extremely interesting, the translation is simple and lucid, and the notes and appendices added by Mr. Abbott are very valuable and give all the necessary—and even possible—information on the subject.

We should like to draw the reader's attention to the similarity of saints' legends in all parts of the world as evidenced here. Bengali followers of Chaitanya will be interested in the following "final message" delivered by Eknath, before he gave up his soul by entering the Godavari river:—

"In this Kaliyuga there is no means of salvation other than that of His Name. Be kind to every creature. Keep this truth in your hearts." (p. 235.)

So, we see, one touch of Nature makes all religions kin.

X

PRESIDENCY COLLEGE (CALCUTTA) REGISTER: Compiled and Edited by Prof. S. C. Majumdar and Gokulnath Dhar. Bengal Secretariat Book Depot, Calcutta. Price Rs. 2-8. 1927.

The Register consists of two parts,—the first part containing the circumstances that led to the foundation of the Hindu College in 1816 and its subsequent transformation into Presidency College in 1855 and the second containing a register of ex-students of the Hindu and Presidency Colleges with brief accounts of their careers.

The Hindu College occupies a unique place in the annals of western cultural progress in Bengal. Founded by leading Hindus of the age like Raja Rammohun Roy, Raja Radhakanta Deb, Buddinath Mukherjee and others in collaboration with eminent Englishmen like Sir Edward Hyde East and David Hare, the Hindu College had been the pioneer institution which took upon itself the task of diffusing the "knowledge of western science and literature" in Bengal. This does not pre-suppose that Bengal was culturally backward before the advent of the British or the establishment of the Hindu College. Major B. D. Basu, in his well-known work entitled "Education in India under E. I. Co." (R. Chatterjee: Calcutta) tells us "that in the pre-British period India was not an illiterate country. This land was far more advanced in education than many a Christian country in the west" and "that the Indians themselves were the pioneers in introducing western education in this country." The editors of the Register, therefore, rightly observe: "The Hindu College came into being as the result of the spontaneous desire of the Hindus of Bengal."

The Hindu College, however, passed through many vicissitudes and established a firm reputation. The East India Company's administrators had an excellent knack of pouncing upon everything that flourished under others' guidance on some pretext. It was no wonder that the rapid success of this institution should attract the notice of the Company's servants, who wanted to bring it under their control for their own benefit. Major Basu's devoted search among old records has brought to light the truth that the Company's administrators helped to "impart (English) education to swarthy 'heathens' of India for their own benefit" only, and in the present case too there had been no departure from that practice. Government soon found out that "the generosity that

had originally called (the Hindu College) into being proved inadequate to sustain its enlarging needs; its sectarian basis was more and more out of keeping with the progressive spirit of the times. And so it was compelled to rely, in even larger measure, on the financial support of government and finally to suffer evolution into a completely government institution." In spite of strong public opposition and in utter disregard of the views expressed by Prosonno Kumar Tagore, the Maharajah of Burdwan, Russomoy Dutt, Sreekishan Singh, Ashutosh Dey and other prominent Bengalees who were directly connected with the college, it "suffered evolution into a completely government institution." This step was no doubt "unfortunate" but we fail to understand what makes our editors to jump to the conclusion that "this change was inevitable."

The Hindu College had done a great work. It produced a gallery of brilliant scholars like Durgacharan Banerji, Rajnarain Basu, Michael Modhusudan Dutt, Chandramadhab Ghosh, Kasiprasad Ghosh, Ramgopal Ghosh, Ramtanu Lahiri, Digumbar Mitter, Bhudeb Mukherjee, Maharshi Debendranath Tagore, Pearymohan Mukherjee and others. We are inclined to think that the particulars supplied about these distinguished *alumni* of the Hindu College are very meagre.

We next come to the Presidency College. Throughout this long period the College has maintained a career worthy of its forerunner. It has produced litterateurs like Bankim Chandra Chatterjee, Dwijendralal Ray and Ramendra Sundar Trivedi; jurists like Rashbehari Ghose, Lord Sinha, C. R. Das, Gurudas Banerji; educationists like Mahamahapadhyay Haraprasad Shastri, Syamacharan Ganguli, Ashutosh Mukherjee, Sir Bipin Krishna Bose, Jadavchandra Chakravarti, Gaurisankar De and Jadunath Sarkar; journalists like Krishna-behari Sen and Rajkrishna Mukherji; publicists like A. M. Bose, Balaakath Nath Sen, Guruprasad Sen, Bhupendranath Basu; and administrators like R. C. Dutt, Albion Rajkumar Banerji, Dewan Bahadur Jansaran Chakrabarti, Sir Atul Chatterjee and many other distinguished Bengalees who have rendered signal services to the country in different walks of life. Therefore, a publication containing the record of activities of those who built up the Hindu and Presidency Colleges as well as of those whom these institutions "fashioned" will be read with great interest by many.

In this connection we desire to point out that the details of careers of eminent students of those Colleges are not sufficiently informative and that some particulars appear to be incorrect and incomplete. We cite only a few examples. The editors have omitted to mention that Ramesh Chandra Dutt was the author of well-known Bengali novels; that Mm. Haraprasad Shastri is a fellow of the Calcutta University, author of History of India and other well-known books and was in charge of the Department of Sanskrit and Bengali studies of the Dacca University at its inception; that Rai K. K. Banerji Bahadur was a fellow and Inspector of Colleges of the Calcutta University, etc. Likewise in the list of staff of the Presidency College full informations have not been supplied in all cases. This kind of omission in the cases of Sir J. C. Bose or Sir P. C. Ray is regrettable. We are also of opinion that the particulars about undergraduate ex-students have not been "as a

rule" excluded, and departures have been made in several cases. This selection ought to have been made in a more judicious way.

The introduction to the Register well repays perusal and amply testifies to the care and caution with which it has been compiled.

P. C. SANYAL.

GHOSH'S DIARIES FOR 1928: M. C. SARKAR'S POCKET DIARY To be had of J. N. Ghosh 23-4 Ray St., Calcutta and Messrs M. C. Sarkar & Sons, Booksellers, 90-2A Harrison Road, Calcutta

We have received a few copies of these Diaries for 1928. These handy diaries are useful to everybody—businessmen, lawyers, journalists, doctors, etc. Dates in Bengali, Samvat, English, Fashi and Muhammedan have been given and the directory portion is full of up-to-date useful information. The publishers (Messrs M. C. Sarkar & Sons) are to be complimented on the get-up, which surpasses any imported article of the same or even a higher value.

ALBUM OF MR. THAKUR SINGH'S PAINTINGS Vol. I Punjab Fine Art Association, 122 Corporation Street, Calcutta. Price Rs. 2.

This album contains 15 reproductions of graceful paintings of Mr Thakur Singh, the well-known Indian Artist. The printing and get-up are excellent.

X

MALAYALAM

ORU VIKRA-TARUNI (A Heroine) By K. R. Bhaskaran, with a Preface by M. Rama Varma Tampuran, B. A. L. T. Published by the Kerala Bharu Book Depot, Pudukkad (Cochin State) Pp. 48, price as 5

Ballads form an important part of the Malayalam classics. But, most of these are unfortunately only in a floating condition, being handed down from mouth to mouth. A few which have been printed are not properly edited. Mr. K. R. Bhaskaran deserves our special thanks for having brought out one such ballad at least in a fairly proper form with his lucid explanatory notes here and there.

Unniyarcha, a young Malayali lady, is the heroine of the story. Early one morning she sets out with her husband to witness a festival in an Ayyappan Kavu (temple). On the way they have to pass through a bazaar which is a strong Mohammedan centre. The days are such that there is no power in the land to check the atrocities crimes committed by the Mopla merchants upon innocent Hindu ladies. No sooner the pair reaches the Nagapuram bazaar, than a large number of Mohammedan rowdies surrounds Unniyarcha and demands her to be the wife of their headman, the Mappan. The bold lady stands undaunted in spite of all their threats, and then slowly untying her wet handkerchief whirls it round once or twice, when all at once her assailants fall down in a swoon. In the end the headman himself appears before the scene, when Unniyarcha coolly extends her hand to him; but he begs her forgiveness and surrenders a portion of his rich jewels

and ornaments to her in compensation. Unniyarcha then proceeds to witness the festival in the Ayyappa Kavu without any molestation and returns home with all the riches that she has got.

Mr. Bhaskaran claims the heroine to be an Erzava lady.

As regards the get-up of the book, we could not commend it much, which when compared with the merit of its contents should have been more attractive.

P. ANUJAN ACHAN

MARATHI

RAO SAHEB V. N. MANDLIK: *A biography in two volumes: By G. R. Havaladar, B.A., LL.B. Pages 1230 and 34 (Index). Published by the author himself at Angre's Wadi, Girgaum, Bombay. Price Rs. 3-8.*

No part of India is perhaps less diligent in discharging its debt to the illustrious dead by producing their biographies than Maharashtra. While Raja Rammohan Roy, Vidyasagar, Kristo Das Pál, Sir Sheshadri Aiyar, Dhananand Saraswati and other distinguished Indians had had their biographies written not long after their deaths, great Maratha luminaries of unquestioned merit have to wait several decades after death before the honor of a biography is conferred upon them by their admiring countrymen. Full justice has yet to be done to Justice Ranade. Telang's biography was promised long ago, but it has not yet seen the light. The Right Hon'ble V. S. Shastri or his lieutenants of the Servants of India Society have not yet found leisure amidst their multifarious activities to perpetuate the memory of their master. Lokmanya Tilak's biography by Mr. N. C. Kelkar is only half done. The late Rao Saheb Mandlik must therefore be considered lucky in having a biographer in Mr. Havaladar after nearly forty years had passed since his death! Apathy, pure and simple, seems to be the cause of this excessive and inexcusable delay. For the late Rai Saheb had left ample material in the form of his diaries and extensive correspondence carefully preserved. There never were wanting good and kindly persons intimately acquainted with Rao Saheb to willingly help the writer with material and money; yet it took forty years for Maharashtra to pay off the debt of gratitude to that Maratha hero, who fought many a battle in the cause of political, social, and educational advancement of the country and whose name was writ large in the pages of the history of many institutions in the Bombay Presidency in the seventies and eighties of the past century. Mandlik was a prominent figure in his time not only in Western India but in the whole country. He was a politician, a Pandit, an educationist, a social reformer, a journalist, an author, and a jurist, all rolled into one. He was loved and respected alike both by Europeans and his own countrymen, whether traders, merchants, lawyers, authors, administrators or Municipal Councillors. It is a very difficult task to write the biography of such a many-sided person. Bearing this in mind, one cannot but utter unmitigated praise with reference to Mr. Havaladar's work. He has sifted and carefully arranged the

material at his disposal, and displayed it with skill. Even a cursory glance at these two volumes will enable the reader to judge how the writer has made the hero of his biography to tell his own tale by piecing together numerous extracts from the diaries and correspondence of the late Rao Saheb. Yet one cannot help observing with regret the frequent failure on the part of the biographer to see things in their proper perspective and to keep proper sense of proportion in narrating the several incidents in Mandlik's life. The author has so completely identified himself with the times he has written about that even his language and style have partaken of the peculiar characteristic of those times, and stand the risk of being called archaic in these days. He seems often tempted to give elaborate accounts of comparatively insignificant things, interspersed with long extracts from contemporary newspapers or private correspondence to tiresome length, which have served only to swell the bulk of the book without shedding much light on the subject. It shows that condensation is a virtue which has yet to be cultivated by a private Marathi writer. The book on the whole gives a very clear idea of the keenness of intellect and its penetration, the untiring energy, application and industry, truthfulness, sincerity of purpose, habits of regularity, devotion, high regard for religion and for good things traditionally handed down, the courage of conviction, and such other virtues which characterised the late Rao Saheb Mandlik and which enabled him to command respect from princes and peasants alike. The two volumes before us supply ample food for reflection to the young Maharashtra and set before them an example of out-standing merit. The biography is thoroughly interesting and deserves to be found on the shelf of every Maratha household.

RAVI-KIRANA-MANDAL BOOKS SERIES I-VII.

Four years ago there was formed, in Poona, a private club of only seven members who met together every Sunday and chanted verses of their own composition. This club goes by the name of Ravi-Kiran-Mandal and holds a respectable position in the literary world of Maharashtra. This small body of only seven devotees of Saraswati has not grown in number, but has gained in reputation by issuing seven publications till now, five of which are collections of songs, short stories, and stray skits, the other two being dissertations on Poetry and Prosody. These latter will be separately noticed later on. Most of the pieces of poetry contained in the earlier publications are either out-pourings of love-ridden hearts or bear the impress of the superficiality of patriotic feelings roused by the sight of places of historical interest in Maharashtra. It is noticeable from these poems that the feeling of patriotism is confined within the four walls of Maharashtra and has not yet widened its boundaries. Later publications show some welcome change in the choice of subjects and also a healthy growth in the refinement of sentiment. Madhav Julian's (what a strange combination of Eastern and Western names!) special pleading in favour of his poem *Vraha-Tarang* is clever but not convincing, and the boast of the two poet friends who are responsible for *Madhu-Madhav* that they are not followers of traditional Marathi poetry is

superfluous if not childish. No one in these days expects budding poets to follow old Marathi poets who lived two or three centuries back amidst surroundings entirely different from our own and looked for their inspiration to God and religion rather than young widows or maidens. As types of good Marathi poetry turned out in these days, these publications of the *Ravi Kirana-Mandal* may well be recommended to Marathi readers.

V. G. ARTE

HINDI

VIRANGANA—Translated from the Bengali of *Michael M. S. Dutta* by *Madhupa* pp. +130 Published by *Sahitya Sadan Chirgaon Jhansi* Price *Rs 1*

The translation is fairly literal but something more than a mere literal rendering is required to convey the spirit of one language into another. As in his *Meghnad*, the author has in this case also violently strained and pulled the Hindi language, so that at times one is inclined to wonder if it is Hindi at all that he is reading. We found some flow and vigour in his *Meghnad* but here even that is lacking.

The author has done well to give a translation of *Jogindranath Basu's* appreciation of *Virangana Kavya* in his book. This will enable the readers to form a more correct estimate of the powers of *M. S. Dutta* than can possibly be had from this wooden translation of his 'Epistles'.

M. B.

GANGAVATARANA: By *Mr. Jagannathdas 'Ratnakar'* B. A. Published by the *Indian Press, Ltd., Allahabad*, 1927. Pp. 122.

The book under notice is a Hindi Kavva in the *brajabhasha* dialect and is completed in thirteen cantos. The theme—which is the descent of the holy Ganges on the earth—fits well with the dialect which has got a natural charm and flexibility. Those who are interested in the old style Kavva in Hindi will surely thank the poet. Some alterations in the phonetic rules of the *brajabhasha* are noticed in the preface. There are two coloured pictures on the subject-matter.

SANKAR: By *Rai Krishnadas*. Published by the *Sahitya-sadan, Chirgaon, Jhansi*. Pp. 60. 1925.

Rai Krishnadas of Benares City is well-known as an art-collector. His debut in Hindi literature with this work is of promise. Here are four dialogues between some cognate animate and inanimate objects, each bearing a certain moral lesson. The last dialogue is between *Urvashi* and *Arjuna*, and has been endowed with a romantic touch.

KAMANA: By *Jayansankar 'Trasad'*. Published by the *Hindi-Pustak-Bhandar, Laheriasarai*, 1927. Pp. 137.

This is an allegorical drama in three acts. The eternal struggle of the human passions forms

the subject-matter of the drama. The style of the drama is praiseworthy and the songs are nicely done. The get-up reflects credit on the publishers.

RAMES BASU.

GUJARATI

THE VOICE OF CHINA: By *Chandra Sankar P. Shukla*, printed at the *Natyan Printing Press, Ahmedabad*. Paper Cover pp. 103. Price *Rs. 0-8-0*. (1927)

This is a translation of "Letters from John Chinaman." The letters breathe the spirit of "China for the Chinese," and would no doubt furnish interesting reading in the present times when her nationalistic tendencies are actively coming to a head.

MALA DEVI AND OTHER PLAYS: By *Batubhai Lalbhai Umavadiya, B.A., LL.B.*, printed at the *Kalamaya Printing Press, Surat*. Paper Cover. Pp. 252. Price *Rs 2* (1927.)

This batch of five short plays admirably portrays the psychology of several individuals, of a type we come across in daily life but whom we either disregard or wink at—of both sexes. The brevity of the work adds to its piquancy. These plays are easier to understand than the prior batch of plays of the author and hence better.

DRISHTANT-MALA By *Dina Senak*.

A small book full of illustrative stories leading to *Bhakti*.

NAGANAND By *Ramanekhal Jaychand Bhai Dalal*, printed at the *Aditya Printing Press, Ahmedabad*. Thick card board. Pp. 100. Price *Rs. 0-8-0* (1927)

This is a second translation of the play of *Sri-Harsha* in Sanskrit, the part one having become old. The translator has fully entered into the spirit of the original and produced a creditable work.

ATMA-JNAN By *Dhanyasha Mervanji Hathilhanavala*.

A small book of Vedantic studies, remarkable because of being written by a Parsi, who is saturated with Hindu Philosophy.

THE SCIENCE OF SELF-SACRIFICE: Compiled originally in English by *Bharanudas N. Motwala, B.A., LL.B.* and translated by *Amabal M. Patel, B.A.*

This is a collection of excerpts from writings in various languages on the tenets of social service. The selection is very representative and very helpful. *Mr. Motwala* being a well-known, practical social servant, *Sarita* is a collection of verses, written by members of the *Udaya Mandal*, who are mostly students of the *National School, Bombay* and who have published another work *Kunj-Kokil*. The same observations apply to this collection as to *Kunj-Kokil*.

SHRI PRABHU CHARAN-E:

At the feet of the Lord, is a compilation by *Jayshankar Pandit* and *Bholashankar Vyas* consisting of selections from various vernaculars of *Bhajans* and devotional songs.

K. M. J.

NOTE ON THE REPORT OF THE VERNACULAR DEVELOPMENT COMMITTEE, BIHAR AND ORISSA

By PROF. KALIPADA MITRA, M. A., B. L.,
Principal, Diamond Jubilee College, Monghyr

FOR nearly two years the Committee very closely considered the question of developing three of the principal vernaculars of the Province, viz, Hindi, Urdu, and Oriya. The subject has been discussed in its various aspects for a long time by learned doctors deeply versed in the philology of the several vernaculars, reputed authors whose contribution has enriched their literature, scholars of wide and liberal culture instinct with patriotic ardour for the languages and teachers of deep and wide experience of the actual conditions of vernacular teaching in its higher and secondary stages. An opinion arrived at after mature deliberation and franked by so many learned experts commands the highest respect. It is, therefore, with great hesitation that I venture to offer the following observations, as I am quite conscious of my limitations. I do it in all humility as a student of philology—a philology mostly of the English language which I taught for six years to the B. A. Honours students of a first grade college, and of Sanskrit and Bengali which form the subjects of my private studies. My observations must, therefore, be of a general character.

The majority of the members have recommended that in Bihar and Chota Nagpur High schools boys and girls who have taken up either Hindi or Urdu as one of their vernaculars must take up both from classes VIII to XI as compulsory subjects.

They have carefully considered the effect it would produce on the student's health. Nevertheless they have advocated such a course as being the only effective means for building up in due course "a common vernacular literature," "a common mentality and a common intellectuality."

In the first instance, what puzzles me is the projected contemplation of having a possible *self-growing vernacular literature* common to Hindi and Urdu in course of time. If one is to follow the genesis and development of the process of the argument

till it reincarnated into the present resolution he will find it in its incipience shaping thus—It should be one of the goals of this bureau to evolve a common language that would be understood both by the Hindi and Urdu sections." The memorandum of Babu Ramdas Gour acted like the Buddhist *abhinna* (the faculty of revealing the reality by dispelling the illusion) or the Sanskrit *vagaro-cana* (which clears up the vision and discovers the thing apparently hidden) and showed that the quest for a common language which was already there in their midst had in reality no meaning. Accordingly at the eighth meeting held on the 15th of May, 1927, "instead of the expression evolution of a common language in (2) of page 3 of the printed proceedings it was decided to put "development of common literature," as it was thought that there was already a common language known as Hindustani, the language used in common parlance, in existence.

Now let us examine what "this common literature" may mean. Babu Ramdas points out, as one claiming to be an authority, possessing as he does a very intimate acquaintance with the highest literature of both Hindi and Urdu, that the illusion of the committee sprang in fact from the mere accident of the literature appearing in Persian script or Devanagari. If the *Farhang-hi-Asafia* were put in Devanagari character, it would be one of the best Hindi lexicons. Similarly if the Hindi Sabdasagar were put in Persian character, it would be one of the best Urdu lexicons. He contends, therefore, that in essence there is no real difference, for that arises mainly from the script chosen to give form to the language.

The *Farhang* has 54,000 and odd words, the Sabdasagar, perhaps nearly as many. He suggests a compromise by digesting the *Farhang* and the Sabdasagar into one consolidated dictionary by taking out a mean which will yield a collection of over 45,000 words (which if necessary may appear in both the

scripts) to which all writers should confine themselves and there should be no further borrowing beyond coinage of special technical terms.

In our ordinary economy we do not use 51,000 words or for the matter of that even 45,000. Consequently besides the words generally used in common parlance the remaining must of necessity be used in literature, highest or otherwise. One is likely to suppose, therefore, that there is thus a common literature also already existing, the difference mainly lying in the one (Hindi) containing a larger percentage of words of Sanskrit origin and in the other (Urdu) containing a larger percentage of words of Persian origin.

In my view there do exist separate literatures of Hindi and Urdu, whatever be the common language, and this difference must exist and continue for the simple reason that fact must always remain as fact and history, history. I cannot understand how the two literatures could be pouched into one that we might get a common vernacular literature, even for the sake of attaining 'nationalism'. A literature develops in its own way, drawing its sap from more sources than one can imagine for its growth and life and attains a characteristic which is its own and which it cannot share with any other; for such divorce will be its end. It has its roots deep down in tradition and association and will not outlive forced grafting. Literature is artistic, and its life is the rasa that feeds and sustains it in more subtle and mysterious ways than the fine grains of pollen are wafted by the breeze to fertilise regions of which the human vision has no ken.

It has been urged that there should be no further borrowings beyond the 45,000 words of a contemplated consolidated dictionary. But there is no Ultima Thule in this matter and not even the most imperious dictator could thunder "Thus far and no further". Our good old Chaucer claimed that his language was the "well of English undefiled." But every student of English philology knows the merit of his pretension. Much water has flowed down the Thames under the London Bridge since then and history has played its part. Has there been no accretion to the vocabulary of the English language since then? Did not the Boer War, to cite an instance, and the Great War do their parts? Do not the present English

dictionaries look fatter than they did before? And has the English language or for the matter of that the English literature therefore become denationalised? And may not a present-day writer repeat the claim with half a wink and perhaps with equal consistency that his language still remains "the well of English undefiled?"

The Bengali language has equally borrowed from Persian and nearly 2,000 words of Perso-Arabic origin have so far established themselves that they cannot be banished at all. We have scarcely a perception that the following are not Bengali: e.g. *Khajna*, *gomasta*, *jama*, *jame*, *taluk*, *daroga*, *daftar*, *piyada*, *ukil*, *darkhast*, *makaddama*, *Munsef*, *Hakim* etc., or *ayna*, *atar*, *arak*, *kajal*, *kulup*, *chasma*, *chaplan*, *Jama*, *doyat*, *badam*, *matmasla*, *shawl* *sinduk*, etc.

The following European words are as much Bengali as Hindustani—French—*Kartuj* (cartouche), *Kupan* (coupon) etc., English—*bhot* (B) *bot* (H) *vote*, *Secretary*, *Gazette*, *apts*, (b), *afis* (office); *ardali* (orderly) *daktar* (b) *bangdar* (doctor), *palish* (polish), *bakas* (box), *gavarment* (government), *dabal* (double), *hariken* (hurricane) (lantern), *nambar* (number), *dazan*, *daryan* (dozen), *shart* (shirt), *sarj* (serge) *jel* (jail), *fel* (fail), *mal tran* or *teren* (mail train), *tam* (tune), *phain* (fine), *hicot* (high court), *kounsil* (council), *rodses* (road-cess), *photo*, *motor*, *teligraf* (telegraph), *gelas*, *gilas* (glass), *istishan* (station), *iskool* (school), *benchi*, *berenchhi* (bench), *ripot* (report), *insolvent*, *kerasia* (kerosine), *genji* (guernsey), *tikat* (ticket), *tax*, *nutis* (notice), *pulis* (police), *fitan* *feting* (phaeton), *maystar* (magistrate), *rivolver* (revolver), *rejestari* (register), *saman* (summon), *dipiti* (deputy), *sigret* (cigarette), *soda*, *harmonium*, *bicycle*.

And the Portuguese words—*pistol* (pistola), *salsa*, *almari* (almario), *istri* (iron, *estirari*), *toalia* (*toalha*), *kamra* (*camara*, chamber), etc.

I need not multiply examples. We cannot banish them, nor can an academy of scholars invent their Sanskrit (or any other) equivalents to replace them with any sensible hope of uttering them as current coin. We borrow not consciously; we are compelled to borrow. To quote an example—the word *camouflage* has well-nigh got into English, and who knows may one day get into the speech of some character in a Bengali Novel! Was even Sanskrit free from borrowing! Did not quite an appreciable number of Kolarian and Dravidian

force their way into the Vedic and Classic Sanskrit and also into our Vernaculars Hindustani and Bengali? Hemchandra's Desi-nama-mala stands witness to that. Pika, dinara, dramma were good Sanskrit words (*Lat* picus, denarius, Grk. drakhme).

It has been complained that the "present tendency to write the Hindi and Urdu varieties of Hindustani on lines calculated to accentuate differences in vocabulary and style being considered undesirable in the larger interests of a common language." "The purport seems to be that the Hindi writers are using more Sanskritic words and the Urdu writers more Persian words in their writings. I believe no apprehension need be entertained on that score. This is bound to be a failure and will defeat its own end, if an artificial attempt is made to Sanskritise Hindi (or Persianise Urdu) in much the same way as it was a failure in Bengal.

I do not know if there is any distinction between "common mentality" and "common intellectuality," but as I have said that there cannot be a common literature properly speaking, I do not see how its non-existence may lead to "the common mentality" or "common intellectuality," whatever it may mean.

The one thing which I desire to emphasise is the extremely injurious effect it would have on the health of the students if every Bihari boy were to read compulsorily both Hindi and Urdu. As Babu Ramdas has pointed out, the script would be a barrier. At this point arises the question of having a common script—no doubt it would be a capital thing if we could get it. But I, for one, cannot even visualise with the utmost stretch of my imagination how a common script could be evolved. And withal this common script should be "the greatest indication of real nationalism." The suggestion, therefore, of the use of Roman character as a possible common script in higher literature, for example, would be at once spurned as an un-national and even unpatriotic idea and perhaps as a rank heresy. Amongst scholars, however, this is a common form of expression and almost the entire Pali literature appears in this script, and also a goodly amount of literature in Sanskrit, and perhaps even Persian. I do not know if it injuriously affects the nationalism of scholars reading Pali and Sanskrit literature written or printed in Roman character.

But if the common script is bound to be national, it must be a compromise between the Devanagari and the Urdu script. How this compromise may be attained between one script written from right to left and the other written from left to right may be investigated and possibilities explored by competent men. If it is not attainable, then perhaps either the one or the other should have to be given up. Sentiment, I am sure, will be opposed to such effacement. But if I be allowed to elect one of the two, I will vote for Devanagari. And the reason is this. The true principle of phonetics is that a letter is (or at least should be) the invariable and distinct mark of a sound. In trying to spell out the letters in Urdu script into a Urdu word I have, as a beginner, come at a wrong word, and I felt before I could correctly pronounce a word by means of spelling I should be acquainted with it, or, in other words, one must have a preliminary knowledge of the vocabulary of Urdu or Persian before he should try to read it. The diacritical marks and their arrangement and sometimes the disposition of a letter, e.g. *cis-alif* where it should be *trans-alif*, cause confusion. Devanagari has no such drawbacks.

Some gentlemen connected with secondary education are of opinion that year after year the average student is deteriorating in intellect and memory. I have often wondered if this has any thing to do with his physiological condition. Out of 67 pupils whom the school medical officer could examine in my school 36 were found to be defectives. This I consider to be an appalling revelation of facts. I do not know if the condition of the health of students in other schools is any better. Why this is so should seriously concern the authorities. While this is the state of things here, we read (e.g. in the newspaper of the 7th inst.) that the British boys have gained in weight and stature and their condition is now better than in the past half a century. When should we be able likewise to congratulate ourselves? Why should our boys with all the advanced method of teaching, etc., get worse in physique and intellect? Already the Matriculation course is fairly heavy. Should we make it heavier by throwing on the weak shoulders of the average student yet an additional burden? And for what? For the eventual possibility of evolving a nationalism? It is worth while considering what price we have to pay for realising this probably unattainable end.

I would plead for option; and this option is given to the student who can take an additional vernacular under Regulation 8 (6) iii of Chapter XXVIII of the Patna University Regulations. Compulsion may be introduced after the Matriculation stage.

The question of the permissive use of the Urdu script in the law courts has been dropped, only to be taken up for examination by the Council and the Government, "on grounds of political expediency rather than on literary considerations. The Urdu Development Sub-committee regard the matter as of "vital importance and upon this hinges the future progress, development and growth of any language."

I am unable to see how a language used in the courts for issuing summons, filing plaints, written statements, conveyance documents and the like can help in embellishing literature and further its artistic development. Parties in a suit are more zealous of winning their cases than intent on the turning of a graceful phrase or a luxurious flight in the ethereal space of rhetoric. Rigid adherence to legal points is all that concerns them. And little do they hesitate to clip the wings of the Muse that she may have a fall on the terra firma with a thud. I have a bit of experience in this line in a Bengali court language. *Ekannavarti Parivara* (একাদশতী পরিবার) is written as *একাদশ পরিবার*. Mistakes of orthography, grammar, style, etc., run the whole gamut and gashes are made so ruthlessly that the lotus grove of goddess Saraswati is reddened with her gore. How above all if the Urdu script is not accommodated in the law-courts would it jeopardise the very "vital importance, etc." But alas, we can afford to be sentimental even in this age of the twentieth century "Nationalism."

Preference for instruction through the Vernacular is a natural thing, but we should not make a fetish of it. So long as a terminology (*Paribhasa*) of mathematical and scientific terms is not constructed and approved let not 'purism' be insisted on, but let the teacher be allowed to intersperse his Vernacular lectures to students with the existing terms. So let examination in geography, mathematics and science be not conducted in Vernacular for the present.

"The supreme importance of imparting to the rising generation a knowledge of the English language and literature in as high a perfection as possible" has been realised.

This along with compulsory Hindi and Urdu teaching may well bring about a break-down in the health of our young scholars. I am sure safeguards will be devised to prevent our young men from becoming imbeciles and our graduates will emerge out of the laboratory of knowledge as buoyant and beaming as one may hope.

The establishment of an academy is a very good idea and this will do its work as other academies in the world are doing.

I will put in a plea for Bengali. Mr. S. Sinha in explaining the exclusion of Bengali from the discussion said that "Government rightly felt that the Bengali language was so highly developed, that for a backward province like ours it would not do to try to foster its growth which was done in Bengal itself." And possibly this consideration was influenced by the idea that "about 6 percent of our population speak Bengali."

One thing however may claim our notice. There are many Bengali families in our province who have been so thoroughly domiciled that they have entirely forgotten Bengali. At Bhagalpur I had an occasion to meet a Mr. Ghose who could neither speak nor understand Bengali. I am not speaking for them. I speak for those Bengali families who, though domiciled, speak and write Bengali. Such families invariably give their wards at least a secondary education. What percentage of the school-going population do such Bengali pupils represent? The sub-joined table of Matriculation candidates from 1918 to 1925 will show that out of the total number of 23,371, 10,583 offered Hindi, 6183 Urdu, 3008 Oriya, and 3594 Bengali.

PATNA UNIVERSITY

| Total | MATRICULATION EXAMINATION, ANNUAL | | | | Total |
|-------|-----------------------------------|------|-------|---------|-------|
| Year | Hindi | Urdu | Oriya | Bengali | |
| 1918 | 1439 | 1161 | 455 | 619 | 3674 |
| 1919 | 1394 | 1036 | 395 | 508 | 3433 |
| 1920 | 1964 | 1231 | 526 | 576 | 4297 |
| 1921 | 1632 | 972 | 444 | 397 | 3445 |
| 1922 | 1049 | 524 | 245 | 354 | 2172 |
| 1923 | 992 | 467 | 272 | 362 | 2093 |
| 1924 | 1632 | 392 | 320 | 375 | 2719 |
| 1925 | 1081 | 413 | 351 | 403 | 2238 |
| Total | 10583 | 6186 | 3008 | 3594 | 23371 |

In every year excepting one the Bengali candidates outnumbered the Oriya and in 1925 equalled the Urdu. They represent about 15.4 p.c. of the candidates. Some facilities should therefore be given for such a population. I would not ask for the establishment of an academy for Bengali, as has been done for the

three other principal Vernaculars. But had Bengali also been given a corner in the B. & O. Academy, such fellowship would doubtless have been appreciated, and the sentiment even of the Bengalis would have been soothed. Nothing but good would have resulted from mutual companionship. But

then perhaps the administrative difficulty sticks in our throat.

In one word, what I ask for is the barest justice, the minimum of justice to the Bengali school-going population. In areas where they form the majority, let proper facilities be afforded for teaching them their vernacular.

COMMUNAL REPRESENTATION IN THE PUBLIC SERVICES

THE remarks H. E. the Governor of Bengal is reported to have made at Khulna regarding communal representation in the Public services give another instance if any instance is needed, of the eternal variance between gubernatorial profession and practice. Sir Stanley waxed eloquent on the necessity of maintaining the efficiency of the services which received adequate showers of benediction from the lips of His Excellency. It was no doubt refreshing to hear that "no Government can over-ride the claims of the efficiency of the services in an endeavour to secure a mathematically proportionate representation based merely on population. It should be our unremitting aim to attain a position where it shall no longer be necessary to secure by safeguards special representation of any particular community." Fine sentiments these are indeed—the more so since they are never meant to be tested by actual practice!

The irony and hypocrisy of the whole thing will be amply manifested if we place beside the above the rules and regulations of the Bengal Civil Service and other competitive examinations formulated by Sir Stanley's government and published in the *Calcutta Gazette* about a month and a half ago, no doubt with the sanction of the sportsman Governor of Bengal.

Let us quote from the said Rules. Rule 4 goes on—

"The examination board will submit to Government *separate lists* showing (a) the Muhammadan candidates (b) the candidates belonging to the backward classes and other minorities and (c) all others."

The importance of the above and the full significance of the necessity of submitting "separate lists" will be evident when we

read further that in services other than the Upper Division of the Secretariat Clerical Service and the Income-tax Department.

"Government reserve the right to fill as many as 45 per cent. of the vacancies by the appointment of Muhammadan candidates if there are qualified candidates available."

In the Upper Division of the Secretariat Clerical Service.

"The minimum proportion of Muhammadans is secured by appointing a Muhammadan to every third vacancy in each office if a qualified candidate is available."

Further,

"The Commissioner of Income-tax also reserves the right to make appointments by nomination from the test of qualified Muhammadan examinees."

We refrain from giving similar passages from the I. C. S. Examination Rules as Sir Stanley is not responsible for their formulation. Even about a month after His Excellency's Khulna speech a Finance Department notification of the Govt. of Bengal announced that 23 vacancies of Lower Division Clerical Service would be filled after an examination out of which 14 were reserved for Muhammadans. Another notification of the Finance Department published in to-day's 14 8 27) newspapers announces that a vacancy in the Upper Division Clerical Service (initial salary Rs. 150 rising upto Rs. 500) will be filled by a Muhammadan.

A "competitive examination" which provides for "appointment by nomination" in case of candidates professing a particular faith and requires the Examination Board to submit "separate lists" of candidates thus making an invidious distinction between the Muhammadan and others not only loses much of its competition but betrays its real and true character. A community which

has failed to avail itself of the facilities of education, primary and higher, is by reason of its failure, claiming and receiving preferential treatment and a virtue is thus being made of what should have been considered its discredit. By thus putting a premium on the intellectual backwardness of a community Sir Stanley's government, besides acting in an unsportsman-like manner, is not only

lending a helping hand towards the creation of a commonwealth of pampered youths who are naturally unwilling to run the risks necessarily attending an open examination of merits but is indirectly corrupting the morale of the services and spreading discontentment far and wide.

14. 8. 1927,

FAIRPLAY

HYDERABAD FINANCES

By PROFESSOR S. KESAVA IYENGAR

THE general position of the Hyderabad Government in financial matters as revealed in the seventh Budget Note of Mr. A. Hydari (just published) and His Exalted Highness' appreciation of the well-known financier's services, serve as an effective proof of the ability of Indian talent to independently organise the development of the country's natural resources, to provide adequate amounts for expenditure on augmenting social welfare and enlightenment, to ensure a high degree of stability with earmarked reserves, profitable investments and sound capital outlay. "The evenly prosperous era of Hyderabad Finance", says Mr. Hydari, "began in the time of Sir George Cassen Walker, continued notwithstanding the stress of a world-wide war and unfavourable seasonal conditions under the skilful guidance of the Hon'ble Mr. Glancy, still pursues its smooth course, and is now through the system of departmental finance and specific Reserves for specific objects, on foundations which may under Providence be considered as reasonably assured for the future." This is a generous eulogy of the past workers, but it must be recognised by students of finance that while the beginnings were made undoubtedly in the time of Sir George and Mr. Glancy, the difficult task of handling a post-war situation and the credit for thoroughly reorganising the financial system, were in the main reserved for the present Finance Member.

The criticism of Hyderabad's financial position has not been all just, and in the

interests of truth it is necessary to lay bare some facts and figures for the purpose of disproving the legitimacy of certain allegations. It has been said in some quarters that the Hyderabad purse is so full for the simple and apparent reason that taxation is very heavy and expenditure on nation-building departments very meagre: one Bombay journal went so far as to say that it was not "sound finance" but "insane usury". The following figures will show that the increased and increasing receipts are really due to more prosperous conditions of the population than to increased taxation.

| | RECEIPT (in lakhs) | |
|--------------|-----------------------|------------------------|
| | 1921-22 (accounts) | 1927-28 (estimates) |
| Land revenue | 302.5 | 300.0 |
| Forests | 9.6 | 17.9 |
| Customs | 129.6 | 132.3 |
| Railways | 1.7 | 32.9 |

| | 1921-22 (accounts) | 1927-28 (estimates) |
|----------------|-----------------------|------------------------|
| | 103.5 lakhs | 120.8 lakhs |
| Capital outlay | 20.1 | 165.5 |
| Investments | .. | .. |

The following table, showing the expenditure on humanitarian departments and its progressive character may not in all respects compare favourably with a similar table for any British Indian Province:—

EXPENDITURE
(in lakhs)

| | 1921-22 (accounts) | 1927-28 (estimates) |
|---------------------------|-----------------------|------------------------|
| Total service expenditure | 668.8 | 724.1 |
| Police | 57.4 | 61.6 |
| Education | 64.6 | 68.6 |
| Medical department | 16.1 | 18.8 |
| Development | 2.1 | 11.0 |
| Co-operative credit | 2.3 | 3.0 |
| Agriculture | .9 | 2.2 |

But the explanation for this lies in the fact that in the matter of bringing about a healthy expansion in service expenditure (as distinguished from expenditure on capital outlay), a serious limitation hampering an accelerating pace—especially in a locality like the Hyderabad State with its powerful mediaeval traditions and unprogressive conservatism—is the lack of men qualified for and capable of soundly administering the increasing allotments. It is easy to throw away money, to encourage waste and extravagance, and the fault of Mr. Hydari (if it be such) lies in not allowing expenditure to soar high in order to enable him to take credit for bumped up figures (not accompanied by a proportionate increase in public utility). Here is the innermost reason for the apparent wide disparity between the rate of increase in capital outlay and that in service expenditure amounts: in the seven years of Mr. Hydari's finance membership a total of Rs. 797.9 lakhs will have been spent on capital outlay; the Reserves total up to more than Rs. 15 crores; yet, by the end of 1936 F. (1926-27) departments of Government which should have required tens of lakhs more per year for providing efficient service and opportunities to the people for better enlightenment and welfare, were not able to spend all the amounts allotted to them respectively for expenditure. The departmental balances which lie to the credit of some Departments where expansion is most urgent-

ly needed, out of budget allotments made in previous years (these balances do not lapse as in the annual budget arrangement, but continue available to the concerned departments throughout the contract period under Departmentalisation Rules), are as follows:—

DEPARTMENTAL BALANCES BY THE END OF 1926-27

| Department | Budgetted Expenditure for 1926-27 (in lakhs) | Accumulated balance unspent (in lakhs) |
|---|---|---|
| Education | 67.9 | 6.5 |
| Medical department | 19.9 | 4.1 |
| Municipalities and public improvements | 19.3 | 14.0 |
| Co-operative credit | 3.0 | .3 |
| Agriculture | 2.2 | 1.3 |

Mr. Hydari declares therefore that he has sufficient money, but he wants efficient men "who will use the ample resources of their country with wisdom and integrity". And such men he hopes to get and has a right to expect as the result of granting numerous Asiatic and European scholarships to promising Hyderabadese, the running of the Hyderabad Civil Service Class and the establishment of the Osmania University. Human calculations and expectations assure an optimistic outlook: what time will be required for the supply of an adequate manpower for the purpose is difficult to foretell. Similar services in British India must have earned for Mr. Hydari a much wider and more grateful appreciation from the public, and much quicker results: the burden of the past woes of Hyderabad is still hanging heavy on the State, and if in several respects Hyderabad is much behind British India, this is due to factors which lie far beyond the reach of the Finance Member, and it would be the "unkindest cut" to blame him on that score: it would amount to the argument of the wolf to the lamb in the fable.

SIAM AND INDIA

By PROF. SUNITI KUMAR CHATTERJI, M. A., D. Litt. (Lond.)

Calcutta University

"WE are Chinese in race but Indian by religion and culture." So told us Phra Rajadharma Nides at the dinner-table on the evening of our arrival at Bangkok in the suite arranged for Rabindranath and his party at the Phya Thai

Palace, one of the sumptuous royal residences at Bangkok which the railway administration has altered into a hotel, one of the finest of its kind in the East. Phra Rajadharma Nides is an official of the Siamese Government: keen, intelligent, highly cultured,

with an English education, and a very proper pride in the history and the present condition of his country—namely, as one of the really independent countries of Asia—he was our friend, philosopher and guide during the seven strenuous but most happy and instructive days we spent in Bangkok. He is a member of the Department of Education, and his services were placed at the disposal of Rabindranath and his party to help them in carrying through the rather busy programme of interviews, audiences, meetings and lectures and visits to important places which was fixed for them. Rabindranath went to Siam at the invitation of the Indian community there, and the Government of Siam also welcomed his visit to the country. One can go to Bangkok either by railway or by steamer. The railway route is the quicker one from India. There is through railway connexion between Singapore and Bangkok. From Penang (or rather from the mainland opposite the island of Penang) which is about one-third of the way to Bangkok from Singapore, an international express goes to Bangkok twice a week, and this is the most convenient route from India. There is also steamer service between Singapore and Bangkok. After our tour in Malaya, Bali and Java, we had come back to Penang *en route* for Siam. We took train at Prai, the station opposite Penang, in the international express on Friday the 7th of October at 9 o'clock in the morning. It was a very pleasant journey, and the cars were exceedingly comfortable and well-appointed, with the minimum of rolling. The Siamese railway service compared very favorably with the British section of the line in Malaya, being considerably superior to the latter. After a journey of two days and one night, we arrived at Bangkok on Saturday evening. To meet Rabindranath a record crowd had gathered at the station, consisting of Indians largely, of course—such a huge concourse of Hindustanis (Bhojpurias), Gujarati Musalmans, Sindhis, Panjabis (Sikhs, Hindus and Musalmans), Bengalis, Tamilians and Ceylonese would seldom be found outside India; and there were Europeans of various nationalities—English, German, French and others; and Siamese, and Chinese. The eager crowd had pressed from all sides to have a sight of the poet, and it was with considerable difficulty that volunteers by making a cordon round the poet could enable him to pass

through the seething mass of enthusiastic people. Phra Rajadham Nides, who was to remain constantly with us during our stay at Bangkok, met us at the station. We were taken to the Phya Thai Palace where we stayed during our sojourn of seven days in Bangkok.

The entire tract between India proper ("India within the Ganges"—extending up to Assam and Bengal) and China Sea has been called by the ancient Greek and Roman Geographers "India outside the Ganges" (*India extra Gangem*). Later Europeans called it *Further India*. It was really an extension to the east of India; a true *India Minor* of the east as we have an *India Minor* of the west in Afghanistan Eastern Iran Indian culture, or Hindu i. e. Brahmanical and Buddhistic culture had established itself there in the early centuries of the Christian era among the original people, who belonged to the Mon-Khmer race and who were the kinsmen of the Kols or Mundas of India—of the tribes like the Santals, the Mundaris the Hos, the Kurkus and others, and of the Khasis of Assam. This Mon-Khmer people had built up great kingdoms—Savarathumi or Pegu in Burma, Dvaravati or Siam, and Kambuja or Cambodia, besides Champa or Cochin China. Later, this Mon-Khmer people fell in evil days, and the Burmese and Siamese and other tribes from the North who were the kinsmen of the Chinese, and of a totally different language and stock from the Mon-Khmers, came down into the rich and civilised lands of the South, fought with the Mon-Khmers, and gradually reduced them to non-entity, either entirely absorbing them (as in North and Central Burma and in Siam) or reducing them to utter insignificance (as in South-Eastern Burma and in Cambodia). But the old Indian culture and religion of the Mon-Khmers was accepted by the newcomers practically in toto—by the Burmese and the Siamese. So the present-day name of *Indo China* for *Further India* is very well-merited, meaning a tract now inhabited largely by people who have common origins with the Chinese, (the Burmese and the Siamese), but culturally who participate in the life, the sacred literature and the religion of India, in Hinduism (i. e. Brahmanism and Buddhism both combined)—which they received from the original Indianised Mon-Khmer people whom they conquered and absorbed.

Of course, in this area there are tribes which have resisted the Burmese-Siamese pressure, and have remained still purely Mon-Khmer, e.g., the Mons of South-Eastern Burma, and the Cambodians; and the North-Eastern and extreme Eastern tract of Indo-China is now inhabited by the important Annamite people numbering 8 millions, who are culturally affiliated to China and not to India.

But the name *Indo-China* aptly describes the country and the people: the present condition at least for the greater part of Indo-China has been very well-summarised by our friend Phra Rajadharm—"Chinese by race, Indian by religion and culture." This sort of analysis of the situation presents itself in all the walks of life in Siam (and also in Burma). Listen to the language: you would seem to hear some dialect of Chinese, with the peculiar system of tones, giving it a sort of sing-song character. In fact, the language is a sister of the Chinese speech. But it is written with Indian letters, *ka, kha, ga, gha, nga* etc.; and all its culture words are from the Sanskrit and Pali; and at the present day, as the experience of life is expanding in the free country of Siam by the inevitable impact of modern conditions, and as new things and ideas and institutions are constantly demanding admittance into the life of the people of Siam, the need for new words is being felt more than ever; and Siam, true to the old tradition of her peoples, Mon-Khmer and Siamese, has not abandoned the classic languages of Brahmanism and Buddhism—viz., Sanskrit and Pali: she is content to find a source of strength for her language in the borrowings from these. In the formal and ceremonial departments of life, as much as in the informal and the natural aspect of it, we find Sanskrit and Pali words to an astonishing degree, especially among the educated classes. To begin with, His Majesty the King of Siam has for his personal name *Prajadhipaka*, and his dynastic name is *Rama the Seventh*. The present royal family claims Kshatriya descent, from Ramachandra. His brother, the late King, was *Rama VI Vajrayudha*, in the Pali form *Vajiravudha*. And the names of members of the royal house are equally Sanskritic. Prince Damrong *Rajanubhab*, Prince Dhanii, Prince *Balabhadra*, Prince *Bhanurangsi*, Prince *Naresucara*. The names of towns are reminiscent of India:

Ayodhya, Lavapuri, Nagara Srarga, Vishnuli, Sukhodaya, Svargaloka, Vrajapuri, etc. Bangkok is a city of pagodas, and some wonderful temples and monasteries are there, *Mahadhatu, Jetavana, Panchama Paritra, Aruna, Khema, Sudarsana, Devasirindra*, etc. When our train entered Siamese territory at the station of Padang Besar, the Siamese authorities took charge of the train. At Padang Besar we saw a few Siamese officials in the official dress of the land—blue silk *panung* (a sort of Siamese *dhoti*, consisting of a loose sewn *loonghi* made into pleated folds in front which are then tucked under the legs and fastened at the back, the garment coming down to the knees only—this is the common dress in Siam for both men and women), with a white buttoned-up coat of cotton jean, white stockings up to the knees, European shoes, and a European hat. One official in similar costume met us in the train. We exchanged our visiting cards. I found his name to be given as *Phra Rathacharn Prachaks*. This was the Sanskrit *Rathacharana Pratyaksha*, and he explained that it was his official title in Siamese, and he was a *District Traffic Superintendent*. I must admit I felt a thrill of joy at finding the Language of the Gods, which is a most important heritage and a necessary thing in our Indian culture, used also in independent Siam. Phra Rathacharn Prachaks made enquiries about the poet's comfort in the train, and we had some very nice half-hours in his company, both on our way to Bangkok and back, talking about various matters. Trained in Europe, like a great many Siamese officers and officials, he is rather anxious for the cultural future of his people, as he feared a rage for too much westernisation might set in and overwhelm the national character and thus deprive it of the vitality that the national culture alone can give it. He particularly welcomed the visit of Rabindranath to Siam as it would help the Siamese to look back to the common cultural heritage of Asia which it is the ideal of the *Visva-Bharati* to study and revitalise, as the first necessary step towards a federation of the East and the West in the common harmony of a cosmopolitan culture. However, to return to the use of Sanskrit in Siam. A Bengali Mohammedan gentleman has settled down in Siam and has become a naturalised Siamese subject. He is an irrigation department officer there, and his official title is *Varisimadhya*, that is *Vari-simadhyaksha*. The Siamese

Air Force is said to be one of the most efficient and well-equipped, and in Siamese an air-ship is called *akasa-yana*. I need not dilate further upon this aspect of obviously Indian character of Siamese culture. In fact, it is Sanskrit and Pali everywhere in public and court life. Of course, the Siamese do not pronounce the Sanskrit and Pali words in the ancient way, which is largely preserved by us in India. They have their own pronunciation. The Siamese speech has absorbed these words and has made them Siamese which shows there has been a complete assimilation of them. They write *a-ka-sa-ya na*, but pronounce it as *agat chhan*; they write *ara-nya-pra-de-sa* but pronounce it as *aran-pathet*; so *Samudra-prakara* becomes *somut pragan*; *namara, nakhon, Vishnu-loka, phitsanulok, Tushita, Dusit*, which is the name of a Buddhist heaven and which name has been given to the throne hall palace; *Parara-niresa*, the name of a monastery, is pronounced as *bowar-niwet*; and so forth.

The people of Siam number a little less than 10 millions, and they are practically all Buddhists. Buddhism does not mean a religion separate from Hinduism. Buddhism in ancient India, as practised by the common people, meant the popular religion with the belief in the existence of the *devas* and the *devis* and in the *yakshas* and other supernatural beings; and the only deference from orthodox Brahmanism was in not insisting on Vedic sacrifices, in not acknowledging the authority of the Vedas and the Brahman priests, and in regarding Buddha's philosophy and teaching as the only true explanation of the meaning and object of life. In Siam, we have a similar kind of Buddhism. The Pali Buddhism of Ceylon, the Hinayana School, obtains in Siam. But the Hindu *devas* also reign there in the heart of the people. The *devas* are higher beings, who are not eternal in same way as the Supreme Divine Spirit, the *Parabrahman*; they are not the almighty *Gods* as in many systems of polytheism who are the final godheads. Saints and sages are on a higher plane than the *devas*. This is the common Indian idea. This is also the idea in Siam. Buddha, the perfect saint and sage, is, after his realisation of the truth, higher than the *devas*. But the *devas* are still worthy of being honoured, even as good and helpful angels. In Siam are to be found in the monasteries and palaces frequent effigies of Vishnu on Garuda, generally on the Gables of houses;

the royal crest is the Garuda with spread-out wings, and in the air mail stamps, we have also the figure of Garuda soaring in the sky. Figures of other Indian *devas* are common in the monasteries: Siva with his bull, Vishnu with Lakshmi reclining on Ananta the *Naga* in the ocean; Brahma on his swan; Kumara on his peacock; figures of the Deva, two-armed as well as ten-armed; in front of the Museum Building is a modern bronze image of Rama standing with his bow; in the Government School of Arts and Crafts we have another pretty bronze figure of seated Visva-karman, the architect and craftsman of the *devas*, with his plumb line and his building angle; and in a corner of the Royal Piazza, which is a large open space with rows of tamarind trees in front of the Museum and Public Library and close to the Maha Chakri Palace, there is a pretty fountain which is a veritable gem of Siamese sculpture and bronze-casting, with the figure of Nang Toroni i.e. Devi Dharani, the Earth-goddess, as she appeared to drive away with the floods of water (which she wrung out of her hair) the hosts of Mara who attacked Buddha when he was striving to obtain the *bodhi*, the illumination. Behind the white umbrellae throne of the king in the Dusit Mahaprasat (*Tushita Mahaprasada*) Palace, which has been built some time ago at a cost of several millions, there are figures of Vishnu or Garuda. And the late king Rama VI Vajiravudh who was an accomplished Sanskrit Scholar and a poet and dramatist of note, and had edited in the Siamese character the Sanskrit text of the *Nalopakhyaṇa* from the *Mahabharata* with copious Siamese notes and had translated the *Sakuntala* of Kālidāsa, had also written a long poem on the Ten Incarnations of Vishnu. In the bazaars of Bangkok are to be found for sale modern images of Indian *devas*, of Brahma, Indra, Vishnu or Garuda, and ten-armed Durga mounted on Siva's bull (and not on her own *vahana* the lion); and of Rama and Lakshmana. The *Ramayana*, called in Siamese *Rama Kien* is as much the national property of the Siamese as it is of the Indians; plays on the *Ramayana* are always acted, and shadow plays of *Ramayana* subjects are a characteristic thing of the cultured of Siam and Cambodia, as much as of Java and Bali. Added to this, there is a class of Siamese Brahmans who are always attached to the Court and whose presence is required at all solemn occasions.

Among the Mon-Khmer peoples supplanted and absorbed by the Siamese coming from the North, the institution of Brahman priests in the court and in the *deva* temples was quite common, more so when in the earlier period some of the ruling dynasties were avowedly Brahmanical; and the Siamese had adopted that institution as a stately court and ceremonial thing from their predecessors, although as believers in the philosophy of the Buddha this institution is not required in their religious observances. The present-day Siamese Brahmins are descended from some families of South Indian (Telugu and Tamil country) Brahmins who went from India evidently at the invitation of the kings there and had settled there. They had apparently got mixed up with the Siamese and Mon-Khmer people, and now have practically become Siamese, with no other language but Siamese; they have some Sanskrit Manuscripts written in the South Indian *grantha* character, and they know about some old ceremonies and some old Sanskrit *mantras* in a very much altered pronunciation. These Brahmins are in charge of the ceremonies at the time of the coronation; and the chief of the Brahmins must go to Benares to fetch water from the Ganges for the *abhisheka-snana*, the appointment-bath of His Siamese Majesty. The study of Sanskrit has been given up by them as the connexion with the mother-country was lost, but they agreed, when I met some of them (in the temple dedicated to Brahma, Vishnu and Siva which they have in Bangkok) and spoke to them about the necessity of their studying the lore of their fathers which was such a great heritage of Mankind, that they should avail of the opportunities of studying Sanskrit as soon as arrangements were made for the teaching of it in the Chulalongkorn University which was being organised. These Brahmins dress like the other officials, only their *panung* is white, and they do not wear any headdress, and besides their long hair is done up into a little and top-knot, towering above the crown of their head.

It would thus be seen how intimately Siam is connected with India by ties of religion and culture. In fact, if Indian unity is really the unity of a confederacy of peoples bound up by a common culture, and not the unity of a homogeneous people speaking one single language and having one sole type of culture, Siam most naturally

is to be regarded as a member of a Greater Indian cultural confederacy.

I shall not go on much longer with rambling talk about Siam, as I intend to write more in detail about all that we saw there, and about the most hearty reception that Rabindranath Tagore as a great representative of the deathless culture of India was accorded by the people of Siam from the highest classes downwards. The Siamese people are our brothers in religion and culture; and what they received from India, either directly or through the Mon-Khmers, they have preserved and further enriched by the peculiar genius and the mental gifts of their own race. They have built up a distinctive architecture, and their wall-paintings and mother-of-pearl inlay work are among the most remarkable achievements of the art and craftsmanship of Asia. Pali studies are very living there. One finds Pali-knowing and Pali-speaking monks everywhere, with whom any Sanskrit-knowing Indian scholar who has just a little acquaintance with Pali can easily talk. An edition of the entire Pali Buddhist canon was brought out by the Siamese scholars under the auspices of King Chulalongkorn—who is regarded with the same veneration as the maker of Modern Siam, as the Emperor Meiji (Mutsu Hito) is in Japan—and this entire edition comprising all the books of pali canon was distributed free to a great many scholars and institutions all over the world. This indeed forms one of the best gifts of present-day Siam to the nations—*dhamma-danam sabba-danam jinati* "the gift of the dharma exceeds all other gifts." In commemorating the late king a new edition of this Siamese recension of the Pali *Tripitaka* is now being printed, to be similarly distributed. And we may note that this new edition of the Pali canon in the Buddhist country of Siam synchronises with the publication in Japan which is also largely Buddhistic of a new edition of the Chinese version of the Buddhist scriptures with other Chinese and Japanese works of a supplementary, and expository character. This thing in Japan expresses the newly-awakened desire of the Japanese people to dive deep into the ocean of Buddhist philosophy for gems whose lustre may light up the paths of our modern life. And Japanese and Siamese enthusiasm in Buddhism is of the utmost significance for a cultural awakening of Asia, under the smile of the serene figure of Buddha.

The most heartening thing in Siam is the great vitality of the Buddhist religion there. It is still a living force. Its priesthood still produces learned men. It is tolerant, and by its very toleration it softens intolerant creeds that have been allowed to settle within its borders. Young Siamese are proud of their religion and its philosophy. It is common practice for young men of the intellectual and aristocratic classes to live for some months, even years, in a monastery, following the monastic life and its aspiration for mental calm, and then come out into the world, sort of purified for the struggles of life by the age-old discipline of the *Vihara* which seeks to help man to curb and quell the distracting lusts of the flesh and finally to annihilate his own ego-consciousness. I met some such youngmen—bright intellectual faces, with a certain arresting expression of benignity and seriousness which certainly was an index of the inner spirit, for which one could not but have great respect; young men who had put some years of study in Germany, England and America. In recent years, there have been cases of young princes and scions of the nobility voluntarily turning monks and they at least show that the old ideals are still potent factors in the life of the people, and that idealist Prince Siddhartha has not yet abandoned this world entirely.

As Indians, and as Hindus, we felt perfectly at home in Siam with the Siamese: and even the humble Bhojpuriyas, Brahmaus and others, who are found in their thousands in Siam serving as *daricans* or watchmen and as bearers and sometimes working as petty merchants and dairy men, who are the typically intensely orthodox Hindus of Northern India, told us that they felt themselves very happy (as far as their exile's life permitted them—the question of expense prevented them from taking their wives and families with them to Siam even if they wish it very much in the land where the king was a descendant of Sri Ramchandraji, where the Ramayana was honoured and sung, and where the people were worshippers of Buddha Bhagwan, the ninth avatar of Narayanaji. Rabindranath's recent visit to Siam has been of tremendous significance, and with his world-adored personality he has been the means of strengthening more than anything else in the modern times the cultural union between India and Siam.

His Majesty King Rama VII Prajadhipok

of Siam desired to hear Rabindranath, and at his command a special meeting was arranged at the royal residence on October 11 at 9 P. M., when a select audience consisting of princes and nobility and a few foreign officials serving under Siam were asked to be present. The Poet was received by His Majesty, and later on we as the members of his party (Professor E. Ariam of Santiniketan, Mr. Surendranath Kar, Vice-Principal of the Kalabhavana of Santiniketan, and myself) were also accorded the honour of being presented before the king. His Majesty is a young man, rather slenderly built, with a bright smile, and well-educated in Europe as he is, he has already manifested a sincere desire to improve his people and has introduced a number of reforms in all the departments of his household and the administration. The poet spoke on the ideals of a national education and specially emphasised on the place of national culture in education. He concluded by speaking about the *Visva-Bharati*. According to the well-known Indian usage, which is also current in many other lands, one should not go to see a king empty-handed: and the most fitting present with which Rabindranath the poet approached His Majesty Prajadhipok was a poem of his own composition in Bengali, with English translation by himself. This was printed and distributed among the guests, and the manuscript copy in the poet's own hand both in Bengali and English, was presented to the king in a wallet of Benares gold-brocade, the gift of the Indian merchants of Bengal, after the poem had been read in both versions. The poem is a most beautiful one, and it wonderfully expresses the sentiments which should fill the heart of an Indian when thinking of lands like Siam which have entered into fellowship of spirit with India: and I conclude my talk on the cultural connection between Siam and India by quoting the last portion of the poem.

"I come, a pilgrim, at thy gate, O Siam,

To offer my verse to the endless glory of India.

Sheltered in thy home, away from her own deserted shrine,

To bathe in the living stream that flows in thy heart,

Whose water descends from the snowy height of a sacred time

On which arose, from the deep of my country's being

the Sun of Love and Righteousness.

in India of to-day? Need, usury and illiteracy are the three chief enemies of progress. Heavy indebtedness contributes largely to the continued poverty of the cultivator; his poverty and the oppressive burden of debt facilitate the growth of usury which, combined with the appalling illiteracy of the population, leads to a moral degradation thus sapping the very foundations of the race stock. The poverty and indebtedness of the villages are not peculiar to India, and if in other countries like Germany and Ireland, where Shylocks fleeced the countryside, co-operation has effaced the evils, there is no reason why India should not equally benefit from an active promulgation of the co-operative practice. "If only people could read" — has been the complaint of several Registrars of Co-operative Societies in various provinces. But illiteracy, as universal and deadly in its effect as is prevalent in India, has been successfully combated in Italy through co-operation. With the examples before her India has launched on a wide programme of co-operative effort.

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The Current System of Female Education

Shrimati Chandrawarti, B. A., writes in the *Vedic Magazine*:

Various types of female education are prevalent in India. There is the current system of Western education which is followed in most of the schools. The Government, District Board and Municipal Board Schools and the Arya Kanya Pathshalas, all come under this system.

Many people have felt that this system is defective and unsuited to the needs of the society. Its most glaring defect lies in the choice of textbooks. The books usually contain description of scenes and society quite foreign to the students. Students can not visualise what they read, hence they take longer time to grasp things than they would otherwise do. They are taught what is really a caricature of history. The real history of the country is kept hidden from them with the result that the patriotic sentiments are found altogether lacking in them. Nor do they cherish any feelings of respect for their traditional past which it is the main business of history to create. This system also ignores the fact that the duties of woman are quite different from those of man.

Subjects like music, painting, domestic economy, sewing and home-making are of supreme importance to girls. Sanskrit which is the language of the Indian religion and is the key to national history figures only as an optional subject in the curriculum, while English is not only the main subject but also the medium of education. Then the very manner of imparting education is unnatural and artificial. The medium being a foreign language, a great deal of unnecessary strain is put on girls with the result that they find all their energies exhausted and spent up before they enter life.

Besides, this education is one-sided, and ignores all other aspects such as the social, moral and physical. It atrophies the sense of social duty.

Regarding the need for teaching English, she observes:—

English being the highest official language some knowledge of it is necessary as all the business of the country is carried on through it. One is also required to know the language to be in touch with the current events of Modern world. Then the English language is considered to have the richest literature in the world. From this point of view also a knowledge of it is useful. Considering both the sides of the question, English should surely be regarded as one of the necessary means of literary accomplishment for women.

She thinks our women should have a knowledge of politics.

A general knowledge of Politics is also essential for girls. They should know what place their country holds among the nations of the world. They should also be acquainted with the needs of the country. It has been noted that women are slow to respond to the call of the country at the time of a national crisis. This sluggishness is mainly due to their being quite ignorant of the needs of their country. On the whole they lack the patriotic spirit which characterised the women of the past.

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Change in Muslim Culture

The Rt. Hon'ble Syed Ameer Ali observes in *Islamic Culture*.

No one to whom it has been vouchsafed to have a glimpse of the polished courtesy and dignified intercourse of the Musulman gentry of the old school, that have either passed away or are fast passing away, will ever fail to regard it as a privilege. To me it is a memory to cherish. The sight of those dignified men, with their courtly manners, sitting together conversing in well-modulated tones which never rose to a noise, on history, poetry, literature, and Musulman divinity, would be a revelation to many Western critics. Each man was attended, among other servitors, by his own *hukka-bardar*: the reception of each guest as he arrived was dignified, in cases of intimate friends genial.

Poetical assemblies were still held twenty years ago. But now debating clubs have taken their place. In the first half of the nineteenth century the *Musharfas*, as they were called, were often attended by one or two English officials who, with their knowledge of Persian and Urdu, were able to follow and appreciate the poems that were recited.

The results of the change in Musulman culture within the last twenty-five or thirty years remains to be seen. But I cannot help regretting the passing of the old order. Had it been possible to engraft the best part of European culture on the remains of Islamic culture, the awakening of Musulman India would cause no misgiving. We can only watch anxiously the present development and trust that the hopes of helpers will be justified by the fruit borne by Anglo-Mahomedan culture.

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Leprosy

The following passages are taken from the *Federation Gazette* of Patna:—

Leprosy is a very loathsome and contagious disease and is caused by a germ called *Lepra bacillus*. The disease causes very great suffering and disfigurement. The disease is of great antiquity and existed in India in remote periods and is no respecter of caste or creed. It has been estimated that there are three million lepers in the world of whom one million are in China, half a million in Africa and about a lac in India.

According to the census of 1921 there are 32 lepers per 100,000 of the population against 59 in 1881 in India.

It is generally to be found that lepers of good social position usually try to conceal their affliction, but the vast majority of lepers in India are poor persons, usually beggars, who live by parading their suffering. A leper is a source of great danger to healthy persons. Segregation, therefore, of the lepers is the best effective measure for reducing the prevalence of the disease.

It is generally held that the disease is not directly hereditary; children being free from actual infection at birth, but they are especially susceptible to contagion from an early age. It is, therefore, advisable that children born of leprosy patients should be separated from them at the earliest possible age. Lepers should not marry.

Ignorance and indifference are responsible for much of the leprosy now in existence. Lepers should live apart and should not be permitted to beg in the bazar, or on railway platforms. They should also not be allowed to roam about in the streets, to keep shops, or handle foodstuffs, or to wander about the country as mendicants.

The disease in its early stages is amenable to treatment and anyone having the first symptoms like those described above should at once consult a competent doctor. The treatment takes rather a long time and should be persevered with. Leprosy patient, therefore, need not be despaired of and to enable them to get proper treatment dispensaries at convenient places will be opened in the near future.

Literacy in India, A Hundred Years Ago

The Progress of Education reproduces the subjoined paragraph from Adam's Reports on Vernacular Education, 1835:—

A distinguished member of the General Committee of Public Instruction in a minute on the subject, expressed the opinion that if one rupee per mensem were expended on each existing village school in the Lower Provinces, the amount would probably fall little short of twelve lakhs of rupees per annum. This supposes that there are 100,000 such schools in Bengal and Bihar, and assuming the population of those two Provinces to be 40,000,000 there would be a village school for every 400 persons.....(or) on an average a village school for every 32 boys.....The estimate is confirmed by a consideration of the number of villages in these two Provinces. Their number has been

officially estimated at 150,748 of which, not all, but most have each a school.....Let it be admitted that these calculations from uncertain premises are only distant approximations to the truth, and it will still appear that the system of village schools is extensively prevalent; and that the desire to give education to their male children must be deeply seated in the minds of parents even of the humblest classes,

The Need for a Village Dairy Factory System in India

Mr. W. Smith, Imperial Dairy Expert, writes in the *Journal of the Central Bureau for Animal Husbandry and Dairying in India*:

Let us look at those countries of the world which have made the greatest progress in the advancement of agriculture during the past fifty years. They are Great Britain and Ireland, France, Germany, Norway, Denmark, Sweden, Holland, Belgium, Italy, Finland, United States of America, Argentine Republic, South Africa, New Zealand and Australia. Dairy development on a gigantic scale has taken place in every one of these countries, and without exception they have adopted a dairy factory system.

India does not differ fundamentally from those other countries mentioned. She owns something like 100,000,000 adult cows and female buffaloes, most of them grossly inefficient as milkers and most of their owners technically ignorant of the first principles of scientific milk production. Wherever there is sufficient milk produced to support it, we need the co-operative dairy factory in India more than any other country to—

- (a) Educate our cattle-owners as to the value of the milk they now produce and the necessity of producing more milk;
- (b) Secure for the milk producer the profits from the milk industry;
- (c) Improve our methods of breeding, feeding and rearing of cattle;
- (d) Improve our methods of handling milk for urban consumption;
- (e) Improve our methods of manufacturing milk products.

Increasing the British Garrison in India.

Pandit Hirday Nath Kunzru writes in *The Indian Review*:—

The projected visit of the Secretary of State for War to India is commonly regarded as a portent. Speaking in the House of Lords on the 30th of March 1922 Lord Haldane suggested that relief might be given to the Indian tax-payer by reducing the Indian Army and maintaining a portion of the Imperial Expeditionary Army at England's cost in India. "In these days of rapid transport," he said, "it would be possible to keep some part of our own Home Army, some part of our Expeditionary Force generally in India. It

need not be a large part. A comparatively small part of it would be sufficient to relieve the necessity of keeping up quite as great a Military Force in India." It is rumoured that the visit of Sir Laming Worthington Evans is connected with the discussion of this suggestion with the Government of India. The response of the Imperial Government to our demand for control over our own army seems to be taking the form of an attempt to cut the ground from under our feet by reducing that portion of the army which we can call ours. Lord Haldane's suggestion if carried out would virtually amount to the tearing up of the Declaration of 1917. In every dominion of the British Empire self government has been followed by a gradual reduction and the ultimate withdrawal of the Imperial forces, but in India apparently it is not regarded as a paradox that the promise of responsible Self-government should be followed by a decrease in the Indian and an increase in the British Army. The arms Act, the virtual exclusion of the Indians from positions of trust and responsibility in the army, the maintenance of a British garrison in India and the recruitment of soldiers from extra-Indian areas in the Indian army have, it appears, not succeeded in crushing all manhood out of our countrymen. It is perhaps regarded as necessary now that the profession of arms even in its humbler grades should be gradually closed to them. India certainly complains of the crushing burden of Military expenditure but the proper way of giving relief to her would be not to increase the British garrison in India but to replace the costly British soldier by his much cheaper Indian colleague. She will indignantly reject any scheme of financial relief which involves a permanent danger to her freedom.

Women's Conferences on Educational Reform

Stri-dharma expresses the opinion that

The past month has been noteworthy for the splendid activity and enthusiasm shown by women throughout India in holding local Conferences of women as preliminaries to the Delhi All-India Conference, in February. In Delhi the Conference lasted two days, was organised by Mrs. J. C. Chatterji and presided over by Mrs. S. R. Das, wife of the Member of the Executive Council of the Government of India. In Bombay Miss Mrinalini Chattopadhyaya presided, and Mrs. Hamsa Mehta organised; ten delegates were elected. In far away Karachi, Mrs. Hudson, wife of the Commissioner presided and the occasion was linked to the auspicious opening of fine premises, which are the property of the local Ladies' Association. In Madras the Constituent Conference for the Tamil Nadu took place under the Presidency of Dr. Muthulakshmi Ammal, Deputy-President of the Madras Legislative Council. Its able Organiser was Dr. Mrs. Anna Thomas who circulated as many as 16,000 notices of different kinds in Tamil and English connected with the meeting and gained a full audience in the largest hall in the city. The honour of having a Royal President has fallen to the lot of Travancore Constituent Conference where Mrs. Kamaladevi Chattopadhyaya who organised it secured the patronage and presence of H. H. the

Junior Rani of Travancore, mother of the Maharajah who is still a minor. Viscountess Goschen opened the Madras City Conference of which Dr. Muthulakshmi was President, and Mrs. Kulkarni Lakshminipathi the hard-working Secretary. Ten delegates have also signified their readiness to represent Madras in Delhi. Mrs. Mirza Ismail presided at Mysore Conference. The programme of resolutions, speakers and details, is a model of artistic efficiency and is a proof of the organising ability of the Secretary, Miss Lazarus. Malabar held its first Constituent Conference with success at Calicut. It had some invited men speakers including its local Member of the Legislative Assembly. A happy feature of all these Conferences has been the number of Muhammadan ladies who have attended and the expression of their demand for Compulsory Primary Education under purdah conditions. The other outstanding mandate of these Conferences is the protest of all women against the low age that Rai Sahab Har Bilas Sarda had introduced into his Bill to prohibit early marriage. Everywhere there is the call from women: "Amend the ages to 16 for girls and 21 for boys." It is the Resolution against early marriage that brings out most enthusiasm in these Conferences. Further Conferences are booked this month for Maharashtra, the Central Provinces, the United Provinces, Bihar, and some Indian States. The future of India is assured now that its women are awake to the vital necessity of gaining properly balanced education for their sons and daughters.

The Age of Marriage

The same journal records:

The Baroda Legislative Council has fixed the marriageable age for boys and girls at 18 and 14 respectively.

The Maharajah of Kashmir has sanctioned a new law prohibiting the marriage of girls before 14 and boys before 18. The Indian States of Gondal, Kotah, Mysore and Indore have similar laws. The State of Rajkot leads all India as it has just this month made the legal age 15 for girls and 19 for boys. The legal age of marriage in China is 16 and in Japan 16 and 18.

The University of Mysore

Mr. D. Venkataramaiah writes in the *Mysore Economic Journal*:

In the preamble of the Mysore University Regulation certain features are set forth as marking it off from the older Indian Universities. I may just invite your attention to one or two of these features. The institution of a system of University extension lectures and of a Publication Bureau is a distinct advance in the direction of extra mural activities. The second feature to which His Highness the Chancellor drew special attention in his first convocation speech is the greater recognition of the value of Kannada and Sanskrit study. His Highness said on the occasion: "I trust that the University will do all in its power to foster the study of our mother-tongue and of Sanskrit, two languages which must always command the

sympathy and interest of all educated Mysoreans." The University, one may feel sure, will see that the cherished desire of His Highness is fulfilled.

In his lecture on "The Vision of a Prosperous Mysore" Sir M. Visvesvaraya, to whose far-sighted statesmanship our University owes its being, has pointed out the lines on which Mysore should proceed if she should achieve a high place in the comity of nations and may we trust that the Mysore University will play no small part in the realization of that vision? For after all the hopes of the future lie in the youth of the country in whose proper up-bringing the University is so vitally concerned. I am confident that the University will ever keep before it the two aspects of all higher education—cultural and pragmatic.

could not have picked upon any Indian for the high office. In view of the long experience of the Rev. Canon Davies, and his valuable work in the United Provinces, the appointment is not altogether unsatisfactory, but it is obvious a European Missionary, working in this country, cannot be as enthusiastic as an Indian in the matter of the advancement of a University like that of Agra. Want of union among Indians has been the bane of the country during all the centuries of its history and we are not surprised at its expressing itself in the case of small institutions like Universities, as it has expressed itself in the case of great events in its national history.

Sister Nivedita

Eric Hammond contributes to *Prabuddha Bharata* an impression of the earlier years of Sister Nivedita, which is quoted below in part.

Prejudice against Negroes in U. S. A.

Dr. Kunhi Kannan says in *Current Thought* :

Not all Negroes are black. Six millions of the eleven millions in the States are of white extraction, and a great proportion of these cannot be easily distinguished in features or complexion from the White except in regard to the hair which is almost invariably woolly or kinky. Even this feature is said to be absent in a few. No similarity of features however close, of fairness of complexion however great, will secure equality of treatment. The faintest trace of Negro blood suffices for rigid exclusion, and white or black, all Negroes are treated alike. The treatment accorded to the white Negro is in striking contrast to the treatment of the Eurasian in India, who is indulged and favoured so much as almost to put a premium on the immoral relations between Europeans and Indians in India. That in spite of it there are only about 200,000 Eurasians in India against the six million half-breeds in the States is eloquent of the higher standard of Indian morality.

The prejudice against the Negro does not extend to the American Indian who is also coloured. But American Indians are but few in number, and several of them are very rich and have not the taint of slavery. Union with them does not entail social obloquy or persecution. Indian ancestry may even be asserted with pride by a girl who has it. A white woman who dares to marry a Negro will be treated almost as a leper. It will be recalled, in this connection that the wife of the world-famous boxer Jack Johnson was driven to suicide by the persecution of the Whites.

She adored originality and smiled at customary conventions. Parents of her pupils were sometimes aggrieved by her attitude, as when, for instance, she persisted on retaining a bronze of Buddha on the mantelpiece of her studio. She revelled in argument, in disputation. Nothing gave her greater delight than a debate during which speakers became heated and excited. From time to time, on such occasions, she would interpolate some striking utterance calculated to stimulate the combatants, and the fiercer the fight the happier she grew. She admired Walt Whitman, Emerson and Thoreau, quoting with earnest emphasis any passages from the last two authors which endorsed Eastern philosophy. For Buddha and his teaching her reverence was great. The popular presentation of Christianity lost its appeal to her and thus, when Swami Vivekananda arrived in London, she responded to his call as a harp responds to the touch of a master-player. She listened to him at her club, the Sesamo; at Miss Muller's Wimbledon; at many religious and philosophical centres in and near London. Everywhere she went she hailed him as the Prophet of the age. She assisted his appearance at various places, including the Christo-Theosophical Society established by Sir Richard Stapley in Bloomsbury Square, where by the bye, Swami Abhedananda made his maiden speech in English. There is no doubt that her influence and her persuasive faith backed by Mr. W. T. Sturdy's solidity of aim and pecuniary aid, largely contributed to Swamiji's career in London. Immersed as she came to be in the Vedanta, she employed all her oratorical power on its behalf. Once caught in Vivekananda's wonderful web, she spoke of him and about him unceasingly. "Have you seen and heard the Swami?" she would ask. "If you have not seen him and heard him, you simply must. There is no one like him, no one to equal him, no one at all!" Eloquent, persistent, imperious, she drew friends, acquaintances, even strangers, towards this Son of India who was, she assured them, the Sun of Truth. Her acceptance of, and adhesion to the Swami's gospel was whole-hearted.

Choice of a Vice-Chancellor for Agra

The Educational Review of Madras observes:—

We congratulate all concerned on the formal inauguration of the Agra University.

At the first meeting of the Senate, the member elected as Vice-Chancellor, a European and a Missionary, the Rev. Canon Davies, M.A., of the St. John's College. It is surprising that there should have been such lamentable want of unity among the Indian members of the Senate that they

The East African Commission

The National Christian Council Review opines:—

It is impossible to claim for either of the invaders of East Africa that they are disinterested or that the interests of the children of the soil are safe in their hands. Mr. Oldham as a Christian internationalist, may be trusted to do all he can to find the way of justice and of compromise. 'Everyone,' St. Francis Xavier said of the immigrants into India in his day, and no doubt it is largely true of the immigrants into East Africa today, 'everyone takes the same road—*rapio rapis*.' Many from among both Indians and Europeans are conjuring that same 'wretched verb,' and the chief duty of the Commission is to protect the African people against this rapacity, as well as to protect the weaker of these two communities against the rapacity of the more powerful. The Indians in East Africa have few to champion them, but we trust that on the Commission they will have in Mr. Oldham one who will not forget that they, too, have rights. They have had their fears accentuated by the recommendations made by the recent Feetham Commission, which was appointed to go into the question of the extension of local self-government. One of their recommendations is that Mombassa, which has among its population 720 Europeans and 9,937 Indians, should henceforward have the number of Europeans on its Municipality increased from 7 to 13, while the Indian representation remains still 4 only. It is difficult to persuade oneself that that Commission discharged its task with justice and impartiality. We trust it will be less difficult in the case of the new Commission.

Religion as Experience

Dr. J. T. Sunderland contributes to *Welfare* a convincing and elevating sermon on Religion as Experience, from which we extract the following passages.

Religion presents itself to man under four aspects; as something to be gone through with, or performed; as something to be believed; as something to be studied, analyzed, or speculated about; and as something to be experienced. In other words, it presents itself as a Ceremonial; as a Creed; as a Philosophy; and as a Life.

What are we to say of these differing conceptions of religion? Doubtless we should say that all are legitimate; all are useful; but no one taken alone is complete—each needs the others to round it out to wholeness. Especially is this true of the first three, but they need the fourth. Experience or life is the end toward which each of the others ought to lead the only result which gives them justification for being. Without religion as a personal experience, ceremonials, creeds and philosophies are a body without a soul.

Experience of religion! I know there is a prejudice in many minds against the thought. To some persons, such experience seems only superstition, or cant, or pretence; to others, an empty dream of the imagination. Persons with habits of unfettered thinking, or who care much for science

and reason, are perhaps particularly liable to be among those who look upon religious experience with incredulity and disfavor. But why should this be so. Can any one give a good reason?

No one denies the validity of experience in matters outside of religion. Indeed, the scientist and the man of independent thought are the very ones who, in other things, are likely to appeal to experience most. They do not want speculation, they tell you; they want to know. They want the testimony of somebody who has seen, heard, felt, experimented. They of all men, then, should show not least but most respect for experience in matters of religion.

If I believed that religion rested upon a foundation of mere hypotheses and speculations, I certainly should not be a religious teacher. Indeed, if I did not believe that the main, central truths of religion are as evident, certain, verifiable as anything known to man—as the facts of science, or as the demonstration and axioms of mathematics—I certainly should never stand in a pulpit. I do believe that nothing in man's knowledge rests upon a more secure foundation—upon one more absolutely incapable of being disturbed, than religion. Why? Because it rests upon the soul's deepest experiences. Below these it is impossible to go. If here is not reality, then indeed—

The pillar'd firmament is rottenness,
And earth's base built on stubble.
For even the validity of our knowledge of the outward world depends upon the truthfulness of the world within.

How to Get the Most Fun Out of Life

Mr. Henry M. Stegman tells us in *The Oriental Watchman*—

The truth is that the real way to get the most fun out of life is to be well. The best meal you ever ate was probably not the most luxurious and expensive one but some simple repast which followed a long tramp in the woods. A keen appetite will give you more enjoyment than lobster à la Newburg and champagne. The nineteenth Psalm contains an illuminating phrase: "rejoiceth as a strong man to run a race." That feeling of vigour, of bodily well-being, spells more of stimulation and exuberance than the costliest wine—and there is no headache, the next morning. If you will view the facts comprehensively, you will see that Shakespeare's "primrose path of dalliance" is a short one, it soon ends in a briary thicket.

Let us then change the saying thus:

"A long life and a merry one!"

Buddha's Influence in His Life Time

Mr. T. L. Vaswani says in *Buddhist India* :—

I do not know of in the world's history there has appeared another who in his own life-time wielded so great an influence upon the people as that ancient Indian Prince who left his palace and became a Bhikshu and later a teacher of wisdom. I refer to Sakyamuni who became the Buddha. I do not know, I repeat, if our human world has

thrown up another who in his own life-time had so mighty a hold upon the people as Buddha. The world's great teachers have cast a spell on large numbers; but this, in the case of all the great ones except Buddha, has been of gradual growth, and often after they passed away. Buddha, cast a wonderful spell on millions in his own life-time. Whenever he would appear in a town or village,—as the ancient documents declare—people would gather together in large number to have his darshan. One day he comes to a small town; people come to know that he has come; so men and women ran to meet him. They are eager to see and hear him. They come to him and say:—"Master, teach us! speak us some words of wisdom."

Impressions Of Sir J. C. Bose

Mr. P. K. Kapre contributes to the *Morris College Magazine* his impressions of Sir J. C. Bose. Here are some of them:—

Amongst the very few persons who had the good fortune of having a talk with Sir J. C. Bose, my friend and I were two. When he came here last month, we ventured to approach him. All the while the feeling that we were going before a world-renowned man, a man who had done conspicuous work in the domain of science, was present in our mind. Naturally we expected to see one, a bit old, with many creases on his brow and with an expression full of care and thought. We expected too, to be disappointed in our object to see him, for it is a popular belief that all scientists are men who are cross and presumptuous.

Luckily for us, we were agreeably surprised. Never before, did I see such simplicity and unassuming nature in a great man, as I did on that day.

My friend was rather a bit too forward. He asked for his autograph. He gave it after giving us a stirring advice, which has created an indelible impression on my mind. 'Be alive', were the words he wrote. Yes! How significant those two words are! This life is full of strife. Only the fit will survive. In this world which is cruel and callous to take care of the weaklings, the unfit must ever go to the wall. Sir Jagadish asked us to keep fit. "Work hard, play hard. Spend some of your time with your friends. Do some dramatic performances and enjoy yourselves in a healthy manner. But never be vulgar. In this way alone you will live and live well." He alone lives, by whose living many others can live too.

Jagadish Chandra stayed here but for a couple of days. But during that short time he carried away our hearts. His message of hope, that a dark cloudy night is always followed by a pleasant sunny morn, will ever remain a stay for us whenever we are discouraged and found in difficulties. His personality is marvellous. Age it seems, has not laid its sinewy hands on him. His complexion is clear like a child's, his hair silvery white, his dress simple, all go to make us bend before and revere him. Until last month, we knew Sir Jagadish Chandra Bose as a great savant. Now we understand the real man in him.

Let everybody of us try, as far as in us lies, to emulate him and pray for his long life.

Experimental Measures of Prohibition

Writing on the Bombay Government and the Drink Problem in the *Social Service Quarterly* Mr. J. F. Edwards states:—

Experimental measures of prohibition are being adopted by two other Indian Provincial Governments, namely, Madras and the Central Provinces. The Governor of the latter has himself announced that in response to the popular demand, all liquor shops are to be closed, in the rural parts of the Damoh District, and the Excise Minister for the Madras Government has declared his intention of introducing prohibition in two districts, one of which is Nellore. This is splendid.

On this, as on every other aspect of the drink question, every European in India and every one who has influence with European, can render to India service of enduring value, and we commend to them the biting words of *The Indian Social Reformer* in one of its recent issues; 'Prohibition is primarily a moral not a financial question, and must be approached from the moral standpoint. When Germany invaded Belgium, no Committee of British financiers was asked to calculate the net loss of the country that may accrue from going to war with Germany and suggest new sources of taxation for making up the loss. The War was fought and won regardless of the cost in men and money, because it was felt to involve the very existence of great Britain. The prohibition question is one of life and death to the people of India. An Indian National Government, if it is true to its mission, will deal with it as such, and not haggle about the price to be paid for it. It will be to the eternal discredit of British rule that it obstructed as long as it could, a reform demanded by the vital interests of the nation, a reform which had behind it the sanction of the two great religions of India and the support of the overwhelming majority of Christian missionaries in this country. We hope that the Government of India will see their way soon to come into line, with the overwhelming consensus of Indian opinion on this crucial question.' We agree with the reformer that the continuance of India's liquor traffic is a serious blot on British rule in India, and we believe also that all who strive by constitutional means, for the removal of the blot are the truest friends of that British connection with India.

The Education of India

Mr. E. C. Dewick writes in the *Young Men of India*:

In his Introduction Mr. Mayhew gives his readers a foretaste of the 'five main conclusions' to which he proposes to lead them; and in these there is hope and faith, as well as criticism and regret. These five conclusions may be summarised as follows:

1. Our education has done far less for India's culture than for the material and political progress

of India. We have multiplied the knowledge of India; but we have not increased her joy in life.

2. The present emotional tide of Indian nationalism makes a real fusion of Western and Eastern life and thought impossible for the moment.

3. The education divorced from religion will never touch the heart of India, nor assist real progress in social reform. The religious sanctions which lie behind the Hindu social system can be influenced only by religion, on a higher plane.

4. Higher education in India needs to be, as far as possible, free from government control; but in the education of the masses Government must supply the initiative and the finance.

5. The *unofficial* help of English educationalists in India will be greatly needed, and deeply appreciated, in the future; all the more so because it is not associated with an alien government (pp. 4, 5).

Pali Translation

We read in The Mahabodhi:

So many in the East who know Pali well, know no other language, that is, no occidental language. And so many of us in the West know little or no Pali. Evidently it is a long labour that lies before us here, and we cannot begin upon it too soon. There seems only one way to set about securing the truly authentic translations of our Scriptures which we require, and that will be for those of our Bhikkhus and Theras in the East who know Pali well, now to turn the study of some occidental language, preferably English, since that language is now fast becoming the *lingua franca* of all the educated, travelled people of the world. Let them acquire a sound knowledge of its forms and idioms and general style, by a careful study of its best writers, ancient and modern, and never cease study till they have to a certain extent made English their second mother-tongue. Then let those of us who live in the West, and have a good working knowledge of English already, take up the serious study of Pali. It is not a very difficult language for us to acquire. Every educated Sinhalese already has at his command a considerable stock of Pali words and idioms in the language which he learnt and studied at College when going up for an examination in Sinhalese. Ten years hence, let us say, (or sooner, if the gods are favourable to us), let there be a gathering of as many as can manage it, of lay Sinhalese knowers of English, and of Thera knowers of Pali, and in concert let them decide to produce a translation of one of the Scriptures of the Buddhist religion, going carefully over it word by word, and line by line, never passing over any doubtful point or rendering until it has secured the approval of at least a two-thirds majority of those present. Then, when at length the book is completed, let it be produced with the due warrant and seal of the head of one of the leading Nikayas in Ceylon, or still better, of all of them, if that prove possible, to show to the world that here they have a rendering of Buddhist Scripture approved of as authentic in every way by the chief Buddhist authorities of the Island.

Railway Bosses and the Human Scrap-heap

The Indian Labour Review observes:—

It is one of the sad features of our economic system that human beings are treated with infinitely less respect than machinery. The plant in a workshop is expensive to buy. When bought every piece of machinery is carefully tended, oiled, cleaned and kept in the best possible condition. In most workshops the largest fines are those imposed for failure to give proper attention to the machinery. Even when the machinery becomes out-of-date or worn out and is relegated to the scrap-heap, it still fetches a decent price as old iron. But human labour can be had for the mere asking. And as the supply is considerably in excess of the demand, this very fact is often exploited by the unscrupulous middleman so that the worker, in his desperation, has frequently to "grease somebody's palm" before he can get a job. He is then compelled to work long hours for starvation wages, during which the employer, who is all the time making profit out of him, does not, with rare exceptions, give him a hundredth part of the care and attention that he bestows on his machinery. When he gets worn out, or when a retrenchment scheme comes round, he is remorselessly flung on the human scrap-heap where he has not even the value of scrap iron.

The Boers and Anti-Indian Agitation

Dr. Taraknath Das expresses the following opinion in *The Calcutta Review*:—

None should be deluded by the supposition that it is the Dutch or the Boers who are at the root of the anti-Indian agitation in South Africa. Although the British Government fought the Boers and held up before the world that Britain could not tolerate the ill-treatment accorded to the Indians in Transvaal, the treatment accorded in British colonies of Natal, Cape Colony and other places was no less abominable. The Dutch, the English, the Irish, in other words, the Europeans—the majority of them—are pledged to the anti-Indian or anti-Asian policy. There are rare exceptions and only a few people wish to see justice done to the people of India in South Africa and their rights preserved. From the days of indentured labour in Africa, through the days of the Boer War, the World War and after, the history of Indo-African relations has been persecution of Indians and depriving them of their just rights. This will continue, in spite of all "agreements," unless the people of India can set their own house in order and become independent as the South African people are. When the Indian nation will become a sovereign power, controlling its internal and external affairs and national defence, then South African Union and others will treat the Indians with some respect and consideration. In the present-day world there is no justice for enslaved and weak people.



The "Chemical" Cure of Infectious Diseases

The Literary Digest observes:—

The "chemical" cure of infectious diseases is not impossible, however; it is, in fact, a daily occurrence. The body kills its microbes by "chemical" means. There is certainly a chemical basis of life. Living tissues have been analyzed; many of them have been manufactured: urea, sugar, and many other products of life can be made in the laboratory. There must be a chemical formula for the substance in healthy blood, which slays, in laboratory conditions, a microbe.

A writer in *Discovery* says —

"We make our 'antitoxins' today by laborious biological means. We use the horse to manufacture them. Readers of Martin Arrowsmith will remember that one of the characters in that book succeeds in making antitoxin in his laboratory. Alas, that character—the recognizably founded on a well-known scientist—has not yet, in real life, achieved that great success. But one need not be an H. G. Wells to foretell that result with complete confidence. How, to-day, do we combat infections? Frankly, we scarcely do so at all.

"Where an organism produces a toxin, or poison under artificial conditions, we can induce a horse to yield us an antitoxin. So we cure diphtheria, tetanus and dysentery; where it does not—as in pneumonia—we are really helpless. We treat symptoms instead of tackling root causes and effects. And in some cases we are inefficient in the treatment even of symptoms. But that is another question.

"There is room, in fact, for the profoundest dissatisfaction with our modern toleration of our ignorance of the chemical constitution of living matter. There are comparatively few fully trained chemists in Europe examining living matter. Biochemists there are, in abundance; but many of them are spending their time estimating the sugar in blood by the different techniques, and comparing results. If the time and ability that has been spent on metallurgy were spent on medicine, we might be able to manufacture antitoxin to-day as readily as we can make cobalt steel. Young chemists, afire with enthusiasm, are always seeking new fields to conquer. Let them, therefore, turn from the anilin dyes, and study bio-chemistry."

Monochromism versus Polychromism in Dress and Religion

Professor I. Takakusu writes in *The Young East*:

The Aryan race generally appears to keep to monochromism. This is to be seen specially in

women's dress. Ornamentation by women of their figures is a means of demonstration towards the sterner sex, and so women's taste for colours cannot be considered merely their own taste. It must be said to be an expression of the taste of the whole race. Now love of one colour only is common to the Aryan race. In fact, it is common to Europeans, Persians and Indians, who are subdivisions of the Aryan race.

While travelling in India, the first thing we are surprised at is the colour of dress worn by women working in the field. White, scarlet, dark green, greenish brown, orange, blue, yellow and purple,—these are the colours of their dress. These colours make a picturesque harmony and present an indescribably beautiful sight. It is made especially striking as Indian women are generally very tall. They have the habit of carrying water-jars on the head and so even women of lower classes walk in an erect and dignified manner. Imagine an extensive green field under a clear sky dotted all over with tall graceful women clad in their flowing garments of gorgeous colours. It is, a sight that you cannot see in any other countries and a traveller coming from another land cannot but be struck thereby.

It appears to me that monochromism appears best in religion. In Europe and America, religion is synonymous with Christianity, which excludes all other religions, and regard them as heresies. Government and education are essentially carried on the principle of one religion, which is deep-rooted. Even after Christianity was divided into Catholicism and Protestantism, this principle has continued to be maintained, Protestants being hostile to Catholics, and vice versa. Against the Jews Christians have been particularly bitter putting them everywhere.

A question may be asked: Admitting that monochromism is a characteristic of European and Persian religions, can it be seen in Indian religions? The question is reasonable, for, to all appearance Indian religions have nothing of monochromism. India has Brahminism, Buddhism, Jainism, Zoroastrianism, Sikhism, Vishnuism, Sivaism, Mohamodanism, Christianity, in fact a whole array of religions. Possessing, as she does so many religions, sects and many philosophical doctrines, India, however, is not really destitute of the characteristic monochromism. As a matter of fact, no matter how many religions India possesses, they stand opposed to each other in an attitude of strict exclusiveness.

Though situated in the same Orient, Japan is altogether different from India in respect to taste for colours. In other words, while India is monochromatic, Japan is polychromatic. In fact, the Orient generally keeps to polychromism. It is mainly expressed in Japan and China. Especially is it strikingly expressed in the dress of Japanese women, which needs no detailed explanation.

Similarly religion is polychromatic in China and Japan. In the former Confucianism, Buddhism, Taoism exist in peaceful harmony. In that country adherents of pure Confucianism are few, and those of pure Buddhism fewer, while with regards to Taoism, it has few followers in its pure form, the prepondering majority of its adherents believing more or less in the other two. In fact, most Chinese, so to speak, wear the Confucian headgear, Buddhist cloak and Taoist shoes.

Christianity, Buddhism and Hinduism.

An article on the Hindu View of Life by Prof. S. Radhakrishnan, published in the *Oriental Magazine* of New York, concludes thus:

While some forms of Christianity and Buddhism judge the life of the world to be inferior to the life of the monk, and would have loved to place the whole of mankind at one swoop, in the cloister, Hinduism while appreciating the life of the *Sannyasin* refrained from condemning the state of the householder. Every state is necessary, and in so far as it is necessary it is good. The blossom does not deny the leaf and the leaf does not deny the stalk nor the stalk the root. The general rule is that we should pass from stage to stage gradually.

The liberated soul is not indifferent to the welfare of the world. It is related of Buddha that when he was on the threshold of nirvana he turned away and took a vow never to cross it so long as a single being remained subject to sorrow and suffering. The same idea comes out in the sublime verse of the *Bhagavata*: "I desire not the supreme state (of bliss) with its eight perfections, nor the cessation of rebirth. May I take up the sorrow of all creatures who suffer and enter into them so that they may be made free from grief." Mahadeva the prince of ascetics drank poison for the sake of the world. Freedom on the highest level of existence expresses itself on the lower as courage to suffer, sacrifice and die.

This fourfold plan of life yet dominates the Hindu mind. The general character of a society is not always best expressed by the mass of its members. There exists in every community a natural elite, which better than all the rest represents the soul of the entire people, its great ideals, its strong emotions and its essential tendency. The whole community looks to them as their example. When the wick is ablaze at its tip, the whole lamp is said to be burning.

Against Capital Punishment

We read in *The Theosophical Path*:

Henry Ford was quoted in the press early this year as saying:

"It is wrong to kill a man—everybody agrees to that. It does no good to the man, and it does no good to society. Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty....."

"But we kill—or want to kill—the criminal, because it seems to be the easiest way of disposing of the problem. We are taking hold of both problems by the wrong handle. I wouldn't mind giving a man a licking, but I wouldn't want to kill him, and I don't see how anyone can vote for capital punishment, unless he himself were willing to be the executioner. I think there are mighty few citizens who would be willing to take that job. Then why ask the state, through any citizen, to do the killing?"

"I am sure capital punishment is not a deterrent to crime. Any man who has reached the point of being willing to kill another does not care whether he himself gets killed. It was only ten years ago we were teaching millions of people to kill."

And Lena Madesin Phillips of New York, known as one of the most brilliant attorneys in America and President of the National Federation of Professional Women's Clubs—an organization of 45,000 members—was quoted in an interview published in *The Oakland Times* during the recent convention of the Federation in that city, as saying:

Hanging men, "burning" them to death in electric chairs, putting them in prisons to rot their lives away, is what I mean by being sentimental in dealing with the crime problem. Proponents of such barbarism accuse advocates of common sense in handling the crime problem with being 'sentimental.' Sentimentality is emotion without the benefit of reason, and hanging men and putting them in prison as a form of punishment certainly is acting without intelligence, dealing with effects rather than with causes. It is sentimentality in a disgusting form."

"What should be done to attack this problem intelligently?"

"Abolish the horrible example of having the State set the example of murder," came the quick answer. "Then let men in prisons be considered as human beings who can be rehabilitated and made useful to themselves and to society, rather than as caged, dangerous animals. Stop putting boys in jails with hardened criminals. Abolish the slums and the unemployment problem, which breeds crime as a mosquito-pool breeds malaria."

G. Bernard Shaw now assails the hypocrisy of those who defend capital punishment. Below are a few brief extracts from a recent article of his published in *The London Daily Mail*:

"To punish people satisfies our vindictive instincts. We hurt them for the satisfaction of hurting them, not that two blacks make a white, but that we think that one good black deserves another. The punishment costs money, and harms both us and its victims; but we think it worth while because we are built that way. We have the grace to be ashamed of this, and invent excuses or nice names for it. We use the word retributive instead of vindictive; and we pretend that our ferocity deters people from crime....."

"Criminologists have long since had to admit that as deterrence is a function, not of the severity of a punishment, but of its certainty, and that as certainty cannot be secured, deterrence, though useful as an excuse for vindictiveness, is, as a preventive of crime, a dud....."

Japan's Opportunity in the Dutch East Indies

The Literary Digest has summarised an article in *Kaigai no Nihon* partly thus :

Color, Race, or religion does not mean a thing to the Hollanders who are ambitious for the further development of the resources of the Dutch East Indies by foreign investment. Such is the message conveyed to the Japanese people by a Japanese authority who, in company with many others of his countrymen, is always looking over the world to safeguard the nourishment of Japan's big population in a limited area of limited productivity. Java, Sumatra, Celebes, and their sister islands in the Dutch East Indies are pictured as becoming "sirens of the South Seas" in their call for foreign capital and foreign enterprise. The comparatively restricted Dutch capital available for the exploitation of her East Indies, it is asserted, has not been enough to reach much beyond the island of Java in all the three and a half centuries of her occupation and administration of the islands. In this generous welcome to foreign traders by the Dutch East Indies, Japan finds the one effective answer to her population and food problems, according to K. Matsumoto in an illuminating article in the *Kaigai no Nihon*, a Tokyo publication devoted to the interests of the Japanese people in foreign lands. Mr. Matsumoto is said by Japanese writers to speak with considerable authority because he has served as the Consul-General of Japan in Java, and what he has to say is the result of first-hand investigation and personal knowledge gained through his years of residence in Batavia. He tells us that Japan's opportunity lies where—

"There is land of a total area close to 740,000 square miles—about three times the size of Japan, with a native population of some 45,000,000 and a tremendous wealth of industrial raw materials. In three centuries and a half Holland has done a great deal in developing the resources of Java, but in Sumatra, Borneo, and Celebes there are great forests which have never yet echoed to the ring of a woodsman's axe. The untouched wealth of mountains and rivers patiently wait for the hand of exploitation."

Mr. Matsumoto goes on to say that the Dutch are aware that their own capital is far from sufficient for the rapid development of the Dutch East Indies, and in order to encourage the inflow of foreign capital into the islands, they are following the liberal policy of international co-operation. They welcome all foreign investors irrespective of color, race, or religion, and give them a free and wide scope in various lines of enterprises." At present, it is noted, the Dutch investors head the list with their 1,219,000,000 florins. The British follow the Dutch with their capital investment of 246,000,000 florins. Next come the Chinese with investments of 206,000,000 florins in all. America is said to have 27,500,000 florins of capital there and the Japanese 2,900,000 florins.

Nationalist Egypt's New Leader

The same journal tells us :

The soul of Zaghloul Pasha still lives, tho his body be dead, we are assured by various state-

ments and editorials appearing in the Egyptian press of Cairo, Alexandria, and other cities. When the Egyptian Nationalist party (the Waft-El-Masri) elected Mustafa Nahas Pasha to succeed the deceased Zaghloul as leader, it issued a manifesto which was published in all the Egyptian-language newspapers, and it declares that the party is and will remain united and faithful to its obligations, and, while "developing every effort, it will not abandon the field of honor until the destiny of the country is accomplished through independence and complete liberty." It is further asserted that :

"The Waft will have no other mission than that set by Saad, this mission being the independence of Egypt. Its program will be the same as it has always been, namely, the continuation of the struggle in an atmosphere of peace and friendship.

Births and Deaths by Night

We read in the same journal :—

For some time, says *La Science Moderne* (Paris), conclusions have been drawn regarding the times of day when most births and deaths occur. The question was studied in different countries, and the results indicated that the results varied with environment. No biological law was found to exist. Laignel-Lavastine has now re-examined the question, and has presented his conclusions and reflections to the French Academy of Medicine. We read :

"The inquiry has been carried on in various hospitals for a year past. Hourly statistics of births at La Pitié hospital, kept under Professor Jeannin, show that every month the number of births is greater between midnight and noon than between noon and the following midnight. As for deaths, they are more frequent during the period of sleep from 6 p.m. to 6 a.m. than during waking hours. In a single year, in Mr. Laignel-Lavastine's service, 113 patients died during the night and only 83 in the daytime.

Besides, of these 113 deaths, 59 took place between six o'clock and midnight, in the early part of the sleeping period. There is thus a cosmic influence of night on births and deaths, and perhaps, says Mr. Laignel-Lavastine, sleep also does its part. These two causes, by increasing the excitability of the pneumogastric nerve, work together to predispose to death. Such at least, is the impression of the distinguished pathologist."

Faith Healing

Swami Paramananda writes in *Message of the East* :

In India a holy man is expected to raise the dead, there is so much faith. When every hope is abandoned by physicians the sick man often will go on a pilgrimage just to lie in the dust of a sacred shrine, he has such faith that if he can only get there, he will be restored.

We may say it is nothing but superstition, but superstition never brings any power. Sometimes we see the man through his faith and fervor

becoming whole. It is not, however, the holy place which holds the secret of miracle. In a great measure it is the person himself who by his faith opens the gate, the avenue of healing. We find this in the Bible. When sick people came to Christ, imploring Him to heal them. He asked simply: "Do ye believe that I can do this thing?" "Yes." "Then let it be so." There is a wonderful psychology here. He did not merely say with aggressiveness, "I am going to heal you," but, "Do you believe that it is possible for me to become a channel through which you can receive such a blessing?" "I believe;" "then let it be according to your faith."

Faith is a very potent factor. What it is we cannot analyze.

A Leader of Turkish Women

Anne Hard contributes to *The Woman Citizen* an interesting character sketch of Nezibe Mouheddin Hanoum, a leader of Turkish women, which reads as follows in part:—

Past the great building that once housed a ministry of War, and now is filled with students, past the shrubscreened little cafes where men sit sipping *aperitifs* as if in Paris, past the streets of dismal little shops and the archway that leads into the bazaars where still you may find a hundred charms of rugs from Turkestan and Iraq, of enameled box and filigree of silver or of gold, of tiles in peacock colors, Anatolian embroideries and inlaid brasses, of spoons of jade and gold, and thick beads of amber—then down a sharp, still cobbled street, to the shore of the Marmora, to a plaster house with a swinging gate in its high wall, a courtyard, a steep flight of stairs—and I am in the apartment of Nezibe Mouheddin Hanoum—leader of Turkish women.

"Hanoum" in Turkish is the same as "Mrs." As I wanted, I had a chance to observe the bare simplicity of the room, and the photograph of Nezibe Mouheddin in the centre of a group of Turkish women—the executive committee of her organization.

Then she came in—and I had no thought of anything else.

A beautiful woman. Young. A woman who would be called beautiful by any standard. Tall and graceful of carriage, with chiseled features, a lovely brow, pure white skin. But in her splendid eyes there was not only beauty but the expressive charm of sympathy, of gaiety and of humor.

We spoke in French. For all this part of the world French is the second language. And, after we had sipped a glass of mildly sweet lemonade (for if French is the second language, lemonade is always the second drink, after coffee!) we began to talk of women—in Turkey and in the United States.

Educated at home, with tutors, Nezibe Mouheddin Hanoum owes to an unusual father the chance to prepare herself to be, as she is today, the president and outstanding figure in an organization which may be broadly translated as "Movement for the Emancipation of Women."

Her father was most unusual in this, that he

believed that his daughter should receive the same education as his son. He permitted her to study, accordingly, side by side with her brother and to study the same subjects and under the same masters. She studied, then, French and Latin. She read the classics of the East and she read a few English classics—in French translations. Then one day she stumbled upon a work on physiology. One can guess, if one thinks of the Turkey of fifteen years ago, how primitive that work undoubtedly must have been. Nevertheless, it was enough to fire her with a desire to study medicine. She was already studying law. She now added what there was to be had in the preparation for the science of medicine. She worked at home, but she took the examinations that the young men took in the university.

Before she was twenty she was appointed Inspector of the 'Ecole des Femmes.'

Meanwhile, she was writing. At eighteen she published one of her first articles on education for women, in which she urged that Turkish girls be sent abroad, to England and to France, to be educated. Nor a startling idea to us. But revolutionary to a system which kept the girls in cotton wool and idleness.

Nothing came of it, then, for girls. But from it, in part, for Nezibe Mouheddin, came the opportunity for more writing. She went on with her school inspecting, but she also wrote more and more, sending her articles to the newspapers under the names of men—fictitious men.

Late in life—for a Turkish woman—that is, at twenty-four—she married. She has a son.

With marriage for her came also the beginning of new endeavors. She began the publication of a fortnightly magazine called "*The Road of Women*." Unlike the magazine of Mme. Charaoui Pasha of Cairo, hers is not printed in French, but in Turkish. I call especial attention to this fact, for one cannot realize till one comes close to the Near-East how completely the life of the intellectual and upper classes here is dominated by French culture, French manners and the French language.

Mothers' Allowances in North America

Elisnore Haultain introduces his article in *International Labour Review* on Mothers' Allowances in North America thus:

The problem of providing aid for mothers who have lost the support of their natural breadwinners is one which must attract the attention of all students of social questions. No doubt the perfect solution would be to do away with the problem itself—*ie.*, to prevent the premature death or invalidity of the breadwinner and ensure that he shall earn a wage adequate to provide for the present and future needs of himself and his dependants; or alternatively, under present conditions to provide an adequate measure of social insurance to cover all cases where the mother is deprived of the normal means of bringing up her children properly. Failing this, certain States have tried to provide some form of social assistance by granting mothers' allowances out of public funds. Legislation to this effect has been in force in North America since 1911.

The whole idea of mothers' allowances—an idea that has taken such a hold on the minds of people on the North American Continent that now forty-two States of United States, Alaska, Hawaii, and the District of Columbia, and five of nine Provinces of Canada, have mothers' allowance legislation actually on their statute books—this whole idea, together with its practical results, has grown out of a realisation of the great social truth, that in no place can a child be brought up to be such a desirable citizen of the country in which he is to live, as he can in a good home.

That is how the article opens. Further on we read :

It was in 1909 that President Roosevelt called the White House Conference, whose correct name is the Conference on the Care of Dependent Children. At this Conference the ideas on child care which had gradually been growing up, became centralised and crystallised. Out of them emerged the great dominant idea—that it is desirable, whenever possible, to keep the child in his own home. Perhaps the most important conclusion of this Conference was the following :

"Home life is the highest and finest product of civilisation. It is the great moulding force of mind and of character. Children should not be deprived of it except for urgent and compelling reasons. Children of parents of worthy character, suffering from temporary misfortune, and children of reasonably efficient and deserving mothers who are without the support of the normal breadwinner, should as a rule, be kept with their parents, such aid being given as may be necessary to maintain suitable homes for the rearing of the children."

The Osaka Mainichi

According to the *Japan Magazine*,

In circulation no newspaper can surpass the *Osaka Mainichi*. The paper celebrated its circulation attaining 1,000,000 copies in the 13th year of Taisho (1924), and to-day over 1,300,000 copies are in circulation which is unexampled in Japan.

The building cost over Yen 25000,000 being a five and earthquake-proof ferro-concrete structure of six storeys, or seven-storeyed including its high tower.

The *Osaka Mainichi* possesses ten up-to-date high-speed rotary presses manufactured by R. Hoe and Company of the United States, besides ten Marinoni presses. All these machines are running fifteen hours a day. The electric motors, large and small, number 234, having 865 h. p. total; gravure printing, etc., are features of this newspaper.

Education Without Sex Taboos

Mr. Bertrand Russell has contributed to the *New Republic* an article on Education without Sex Taboos which should be read, if read at all, in a serious spirit. Some extracts from it are given below.

Sex taboos are a far more serious matter, because they enter into and poison the life of

instinct, and because very few adults are really free from them. I believe them to be totally irrational and very harmful. The teaching that everything to do with sex is wicked—which is what a child learns from conventional moral instruction—unfits many people for marriage, some in one way and some in another. Girls who have been strictly brought up become incapable of unrestrained love; though they may believe that marriage is a sacrament, the part of it that seems to them sacred is the prohibition of adultery. Thus jealousy becomes surrounded with all the attributes of virtue, and love is kept like a tiger in the Zoo, as something interesting but too dangerous to be at large. Among well-to-do young women this attitude has given place to another, which is its antithesis, but has the defects of a revolt. Having rejected, superficially but not fundamentally, the view that all sex is sin, they have taken up with the view that sex is a trivial amusement. "The poetry, the sense of mystic union, the blossoming and unfolding of all that is best in our nature, which belong to a deep love, are not for them; love, like school, is snatched in an atmosphere of prohibition, trivial, crude and poisonous. The puritan succeeds much more easily in destroying the poetry of what he considers sin than in preventing the acts which he deprecates."

I have known men who could not have sexual relations with women whom they respected, who lived platonically with their wives, whom they deeply loved, and had trivial affairs with women whom they despised. All this is a result of bad education in matters of sex.

Coming now to the concrete problem of the education of children, it is, of course, evident that, if the right result is to be produced, they must not, at any age, be left in charge of people whose outlook is wrong. The foundations of deceitfulness in later life are laid when a child is taught, in the name of decency, to be furtive about evacuation. Moreover, the usual motive to which ignorant women appeal in trying to produce what they consider right conduct is terror; thus the child comes to think that acts inspired by fear are better than those inspired by adventurousness. This produces a timorous adult, incapable of independent thought or feeling, and anxious only to escape the censure of neighbors.

Children should not at any age be taught that certain parts of the body are peculiar. In a civilized community, there would be no such thing as "decency," which is merely an externalization of indecency in thought and feeling. When we were equipping our school, we were looking one day for diagrams suitable for the teaching of physiology. We found some which were admirably made, one showing muscles, one nerves, one veins and arteries and so on. But, unfortunately, in all of them the sexual parts were omitted. To show such things to children is to give them a feeling that there is some mystery about these parts which causes them to think about sexual matters, and to think in just the wrong way. We all, however; virtuous and prudish, think a great deal more about sex than we should do if we had been brought up freely.

Questions about sexual matters must be answered in the same tone of voice, and with the same manner, as any other questions. It will then be found that the interest in the subject is vastly less than the interest in trains and aeroplanes. I have

found in both my own children great interest in the fact that children grow inside their mothers, because they feel that this is a fact about their own early lives. My boy (five and a half) knows that a seed comes from the father into the mother, but the fact does not interest him and he has not yet asked how it is planted. When he asks, he will be told, but so far he has shown no signs of wanting to know.

I do not believe in teaching children about the "sacredness" of sex or motherhood or anything else. The right attitude seems to me to be purely scientific: the facts are so and so. Like all other facts, they should not be forced on children, but should be told them when they want to know them.

I have not attempted to deal with the problems which arise after puberty and before the boy or girl is fully adult. These are difficult problems, as to which I have as yet not much experience of modern methods.

Whatever restrictions may be necessary in later life as regards sexual behaviour, I am sure that the method of the taboo is not the right one for securing them. There should be freedom in thought and speech and feeling; so far as the police permit, there should be freedom to discard anything, for instance, in bathing. The belief that sex is sinful, which must otherwise exist in the unconscious if not in conscious thought, is a potent source of unhappiness, leading to intolerance, cruelty and mental cowardice. I read in a letter to the newspaper from a religious person that we ought not to expose the body, because God made it. I could not follow the argument, nor understand why it should not involve hiding our noses, which, presumably, God also made. The whole conception that certain things are shameful, and must not be mentioned above a whisper, seems to me a mere relic of barbarism. So far from contributing to human happiness, it causes untold misery. And it produces that very preoccupation with sex which it is supposed to prevent. Men and women brought up without this taboo will think about sex freely and fearlessly, but far less frequently and broodingly than the old-fashioned puritan, who is led by unconscious envy to see sin everywhere.

"In Sportive Mood" and "Sakuntala"

East-West of New York has reproduced in black and white from Chatterjee's Picture Albums Samarendranath Gupta's "In Sportive Mood" and Sailendranath De's "Sakuntala."

India's Educational Ideal.

The following by A. Baqui Khan also appears in the same periodical:—

Power was the key-note of German education: Napoleon inspired his men with the idea of glory; Rome dreamt dream of dominion and Spartan boys were asked to help Sparta to become a great military organization. But to India a new ideal has been interpreted, "Knowledge is Sacrifice." Knowledge which is aggressive, science which slays and culture which comes to kill, are dangerous forces which break down civilization and set up Babel instead. It is a humanising education of the masses for which we plead. It is knowledge pured as a sacrifice on the altar of men which will help India and all nations in the coming days.—*The Patna Times*.



Mr. A. V. Thakkar.

men like Gokhaleji; but he does not get a sufficient number of sincere workers." He concluded that memorable and inspiring letter with a remark, "If I am committing a mistake

A. V. THAKKAR, THE MAN AND HIS WORK

By H. P. DESAI, M.A., LL.B.

In the service of mankind to be
A guardian god below; still to employ
The mind's brave ardour in heroic aims,
Such as may raise us o'er the grovelling herd.
And make us shine for ever; that is life.

THOMSON

A salvation army worker whose hair has grown grey in the service of this country according to his light, remarked to a press representative that ever since the inauguration of the non-co-operation movement a new fire of service and sacrifice has kindled in the youth of Gujarat; and added
ever perhaps the most important consequence of this Conference was the following:

"Home life is the highest and finest product of civilisation. It is the great moulding force of mind and of character. Children should not be deprived of it except for urgent and compelling reasons. Children of parents of worthy character, suffering from temporary misfortune, and children of reasonably efficient and deserving mothers who are without the support of the normal breadwinner, should as a rule, be kept with their parents, such aid being given as may be necessary to maintain suitable homes for the rearing of the children."

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Sex taboos are a far more serious matter, because they enter into and poison the life of

every bushy thickness you may any day chance to meet this protean figure whom Mahatmaji facetiously described as "The priest of the untouchables." The theatre of his activities is among the depressed and the oppressed in out of the way places or among forest tribes in hilly regions. His spotless khadi coat and thick dhoti, with a Kathiawari turban which protect his furrowed forehead and swarthy cheeks, baked in summer heat with an unvarying smile, which shrink into a sweet chiselled shape when he is discussing plans of purity expedition or is engaged in deep contemplation, mark him out from among the workers as the tried and unostentatious friend of the oppressed who symbolises in himself the vow of service to which he has dedicated the best part of his life.

The land of Sudama and Krishna, Gandhi and Dayananda, Kathiawar is also the birthplace of Amritlal. Nearly sixty years ago alohana family in Bhavnagar he first saw the light of the day. Little Amrit received his school education and part of his college education at Bhavnagar. Kathiawar is proverbially the land of chronic poverty and bright promise. Few Indian provinces have undergone the pangs of famine as this land of Sri Krishna has done. Paradoxical as it may appear, reckless extravagance has gone in history hand in hand with dire want and chronic starvation. Scores of princes who hold their sway in Kathiawar symbolise the aristocratic pomp and luxury amidst unspeakable squalor and undescribed misery.

Vithaldas, father of young Amrit, having noticed his acute intellect might have seen visions of Dewanship for his son which might have induced him to send him to the Poona Engineering College for qualifying him for an engineer's post. It might be that the young lad took a liking for the Engineering course and chose it for its inherent value. Any way, it was believed by good old folks and is still believed that the engineer's post is a step in the journey to Dewanship. However, the final choice was yet to come. Amritlal became a Bachelor of Engineering in the early nineties. After trifling with the academical diploma for a short period he

chose to be the architect of living clay, having tried his hand at brick and mortar in the Deccan, East Africa and even in Bombay where he filled the post of Engineer on a handsome salary. The lure of money or office held no temptation for Amritlal. Many stories are related of his sacrifice, self-abnegation and self-imposed poverty. Though drawing a large salary as an Engineer on the Uganda Railway when he returned from East Africa, Amritlal had just enough money to purchase a ticket for his native place while his cook had amassed quite a small fortune in the same period!

The commercial instinct of hoarding which is commonly associated with a Gujarati in general and a Kathiawari in particular receives a striking refutation in the life story of Amritlal. As an engineer of the Bombay Municipality, Thakkar earned the affection and goodwill of all those who came in contact with him by his honesty, diligence and his promptness to be serviceable to all those around him. His work among the municipal sweepers and the untouchables still bears fruit to the social workers of Bombay.

At last came the call. His restless soul could find no peace in the spasmodic attempts to be useful to the suffering community. In a farewell message he sent to his brother before he adopted the pink robe of the priest of untouchables Thakkar stated that he had resigned from the Bombay Municipality and had joined the Servants of India Society. "I have taken this step in obedience to the inner voice of conscience." He epitomised

his philosophy of social service in that letter. He wrote, "I firmly believe that India at present wants men who are life workers and not workers at leisure or at convenience. Our country will not be able to mark substantial progress till we can get such life workers. There are treasures of wealth awaiting sincere, honest workers. Heaps of money are being placed at the disposal of



Mr. A. V. Thakkar.

men like Gokhaleji; but he does not get a sufficient number of sincere workers." He concluded that memorable and inspiring letter with a remark, "If I am committing a mistake

by my act of renunciation, believe me it is a mistake made with good intentions and best of motives."

Then begins the life of unsparing toil, varied experience, sacrifice which knows no faltering and service which has been continuous and unbroken for a period of thirteen years. There is no part of Gujarat which Thakkar has not visited or the people of which are not acquainted with Thakkar's familiar face wreathed in smiles. He is the moving spirit of the Bhil Seva Mandal, as he was one of the pioneers of the social work among the untouchables, the Kaliparni and the depressed classes. He has collected round him a band of devoted workers whose sense of sacrifice and service can be equalled only by their devotion for Thakkar. They conduct schools, attend to hospital work, visit Bhils and untouchables in their huts and hamlets, preach the abolition of untouchability among the ignorant village people and listen to the complaints of official or social persecution. "They are," as Napoleon said while performing the funeral obsequies of a brave soldier, "heroes of obscurity, greater than the heroes of the battlefield, braver than the religious martyrs whose names are sung across the oceans." It is this band of workers who have faced social rebuffs and insolent persecution of hidebound Hindu orthodoxy. But they are determined to attack the fortress of this soul-crushing orthodoxy which denies to its adherents elementary rights of human beings. Mr. Thakkar's immediate work among the forest aboriginal tribe of Bhils consists in looking after their educational, sanitary and economic needs. Temperance is the pivot on which turns their economic and social redemption and adequate attention is paid to the comprehensive plans of temperance propaganda.

What is the secret of Thakkar's social work and the personal affection he inspires among his workers? Like Gandhiji, Thakkar is a hard task master, a strict disciplinarian. But both of them have overflowing love for the workers and each of them knows their shortcomings and makes allowance for them. While both of them are preachers and practitioners in their lives of the Kantian Categorical Imperative, none of them demands from his co-worker the must which the Imperative implies. To them their co-workers are their family, the only members of the family they have known in their lives. They can go to any extent, when the occasion

demand. In their devotion and sacrifice for the young men who have dedicated their youth, their ambition and their desires on the altar of the service of the poor and the downtrodden.

Even a casual observer cannot fail to notice the habit of accuracy which is a striking characteristic in the warp and woof of Mr. Thakkar's character. He is accurate to the smallest detail and if he is doubtful about a certain particular he will make sure about it before he admits it. This habit has rendered his work, wherever he has undertaken it, an example of 'thoroughness' and of complete harmony. This habit of accuracy and 'thoroughness' prevents Mr. Thakkar from tolerating a wrong thing in a wrong place. The writer remembers a certain occasion which took place many years ago when Mr. Thakkar in the course of his periodical visits to a students' boarding-house began to collect and clear out the tooth-washing sticks which the students had thrown the compound of the buildings. This personal example made an indelible impression on the students and the premises ever after remained clean and tidy.

There is so great a similarity between Gandhiji and Thakkar as social workers that one cannot help drawing points of resemblance between these two humanitarians of Gujarat even at the risk of incurring the latter's displeasure at bracketing him with a world personality like Mahatmaji. Gandhiji has so often declared that had not the circumstances drawn him into the vortex of politics he would have chosen to work in an unostentatious, quiet corner, casting his lot among the castaways of the society. No doubt, he would have been employed in exactly the same type of work Mr. Thakkar is carrying on at present. Both have inherited in common the penetrating shrewdness and robust commonsense of the Kathiawari. Both have sat at the feet of the late Mr. Gokhale, whose magnetic personality inspired them and drew them to social service. The young and the ambitious will miss the fireworks and explosives of political leaders in the social work among the depressed and the aborigines undertaken by Mr. Thakkar, who is universally known among the workers and the people by the affectionate appellation of "Thakkar Bapa." True as steel and gentle as a lamb, Mr. Thakkar is a particular favourite of children who approach him with as much familiarity as

GREATER INDIA REVISITED

they approach their own parents. In quite and serene dignity and solid work without the least ostentation or dilettantism, there is perfect resemblance between these two great men of Gujarat. There may not be in Thakkar the piercing intellect or infinite idealism which can conceive of no defect of faltering; but there is in both these men—each great in his own way—the intensity of emotional fervour, the rare quality which has marked the lives of all social workers who have brought to the miserable mankind the healing message of light, peace and mercy. Mahatmaji's powerful personality has impressed the world with the originality of his message of non-violence, which is his contribution to the arsenal of ideas and the world's store of knowledge. It is given but to few to serve mankind in this unique way.

As an humble worker whose love for the miserable and the poor knows no limit, who weeps for them and labours for them and strives day and night for their well-being, who shares their joys and sorrows and who knows not that he is unhappy, Mr. A. V. Thakkar stands apart from the rest of the workers. Accurate in every detail, a task-master with a heart as warm as a mother, a Yogi who has brought the light of education and sanitation to the hovels of the poor and downtrodden and whose conception of self has traversed the bounds of the ordinary family relations, Mr. Thakkar is an inspiration to the Youth of India and an ideal for patriotic workers. It is men like him that Swami Vivekanand wished for when he fervently exclaimed, "give me a score of them and I will place India on the pinnacle of her ancient glory, prosperity and happiness."

GREATER INDIA REVISITED

IV

BY PROF. KALIDAS NAG M.A., D. LITT. (PARIS)

PILGRIMAGE THROUGH BALI

WE were accustomed to consider the culture of Bali as something derived from Java. The collapse of the Hindu-Javanese empire of Majapahit in 1478 as the result of Islamic onslaught was supposed to have produced the migration of Hindu culture to the island of Bali. But the latest researches of Dutch antiquarians like Prof. Krom, Dr. Bosch and others have revealed a series of new facts of capital importance. They assure us that the island of Bali was *directly* colonised by the Hindus from India long before the forced migration of the Javanese Hindus under the pressure of the Moslem invaders in the 15th century. This conclusion was arrived at by Prof. Krom after a prolonged and intensive study of Indo-Balinese arts and crafts which, as he has shown, cannot be explained exclusively with reference to Javanese artistic evolution. So my friend Dr. Goris of the Dutch Archaeological Department writes: "Since 1825 a

beginning has been made with the exploration of the island of Bali and it has become clear that the Hindu-Balinese Art and Religion forms a branch of its own apart from the Javanese branch. Formerly scholars thought that the Balinese art was a mere offshoot of the Javanese art. But now by discovery of many inscriptions in the old Balinese language in copper as well as in stone, and by the finding of Sanskrit inscriptions in stone dating from the 9th and 10th century, of the Sakas era, the history of Bali had proved itself fit to stand on its own grounds."

My pilgrimage through Bali was in 1924, a year before the formal announcement; of this new discovery but I felt at every step of my visit how strikingly *original* are some of the manifestations of Balinese religion and art and how unsatisfactory it was to try to explain every thing in terms of Javanese history and institutions. Moreover, while the progress of Hindu culture in Java was seriously interrupted by Islamic conquest in the 15th



A Brahmin priest of Bali

century, the original Hindu-Polynesian culture of Bali, strengthened by the vigorous infiltration of Javanese culture from 1478 had an uninterrupted progression through these centuries, thereby producing a cultural mutation quite different from that of Java. Even in the course of my hurried observations during my journey from Singaradja to Gianjar I felt that I was in a cultural milieu quite different from that of the neighbouring island of Java. The somatic type, the life and manners, the dress and ornaments, the picture of the villages nay, even the physiognomy of the fields and forests, were so different! My rambles in the heart of south-central Bali specially impressed this fact on my mind.

FROM DEN PASAR TO GIANJAR

The area round about Den Pasar is the most fertile part of the country and here the Balinese art of irrigation and cultivation may be studied to the best advantage. The
: : made for irrigation purposes, the

damming of rivers and such works which may be seen in the vicinity of Den Pasar show the height which the Balinese have reached as regards irrigation."

Den Pasar has a museum built with a view to give an idea as of different styles of Balinese architecture. The museum is situated in the central square of the village and necessarily commands a good view. There is a *pasangrahan* (rest-house) where one may enjoy games and amusements special to Bali, cockfight being the most important of them. The *mandoor* or native manager of the rest-house, provides for these recreations when due payments are made in advance.

The most important temple here is called *Pura Satrya*. It was once considered to be the centre of the greatest ritualistic celebrations of Bali. Even today it is deeply venerated by the people as a sacred spot. The temple fell into decay and was being reconstructed while we were in Den Pasar. I was struck by the skill of the Balinese architects who were rebuilding the temple with the sure touch and self-confidence of the builders of ancient temples. I gathered that as temples in Bali are suffering wreckage from the constant convulsions of earthquake, the architects of Bali have almost the uninterrupted practice of building and rebuilding according to ancient traditions. And as the structure is mainly of brick, the cost is not so heavy as to retard the work of prompt renewal.

Very near Den Pasar there is a remarkable temple in the village Kapal. Here we found the figure of a huge elephant carved in the rock. Above the elephant there was a deity riding a lion or tiger, worshipped as the guardian of the bathing place.

The next village was Kesiman where we stopped to see the residence of the Raja who lost his life in his struggle with the Dutch Government. One of his descendants was living in the spacious house which through neglect looked deserted. Cockfight is a passion with the Balinese people and this chief of Kesiman has cultivated it into a vice. We found plenty of his prize-fighters—cocks, not men—and tried to catch a glimpse of the Raja's palace. This is just what a village palace should be. It marks a natural evolution out of the dwellings of the commonfolk: the same materials of construction—brick, bamboo, timber and straw, with sparing use of stone just occasionally to decorate the windows with exquisite carvings.

This community of taste testified to a democracy of social behaviour which is remarkable. The ruler and the ruled, the rich and the poor participated in the same cult, similar common comforts and culture.

The general features of the palace are the same that could be seen in ordinary houses; only the dimensions and execution are richer. On the road front, we see an ornamental brick-built gate flanked on either side by two corner pavilions made of wood and straw, one resembling our *nahat-khana*, or the music-room, and the other containing a huge log of timber hanging from the roof—a wooden bell kept there in order to rouse people, as I gathered, in case fire breaks out or thieves and robbers break in! This queer danger-signal of Indonesia to help the wardens of the village amused us greatly and we entered into the spacious central courtyard separating the out-houses from the inner chambers. The Balinese have the same hunger for space which the Chinese betray in their architecture and painting. This open space lends an additional charm to the delicate structures around—the rooms in the wings and the house temples (*Paparadian*) soaring to five or seven-stories in thatched towers. The brick work with a modified pyramidal design reminded me of the architectural styles of the Hind colony of Champa and the wood and stone carvings in the lintel and window sills looked simply charming. In India, the land of village communities, we must have had such village palaces in ancient pre-Asokan pre-lithic days. The spacious country-houses of north India, though different in detail, evoke, I do not know how, the same feeling as I had while surveying these Balinese houses from the central courtyard.

Passing from Den Pasar to Kesiman we took to the south-eastern road which passed through Sukawati very near the sea and we caught a glimpse of the strait of Badung separating Bali from the small island of Nusa Penida, which, though thinly populated, had several *Pura* or Hindu temples round about the hilly range of Mundi.

In Sukawati we took a little rest and tried to realise the past days of happiness and glory that conferred this proud name on this humble village. The name *Sukawati* (Abode of Bliss) suggested Buddhist Mahayana atmosphere and probably it may have been a seat of Balinese Buddhism; but found Brahmanical vestiges prominent in

the central temple which unfortunately had been seriously damaged by earthquake. The debris of the super-structure that collapsed, had been gathered by the local people into a *stupa*. The base of the original temple, still partly standing, shows on the bas-reliefs lions, horses and monkeys. The five-storied thatched tower being lighter, was still erect and a block of rooms had also escaped destruction. Entering with the kind permission of the priest, I was surprised to find a series of paintings like the Bengal *Pot* drawings on some kind of cloth. The subject is taken mainly from Brahmanical *Puranas* Rahu devouring the moon, which is supporting itself on a huge serpent (*Ananta*). The figures of a pair of women are visible, one in an attitude of lecturing and the other plying her *charkha*. On another side *Vishnu* is seen cutting the head of some wicked demon with his terrific *chakra*. We found several Hindu gods and goddesses sharing the central altar with a *Dhyani Buddha*—showing how in Indonesia, Hinduism and Buddhism flourished peacefully side by side.

From Sukawati we passed through Blabatu and reached Gianjar, the seat of the great funeral sacrifice which had attracted us from Singaradja. My friend Njoman Kadjeng shrieked with joy to reach this destination and I expressed my thanks to him for guiding me so carefully through the most interesting and picturesque part of Bali, thus preparing my mind, as it were for a proper appreciation of the gigantic ceremonial at Gianjar which had drawn such a huge crowd from every part of the island.

THE COURT OF THE PRINCE OF GIANJAR

We reached Gianjar about 12 A.M. and before we could reach the palace of the Prince we had to get down several times on the way in order to watch that wonderfully orderly and picturesque crowd of Balinese men and women, boys and girls, all marching in their charming dress to the central place of celebration. It was really a wonderful spectacle, the like of which I never saw anywhere in Java but which strongly recalled to my mind our huge *melas* of North India.

Prince Dewa Ngurah Agung, the chief of Gianjar, very kindly received me in a spacious *varandah* of his palace where he had been sitting with several distinguished guests and I met Dr. Schrieke, Director of

watching freely, unmolested by the policing of an official levee, the music of the Polynesian people impregnated with Indian spirit, the entire decorative and artistic background, combined to transport me to the days of the great courts of Ayodhya and Hastina where the heroes and heroines of our Ramayana and our Mahabharata played their fateful roles! Their lives and achievements have almost been overshadowed by the lowering clouds of modernism in India, the soil of their origin. But in this far-off cultural colony of India I caught a glimpse of that Epic Age and seemed to peep into its actual life! By a weird coincidence I found before

my eyes, a queer piece of painted curtain depicting a scene which, as was explained to me emanated from our Mahabharata. Before the outburst of that tragic fight between the Kauravas and the Pandavas, Krishna is seen to come to the Kaurava capital with a view to settle matters if possible. The arrival of ambassador Krishna and the approach of the Kauravas to meet him is dramatically presented according to the local conventions by the Balinese artists who heightened my feeling of affinity and wonder, while I have been breathing that magic atmosphere of that wonderful Hindu colony.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

Dravidian Civilization

Mr. R. D. Banerji in his article on Dravidian Civilization, in the September issue of *The Modern Review* refers to the burial urns found in Southern India (page 306, Col. 2. last para) and says they are usually ascribed to Pandavas and called Pandu-Kulis i.e. "temples of the Pandavas" as he calls them. The word Pandu-Kuli is purely a Tamil word which means a Pandavapit and nothing more. It cannot be interpreted to mean "temples of Pandavas."

The word Pandu-Kuli, itself is supposed to be a corruption of the word Mandava Kuli i.e. the pit of the dead. The word Mandava Kuli, therefore, rightly conveys the real meaning of the pit, as a receptacle of the body of the dead—though the word, Pandu-Kuli a corruption of Mandava Kuli is current among the people obsessed with an idea to elevate the commonplace by ascribing it to mythological personages.

Coimbatore

S. R. VENKATA RAMANAN

JOURNALISM IN INDIA

By RAMANANDA-CHATTERJEE

NOTHING like leather, they say. Once upon a time, so the story runs, a town being in danger of a siege called together a council of the chief residents to fix upon the best means of defence. A mason stood up to suggest that a strong wall should be built, and a shipbuilder counselled "wooden walls". Last arose a currier and said, "There's nothing like leather". As a journalist I have, of course, a good conceit of my profession. Nevertheless, I do not wish to imitate the example of the worthy leather-dresser and observe that, among professions, "There's nothing like journalism".

I may be reminded of the other version of the saw, "nothing like leather", which is understood to mean, "Nothing like leather to administer a thrashing". Journalism is, no doubt, very often used to give people a regular drubbing. But I do not think my fellow-journalists would like to run a race with the knights of the thong or the cane for first place as censors of morals. I say this with all respect for the journalistic genius of whom Morley tells in his *Recollections*:

A young man once applied to me for work, when I was editor of the *Pall Mall Gazette*. I asked him whether he had any special gift or turn. "Yes", he said, "I think I have a natural turn for *Invective*!" "That's capital", said I, "but in any particular line, may I ask?" "Oh no—General *Invective*". I found myself yesterday blessed with a wonderful outpouring of this enchanting gift.

Fletcher of Saltoun wrote in his *Account of a conversation concerning a Right Regulation of Governments for the Common Good of Mankind*: "I knew a very wise man, so much of Sir Christopher's sentiment, that he believed if a man were permitted to make all the ballads, he need not care who should make the laws of a nation."

An Indian journalist would be considered oversanguine and conceited if, following in the footsteps of Fletcher, he were to declare: "Let me but make all the newspapers and periodicals of a nation, I would not care who should make its laws".

Having said all this to prove that we journalists are not wanting in humility, we

may be permitted to claim that our profession is a very useful, very influential, and very honourable one. It is not meant that there are no useless journals, none which have little influence or have influence of the wrong sort, and none which are conducted in a dishonourable manner. What is submitted is that, like other things, journals as a class are to be judged by the best specimens or at least by those which may be regarded as average or normal ones.

Just as capable journalists of high character whose mission is to serve man can do great good, so those newspaper men whose character and intentions are the reverse are a source of great danger to the world. Five years ago, at the annual dinner of the London District of the Institute of Journalists, Lord Hewart, Chief Justice of England, once a journalist himself, said in the course of his speech—

A newspaper has a considerable power, especially for mischief. Suppose that a man has acquired a great deal of money and he puts that money into soap, mustard, tobacco, or any other household commodity, his opinions, likes and dislikes are precisely of as much consequence to the civilised world as they were before. If he was a foolish person before, his friends know he is a foolish person still. But suppose that that same man chooses to put his money into double rotary printing machines, the merest caprice and whim of that man, by the mere force of this mechanical duplication, may become a danger to the peace of the world.

I say in all seriousness that that is a very formidable circumstance. When you put aside for the moment the dreadful consequences of infinite multiplication—by the double rotary machine—it may now be a quadruple rotary—machine—it may now be a quadruple rotary—the merit of the newspaper depends, in the last resort, upon the individual capacity, and character of the man who writes. The merit or demerit of that which is given to the public depends absolutely upon the character and the attainments of the individual journalist.

The power for mischief that Lord Hewart spoke of is possessed particularly by widely circulated newspapers in powerful independent countries. In subject countries like India, no newspaper, whatever its influence or however large its circulation, can endanger

the Ethnographic Survey, who informed me that the Resident had already requested him to take charge of me. We became friends very soon and started observing that wonderful festival from different vantage grounds. The Prince made kind enquiries through his interpreters about India, her people, her *shastras*, her *pedandas* (priests) and so many other things that I was at a loss to answer! This spontaneous sympathy for a land so far away and from which so few people come to visit Bali (I was the only Indian in that crowd of guests and tourists from different lands, photographers, cinema operators, etc., from Germany and the inevitable America!) spoke a great deal about some mysterious attraction that the Balinese feel for us Indians, an attraction which probably suggests centuries of ethnic and cultural interaction in the past. Amidst that heterogeneous crowd I felt as if I had been transported to an atmosphere so different from that of the Indonesian world that I had been recently exploring and so similar to that of our ancient Indian history that we read of in our classical works.

In the huge court-yard flanking the palace a splendid *mandapa* had been created. The decorations were simple and impressive because of that simplicity. The Prince was receiving guests and at the same time moving about giving instructions to different persons as the master of ceremonies. He kindly introduced me to his royal chaplain; the venerable priest, appearing in his ceremonial dress, his special turban his Balinese *alshamala*, his crystal beads, his strange ornaments, deepened the mystery that was overpowering me! We tried desperately to exchange our ideas and I felt how sadly we Indians have neglected our duty towards our own kith and kin of Greater India! Neither do we care to learn any of the living vernaculars of our ancient cultural colonies—the dialects of Champa and Cambodia, of Java and Bali—nor do we send any of our scholars to those places so that the Hinduised population of those areas could learn our languages and texts. With a pathetic gesture I told the high priest through my Balinese friend Kadjien that I might try in my humble way to rouse up my people so that they would consider it worth their while to send mission after mission to Bali and to re-establish direct relations with our brethren of that island.

There was a sudden rush of people

towards the pandal. The *gamelan* orchestra had started playing! The *Sradha-sabha* was full of guests seated on comfortable chairs and the common folk were crowding the remaining spaces with their beaming faces and intent looks. There was no undignified shouting or elbowing as we find in our Indian crowd. A peculiar restraint and serenity seemed to reign in the *mandapa*. The musical instruments were arranged in 3 successive rows: 3+4+5 altogether 11 *Gamelans* of different pitch and intensity. I found also a pair of gongs exactly like our *Kansar*, a pair of *Karatata* or cymbals and a pair of drums corresponding to our *mridanga*. The accentuation of the rhythm, the division of the liquid movement of Polynesian melodies into musical bars by

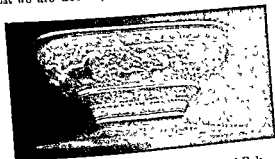


A Balinese dancing girl with characteristic ornaments

means of harmonious beats, all tending to evoke in an Indian mind the feeling of a superb execution of our timing instrument like the *mridanga*, the total absence of any wind instrument or vocal accompaniment conjured up a musical atmosphere which was wonderfully pleasant but strikingly different from our own. Here *tala* or rhythm seemed to be everything and

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musical word-painting or imagery nothing ! Or, who can say, this rhythm-music might evoke sense and pictures to the Polynesian soul that we are not capable of appreciating. For,



A masterpiece of the goldsmith's art of Bali

didn't I see the wonderful response of the delicate dancing girls to the inspiring movement of the gamelan ? They seemed to understand perfectly that wordless rhythm-language. Sitting in a conventional pose, reclining against a richly ornamental frame heightening the statuesque character of these Balinese beauties, we found them to grow as it were from a state of suspended animation to the first tremor of quickening life and thence to the exquisite scanning of the gamelan melody by their eloquent steps—a veritable *tala* symphony ! The slim sinuous limbs of these girls were decorated with charming touches of ornaments and drapery. The lower part of the dress in bright green silk embroidered with gold, a flowing yellow upper garment and a purple piece tightening the body which was ever bending and twisting in a serpentine grace, making me realise for the first time the significance of our Sanskrit rhythmic mode called *Bhujangaprayata*. There was a pair of a miniature wings attached to the girdle and the necklaces and the tiara were made in imitation of those found on the age-old Vayang figures, their designs strongly recalling the ancient Indian ornaments. These dancing apparitions were keeping time not with their feet only but with every fibre of their body, every

particle of their ornaments,—now trembling like a storm-scared bird then rushing into a whirlwind of uncanny rhythms, the *Gamelan* keeping pace all the while with these variations.

In the midst of this music the royal party streamed in with the same untutored grace as the common people demonstrated, the Prince of Gianjar with his jewelled turban, followed by guards of honour carrying real and symbolical arms, swords and *Kriss* blades of wonderful workmanship. But the most fascinating sight was the slow entry of the Queens and their train of maids of honour. The four queens took their seats in dignity about their face, and the maids stood behind, each carrying some exquisite work of Balinese goldsmiths: a betel box or a sandal carrier as they used to carry in the courts of ancient Indian princes of the Heroic Age. The bare body of these healthy Balinese maids, decked with old-world ornaments and shining with the grace of unsophisticated womanhood, hypnotised the audience into the belief that the vulgar modernism was no more and that the



A page from a Balinese Mahabharata illustrated according to the conventions of Balinese painting

bygone ages of beauty and chivalry had dawned anew ! These living moving sculptures of our Indian Epics, the King and Queens with their attendants, the respectful crowd

the peace of the world. But journals in India, particularly those owned and conducted by Europeans, can do great harm to the cause of India's political, economic, educational and social progress. Though Indian-owned and Indian-edited journals cannot cause wars, they can nevertheless foment intercommunal hatred and jealousies and thus jeopardize the progress of the country. It ought, therefore, to be the primary concern of an Indian journalist to study how he can do good to his country and the world. His power for good depends on his character, attainments, and capacity. And the good which a journalist can do is very great indeed. The ways in which he can serve his people and all mankind are the ways in which social reformers, educators, spiritual teachers, and great and good statesmen serve man and in which financiers and industrialists may serve man but often do not. It is for this reason that Wendell Phillips, the American abolitionist, reformer and orator, declared: "Let me make the newspaper and I care not who makes the religion or the laws". When he said this, he had the ideal newspaper in view. Like all other ideals, journalistic ideals cannot be entirely realized; but we can in any case make strenuous endeavours to come up to them.

It is only in recent years that some Indian journals have been started mainly as business enterprises. Formerly Indian newspapers for the most part used to be conducted mainly with the object of serving the country. I do not mean to suggest that no journal conducted for pecuniary gain can do good to the country, though in starting and running newspapers the sole or chief object should not be money. It is true, newspapers cannot be conducted without money; but sufficient money can be earned for running a journal without sacrificing moral principles and public good.

The average young Indian journalist who works for money takes to the profession with a high object. His achievement can, however, only be commensurate with his character, attainments, capacity and industry. Whatever his attainments, capacity and industry, he cannot be much of a public benefactor unless he possesses character. He should also be able to work very hard systematically and regularly. A journalist need not be without genius; but however great a genius he may be, he is prepared for a life of unremitting

toil to begin with—call it drudgery, if you will. Readiness is another quality which he must have. He should have all his wits about him. A journalist cannot succeed in his profession if his memory be not very retentive and capacious; for one cannot command a reference library everywhere and at all times, and very frequently there is no time to consult books. At the same time, accuracy must never be sacrificed. Moreover, there are things which cannot be found in any book, which a man learns by using his eyes and ears; and though a journalist should carry a note-book with him, everything that one sees and hears cannot be noted down immediately.

Journalists should cultivate the habits of considering a question from as many points of view as possible, of judicious impartiality and of calm and balanced judgment. Eloquent and impassioned writing may come after. It is a mistake to think that any one can be free from bias and prejudice without effort. It should be a journalist's constant endeavour to remove from his mind bias, prejudice, partisanship and self-interest. Though a hero does not court danger and death and though it is not a soldier's ideal to run unnecessary risks, yet it is only a truism to say that an ideal journalist should be quite fearless.

Journalism has been the butt of ridicule of many who are masters of a good literary style. But however much it may be cried down, if a journalist can write clearly, forcibly and tersely, he will be able to gain his object, even though he may not have cultivated all the graces of style.

A journalist may be truly said to have taken all knowledge as his province. It would be difficult to say what kind of knowledge would be perfectly useless to him. The omniscience of editors is a well-worn joke. But though it goes without saying that editors, like other human beings, cannot be omniscient, the more subjects and more things they know, the better fitted for their work they would be.

The chief subject of discourse and discussion in newspapers is politics. Hence politics in the abstract and as embodied in the history and laws of nations and their constitutions and government should be seriously studied by journalists. As we have to do with India, a study of Western politics alone, from the works of Aristotle and Machiavelli downwards, will not do for us.

It is necessary for Indian journalists to read Sukraniti, the Arthashastra of Kautilya, the maxims of Kamandaka, the Santi Parva of the Mahabharata, etc. An up-to-date journalist needs to be acquainted with even the latest thing in popular government, viz., the principles underlying the soviet government of Russia.

Circumstanced as India is, we cannot do without a sound knowledge of history, which is a sure cure for national despondency. The history of those peoples in particular which, after arriving at a high stage of civilization and then falling into decay or remaining unprogressive, have again joined in the onward march of nations, is sure to fill us with new life and hope. The history of Japan is well worth study. A somewhat detailed knowledge of the history of our own country is necessary, in order that we may know why and how we have become what we are and how we may be what we ought to be. No true lover of his country wants bloody revolutions. History tells us their causes. A journalist who is a serious student of history may be able to suggest how bloody revolutions may be prevented, and how at the same time ordered progress resulting speedily in a peaceful revolution may be secured.

The last big war and its after-effects have convinced thinking men in all civilised lands that the fates of all peoples and nations are inextricably interwoven. This makes it necessary for all public men and newspaper men to be acquainted with world history and world politics. Indian newspapers and periodicals generally shy of the discussion of foreign politics, partly because of ignorance, mainly because of pre-occupation with our own disabilities, grievances, and misery. It would be better if we could feel more at home in international politics. It is true, formally and officially India has no independent political relations with other countries. But informally and non-officially, we can influence and be influenced by foreign nations.

The interdependence of nations would be more evident even to the man in the street (if he knew and would only think of it), in the spheres of commerce, industry, finance, banking, business in general, and economics than in the province of politics. Newspaper men have, therefore, to be in their element in economics and all that is related thereto and included therein.

Like houses, machinery and vehicles,

social systems, too, are liable to decay and disruption. They can be mended or renovated to the advantage of society by those who are acquainted with human psychology, moral philosophy and the principles of sociology. Anthropology, the principles of heredity, and the art and science of race culture as related to sociology, should also engage our attention.

Progress and improvement are impossible for any people without education. The art and science of education, the relation of the State to education, the influence of Art, Literature, Science and Religion on national character, and how these in their turn are influenced by national character,—these are subjects well worth the serious attention of those who desire faithfully to serve their people. There is not the least doubt that children and, along with them, all mankind have suffered because of ignorance of child psychology. Our loss has been no less because of ignorance of what women are capable of and owing to preconceived notions relating to that sex. Newspaper men should have sufficient up-to-date knowledge to be able to do full justice to the woman's cause.

News relating to crimes, arrests, trials, judgments, punishments, prisons, prison-reform, etc., form not an inconsiderable portion of the contents of newspapers. Hence journalists require to know jurisprudence, criminology, and penology.

Editors have to discuss village and town improvement schemes, the respective advantages and disadvantages of rural and urban life rural and urban sanitation, etc. Our equipment should, therefore, include a knowledge of the history and causes of outbreaks of epidemics, sanitation, town-planning, &c.

Village and town industries (including agriculture), and various vocations and professions are necessary for the existence and progress of society. All kinds of productive activity are attended with some disadvantages or other. Publicists ought to be able to suggest and discuss their remedies. This would require an adequate knowledge of these industries, etc. Mining laws, forest laws, etc., should be such as would tend to the conservation and promotion of the interests of the people of a country. To be able to safeguard such interests, we require to be acquainted with such laws, particularly with mining laws, in all progressive and

cratically governed countries. A knowledge of geology also will not come amiss.

All questions and legislation relating to labours in field, factory and plantation have to be studied by us. The publications of the International Labour Office at Geneva have facilitated such study.

Vitally connected with agriculture and other industries are the problems of Railway transportation and administration, shipping and navigation on the high seas, coastal navigation, inland waterways, motor traction along highways, aerial transport, radio, telegraph, telephone and postal rules and rates, customs duties, transit dues, octroi, terminal taxes, tariff, etc. Great progress has been made in the handling of these problems in the West and in Japan. We should be acquainted with the state of things in all these matters in the most progressive countries. As forming the ground work for such studies, a thorough knowledge and grasp of commercial geography would be of great use.

In politics and in industries, as well as in transportation, larger and larger masses of men are getting involved and interested day by day. Crowd psychology, implying a knowledge of the group mind, should also, therefore, be studied by us.

The duty of journalists is to conserve all that is good in the existing state of things, to revive, if possible, all that was good in the old order, to reform abuses where they exist in order that the good may survive, and to suggest and help in the introduction of what is new for the promotion of the common weal. Progress in any sphere of life is dependent on progress in all other spheres. Hence a publicist who is a genuine and thoughtful progressivist in any sphere cannot but support and sympathise with progress in all other directions. But faith in the possibility of progress in any sphere and all spheres is itself born of faith—it may be unconscious faith—in the certainty of human improvement. That, again, is founded on the conviction—though we may not always be conscious of the fact—that this universe is ruled by an Immanent and Transcendent Spirit Whose will makes for the welfare of man.

Hence, when Wendell Phillips declared that if he were allowed to make the newspaper he would not care who made the laws or the religion, he had in mind, not the ordinary run of money-making partisan or sensational newspapers or the gutter press, but

ideal newspapers conducted by persons who, in addition to being statesmen of high character, lofty aims, great capacity and ripe wisdom, are inspired with the faith of the man of God and guided by the light that lightens the world.

No journalist can know everything, no one can become a walking encyclopaedia. Some of us have to specialize in some subjects, others have to specialize in certain others.

It has been said above that a journalist need not be without genius. Some very distinguished men of genius have, however, done journalistic work. A living example is that of Rabindranath Tagore. Ordinarily, however, journalism does not require genius of a high order, but only the qualities and talents which have been referred to before. Nor should it be taken for granted that a great or a successful journalist is to be counted among the immortals. We cannot too clearly grasp or too vividly and tenaciously bear in mind this fact. For, as it is our task sometimes to sit in judgment on even the greatest poets, philosophers, artists, and scientists, we are apt to suffer from a swelled head, considering ourselves equal and sometimes superior to those whom we criticize.

It has been said above that a journalist may be said to have taken all knowledge for his province. But his special function is to make even abstruse and difficult things intelligible to the man in the street. This he has to do without sacrificing accuracy. It is a hard job. But if he cannot do it, he will fail in his duty as popular educator. For his business is not merely with the ephemeral politics of the hour, but with all that makes life worth living. So all knowledge and beauty, all elevating influences, all that makes for power, have to be brought to everybody's doors, in acceptable but not sensational forms.

It is a main part of our duty to report and record what happens. Now, these happenings are of various kinds. Some are good, some bad; some sensational, some quite humdrum. Things which are bad are reported to a far greater extent than things which are good. Criminal news of various sorts and the reports of many kinds of courts make more "interesting" copy than stories of the good that is being done all over the world in innumerable ways. I do not know whether this is inevitable. But perhaps it is possible to narrate even little acts of

kindness and courtesy in a charming and inspiring manner. 'I must confess I do not possess this gift. But others do. We are all too ready to report that one man kicked another and that the assailant was brought before a magistrate, but not the fact that a blind man was led by a little boy at considerable risk to himself across a public thoroughfare along which continuous streams of all sorts of vehicles were rushing. Or take this true little anecdote. A blind old beggar woman sat by the wayside with her hand outstretched asking for alms. Many a well-to-do person passed her by, without taking any notice of her. But another old beggar woman, who was returning to her hovel, after the day's collection of alms, saw her, took pity on her, and gave her something out of her own all too insufficient store of doles. Or take this other true story. During the last famine year in Bankura, in a small village, a little boy, belonging to a very poor family all whose members had been literally reduced to skeletons, got a little food for himself unseen by his brothers and sisters. But as soon as he had got it, he went to them of his own accord and shared it with them.'

As examples of courtesy and kindness are generally not reported, whereas instances of rudeness and cruelty are, an impression may prevail that in this world there is more of the latter than of the former and that in human nature the evil predominates over the good. No doubt, if newspapers took to reporting the former, there might sometimes be the danger of ostentation and theatricality in well-doing and some 'faked stories, too. But by a process of sifting what is genuine may be separated from what is not. Of many of the donations reported in newspapers, it cannot be said that the donor's left hand did not know what the right hand did. Yet such announcements serve a useful purpose. It should be noted here with pleasure that the organised activities of all public bodies and institutions whose object is to do good are given publicity to by our newspapers.

As between countries, peoples, nations and governments, all signs of strained relations, all sinister surmises and suspicions and scares are quickly published. But the efforts to promote amity between peoples, and all those things which naturally go to draw peoples closer towards one another, do not receive prompt and prominent publication, and most often they are not at all published.

The world-public may thus be led to believe that all peoples are only waiting for an opportunity to fly at one another's throats; which may not be a fact. It has often seemed to me that we journalists do not do all that we can to promote friendship between the peoples of the earth. If we devoted more time and space to the literatures, arts, humane and philanthropic activities and the like, of different countries, the peoples of the world might love and respect one another more than they do. This is a kind of work which journals belonging to powerful nations can do better than others. But they do not. If they really want to promote peace, they should do such work.

Our duty being to report what is happening in the world, we should not only record new scientific discoveries and inventions, but also take note of new ideas, thoughts, feelings and impulses and forms of beauty as they manifest themselves in the work of contemporary thinkers, poets, philosophers and artists of different countries. No doubt, it is not so easy to discern the emergence of new thoughts, ideas, forms of beauty, feelings and impulses as to grasp and publish the other things which are our usual stock in trade. But the things which may be called objective or external happenings ought not to be allowed to monopolize all our attention, to the exclusion of what may be styled subjective happenings or events in man's inner world.

Movements and organizations which strike across the barriers of country, race, nation, creed and language have begun to claim our attention. This is all to the good. A time there was when history was understood to mean a chronicle of the rise and fall of dynasties, of dynastic wars due to dynastic ambitions, fights between nations and their kings, etc. A sounder, and more comprehensive view, of the historian's work has prevailed for some time past. Modern books of history which approach the ideal are histories of peoples—of their culture and civilization, of the evolution of their society, literature, art, commerce, industry, and the like, and their interaction. The historian also notes how there has been and may be the spread of cultural influence of various kinds, though there may not have been any political and economic conquest and domination. Italian and French influence was in the ascendant in England long after all traces of Roman or Norman supremacy had disappeared.

ed in Great Britain. India influenced many countries which she never conquered. Though a subject country now, her philosophy, religion, literature and art are still influencing mankind. The influence of the English language extends over countries which England never conquered. Not to refer to deeper and more important proofs of that fact, two small incidents may be referred to. One is that a treaty which was concluded between Japan and Russia was composed originally in English and ratified and was subsequently translated into Japanese and Russian. Similarly, recently the Italo-Albanian treaty was drawn up in English.

The change in the conception of history indicated above ought to bring about a change in the conception of our duty as journalists. For newspapers are fragments of the history of our own times.

Ours is a very difficult task. I shall point out the difficulties with reference to Indian conditions. We have to serve and please many masters. The staff of those journals which are owned by capitalists have to serve them. They may not in all cases have to do their bidding directly, but there is indirect, perhaps unconscious, pressure on their minds. But even in the case of those who own their own papers, there are other masters to serve and please. There is the circle of readers, drawn from all or some political, social, religious (orthodox or reforming), or communal sections. There are the advertisers. And last of all, one must not offend the ruling bureaucracy beyond a certain more or less unknown and unknowable point. Having to serve so many masters, we may seek to be excused for not listening above all to the voice of the Master within, speaking through our conscience. But there can be no excuse. Ours is a sacred duty. We must not sacrifice our convictions for any advantage whatever. Great is the temptation to play to the gallery; but our task is to mould and guide as well as to give publicity to public opinion. Capitalists who are not journalists but own journals should not interfere with the freedom of opinion of their staff. If they want a particular kind of policy to be adopted, they would be well-advised in choosing and employing only such men as have the same kind of political opinions as themselves.

The very nature of our work rouses in us the desire to be first in the field. Nevertheless we must hasten slowly and publish news and views and conclusions after due

deliberation and examination of all the evidences and arguments available. That requires equanimity, impartiality and self-examination. The spirit of partisanship is one of our greatest enemies. It often impels us to take it for granted that those who do not belong to our party must necessarily be wrong or act from wrong motives.

It is obvious that the spread of literacy and education has greatly to do with the progress of journalism and journalistic success. Political freedom and economic prosperity are other factors in such progress and success. Religious and social freedom also are indispensable for progress in journalism. Indians are for the most part illiterate, only 82 per thousand persons, aged 5 and over, being literate. India is also a dependent country subject to stringent and elastic laws of sedition, etc. Our religious and social servitude is another obstacle. And, last of all, India is a very poor country. No wonder then that we possess only a small number of journals compared with other peoples who are more educated, more prosperous and politically and socially free. The following table will give some idea of the position we occupy in the field of journalism. The figures are taken from the Statesman's Year-Book for 1927.

| Country. | Population. | Number of Journals. |
|--------------------------|-------------|---------------------|
| India | 318,942,480 | 3,449 |
| Canada | 8,788,483 | 1,554 |
| United States of America | 115,378,000 | 20,681 |
| Japan | 61,081,954 | 4,692 |
| Chile | 3,963,462 | 627 |

The table shows that in proportion to her population India possesses a much smaller number of newspapers and periodicals than the countries named above, which are all politically free and more educated and prosperous. But the mere number of India's journals perhaps gives an exaggerated idea of her progress in this respect. For, whereas in U. S. A., Japan, etc., many newspapers and periodicals have each sales exceeding a million, no journal in India has a circulation of even 50,000, most papers having a circulation of only a few hundreds or a thousand.

Though India has a large population, the multiplicity of languages spoken here, added to the prevailing illiteracy, stands in the way of any vernacular journal having a very large circulation. Of all vernaculars Hindi

is spoken by the largest number of persons, namely, about 99 millions of people. But unfortunately all the Hindi-speaking regions in India are among the most illiterate in the country. Moreover, as the speakers of Hindi live in 4 or 5 different provinces, and as owing to distance and other causes, papers published in one province do not circulate largely in others, Hindi papers cannot under present circumstances have a large circulation. About fifty millions of people speak Bengali. Most of them live in Bengal. But owing to most of them being illiterate, Bengali journals also cannot have a large circulation. Each of the other vernaculars is spoken by less than 25 millions, and several by only a few hundred thousands. Some papers conducted in English, particularly those owned and edited by Britishers, circulate in more than one province. The British-owned and British-edited papers are more prosperous than Indian ones; because the British sojourners here are well-to-do and can all buy papers, and the adults among them are all literate. Another reason is that as India's commerce, trade, industries and transport are mostly in their manufacturing hands, their papers get plenty of advertisements. Our journals cannot prosper and multiply in number unless all our adults are able to read, and unless the commerce, manufacturing industries and transport of our country come into our hands.

Besides illiteracy and other causes, our postage rates stand in the way of the circulation of our papers. In Japan postcards cost four and a half pies, in India 6 pies. In Japan the lowest postage rate for newspapers is half sen or one and a half pie; here it is 3 pies. There are differences in other items, too, all to the advantage of Japan. For this and other reasons, though Japan has a much smaller population than India, the number of letters, postcards, newspapers, parcels and packets dealt with by the Indian Post Office is smaller than the volume of ordinary (as apart from the foreign) mail-matters handled by the Japanese Post Office, as the following table shows.

| Country. | Population. | Mail Matters. | Year. |
|----------|--------------|----------------|---------|
| India. | 318,942,480. | 1,244,425,235. | 1924-25 |
| Japan. | 61,081,934. | 3,806,120,000 | 1920-21 |

The invention of type-writing machines has greatly facilitated the speedy preparation of quite legible "copy" for the press. But so far as the Vernaculars of India are concerned, the invention has not benefited their writers much. For, those vernaculars have different kinds

of characters and alphabets, for all of which typewriters have not been invented. And the machines constructed for some of the vernaculars are not at all as satisfactory and as convenient to use as those constructed for Roman characters. A great difficulty is the existence in Sanskrit alphabets of numerous compound consonantal letters and the different forms which the vowels assume when connected with consonants. The compound consonantal letters and these duplicate vowel forms could be done away with by abolishing the convention that the vowel (अक्षर) *a* is understood in all consonants written without the *hasanta* sign. My suggestion will be clear from the following two examples: instead of writing कविदा (कविदा) we should write कवइइइइइइ कवइइइइइइ, which in Roman characters would be *kariya*; instead of writing

ভক্তি (भक्ति) we should write ভক্কতই, भक्कतइ, which would be *bhakti* in Roman characters.

A far greater handicap than the absence of satisfactory typewriting machines for our vernaculars is the non-existence of type-casting and setting machines like the linotype, the monotype, etc., for our vernaculars. Unless there be such machines for the vernaculars, daily newspapers in them can never promptly supply the reading public with news and comments thereupon as fresh and full as newspapers conducted in English. The vernacular dailies labour also under the disadvantage that they receive all their inland and foreign telegraphic messages in English, which they have to translate before passing them on to the printer's department, which dailies conducted in English have not got to do. Reporting in the vernaculars has not made as much progress as in English, which latter even is here in a backward condition. This fact often necessitates the translation of English reports into the vernacular. I am dwelling on these points, because journals conducted in English can never appease the news-hunger, views-hunger and knowledge-hunger of the vast population of India. Of the 22,623,651 literate persons in India, only 2,527,350 are literate in English. When there is universal and free compulsory education throughout India, this difference between the number of literates in the vernacular and that of literates in English will most probably increase instead of decreasing. Therefore, for the greatest development of journalism in India, we must depend on its development through the medium of the vernaculars.

Madras has earned for itself the credit of establishing an institution for imparting education in journalism. Fully equipped institutions for giving such training should be established at all University centres. As reporting has necessarily to be taught at all such schools, special attention should be paid to reporting in the vernaculars.

Progress in journalism depends to a great extent on the supply of cheap paper, ink, etc. Raw materials for their manufacture exist in India in abundance. If we could supply our own paper, ink, etc., that would be a great step forward. The manufacture of our own printing machinery would also be a great help. Though that is not a problem whose solution can be looked for in the immediate future, we note with hope that the mineral resources of India are quite sufficient for all such purposes.

Photographic materials and everything else needed for equipping process engraving departments are also required for big newspaper establishments. How far India can ever be self-sustaining in this respect can be stated only by specialists.

One of the disadvantages of Indian journalism is that the supply of foreign news is practically entirely in the hands of foreigners. Renter gives us much news which we do not want, and does not give us much that we want. Moreover, what is given reaches us after manipulation in British interests. "The Free Press of India" has recently rendered good service in arranging for news being sent, quickly from London in relation to the Simon Commission. Permanent arrangements for such independent supply of foreign news would remove a much-felt want, though the disadvantage of cables and ether waves being controlled by non-Indians would still remain. Some of our dailies have correspondents in London. There should be such correspondents in the capitals of other powerful and progressive foreign countries.

Indian dailies in many provinces already have correspondents in other provinces. In addition to correspondents in all the principal provinces, who ought to pay greater attention to their cultural movements and events and vernacular journals than they do, it would perhaps be very desirable for the most flourishing dailies to have among their

editorial assistants competent young men from different provinces, who could pay attention to things appearing in their vernacular newspapers also. The German mode of apprenticeship known as *wander-jahr* or wander-year, that is, the time spent in travel by artisans, students, etc., as a mode of apprenticeship, may be adopted by our young journalists also. Of course, they could do so with advantage only if our dailies in the different provinces would, by mutual arrangement agree to allow such persons to serve in their editorial offices for fixed periods. Such all-India experience would stimulate our love of India as a whole, broaden our outlook, and cure us of our provincial narrownesses and angularities to a considerable extent.

It would be desirable to have an All-India Journalists' Association and Institute with branches in provincial centres. These should be registered under Act XXI of 1860. The Association may have a monthly journal, and draw up a code of ethics and etiquette for journals. Without such Associations, solidarity and co-operation, we cannot aspire to acquire and exercise the influence belonging rightfully to the Fourth Estate. There should be libraries connected with such Associations or with the schools of journalism referred to above. In these libraries, in addition to books, reports, etc., required by the profession complete files of all important journals should be kept. It may be difficult if not impossible, now to procure files of all such papers from the beginning; but earnest attempt ought to be made.

There should be Journalists' Defence Funds in all provinces, in order that no deserving journalist may go undefended for want of means when prosecuted for sedition and similar technical offences. A Journalists' Benevolent Fund may also be created for helping the families of deceased journalists under stated conditions.

So far as I am aware, there is no complete and connected history of journalism in any province of India, though fragmentary notes and articles have been written. When such provincial histories have been published, it would be easy to write a complete History of Indian Journalism.

December 24, 1927.

INDIAN Womanhood



Indian women have been making constitutional agitation for obtaining political and social equality. The months of November-December have been noteworthy for the splendid activity and unbounded enthusiasm shown by them in holding the Provincial Women's

presidency of Mrs S. R. Das, in the Bombay Conference, Miss MRINALINI CHATTOPADHYAYA, the talented editor of *Shama'a* presided, in Madras the deliberations were conducted under the guidance of Dr MUTHULAKSHMI ANMAL. Similar Conferences are reported



Srimati Pratima Devi



Srimati Hiranprava Das Gupta

Conferences as preliminaries to the All-India Women's Conference to be held at Delhi next month. In the Punjab, the Provincial Conference was held at Delhi under the

to have been held in the United Provinces, C. P., Bihar and Orissa and even in several progressive Indian States. The sitting at Mysore needs special mention inasmuch as



Mrs. Janabai Rodke

the said school named after her father—the late Mr. Madhavrao Rodke. The Bombay Municipal Corporation has given fitting tribute to Mrs. Rodke's worthy efforts by locating the institution in a new building and has decided to run it as a free school. We are further told that Mrs. Rodke has now set up on her own account a small Free Maternity Home after her dear sister Ahelyabai who had sacrificed her all for the maintenance of the Madhavrao Rodke Free School. She has been running this maternity home on the most approved lines for the last three years. She has also opened a Free Library on the school premises in memory of her dear departed brother to whose unbounded enthusiasm and untiring exertions the continuance of the school after his father's death was chiefly due. In appreciation of her good work among the masses the Kaiser-i-Hind Silver Medal has been conferred on her.

One of the few lady-students who have graduated from the Dacca University last year, SHRIMATI HIRANTRAYA DAS GUPTA deserves particular mention. Born at Kakina (Dt. Kungpur) she received her early education at the village school. Her father



Dr. Mrs. Seetalai Ajgaonkar Photo By. B. Kapadia

bad to experience great difficulty when he intended to give her further education. There was no Girls' High School in the locality and he could not afford to defray the expenses of her education at Calcutta. Srimati Hiranprava was, however, sent to Dacca whence she passed her Matriculation and Intermediate examinations—in the later examination she stood 20th among the successful candidates of the Dacca Board. She prosecuted her studies for the degree examination even after her marriage.

DR. MRS. SEETALAI AJGAONKAR, M.A. D PHIL. (Oxon) BAR-AT-LAW is reported to be the first Hindu lady to be called to the Bar. In a recent speech at a Calcutta meeting held



Miss V. K. Draupadi Amma

Photo By. R. Venkoba Rao



Srimati N. Lakshmi Devamma Naimma Raju

Photo By Indian News Agency

under the auspices of the Sarojinini Dutt Memorial Association she denounced the Purdah system and reminded her audience to remember the following words of Ramchandra addressed to Bhivishan: "That the veils and closed walls are not the natural protection of woman, but it is only their character that should protect them."

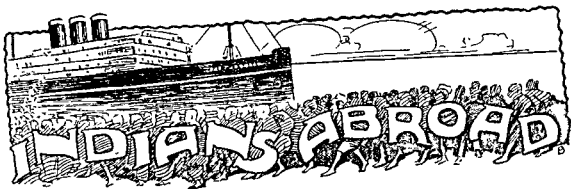
MRS. C. GOURI DEVI, daughter of Mr. C. Rajagopal, Vatil, Ootacamund, has just taken the Vidwan degree (for proficiency in Sanskrit) in the Oriental Title Examinations conducted by the Madras University.

SRIMATI N. LAKSHMI DEVAMMA NAIMMA RAJU who took her B. A. degree at the last convocation of the Mysore University has

also been the recipient of a prize for obtaining record marks and a gold medal for good conduct.

We learn that MRS. GOURI PAVITRAN, B. A., L. T., a Tiya lady, has been nominated as the first lady member of the Ernakulam Municipal Council (Cochin State). She is an enthusiastic social worker and is the superintendent of the Sree Narayana Vidyarthini, Sadana, a cosmopolitan Students' Home which has become a very useful institution under her able management.

MISS V. K. DRAUPADI AMMA, B. A., L. T., has recently been nominated by the Madras Government as a Councillor of the Trichur Municipal Board.



By PANDIT BENARSI DAS CHATURVEDI

Mahatma Gandhi's advice to Colonial Indians

At the time of his departure from Ceylon Gandhi left the following message for our countrymen in that island :—

"The one maxim of conduct that should guide us in life is, that we who come from another country must throw in our lot entirely with the people of the country of our adoption. Their welfare must be our primary concern. Our own must be subservient to theirs. That seems to be the only line consistent with dignity, and it follows along the lines of the great teaching that we should do unto others as we wish that they should do unto us. Thinking along these lines, as you know, I have repeatedly suggested to Englishmen in India that they should subordinate their own interests to those of the people amongst whom they are living, and nobody has questioned the propriety of this statement. There cannot be one law to govern the relations between ourselves and the governors who come to our land and another for us when we go to another land.

"I would ask you to live as sugar lives in milk. Even as a cup of milk, which is full up to the brim, does not overflow when sugar is added to it, but the sugar accommodates itself to the milk and enriches its taste, even so would I like you to live in this island, so as not to become interlopers, and so as to enrich the life of the people amongst whom you are living. Take care that none of the vices we have in India are brought with you in order to poison the life; nor must we bring with us to these shores the curse of untouchability."

It will be good if our people in different colonies follow this valuable advice of Mahatma Gandhi. Now that the fate of the Africans in East Africa is going to be decided by the British Government our leaders there should keep this advice constantly before their mind while taking any definite line of action.

An Unhappy Utterance of Mr. Sastri

Here are some extracts from a speech of the Right Honourable V S Srinivas Sastri delivered at the Rotary Club luncheon meeting at Durban, South Africa. Explaining the movement of Non-co-operation Mr. Sastri is reported to have said —

"In such a large country as India this movement had a number of followers—say, 100,000. But what is 100,000 in a country of 250,000,000 in British India alone? After doing a great deal of harm, and causing a great deal of embarrassment to the Government, this non-co-operative business, which divided parties, is no longer in the field. Non-co-operation has failed, and Gandhi has said that he will not revive the issue for a long time. Some of us think he will never raise it again for times are not going to be propitious for such drastic propaganda.

"Now, if such issues are not going to be there what will be our dividing line politically in the future?"

Mr. Sastri went on to say :

"I need not say how reluctant people are to part with power, although they may realise it has to be parted with at some time. So it happens that the Britisher in India erects his own platform. He knows that the moderates are his friends in the main; he knows that the extremists are always clamouring for complete and thorough independence; he knows that while that opinion is held and the bulk of the people are on his side, by the few, the bulk of the people are on his side, and that rather strengthens him, because he says the hour of danger has not yet come.

A GREAT MISJUDGMENT.

"And therefore, you find in India that moderates and extremists are being continually thrown to-day as if their common lot was to defy the Britisher. Nothing to my mind is a greater misjudgment. The Britisher is going to remain there a long time, and it is largely under his guidance and good example that India is going to learn the necessary lessons of patience, moderation and discretion in political matters. To me, therefore, it is a matter

of special regret and lamentation that the Britisher has not yet seen the need of taking the moderates completely into his confidence.

THE COUNTRY'S FUTURE.

"It seems to me that the future of the country will be in jeopardy until these two sides—the Indian moderate and the Britisher—learn to identify their interests in the country.

"We shall then put the extremist in his place, because the extremist is a person who wants to cut India off from the Empire, and who thinks generally that it will be good for India to have an outlook of her own as distinguished from those that Great Britain and her civilization have brought in their train. I have no part in such Chauvinistic views.

"I say, left to ourselves I do not think we shall be able to find it possible to evolve a polity of our own. I see, therefore, no future for India unless it is based on goodwill and co-operation between the Britisher and the Indian moderate.

And having that conviction I have always thrown in my lot on the side of the British connection. I am grieved to think that the strong desire of the representatives of Great Britain still to remain aloof from the moderates delays the consummation."

Enlightened public opinion in India, irrespective of any party divisions, thinks that Mr. Sastri is not only the Agent of the Government of India in the Union but that he represents all that is best in us. In fact, he is known as our first Ambassador abroad. Under these circumstances he ought not to give expression to such views as besit a party politician and not a gentleman of the position of Mr. Sastri, who should be above all parties.

Our opportunity in Tanganyika

Mr. U. K. Oza, special organising officer of the East African Indian National Congress writes to me in his last letter from Nairobi:—

There are vast empty spaces in Tanganyika and it is under a mandate. It is only the grossest lack of imagination and of a spirit of enterprise that makes our people sit down and watch it being colonized by the British and the Germans. I am unable to reconcile myself to this and I hold both the Government of India and the Indian Princes of the West Coast responsible for failing to make use of this opportunity which may slip away at any moment. Sauntering along the white roads of Dar-es-salaam, listening to the deep roar of the Indian Ocean, and contemplating the luxuriance of the African landscape I have often heaved a deep sigh of regret and disappointment. Tanganyika is spacious and open to-day—tomorrow it may be overcrowded and closed."

As one who has seen with his own eyes that beautiful land of Kilimanjaro I can

endorse every word of Mr. Oza. We are really losing a great opportunity in Tanganyika and the coming generation will have to lament for our criminal negligence. Mr. Oza holds the Government of India and the Indian Princes of the West coast responsible for this negligence but the leaders of the public opinion in India are no less to be blamed.

An Aryasamajist Worker in Fiji

Thakur Sardar Singh, who has gone to Fiji with his educated wife for educational work there, said in a meeting held for his reception at Suva:—

"Here in Fiji we should serve the Hindus, the Mohammedans and the Christians all alike. They are the children of the Bharatmata. It will be a great blunder if we forget our nationality. In spite of differences of opinions we are Indians first. It is a crime to quarrel in the name of religion. There is nothing bad in loving one's own *Dharma* but religious fanaticism must be condemned. We ought to live here amicably."

It is to be hoped that our people in Fiji will whole-heartedly respond to these noble sentiments of Thakur Saheb. They should not allow narrow communalistic views to prevail there.

Aryasamaj and Indians 'Abroad:—

Will the Secretary of the Arya Sarvadeshik Sabha, Delhi, kindly tell us what steps have been taken to carry out the following resolution passed at the Dayananda Centenary held at Muttra in the year 1925?

(a) Every educational institution of Aryasamaj shall admit one (or more than one if possible) student from colonies giving him free-studentship and free-boarding.

(b) A scheme for doing religious and educational work among Colonial Indians shall be prepared by committee which shall include some prominent Colonial Indian workers also.

(c) A full report of the work done by the Aryasamaj in the colonies shall be prepared and published.

(d) Help shall be given to colonial institutions and journals which are doing religious educational or Hindi propaganda work among Indians abroad.

(e) Every Aryasamaj shall help the returned emigrants in being admitted in the society.

Returned Emigrants and the Fiji Government

In June 1926 the Fiji Legislative Council carried a non-official European's motion asking that the returned emigrants be brought back to the colony and now it has granted £10,000 for this purpose. The Fiji Government is sending one of their own officers to India to supervise the transfer of these people. This officer will take back those who have been for at least two years in this country and are too poor to pay for their passage to Fiji. In their case free passage will be provided with free food and clothing on the voyage. On arrival in Fiji they will be conveyed free to places where they may desire to settle, small cash advances repayable in easy instalments being made to them.

Of course, there is no philanthropic motive behind this action of the Fiji Government. They want cheap labour and nothing else. As the returned emigrants at Matlabur, Calcutta have refused all the offers made to them to settle in India, the only course left open to us is to allow them to go back to Fiji Islands. We have only two suggestions to make here:—(1) The old parents of those who may be going to Fiji should not be left out here in India i.e. families should not be divided. (2) The returned emigrants of colonies other than that of Fiji should also be given a chance to settle in that Island.

We know this move on the part of the Fiji Government will, to a certain extent, make our work in Matlabur a little easier as it will relieve the present difficult situation but it will not solve the question permanently. For that we require Indian emigrants friendly service committees at Calcutta and Madras.

Indians in Madagascar

H. H. the Aga-Khan referred in a press interview to certain difficulties of our countrymen in Madagascar. There is a tax for business against Asiatics. I understand the Aga-Khan has been working to get this tax removed by the French Government and that he has engaged the services of a well-known French lawyer to represent the case of the Indians. His Highness deserves our thanks for this active interest in the cause of Indians abroad. We shall request him to do something more. If he were to donate for the

education of Indian children in East Africa only a portion of what he gets from his followers in those territories, the educational problem will not be as difficult to solve as it happens to be at present.

Indians in Sarawak

Honourable Mr. K. Natesa Aiyar writes in his paper, the Public-Opinion of Ceylon that there is some correspondence going on between the Native State of Sarawak, Borneo and the Government of India on the subject of opening of emigration to that island. Mr. Aiyar writes.

There are just now about 1,000 Indians in this country and of this nearly 600 live in and about the capital town of Kuching. The rest are scattered in the interior, quite a considerable number living in Miri, the city of the Asiatic Petroleum Company. There are about 100 women, and about 120 children of the school-going age. Of the merchants 60 are South Indian Mohammedans, with a handful of Sindhis and Boras. The Police force chiefly consists of Sikhs, numbering about 25 in all. Of the Indian medical men, one is in Government service and the rest are all private practitioners. There are nearly 43 Indians working on the F. W. D. roads under the Government others are under various contractors."

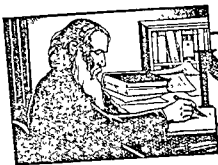
It is said that a good member of Moplah labourers are going from Singapore to Java, Borneo and other countries to which emigration from India is prohibited. Mr. Aiyar says that the Government of India sent their Agent Rao Bahadur D. Arulanandam Pillai to Sarawak to prepare a report on the question of opening of emigration to that colony. Is this a fact? The Government ought to have consulted the Indian legislatures before doing so.

An Appeal to my Countrymen in East Africa

We are passing through a great crisis in the history of our community in East Africa and it appears that our Motherland has not yet realised the seriousness of the danger that lies ahead of us. A great deal of publicity work is therefore essential. To do my humble bit in this direction I have decided to get a special East Africa number of an English journal in India issued in February next.

I appeal to my friends and correspondents in Kenya, Uganda, Tanganyika and Zanzibar to contribute their articles to this special number. Those who cannot write English should send their views in Gujarati, Hindi or Urdu.

I hope there will be a ready response to this appeal of mine. May I add that my friend Mr. C. F. Andrews joins me in this appeal?



NOTES

Congress and Conferences at Madras

As in the meeting-places of most previous sessions of the Indian National Congress, so in Madras during last Christmas many other all-India conferences besides the Congress held their annual sessions. We are not sure, but perhaps some three dozen conferences may have been convened there altogether. A few were perhaps provincial in their character.

The disadvantages of holding so many conferences in the same city during the same week are obvious. Even the biggest of them all, the Indian National Congress, does not under such circumstances get the single-minded attention that it deserves, from the vast concourse of people coming together from all parts of India and a few from abroad. The smaller conferences get a still smaller share of the attention that they deserve and require.

The reason why, in spite of these drawbacks, so many conferences are held in the same week and same place are also obvious. Small is the number of holidays common to all the provinces which are sufficiently long to enable people to assemble in one place from all parts of India and go back home before their expiry. Of them perhaps the Christmas vacation is the longest. And the season is more favorable for travelling than any other.

The holding of so many conferences at the time and place of the Congress is not without some advantages, too. A Press Conference, a Library Conference, or even the Social Conference, can bring together only a comparatively small number of men, whereas the Congress attracts a vast multitude of men and women. Some of the latter, however small in number, are drawn, by curiosity or for some other reason, to some of these conferences, thus adding to the number of listeners. And some whom mere curiosity may have brought

to such a meeting may become so interested in the cause as to remain a steadfast supporter of it ever afterwards.

Those who have devoted some thought to the problem of Indian regeneration are not unaware that political reform, progress or revolution alone cannot take us to the goal. Similarly, our object cannot be gained by attempting a solution of only some social, educational, economic, or any other problem alone. The solutions of each and all are more or less interdependent. When so many conferences are held at the same time and place for the attainment of so many objects, it may strike even the most enthusiastic and single-minded adherent of political, social, economic or other movements that the shrine where he worships is not the only shrine dedicated to the Motherland, and that the problem of national regeneration is bigger and more comprehensive than he thought. That is no small gain.

Advance Copies of Presidential Addresses

In some years we get advance copies of the presidential and some other addresses, in some years we do not. This year we have not got any. The Congress spends every year more than a lac of rupees, and some conferences spend thousands. The extra expenditure of a few hundred rupees for postage and printing so that all editors may get advance copies is not too much to ask for. There is no harm in assuming that even the editors of monthlies would not become intolerably conceited by receiving such consideration. Not that all of the editors of even the biggest dailies are able to make use of all the materials received. But all of us as servants of the public would like to have all possible facilities to do our duty.

Address of the Chairman of the Congress Reception Committee

In his address as Chairman of the Reception Committee of the Indian National Congress, Mr. C. Muthuranga Mudaliar, delivered at the congress and some of the conference, dealt with many of the topics now engaging public attention. He dwelt on the reasons for boycotting the Simon Commission. "I assure the minorities and the special interests who have been persistently misled by interested persons," said he, "that in a free and a democratic India, their interests would be safer than now. India has, through history, been the asylum of the oppressed and the persecuted and it is part of our national character to treat minorities hospitably and even charitably. Protection to minorities will be the first canon of political conduct in Swaraj India. Next, we must repudiate the suggestion that Britain should ever be the peace-maker in India, holding its diverse interests and peoples in justice to each other, but in subjection to herself. We must proclaim our right and our capacity to settle equitably and honourably all these delicate questions. Thus there is no argument for co-operation with the Statutory Commission except the argument of fear, of toadyism and of atrophied political sense." This assurance, addressed to minorities gains additional force as it comes from a member of the non-Brahman community of Madras.

As the boycott of the commission is only a negative programme, he advocated in addition the drafting of a Swaraj constitution by a National convention to be summoned by the National Congress, the draft to become the national demand after ratification by the Congress. Along with Mr. C. Vijayaraghavachariar, Mr. Mudaliar is in favour of a unitary, instead of a federal, constitution for India, for the following reasons:—

It is my humble opinion that the Government we should organise for India under Swaraj should be on the unitary basis. Federal Government, however, suitable to the conditions of other countries, will be peculiarly inappropriate to India with its revived sense of solidarity. It will also disrupt the synthesising forces of nationalism and present the sad picture of a divided India. If there is the sad sentiment and local aspiration, we can well provide for them by a careful process of decentralisation. Administrative units organised on a linguistic basis, with adequate provisions for the needs of localities will amply answer the requirements of local patriotism. At the same time, a

strong central Government will keep nationalism intact and elevate India among the nations of the world.

These are all undoubtedly important considerations worthy of attention.

He pressed the claims of the depressed classes alone to special representation, saying,

Although the exclusive representation of any special interests would not be in strict consonance with the democratic theory, considering the peculiar conditions in India, I would advocate that the Depressed Classes alone may be given special representation, if only for a time. I do not sympathise with similar demands made on behalf of those with similar demands like the Universities and the Chambers of Commerce. Their interests, if they have any, apart from those of the people, will, I conceive, be sufficiently safeguarded by an assembly composed of members chosen in general constituencies.

In his opinion, "Parliament should recognise and that at once that" "all authority should be derived from the people and not from Whitehall. In the absence of any assurance in this behalf we must abandon any further thought of framing our constitution as a constituent partner of the British Commonwealth of Nations."

To enforce the demand for the constitution ratified by the Congress, he suggested the devising of adequate sanctions. In that connection, he drew attention to the need for the practical union of the religious communities, the different castes and depressed classes, the Brahmins and the non-Brahmins, and the different political parties. He dwelt on the most urgent need for the propagation of higher economic ideals in the country, for the practical realization of which educational, agricultural, sanitary and other kinds of work for and among the ryots are necessary. As a political sanction behind our demand for Swaraj, he advocated a strict and ruthless boycott of all British goods.

But the economic interests of India require that we should proceed a step further. We should boycott all foreign goods, which would anyway compete with Indian manufactures. India gains nothing economically by purchasing continental and American substitutes, sometimes inferior to British goods. The Congress should, as early as possible, appoint an expert Committee which will organise this boycott, and make it thoroughly effective; so that the emphatic refusal to take any article of British manufacture will serve our political purpose, and the exclusion, as far as possible, of all foreign goods, will serve our economic purpose.

Here we thought would follow the advocacy of a scheme for the production on an adequate scale of all those classes of British

and other foreign goods whose boycott Mr. Mudaliar advocated. He expressed gratification at the expansion of the movement for the production and sale of khaddar, as the result of the untiring efforts of a noble band of workers. He added :—

I appeal to them to combine political work, as specially propagandist, with the beneficent activities they are now pursuing. Secondly, I suggest that they should not confine themselves only to khaddar, but should include among their activities, the promotion of the sale of other purely indigenous articles in general demand. This would greatly help the indigenous industries as well as improve the finance of the Spinners' Association. I earnestly appeal to Mahatmaji to consider this suggestion.

He next advocated the organisation of labor as another vital matter. "The Congress must stand fearlessly and wholeheartedly by the laboring population, industrial and agricultural. The Congress should co-operate with the All-India Trade Union Congress and help it to secure human conditions for Indian labour. By enlisting their active assistance, the cause of 'Swaraj' could be tremendously advanced." He then invited attention to the Congress organization in the country in order to make it thorough and efficient. "So high must be the character that our propagandists possess with the people that they would be always looked upon as earnest servants of the country, capable of giving intelligent guidance on every matter, and, at the same time, sound exponents of politics and economics." Mr. Mudaliar wants them to be paid workers. "It would not be very easy to find the kind of workers he wants—particularly if they must be chosen from adherents of a particular clique.

Mr. Mudaliar reaffirmed his faith in Mr. Gandhi's original policy of absolute boycott of all legislative bodies. But as, "somehow Mahatmaji's policy is to-day not in public favour," "if we must contest council elections," "the elected members should abstain from attending the councils except for retaining their seats." If they are to attend on some days at least, they should, in our opinion, attend on those days on which the Committees to help the Statutory Commission are to be elected in order that such elections may be successfully thwarted. The speaker went on to urge:

Remember the detenus of Bengal; remember the tone of Lord Birkenhead's speech before you think of co-operation. For it is clear to my mind, that the alternative to non-co-operation; is co-opera-

tion the hybrid has produced anarchy. With great humility, I venture to suggest that the only policy which will meet the present delicate situation is the one which permits us to enter the Councils but forbids us to sit there.

Dr. Ansari's Presidential Address

Dr. Ansari's address as President of the Madras Session of the Indian National Congress was commendably short, clear and methodical. It was free from theatrical tall talk. One of its defects was that it did not lay down any definite line of political action for the country to follow. On the political goal and ideals of India and on the difficulties in our path he observed :—

All schools of political thought in India are agreed that the goal of our activities is a free and self-governing India, offering equal opportunities to all, and recognising and guaranteeing the just and legitimate rights of all sections and classes, at peace within herself and friendly with the rest of the world. Indians do not claim anything more or less than that they shall occupy the same position and enjoy the same rights in their country as free people do in their own. If this can be achieved within the Empire, they have no desire to break away from it, but if the Imperial connection stands in the way of our reaching the goal we should not hesitate to sever that connection. Our motto, in the words of Mahatma Gandhi, should be, "Within the Empire if possible, without, if necessary."

I do not minimise the difficulties in our path. They are many, but none so formidable as the one arising out of the aggressiveness of Imperialism and the greed of High Finance, the two most fruitful sources of trouble and misery in the world to-day. Empires are carved and nations are deprived of their liberties to satisfy the imperialist ambition and to monopolise resources in raw materials to feed the factories in Europe and to secure exclusive markets for their output."

"Dr. Ansari" went on to expose in a scathing manner the hypocritical cant of the civilizing mission of the West and the white man's burden.

Politicians and statesmen wax eloquent over the "mission of civilisation" and the "white man's burden," but none has exposed the hollowness of these professions better than Cecil Rhodes, the great pioneer of Imperialism in South Africa, when he said, "Pure philanthropy is very well in its way, but philanthropy plus five per cent. is a good deal better." Joseph Chamberlain, the High Priest of Imperialism, was more outspoken. "The Empire," he said, "is commerce," and India, he was frank enough to add, was "by far the greatest and the most valuable of all the customers we have or ever shall have." The history of this philanthropic burglary on the part of Europe is written in blood and suffering from Congo to Canton. The steel-

frame theory of government, the arrogant claims to trusteeship of dumb millions and the newly-invented illusion to cloak the pre-war Concert of Europe, known as the League of Nations, are but different manifestations of the same spirit. So long as these dangerous doctrines are pursued, the sources of human misery shall endure. India holds in her hands the remedy for this universal misfortune, for she is the key-stone of the arch of Imperialism. Once India is free, the whole edifice will collapse. The best guarantee for the freedom of Asia and the peace of the world, is a free and self-governing India.

He proceeded to say that since its inception the Congress has tried three policies or methods : Co-operation, Non-co-operation, and Obstruction in the Councils. Co-operation has had the longest trial—for about 35 years. Then Non-co-operation was tried for about a year and a half. Next came Obstruction in the Councils. Real Co-operation is possible and fruitful only between equals and those having common ideals. Otherwise the weaker party has to surrender its ideals and interests for the gratification of the desires of the stronger. Dr. Ansari showed by quoting the following passage from the Montagu-Chelmsford Report that the British Government never contemplated giving India any political rights which would in any way limit or interfere with Great Britain's ambition and interests, camouflaged as "Imperial responsibilities":—

"It seems to us axiomatic that there cannot be a completely representative and responsible Government of India on an equal footing with the other self-governing units of the British Commonwealth of Nations until the component States whose people it represents and to whom it is responsible, or at least the great majority of them have themselves reached the stage of full responsible government. Not even then can we say that the form or the degree of responsibility which will be reached in India will exactly correspond to that attained by the Dominions. The final form of India's constitution must be evolved out of the conditions of India, and must be materially affected by the need for securing Imperial responsibilities."

Regarding the experiments along three lines made by the Congress, the President observed :

We have now before us the results of the three experiments made by the Congress during the last forty years. We gave an unbroken period of thirty-five years to Co-operation, about a year and a half to Non-co-operation and four years to the policy of Obstruction within the Councils and Constitutional Deadlocks. We can, at this stage, appraise the real value of each programme and judge the comparative merits and demerits of each. Co-operation has led us nowhere. Obstruction within the Councils has not given us any better results. Non-co-operation certainly did not

achieve all that was expected of it but it, was through our own weakness and inability to rise to the high level demanded by it and not through any inherent defect of that policy. Non-co-operation did not fail us, we failed Non-co-operation. We did receive an unquestionable and a serious set-back in the first encounter. I also admit that in the present atmosphere of mutual suspicion and hatred created by deplorable communal quarrels and with the whole country divided into hostile political camps and factious groups, there is no prospect of an immediate resumption of Non-co-operation. The spirit of Non-co-operation, however, has come to stay as a potent force, in Indian politics and as I have said elsewhere, "I feel as certain as ever that apart from very extraordinary and unexpected occurrences we shall win back our freedom only by self-discipline, self-organisation and self-help and through a movement in which we would be obliged to resort to direct action in some shape or form. I firmly believe that India is only recuperating from the moral and material effects of a disastrous war and would soon emerge once more resuscitated and rejuvenated to attain what it is destined to attain."

He did not give the least indication of the shape or form direct action should take. As regards how the process of resuscitation and rejuvenation can be helped and the people prepared for the next encounter, the speaker thought that "this cannot be done unless we have established unity in the country, unity in the Congress and unity in the councils."

In considering how unity may be brought about in the country, Dr. Ansari has dealt with the Hindu-Moslem question.

While attempting to solve the Hindu-Muslim question we should not, however, mistake the symptom for the disease. The political and religious differences which are straining the relations between the two communities are but outward manifestations of a deeper conflict, not ward manifestations of a deeper conflict. It is peculiar to India or unknown to history. It is essentially a problem of two different cultures, each with its own out-look on life, coming in close contact with one another. The best remedy lies in a recognition of the rights of each culture to exist, in a development of a spirit of tolerance and respect and in the encouragement and cultivation of cultural affinity by the establishment of national institutions where young people of both the communities will come into touch with each other and get opportunities to study and understand the ideals underlying the civilisations of both. The educated Indian is forced by circumstances to study European culture but knows next to nothing about the culture of his fellow-countryman living next door. It is time this dangerous isolation and colossal ignorance were ended. With greater knowledge of each other's deep-rooted sentiments and sympathy for each other ideal questions of separate representation, cow-slaughter and music before mosques will become matters of the past of interest only to research scholars of Indian history.

There is considerable truth in these observations. One moral to be drawn therefrom is that in Hindu educational institutions, Islamic history and culture should also be included in the courses of study and in Moslem institutions Hindu (including Jaina and Buddhist) history and culture should also be similarly included. In undenominational institutions arrangements should be made for the study of both. And it would perhaps be best for the country if henceforth universities, colleges and schools meant mainly or solely for particular sects were not founded.

Dr. Ansari then dealt with the political causes and the religious causes which have brought the communal problem into being. He thought the Bombay resolutions of the All-India Congress Committee were an advance upon the Lucknow pact of 1916, and was of the opinion that, if given effect to, would solve the problem so far as its political aspect was concerned. Similarly in his opinion the Calcutta resolutions of the All-India Congress Committee on the cow-killing and music-before-mosques questions afforded a satisfactory solution of the religious part of the problem. As both the Bombay and Calcutta resolutions have been discussed in the past and their defects pointed out, they need not be discussed afresh. It need only be pointed out that in neither set of resolutions did the Hindu point of view receive adequate consideration. Dr. Ansari said that he did not propose to deal at length with the problem as it affected the Sikhs in the Punjab and non-Brahmans in South India, but he put in a plea on behalf of the "untouchables."

For bringing about unity in the Congress, he made several suggestions in addition to the solution of the communal problem. He touched on the question of the reorganisation of the Congress on a wider basis. "Measures must be adopted to make the Congress franchise popular and to induce all communities to join the Congress in large numbers" He deeply regretted the dwindling in the number of Sikh and Muslim adherents of the Congress. "The case of the Parsis who took such a leading part in the early life of the Congress, is worse still" From the experience of his own community the President was able to tell the Indian Christians that they could advance their interests only by joining the Indian National Congress and making common cause with the

rest of their countrymen. He declared that he would like to see every section of our people entering into a healthy rivalry to contribute its share to the conduct of national affairs through the Congress. "The doors of the Congress should be thrown wide open to all parties and we should stop at nothing short of a surrender of basic principles to bring back every party to the Congress." It would be difficult to foretell whether Dr. Ansari's earnest desire for unity would be able to effect a breach in the walls of the Swarajist monopoly or even in those of a particular clique of the Swarajya party in Bengal. But we whole-heartedly share his desire for unity.

As for unity in the Councils, the President observed:—

I do not believe in the Councils. At the same time I am aware that the Congress has permitted its members, if they so desire, to enter the Councils, and a considerable number of my fellow-workers believe that they can render useful service to the country from inside them. To all these I humbly suggest that if they must go to the Councils the least that the country expects of them is that instead of allowing their opponents to take advantage of the division in their ranks they will join forces with other nationalist groups to form a People's Party of Opposition and present a united front. As it is, on a majority of problems the various nationalist groups have been invariably found in the same lobby.

Dr. Ansari is whole-heartedly in favour of boycotting the Simon Commission. "We can have no part or lot in it," said he.

As regards a draft constitution for India, which he considered urgently needed, he opined:—

Whatever be the final form of the constitution one thing may be said with some degree of certainty, that it will have to be on federal lines providing for a United States of India with existing Indian States as autonomous units of the Federation taking their proper share in the defence of the country, in the regulation of the nation's foreign affairs and other joint and common interests.

As soon as the Draft Constitution is ready the Congress should take steps to call a National Convention consisting of representatives of all interests, communities and political parties to consider it and give it a final shape.

He thoroughly exposed the inequity and wickedness involved in depriving a large number of men in Bengal of their liberty for an indefinite period without even the mockery of a trial or formulation of any charge against them. "It is the most damning confession of moral bankruptcy when the Government have not the courage to bring these young men before their own law-courts, to be tried

by their own judges and in accordance with the laws promulgated by themselves."

Restoration to liberty of these young men would be some indication of the advent of a better spirit in the regulation of the relations between India and Great Britain. Our efforts should not be confined merely to the release of these unhappy detenus but a repetition of a similar outrage on the inviolable rights of citizenship in the future should be made impossible by incorporating in the fundamental laws of the country a Declaration of Rights guaranteeing to every citizen liberty of person, liberty of speech, liberty of association and liberty of conscience.



[Dr. Ansari

Dr. Ansari next turned his attention to India's exiles abroad.

Closely associated with the question of the detenus is the question of Indian nationalists compelled to live in exile in foreign lands. We may disagree with their methods of work in the past but the abnormal conditions, which impelled them to adopt that course of action, have disappeared and there is no longer any reason why they should be denied the right to return to the country of their birth and to serve it peacefully.

The President then showed how the regulations relating to the grant of passports have been manipulated to curtail our freedom of movement.

It is not detenus and exiles alone who suffer. Ordinary citizens are being deprived of their freedom of movement and their right of ingress and egress is being tampered with through an ingenious administration of the regulations relating to the grant of passports. Passports have become one more weapon in the hands of the bureaucracy to be used against us. India has been turned into a vast internment camp and a number of Indians abroad have been successfully locked out. Respectable citizens have been prevented from leaving India even for purposes of health, business or travel. It will, perhaps, be difficult to find a more glaring example of the abuse of these regulations than in the cancellation of the passport of Mr. Shapurji Saklatwala, M. P.

He lamented the general deterioration in national health which has become specially noticeable during the last fifty years, and urged that all causes of such deterioration, whether climatic, social, economic, etc., should be strenuously combated. He drew attention to the growing evil of drink, to lack of proper provision for health and hygiene, and to neglect of physical culture. There is much room for improvement in our general standard of cleanliness both in relation to the person and the household, and in the sanitation of villages and towns.

He suggested in conclusion that we should consider Indian problems in their international setting and cultivate cultural relations and maintain friendly contact with Asiatic countries.

"The Naivete of the English"

Under this caption the New York Nation publishes an article on the situation created in India by the appointment of an exclusively Parliamentary Statutory Commission. That this journal is not an entirely pro-Hindu or pro-Indian one will appear from the following extract from the article:—

The problems of governmental reform in India are not merely technical ones of division of administrative responsibility; extension of the franchise; collection, control, and expenditure of revenue. They are, in their most troublesome aspects, rooted deep in social and political anomalies. Until the violent Hindu-Muslim hatred melts away, no satisfactory system of representation will ever be devised. Each element, distrustful of the other, clamors for a different method. The Hindus wish a single, general electorate, such as we have in this country. The Mohammedans,

forming only one quarter of the country's population, insist on the election of representatives to the various legislative bodies by separate religious communities. Otherwise, they argue, and perhaps justly, they would never be represented and their rights would be ignored. A somewhat similar situation exists in the southern part of the country between Brahman and non-Brahman communities. Of a totally different character is the problem of the Native States, governed by hereditary monarchs and with greater or less degrees of independence as regards their internal administration. These are in no respect bound by the system of government prevailing in British India. But since they are scattered through all parts of British India like polka dots, they create an unusual disharmony of autocratic with representative government.

Yet, what does such a paper say?

What has shaken India is the personnel of the commission. It consists of seven members, among whom there is not one Indian. Not only have the avowed Nationalists like Pandit Malaviya and Pandit Moti Lal Nehru been ignored; but men like Mr. Patel, who has officiated with the greatest satisfaction to all parties as the first elected president of the Indian Legislative Assembly, have been passed over, as has Mr. Srinivasa Sastri, who was long a "moderate" and seemed to have the confidence of the Government of India, and even those Indians of ability, occupants of posts of trust, who have been staunch supporters of the British Raj. All Indians have been omitted on the ground that "the desire, natural and legitimate, of Indian members to see India a self-governing nation could hardly fail to color their judgment of her present capacity to sustain that role." Could any but the most self-complacent Tory Government in history have uttered a statement of such perfect naivete?

The American paper proceeds to observe:—

There lies nowhere in the announcement a hint that India is in any degree possessed of either the right or the ability to make decisions concerning her own fate. Rather she is like a child before its parents asking for a dime to go to the movies, or with forbidden jam on its lips; or, perhaps in a better analogy, a plaintiff before a jury—or is she considered a defendant at the bar?—without even a jury of her own lowly peers! This is the spark which is kindling India's flame of resentment and in some quarters threatening a boycott of the commission. Once more India's self-esteem has been shattered on British arrogance. We predict that in the future as in the past Britain will get small satisfaction from her policy of governing this proud people in the manner of condescension, not to say of insult.

Referring to the problems mentioned in the first extract in this note, *The Nation* concludes:—

These problems and others with them have baffled many excellent British minds for decades. We wonder what this commission's seven members, who start so innocent of Indian affairs, will accomplish in two short years. We suspect that until Englishmen admit the equal right—we should say even a better right—of Indians to discuss the

government of India, all the commissions in the world can do no better than mark time. Englishmen who cannot see the imperial color of their own minds are an obstacle to progress wherever they flaunt their naive complacencies.

We wonder why our American contemporary forgets or ignores the fact that British commissions relating to India are generally intended to "mark time," if not sometimes also to put the clock back.

The Goal of Independence

It has been urged in this Review repeatedly for years that India's political goal cannot be other than independence. Therefore, when a representative public body like the Congress declares its object to be the attainment of independence, it is not for us to quarrel with it on a point of principle.

It has been stated that this declaration does not introduce any change in the Congress creed. Article I of the Congress constitution was stated at the Nagpur session in 1920 as follows: "The object of the Indian National Congress is the attainment of Swarajya by the people of India by all legitimate and peaceful" means. If the Madras declaration does not introduce any real change in this Article, that means that for the word "Swarajya" the word "independence" is substituted, and that "Swarajya" was always understood to mean "independence." This latter statement cannot be accepted as correct; for then Gaudhiji's formula of Swarajya "Within the British Empire if possible, without, if necessary" would be unmeaning. We think, therefore, that a change has been introduced, if only to the extent of removing vagueness and ambiguity.

This Review, as stated above, has theoretically placed before its readers for two decades independence as the political goal of India. It has not advocated any kind of action meant directly to win independence, because its editor is not aware of any that is at present feasible. So if its editor were a member of the Congress, he would not perhaps have moved or supported a resolution declaring independence to be its goal. For, in our view, the Congress is not a body for merely stating what is true or desirable in the abstract but also for laying down and carrying out programmes which would lead to the attain-

ment of its object. We have not so far read what lines of action the Congress has laid down for attaining independence by "all legitimate and peaceful means." We are not adepts at making hair-splitting distinctions. But it may be permissible to ask whether the means to be adopted must all be both legitimate and peaceful, or some of the means may be legitimate though not peaceful. We are emboldened to ask this question, because the mover, seconder and supporters of the independence resolution all appeared to adopt the attitude of freedom from mental reservation and of bold expression of the faith and conviction that was in them. In pointing out what means are legitimate in attaining independence, we do not mean to enter into any ethical or spiritual discussion. It is sufficient for our purpose to say that we find numerous examples in history of subject peoples gaining independence by war. We take it, then, that war is considered one of the legitimate means of winning independence. The question that we may, therefore, plainly put is whether in the opinion of the Congress, war would be a legitimate means for its adherents to adopt for winning independence, or are they confined to the use of peaceful legitimate means alone.

So far as our knowledge goes, no really subject country has ever yet gained independence without war. Specialists in history will kindly correct us if we are wrong. The case of Norway may seem to be an exception. But Norway was not really *subject* to Sweden. We do not, of course, suggest that what has never taken place in the past history of mankind may not happen in its future history. What we ask is that the Congress as a body of men who are or ought to be practical politicians should give us at least an inkling of the means to be adopted for gaining independence. The programme of Non-co-operation laid down by Mahatma Gandhi was accepted by the Congress at one time as an effective means for gaining Swarajya, whatever that might mean. But that programme was driven out of the field, so far as the Congress is concerned, by the programme of obstruction in the Legislative Councils. That has not, however, succeeded in creating deadlocks. But even if it had succeeded, it could not have led to independence. In fact the policy of obstruction was meant to destroy dyarchy and win provincial autonomy and a responsible Central Government or at the best, what is

known as the Dominion status for India. That policy was never meant to and cannot be imagined to be calculated to lead the nation directly to independence.

Nor can one console oneself with the thought that the Congress pins its faith on Non-co-operation as the peaceful legitimate means by which India may gain independence and has re-affirmed such faith. For, at the same Madras session in which independence was declared to be the goal of the Congress, Srijiat Syamsundar Chakrabarti's attempt to revive Non-co-operation failed.

We are not so conceited as to think that our desire for the country's independence is as ardent as that of many of those who is voted for it at Madras. But we may say be without vanity that we, too, should like to be perfectly free, and, therefore, want to know from the Congress Independentists what we can do to promote the cause. The country is entitled to expect guidance from grey-headed men and women and elderly young men and women who have devoted their time and energy to its service. They must refuse to be told that these leaders indulged in mere vamping and bluffing when they declared independence to be India's political goal.

We are not sufficiently versed in the British-made law of the land to be able to state whether this declaration may justify any legal action against the Congress. But the supporters of the resolution are or ought to be prepared to face all risks.

Bombay Session of the National Liberal Federation

Not having received an advance copy of Sir Tej Bahadur Sapru's presidential address at the Bombay session of the National Liberal Federation and seeing it for the first time in *The Bengalee* on the morning of the 23rd December, we are unable to go through and summarise or comment on it. *The Bengalee's* summary is printed below.

Presiding at the tenth session of the National Liberal Federation which commenced its sittings on Tuesday afternoon in Bombay, Sir T. B. Sapru launched a vigorous attack on the manner in which the Simon Commission had been appointed and characterized the rank and file of the Commission (i.e. barring Sir John Simon) as having been composed "of men in the second flight" to quote the words of the "Times". Sir T. B. Sapru

then regrets to say, "The irony of it all is that we are invited to rejoice in such a team and to believe that these six worthies in the second flight can take good care of the present interests and of the future of three hundred millions of this country."

Replying to Lord Birkenhead's assertion that the Committee of the Central Legislature will be invited "in a spirit of great sincerity to co-operate as colleagues with the Commission", the speaker says that "there is not even an indication that these committees will take part in the examination of witnesses or documents or that they will be at liberty even to submit any report. They are to place their proposals and try to persuade the commission to accept them which will analyse and criticise those proposals and in the end may accept or reject them. They cannot vote at any stage of their contact with the Commission. They are simply to plead, to persuade, to urge and then to withdraw, and yet we are told that these committees will be colleagues of the Commission. If an advocate can be a colleague of a judge, if a person who is put on his trial can be the colleague of a jury, then no doubt these committees will be the colleagues of the Commission."

Dwelling at length on the function and duty of the Liberal party, specially in its relation to the Statutory Commission, the speaker said that it cannot be a party to anything which is inconsistent with the honour and self-respect of India and that the Liberal Party "must repudiate not only the Commission which has been appointed but, the entire spirit in which the question of India's further advance has been conceived by Parliament and the Government of India."

Our contemporary comments on Sir Tej Bahadur's Address in part as follows:—

Out of the mass of verbiage which constitutes the presidential address of Sir Tej Bahadur Sapru at the tenth session of the National Liberal Federation the following sentence, addressed to our British rulers, arrests attention:—"You may do anything you like in the assertion of your right as supreme power, but we are not going to acquiesce in this method of dealing with us." This is the central fact of Indian politics; and it were much to be desired that each programme and policy was based on a recognition of its implications....

We must refuse to acquiesce in our present condition, though we have to submit to it. We cannot afford to lower our national ideal, however helpless we might be to vindicate the least part of it. Sir Tej Bahadur merely says that neither our self-respect nor our sense of duty to our country can permit us to go near the Commission; but the inference ought to be wider. We should not only boycott the Commission in every way and at every stage, but we may not also accept the constitutional arrangements, present or future, except under protest—utilizing them wherever possible for furthering our national ends and relating them to the best of our ability whenever they go counter to those ends. We can approve of no constitution that does not at the outset concede our right to self-determination as a nation and is not framed or sanctioned by our own representatives.

The Indian National Social Conference

In the absence of an advance copy of Mr. K. Natarajan's presidential address at the Madras Session of the Indian National Social Conference, we print below its summary prepared by the Associated Press:—

A strong plea for the eradication of social evils was entered by Mr. K. Natarajan in his presidential address to the Indian National Social Conference. He expressed the opinion that even now the only solution for communal difficulties was to concentrate upon social reform. Referring to women's educational progress he held that it was marvellous and added that in the present conditions it was necessary to make no distinction in the courses of study, especially in higher education open to men and women.

Detailing the evils of child marriage Mr. Natarajan urged the enactment of a marriage legislation with provision for associating monogamy as an integral part of the Indian marriage system.

After referring to the cramping effects of unmeaning superstitions Mr. Natarajan pleaded for the elevation of the so-called depressed classes. He repudiated the allegations in Miss Mayo's book regarding the honour of Indian womanhood and said Miss Mayo's purpose was to prove the superiority of the white race.

Concluding he expressed his firm conviction that if ever a universal religion and civilisation were to embrace all mankind that religion and that civilisation would have the origin in the ancient land of India.

We agree with Mr. Natarajan in thinking that "in the present conditions" it was necessary to make no distinction in the courses of study, especially in higher education, open to men and women" as also in the other opinions to be found in the above summary. But if he really said women's educational progress in India has been marvellous, we cannot help saying that his enthusiasm led him to indulge in the language of hyperbole.

Sympathy in the Case of the Kakori Prisoners

The telegraphic messages summarising the proceedings of the Congress and of the subjects committee of the Congress are often not quite explicit, nor is the full text of every resolution and amendment invariably given. In the absence of such full text, criticism may often be unjust and misleading. In the case, however, of the resolution relating to the Kakori prisoners put from the Congress presidential chair and carried unanimously without debate, we have the full text before us which is:—

This Congress puts on record its sense of deep pain at the callous attitude of the Government in not commuting the brutal sentences passed in the Kakori case against Spts. Ramprasad Biswas, Rajendra Nath Lahiri, Asfegullah and Singh in spite of the powerful public indignation aroused by the vindictive sentences and offers its heartfelt sympathy to the families of the victims.

It is to be borne in mind that these young men were sentenced to death on the ground that they had taken part in dacoities and murder alleged to have been committed in furtherance of a conspiracy to overthrow British rule and make India independent. The resolution does not state that the evidence against them was insufficient or weak. It may, therefore, be taken for granted that the Congress tacitly admitted that it was proved that the accused had committed dacoity and murder.

On grounds which need not be stated here we are opposed to the infliction of capital punishment. If the Congress were of the same opinion, it would be expected to condemn the Government for inflicting capital punishment in all cases of murder, not in this case alone in particular. But as it has not passed any resolution condemning capital punishment in general, it is to be presumed that it has done so in this particular case because the dacoities and murders were said to have been committed from patriotic motives.

The execution of the four prisoners is a tragedy too deep for tears. We, too, sympathise deeply with their families. But we do so, not in the least because we have any sympathy with what the deceased did, but because we feel that had they continued to live and acted under the guidance of wise, fearless and good patriotic men, there would have been a probability of their immortalizing themselves as benefactors of their countrymen. It is for the blasted promise of their lives that we mourn.

In judging of their actions, it would ill become us to assume a superior and high moral tone. We would adopt the standard generally followed by historians, however low and defective it may appear according to the highest teachings of the most spiritual teachers of mankind. For gaining independence, war is held in history to be justified, and in such wars the killing and plundering of enemies are not condemned in books of history. By no stretch of sympathetic imagination can the deeds of the deceased be spoken of as a war of independence or as bearing any resemblance to such war. The

farmer killed at Bamrouli, the boy killed at Bichpuri, and the law-agent and another person who were slain by the deceased or their associates were no more enemies of India than any of those who supported the resolution adopted by the Congress. Nor can any man who is not an inmate of a lunatic asylum say that getting together a few thousand rupees by robbery and murder is part of a preparation for war. Patriotism has, unfortunately, been made to cover a multitude of sins. But we hope the Congress did not mean to condone, far less indirectly to encourage, crime, if committed by young men from patriotic or alleged patriotic motives. Some months ago, when the judgment in this case, delivered by the trying magistrate, was published, we remember to have read that the prosecuting counsel as well as the judge admitted that some of the prisoners were not actuated by any greed or other sordid motive. We do not now remember their names. But assuming that all the persons named in the resolution acted from a patriotic motive that cannot justify the means and methods they adopted or the deeds they did. Even to this day, news occasionally reach the public of some superstitious ignorant man or woman having sacrificed some innocent human being for propitiating some deity. No one tacitly or expressly admires or sympathizes with such slayers of men or their families. The mistaken patriotic motive cannot be considered higher than the mistaken religious motive. "Oh, but human sacrifice is a damnable superstition", some will exclaim. True, but is the destruction of human lives such as that of which the deceased were guilty a commendable act of enlightenment? Is the Motherland a blood-thirsty deity at whose altar innocent men are to be sacrificed in this way?

We think the Government, in consideration of their youth and inexperience, ought to have commuted the death sentence into one of transportation for life in the case of those who were penitent and begged for mercy. That would not have endangered public safety, while it would have given the deceased a chance for turning over a new leaf.

In conclusion, we have to express our deep regret that the Congress had no sympathy to express for the families of the four innocent men who were killed by the men who have been executed. We beg to be forgiven by the families of the latter for any

pain that our comments may give them. But for the Congress resolution we would not have referred to this topic at all.

The Khilafat Conference

At the All-India Khilafat Conference held at Madras during last Christmas,

Moulvi Martuza, M. L. A. pleaded in the course of his welcome address for boycott of the Simon Commission, which he characterised as a wanton affront to India and Indian Moslem public opinion and also emphasised the need for a national constitution. He also pleaded for Hindu-Moslem unity and for the acceptance of the Delhi and Calcutta proposals for Hindu-Moslim settlement.

Moulvi Md. Shah, M.L.A., who was then formally elected to the Chair amidst cries of "Alla-ho-Akbar," delivered his Urdu speech pleading for co-operation of his co-religionists in boycotting the Royal Commission on the Reforms. The President was against the acceptance of Legislative Committees, which he remarked, was calculated to demoralise Indian life and lower its tone besides vitally affecting their best and national interests.

Moulvi Shah prefaced his address with a plea for keeping the Khilafat Committees alive. He opined that Mahomedans would be committing a folly if they should say that unless a settlement was arrived at in regard to their social and political rights, they should desist from boycott of the Simon Commission. Certainly this was no time to talk of settlements.

He then welcomed the visit of the King of Afghanistan and supported His Majesty's suggestion of an Asiatic League.



Dewan Bahadur M. Ramachandra Rao

The Indian States' Peoples' Conference

The Tribune of Lahore rightly thinks that

More than ordinary interest attaches at the present time to the deliberations of the All-India Indian States' Peoples' Conference which concluded its Sessions at Bombay on the 18th December last under the presidency of Dewan Bahadur M. Ramachandra Rao. The president in his comprehensive address dealt in an impressive manner with the various problems which the subjects of all the Indian States have to face in common and on the solution of which depends the realisation of their political aspirations and the evolution of representative institutions in the States. We have the powerful arguments addressed by the Dewan Bahadur to the ruling Princes for the betterment of the lot of their subjects and his plea for co-operation and assistance from British Indian subjects will obtain sufficient response, so that both parts of India may march hand in hand to their heaven-appointed destiny.

Sir T. Sadasiva Iyer

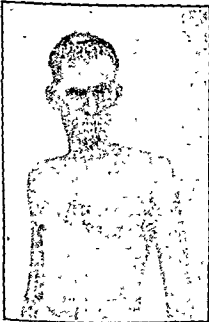
Sir T. Sadasiva Iyer, whose death was announced last month, was formerly a judge of the Madras High Court, and at the time of his death occupied the position of President of the Religious Endowments Board. If we are not mistaken he, a Brahman, was appointed to that office by the non-Brahman ministry, showing in what high respect he was held by all sections of the Madras public for his character and wisdom. He was a distinguished judge, an ardent theosophist and a staunch social reformer. His wife was a true helpmate to him in all his beneficent activities. Notwithstanding his high position he led a very simple life.



Sir T. Sadasiva Iyer

Hardiness of Indian Young Men

It is a welcome sign that Indian young men are giving proofs of physical hardiness. Sometime ago Rabindranath Chatterjee of



Mr. Rabindranath Chatterjee

Allahabad swam continually for more than twelve hours in the sea near Bombay, covering a distance of 20 miles. Though he had to give up swimming before reaching his goal, the feat itself was noteworthy.

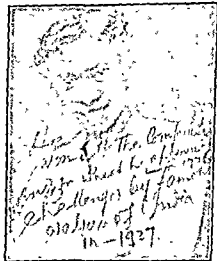
More recently Bansaribhushan Mukherji of Calcutta has distinguished himself as a fast long-distance walker. According to two *Free Press* messages,

The results of the All-India 28 miles Gymkhana Walking Competition of Lucknow were decided on December 1, last. Mr. B. Mukherji, who has so long won all the Walking Tournaments, each for the championship, gained the laurels this time also by the record times of 3 hours 30 minutes and 2 1/4 seconds. Mr. Mukherji also won the H. E. the Viceroy's Cup for the best walker of India.

Mr. B. Mukherji of Bengal has won the 7th annual All-India 45 miles Walking Tournament held at Benares on December 4, in 6 hours and 59 minutes, by defeating among others P. Turner of Rangoon and Mc K. Green of Jamalpur. There were altogether 28 entries, hailing from different parts of India among which 20 completed the course.

The Statesman records —

Following on his success in two All-India walking competitions—28 miles at Lucknow and 45 miles at Benares,—in both of which he defeated candidates from all over India B. Mukherjee, the Bengali champion has won the 15 miles walking competition as well as the national 40 miles walking competition at Allahabad. Thirty finished the course.



Mr. Bansaribhushan Mukherji

In the 15 mile walk, Mukherjee finished in 2 hours 17 minutes 18-3/5 seconds, J. C. Harris (Allahabad) was second in 2 hours 32 minutes 9

secs., and Gonesham (Nepal) third in 2 hours 40 minutes. Thirty-five candidates entered.

There were entries from all over India for the 40 miles walking competition. Mukherjee was first in exactly 5 hours. J. Briggs (Allahabad) was second 1 minute 36 seconds later, and F. Millet (Bombay) third in 5 hours 1 minute 52 seconds. Of the 42 competitors 20 finished the course.

In the All-India 72 miles walking competition from Burdwan to Calcutta on the 10th and 11th December last, at the finish the second man was about one foot behind the first and the third was about five yards behind them. The following is a list of the first four competitors:—

(1) S. Dutta. (Mohani Bagan A. C.) 18 Hrs. 48 Mts 13 Secs.

(2) S. Prasad, (Survey of India) 18 Hrs. 18 Mts 13-3-4 Secs.

(3) J. Prasad. (Entally Sporting) 18 Hrs. 48 Mts. 13-4 Secs.

(4) Subhendra Mukherjee (Monohur Pukur Balak Samiti) 18 Hrs. 51 Mts. 27 Secs.

Physique of British Women

The *Statesman's* London correspondent has sent to that paper the following facts gleaned from the Industrial Fatigue Research Board's report on the physique of women in industry:

Glasgow's worst slums produce a race of Amazons. Girls are doing "navvy" work for ten hours a day with ease and in bare feet. Their physique is most remarkable. One woman in a chemical works has shovelled 20 to 25 tons of borate in a day. Girls in a Midland brickworks have carried hundred-weight loads of bricks a distance of eighty yards.

It is noteworthy, however, that the physique of a group of provincial college women undergoing training as teachers, drawn from the country districts of Scotland, has excelled that of the Amazon labourers, being taller, heavier and stronger.

As the leaders of India's womanhood have begun to care for the interests of their own sex, they should aim at making Indian girls and young women physically as strong as those of any other country, and should take all the necessary steps for the purpose.

Hindu-Moslem Unity Resolution

The Hindu-Moslem Unity Resolution has been adopted by the Congress at Madras in the following form:

This Congress resolves that in any future scheme of constitution, so far as representation in various Legislatures is concerned, joint electorates

in all Provinces and in the Central Legislature be constituted. That with a view to give full assurances to the two great communities that their legitimate interests will be safeguarded in the Legislatures for the present and if desired such representation of communities should be secured by reservation of seats in the Joint Electorates on the basis of population in every Province and in Central Legislature, provided that reciprocal concessions in favour of minorities in the Punjab may be made by mutual agreement so as to give them representation in excess of the proportion of the number of seats to which they would be entitled on the population basis in any province or provinces, and proportions so agreed upon for the provinces shall be maintained in the representation of the two communities in the Central Legislature from Provinces. In the decision of reservation of seats for the Punjab the question of representation of the Sikhs as an important minority will be given full consideration.

That the proposal made by the Muslim leaders that Reforms should be introduced in the N.-W. F. Provinces and British Baluchistan on the same footing as in other provinces is, in the opinion of the Congress, a fair and reasonable one and should be given effect to, care being taken that simultaneously with the other measures of administrative reform an adequate system of judicial administration shall be introduced in the said provinces.

That with regard to the proposal that Sind should be constituted into a separate province, the Congress is of opinion that, time has come for the redistribution of Provinces on linguistic basis, the principle that has been adopted by the constitution of the Congress.

This Congress is also of opinion that such readjustment of provinces be immediately taken in hand and that any province which demands such reconstitution on linguistic basis be dealt with accordingly.

This Congress is further of opinion that a beginning may be made by constituting Andhra, Utkal, Sind and Karnatak into separate provinces.

That in the future constitution liberty of conscience shall be guaranteed and no Legislature, Central or Provincial, shall have power to make any laws interfering with the liberty of conscience. Liberty of conscience means liberty of belief and worship, freedom of religious observances and association and freedom to carry on religious education and propaganda with due regard to the feelings of others and without interfering with similar rights of others.

That no Bill, resolution, motion or amendment regarding inter-communal matters shall be moved, discussed or passed in any Legislature, Central or Provincial, if a three-fourths majority of the members of either community, affected thereby in that Legislature, oppose the introduction, discussion or passing of such Bill, resolution, motion or amendment. "Inter-communal matters" mean matters agreed upon as such by the joint standing committee of both communities of the Hindu and the Moslem members of Legislatures concerned, appointed at the commencement of every session of the Legislature.

RELIGIOUS AND OTHER RIGHTS

This Congress resolves that without prejudice to the rights that the Hindus and the Mussalmans

claim, one to play music and conduct processions wherever they please and the other to slaughter cows for sacrifice or food wherever they please, the Mussalmans appeal to the Mussalmans to spare Hindu feelings as much as possible in the matter of cow slaughter and the Hindus appeal to the Hindus to spare Mussalman feelings as much as possible in the matter of music before mosques and, therefore, this Congress calls upon both the Hindus and Mussalmans, not to have recourse to violence or to law to prevent the slaughter of a cow or the playing of music before a mosque.

This Congress further resolves that every individual or group is at liberty to convert or reconvert another by argument or persuasion but no individual or group shall attempt to do so or prevent its being done by force, fraud or other unfair means such as the offering of material inducement. Persons under eighteen years of age should not be converted unless it be along with their parents or guardians. If any person under eighteen years of age is found stranded without his parents or guardians by persons of another faith he should be promptly handed over to persons of his own faith. There must be no secrecy as to the person, place, time and manner about any conversion or reconversion, nor should there be any demonstration of jubilation in support of any conversion or reconversion. Whenever any complaint is made in respect of any conversion or reconversion that it was effected in secrecy or by force, fraud or other unfair means or whenever any person under eighteen years of age is converted, the matter shall be enquired into and decided by arbitrators who shall be appointed by the Working Committee either by name or under general regulations.

We are not responsible for the involved and confused structure and the punctuation of the first paragraph of the resolution; it has been printed as found in the dailies.

In the seventh paragraph, the resolution speaks of "either community", and defines "Inter-communal" matters as certain matters affecting either Hindus or Muslims. Is it to be understood that in the opinion of the Congress matters relating to communities other than these two should be legislated upon, etc., in disregard of their feelings and protests? Evidently communities which cannot or will not break heads do not count. In taking this view, Congress co-operates with and follows the lead of the Government.

In our last June number we dealt in detail with the questions of joint electorates, the formation of Sindh and the N-W. F. Province as separate provinces with governors and legislative councils of their own and the reconstitution of provinces on a linguistic basis. It is not necessary to repeat all that we then wrote. But some considerations may again be placed before the people concerned.

The proposal in favour of the constitution of joint electorates has our full support, though the reservation of a number of seats in the legislatures for different communities on the basis of population is likely to nullify to a great extent, if not entirely, the nationalizing tendency of joint electorates. Joint electorates with reservation of seats may, however, lead to joint elections without any such reservation. We support this compromise in that hope.

The resolution provides for concessions in favour of minorities, including Sikhs in the Punjab. India does not contain only two or three communities, but many more. So, if seats are to be reserved for any of them, they should be reserved for all. In fact, we have all along contended that, if any protection by means of communal representation be at all needed, the weakest and the smallest communities require such protection more than the most important and numerically strongest ones. But in politics, it is often the most clamorous who have their demands met, and the weakest go to the wall. Expediency, not justice, guides the actions of politicians, including our Congress and Swarajya party leaders. It may be contended and contended rightly, that it would not be practicable to reserve seats for all communities. That has been one of our main reasons for being all along opposed to communal representation. If justice be meant to be done to different communities by a particular method of communal representation but if in attempting to do so it be found impracticable to help those who stand most in need of help, that method stands self-condemned. But the advocates of conciliating only the Muslims throughout India and the Sikhs in the Punjab may contend if we cannot have an ideally comprehensive scheme of communal representation, let us at any rate have one which placates those whose dissentient voices may destroy the harmony of the national chorus. From the point of view of expediency, there is some force in this contention. But let us then cease to talk of justice and of protecting the interests of all minorities.

If joint electorates, without any reservation of seats, were agreed upon by the different Indian communities, the Government would be deprived of the use of the argument that, since other communities have had seats reserved for them, the European and Anglo-Indian communities must be similarly

provided for. This would deprive the Government of the support of some pro-Government votes. No doubt Hindu-Moslem acceptance of joint electorates without any reservation of seats may not ensure its acceptance by the Government. Even if the Government accepted it, it may invent sufficient excuses to give special representation to Europeans and Anglo-Indians. But what we wish to impress upon the Indian public is that we should do nothing which would give a handle to the Government to do a wrong thing to prop up its autocracy and would thus indirectly make us consenting parties to such a step.

The language of the resolution does not make it quite clear whether majority communities in particular provinces are to have seats reserved for them, nor whether reciprocal concessions in favour of minorities in the form of representation in excess of what their numbers would entitle them to, would be governed by the same rule or principle in each and every province automatically. What we mean is this. Supposing in Madras, U. P. or Bihar, where Muslims are in a minority, it be agreed upon that they are to have seats 25 or 50 per cent in excess of what their numbers would entitle them to, would the Hindu minority in Sind, or Punjab, or Bengal have the same percentage of excessive representation? Further, if a Muslim or a Hindu minority in a particular province asks for and gets excessive representation, would that lead *automatically* to the giving of such excessive representation to minorities in all other provinces? Or would it be necessary for each minority in each province to *petition* separately for such concession? One more question. It has been one of the demands of the Muslim League that in no province must a Muslim majority be reduced to an equality or to a minority. If that demand be adhered to, would it be possible to do justice to the Hindus, in Bengal for instance?

Our object in asking these questions is to draw attention to them in order that, in case of reservation of seats, every care may be taken to prevent heart-burning, injustice, inconsistency, and the wounding of the self-respect of any community in any province.

It is to be borne in mind that the reservation of seats on the population basis implies adult suffrage for both sexes. Provision should, therefore, be made for such

suffrage in the constitution to be drafted for India by the Congress.

As regards the proposal made by the Moslem leaders that the Reforms should be introduced in the N.-W. F. Province and British Baluchistan on the same footing as in other provinces, we do not think that it is "a fair and reasonable one." We shall repeat some of our reasons for holding this opinion.

When people agree to the constitution of Muslim majority provinces or to the reconstitution of provinces on a linguistic basis, they do not always bear in mind the numerical strength of the peoples who are proposed to be given full provincial status. Let us, therefore, quote some figures of the population of different administrative areas in British India. Ajmer-Merwara has a population of 495,271; Assam, 7,606,230; British Baluchistan, 420,648; Bengal, 46,695,536; Bihar and Orissa, 34,002,189 (Bihar 23,380,268, Orissa 4,968,873, Chota Nagpur 5,653,023); Bombay Presidency, 19,348,219 (Bombay 16,012,342, Sind 3,279,377, Aden 56,500; Burma, 13,212,192, Central Provinces and Berar, 13,912,760 (Central Provinces 10,837,444, Berar 3,075,316); Coorg, 163,838; Delhi, 488,188; Madras, 42,318,985; North-West Frontier Province, 2,251,340; Punjab, 20,685,024; United Provinces of Agra and Oudh, 45,376,787 (Agra 33,209,145, Oudh 12,166,642).

The smallest of the Governor's Provinces is Assam: but even it has a population which is more than double that of Sind, more than three times than of the N.-W. F. Province and nineteen times as large as that of British Baluchistan! From the figures given above, it will also be clear that if British Baluchistan with a population of only 420,648 can be made a province and pay for a governor and a legislative council, etc., Ajmer-Merwara, Orissa, Chota Nagpur, Berar, and Oudh may also claim singly to have the status of a province. Nay, taking merely population into consideration, every one of the districts of Bengal, except Darjeeling and Chittagong Hill Tracts, could present a better claim to be constituted a province by itself than British Baluchistan. Mymensingh with a population of 4,837,730 is more populous than Sind; and Mymensingh, Dacca (3,125,967), Tippera (2,743,079), Midnapore (2,666,660), 24 Parganas (2,628,205), Bakargan (2,623,766), and Rangpur (2,507,854), are singly more populous than the North-West Frontier Province. Similar populous

districts there are in some other Governor's provinces, viz., Saran, Munaffarpur, Darbhanga, South Arcot Tanjore, Malabar, and Gorakhpur. But none of these districts have a legislative council apiece, nor has any such district the privilege of being represented in its own name in the Indian Legislative Assembly and the Council of State. Therefore, the constitution of British Baluchistan, N.-W. F. Province, and Sindh into Governor's provinces, with the Central Legislature franchise to boot, would practically mean that the few voters of these new provinces were supermen compared with the comparatively numerous pigmies of the above-named districts which have no legislative councils and which do not singly in their own names enjoy representation in the Central Legislature. Yet each of these districts can show larger numbers of public-spirited educated men than either British Baluchistan or the Frontier Province. Nay, many of these districts have more literate Muslims even than the latter two provinces. For instance, in the Bengal district of Mymensingh the number of literate Muslims is 100,299; whereas in the N.-W. F. Province the total number of literates of all religions is 87,053, Hindu literates numbering 35,818, Sikh literates 11,292, and Muslim literates 31,672 there, though the total number of Muslims in the Frontier Province is 2,062,386 and of Hindus and Sikhs 149,881 and 28,040 respectively. Yet the N.-W. F. Province and Baluchistan must be made full-fledged provinces, but not the more populous and educated districts with a larger number of public-spirited inhabitants.

There is no logical connection between the acceptance of joint electorates and the stipulation that three Muslim majority provinces are to be constituted. But Indian Muslims would derive this advantage from the latter step that there would be three additional provinces sending some Musalman representatives to the Central Legislature, thus increasing the total number of Muslim representatives therein. True, there would be some additional Hindu members, too; but the Hindus being in a minority in the new provinces, the increased Hindu membership would fall short of the increased Muslim membership. But another fact must not be lost sight of. The Congress resolution supports the re-constitution of provinces on a linguistic basis. Andhra, Utkal and the Karnataka are definitely named as such provinces. They would be Hindu majority provinces.

Like provincialism, lingualism, if we may coin such a word, has its dangers. One of the dangers of too great insistence on provincial autonomy has been indicated in Major B. D. Basu's new book on the *Consolidation of the Christian Power in India*. A certain amount of centralization is necessary in order that the people of India may become a strong unified nation. The linguistic basis hobby should not, therefore, be ridden to death. There are so many languages in India that even if only the principal ones with well-developed literatures were to be assigned separate provinces, great confusion would arise, and there might be even financial bankruptcy in some areas, Madras Presidency, Bombay Presidency, Bihar and Orissa, and Assam would all be dismembered if cut up into separate linguistic areas; and the Central Provinces and Behar would disappear altogether, as part of it would go to Maharashtra and part to the U. P. We should not insist too much on any abstract theory, if it stimulates the fissiparous tendency which has been so much in evidence throughout India's long history. Of course, a case like that of Orissa does not derive its undoubted strength from mere abstract theory. And the re-inclusion in Bengal of the Bengali-speaking districts of Sylhet, Cachar and Goalpara in Bihar, of the Manbhum district in Bihar and Orissa, and of the Bengali-speaking areas in Purnea, Balasore, Singhbhum and Santal Parganas can be supported on historical and ethnological as well as linguistic grounds.

As regards the constitution of Sindh into a separate province on the linguistic basis the question may be asked whether Sindhi is such a well-marked and well-developed language as, for instance, Marathi or Gujarati or Bengali, with a good and growing literature. Hindu Sindhis prefer to make Hindi their vernacular and Muslim Sindhis, Urdu. We find from the Bombay Census Report for 1921 that Sindhi-speakers have decreased in number from 3,007,000 in 1911 to 2,618,000 in 1921. The Census Superintendent writes:

"The languages of Sindh present more difficulties than those of the Presidency proper. The boundaries of the various languages of the desert region are not at all sharply defined and the question is still further complicated by the use of the same term as the name of quite different languages or dialects. Thus in Orrierson's language Index Jatki is given as a name used for nine different things and 'Hindki' for seven." P. 152, *Bombay Census Report, 1921.*

All this would appear to show that when the Congress professed to recommend the constitution of Sindh into a separate province on the linguistic basis, they chose a rather slippery basis.

That Baluchistan and the North-West Frontier Province would be unable by themselves to meet the expenses of Governors, Secretariats and Legislative Councils should be obvious to all. Sind is also at present in the same financial condition. If it be not called upon to pay for the Sukkar Barrage scheme and if that scheme results in making Sindh very prosperous, it may be self-supporting in the not very near future.

As regards cow killing and music before mosques, if orthodox Hindus and orthodox Musalmans act in the spirit of the resolution, there will be peace in the land. Otherwise, the exact reverse may be the case.

The Liberal Federation and the Simon Commission

As was anticipated, the National Liberal Federation has resolved at its Bombay session to boycott the Simon Commission.

The Muslim League

As we write (Dec 29), there is still a probability of two meetings of the two parties of the Muslim League being held at different places. This split, apprehended or real, is due mainly to difference of opinion as regards the attitude to be adopted toward the Simon Commission, Bengal Muslim opinion favouring a boycott, whilst a section of Punjab Muslims oppose it.

The Industrial Congress and the Boycott

The subjects committee of the Industrial Congress has adopted a resolution to boycott the Simon Commission.

Some Social Conference Resolutions

At the Social Conference Sir Saikaran Nair moved a resolution asserting emphatic

adherence to the principle of civic equality between man and woman, recommending abolition of all inequalities in the marriage laws, adoption and guardianship of the children and inheritance of property. The conference favoured the raising of the minimum marriageable age for boys and girls to 21 and 16 respectively, supported legislation for marriage reform now on the anvil in Delhi and Bombay, and strongly condemned indignities forced on Hindu widows. It expressed the opinion that the *pardah* system is prejudicial to healthy development of women and urged its discontinuance. Speakers emphasized the need for a freer and a fuller life to women and pleaded for public support. Mrs. Jamini Bai Khat of Poona Seva Sadan urged the necessity for extension of educational facilities to women in an increasing measure, whilst another lady speaker deplored the denial of equal opportunities and rights to women.

On the motion of Mrs. Sarojini Naidu the Conference passed a resolution supporting Dr. Muthulakshmi's bill for the social, moral and economic emancipation of Devadasis. Mrs. Naidu deplored the evil consequences of the Devadasi system and pleaded for enlightened public opinion to refuse to countenance such a social custom.

Prithwis Chandra Ray

By the death of Mr. Prithwis Chandra Ray the country has lost the services of an able and well-informed publicist who was noted for his careful study of all political questions of the day. While quite a young man he wrote a book on "The Poverty Problem in India" which was highly spoken of by competent men in India and England. He also wrote pamphlets on famines in India under British rule, and on the map of India showing how the country could be very conveniently divided into provinces on the linguistic basis. For years he owned and edited a monthly review, named *The Indian World*, and edited *The Bengalee* with ability. His gift to the Indian Association of his valuable library to form the nucleus of the Gokhale memorial library will be remembered with gratitude. He had finished before his last long illness his projected biography of the late Mr. C. R. Das. It is now in the hands of

his English publishers. He was a constructive thinker in politics, and had he lived longer and enjoyed good health, there is no doubt he would have contributed his quota to the building up of a constitution for India.

Dayaram Gidumal

In Dayaram Gidumal has passed away an Indian who was truly great and good. The following passages are taken from an excellent sketch of the man contributed to *The Tribune* by Mr. Nageendranath Gupta :

Dayaram Gidumal Shahani died at Bandra, a suburb of Bombay, on the 7th instant. He was about 72 years of age when he died. How many people of the present generation are familiar with his name? And yet he was a great and gifted son of India, a man of the highest character and unequalled humility, and one who atoned for a single error by long years of penitence and utter self-repression. Dayaram Gidumal was a Sindhi Amil born in Hyderabad, Sind, and belonged to one of the best families in that city.

Dayaram Gidumal was one of the ablest Judges in the Bombay Presidency.

Dayaram wrote for newspapers, he was the moving spirit of the Sind Sabha, and he was mainly instrumental in founding a college in Sind. He was a Government servant, but that did not in any way interfere with his public activities. Nothing, however, could ever induce him to take the lead in any movement, for his modesty and humility were part of his nature. About this time he was very intimate with B. M. Malabari, the editor of the *Indian Spectator* and the well-known social reformer. He wrote a life of Malabari and helped him in every undertaking.

Of his charitableness no one ever knew the full extent; for he never allowed his left hand to know what his right gave away. He was a man of the simplest habits. The whole of his income, which increased as he rose in the service, was given away in charity. Once an individual or an institution was on his list the promised amount was sent with unflinching regularity every month. Dayaram retained this habit as long as he was in the public service.

No one ever knew the substantial assistance that he gave to the Seva Sadan in Bombay and the sanatorium for consumptives at Dharampur in the Simla Hills. After the terrible Kangra earthquake Dayaram equipped a travelling dispensary at his own cost and distributed medicines, blankets and food freely in the distressed area, but very few people in the Punjab knew of the good that was being done almost by stealth. From his brother he had inherited a large property, but he never touched a pice of this income for his own use. Part of it was occasionally used for charitable purposes, but the entire property was maintained intact and Dayaram created trusts for the administration of various charities from the income of the estates, houses and lands bequeathed to him by his brother. From the day that he took up an appoint-

ment up to the end of his life he lived on a small part of his salary, and later on, his pension.

I met him at Lahore, Agra, Allahabad and Benares, and noticed a steady growth in his humility and unselfishness.

Then came the tragedy of his life. He had some children but spent most of his time away from his wife and children who lived at Hyderabad, Sind, while he was serving in different districts in the Bombay Presidency. Dayaram Gidumal was one of the shyest of men in the presence of women and of a most retiring disposition. He was on very friendly terms with a Gujrat family, the head of which was also a statutory civilian and a judge like Dayaram Gidumal. There was a daughter in the family, accomplished and attractive, between whom and Dayaram grew up a friendship which ripened into love, and they were married in accordance with Anand rites. The young wife died in childbirth within a year of the marriage, but the child, a boy, survived.

For this second marriage in the lifetime of his first wife Dayaram Gidumal was violently assailed in the vernacular Press in Bombay and Sind. He wrote a brief reply saying that he renounced everything with which he was associated and bowed to the condemnation of the public. From that day to the day of his death the world knew him no more and he passed the fifteen concluding years of his life in the strictest seclusion. He cut himself off entirely from his family at Hyderabad, refused absolutely to meet his numerous former friends, resigned all honorary offices which he had held, and spent all his time in study and religious meditation. He spent these last years in the sight and hearing of the sea, living quietly in a house on the seaface of Bandra, strolling about in the afternoons by the seashore. For ten years we were almost neighbours, but I spoke to him only once, though we had been on most intimate terms for many years.

If these last years were a tragedy, it was a tragedy full of nobility, worthy of a man who was essentially great and whose like I have rarely met with, though I have seen many people in many provinces. Probably he was greatest in his self-imposed trial, his long vow of self-effacement, his unflinching determination to put aside everything that had attracted him. The few strangers who knew him slightly spoke of him as a saint and a holy man, and I lay my humble tribute at the shrine of his memory.

Lectureships in the Calcutta Post-graduate Department in Arts

The present Vice-chancellor of the Calcutta University earnestly desires to improve educational conditions in its Post-graduate classes. With that object in view, he wished that, instead of lecturers whose main occupation was not teaching but the practice of law and who were only part time teachers, there should be only two classes of teachers, viz., teachers who worked only in the University post-graduate classes and teachers

who gave some of their time to teaching in colleges and some to teaching in the University classes. Of course, he is not opposed to making an exception in the case of a subject for teaching which a competent whole-time lecturer or a part-time professional teacher cannot be found.

The principle laid down by the Vice-chancellor is obviously quite sound. The work of professors, lecturers and teachers in the post-graduate classes is intended to be partly of a different kind and entirely of a higher order than the work of teaching done in colleges for undergraduates. Men in charge of any subject in the post-graduate classes should be persons of high attainment who have both the time and the inclination to keep pace with the advances of knowledge and thought in their subjects and who have also the capacity to do research work and to guide young students in the work of research by taking them as apprentices as it were in their own work of research and in other ways. Evidently all this implies entire devotion to some branch of learning and to education. It may be thought we are outlining too high an ideal. But the ideal is not ours, but of those who took away the work of post-graduate education from the affiliated colleges and made it a monopoly of the university. The higher ideal indicated above was the only or main justification for such a monopoly.

The principle of doing away with or discouraging pluralism came before the Senate last month. There were acrimonious, undignified, and unedifying debates, and insulting remarks and unjustifiable insinuations were indulged in against the Vice-chancellor even by some old men, not to speak of younger persons. But the more important point to note is that the Senate did not appear to know its own mind. If all lawyer pluralists who were lawyers and lecturers in the law college were re-appointed lecturers in the post-graduate art classes, it could be understood that the majority of the Fellows had thrown the Vice-chancellor's ideal overboard. But no; some were re-appointed, some not. One gentleman was not re-appointed who was certainly not at all inferior to another who was. So it cannot but be concluded that many of the Fellows do not understand what post-graduate teaching means, or, if they do they have no regard for principles. We are glad, however, that practically the

Vice-chancellor's principle has been partially accepted.

Much stress was laid on "efficiency" and regularity in attendance on the part of the lecturers. These are certainly indispensable qualifications. But what are the criteria of efficiency? Who tested it in the case of the persons whose cases were before the Senate? According to what standards was it tested, if it was at all tested? A post-graduate teacher cannot be considered efficient, merely because he passed university examinations with credit, or because he was regular in attendance, or because he is fluent and pleasant of speech.

Many Senators appear to have curious notions of what constitutes a teacher an authority in the subject he teaches. He can be called an authority only if he has done such original work in his subject as has been generally accepted to be valuable and free from error. Translations of German or other books, whatever their number, cannot make a man an authority in a subject.

Equally laughable and presumptuous was the implied or openly expressed assumption of many Fellows that this part-timer or that was indispensable for a particular subject. Do these Fellows know the professors in the Universities of India (not to speak of foreign Universities) who teach this subject and some of whom are doing research work in connection with it? Was any post advertised and no qualified man was found among the applicants except the present incumbent?

Some Senators seemed to consider it very unjust that men who had held a lectureship for so many years should not now be re-appointed. But the employment of lawyer part-timers in posts for which plenty of quite competent whole-time teachers or teacher part-timers could have been found any day; was a piece of jobbery. That it had not been knocked on the head earlier is no argument for not knocking it on the head now or in the near future. Moreover, the mere fact that the lectureships were for fixed terms, though renewable, has in it the implication that at the expiry of the period, it is open to the University to make better arrangements, if necessary and possible.

During the debate the grievance or complaint or criticism was given expression to by a certain party that it was for the most part the relatives of Sir Asutosh Mookerjee among the pluralists who were being sought to be deprived of their jobs. That was a rather

self-revealing complaint. If that distinguished man was distinguished also for nepotism in connection with the University, surely that was not the fault of Professor Jadunath Sarkar or of those who stood up for the same principles as he.

Another objection put forward was, why were lawyer part-timers alone objected to, not medical and journalistic ones also? The reply is, the lawyer part-timers in question were practising lawyers, law lecturers and lecturers in the postgraduate arts department to boot. Surely such "triple" pluralism does not make for ideal or even ordinarily good teaching. But even if the lawyer-lecturers, besides being practising lawyers, had been lecturers only in the post-graduate classes, and not in the law college also, such pluralism would have been objectionable.

And medical pluralists are, in principle, as objectionable as lawyer pluralists. Only if a medical man is engaged by the University to teach a subject for which a non-medical whole-time or part-time professional teacher is not available, that comes under the exception mentioned in the opening sentences of this note. We do not say that all the post-graduate lectureships held by medical men are of this description. We have gathered the terms of the principle, said to have been laid down by the Vice-chancellor, from the reports of the debates; we have not seen the statement on the subject made by him, if he made any. If there be no mention of other than lawyer pluralists in any such statement, the reason for the omission may have been that he did not want all at once to disturb too many hornet's nests. But that is a mere guess on our part.

As for journalist lecturers, there is no justification for employing any, as the university does not teach journalism.

A very regrettable feature of the debates was that the needs and welfare of the students were not thought of. The Senate seemed to be concerned solely or mainly with who were going to get or to lose the jobs. Not that the question of getting or losing jobs is an unimportant one. But when it is to be considered who are entitled to get teaching jobs, certainly those who have chosen teaching as their only profession—a profession which is not very lucrative—deserve to be thought of first.

We have not been able to understand why Dr. Chundilal Bose is reported to have left the meeting by way of protest against the Vice-chancellor's decision in the matter of the demand

of a poll. Surely, it is no breach of any rule if all the six men who must demand a poll do not stand up exactly at the same time, no one standing up a fraction of a second before or after some other person. We have heard that Dr. Bose did not leave the meeting by way of protest, but because he had urgent work elsewhere.

Practising Lawyers as Law-lecturers

It seems to be taken for granted in Calcutta that law can and should be taught only or generally by practising lawyers. Those who make that assumption either do not know or forget why the law-classes attached to the arts and science colleges had to be abolished (except in the Ripon and Cotton colleges.) Sir Asutosh Mookerjee wanted to improve law-teaching by "introducing scientific study of law and reforming the old system," and so created a huge monopoly for the University in the shape of a law college containing some thousands of students. But the new system in this college does not differ in any essential respects from the old system in the law-classes of colleges. Practising lawyers as part-time lecturers continue to be employed, and classes continue to be held in the mornings and evenings as before.

A better system would be to make the law college like other colleges and to employ whole-time lecturers alone, or for the most part. That is the system followed in the Allahabad University Law School. Only one teacher there is a part-timer, who is allowed to practise. The others do not practise, that being a condition of their service. Surely what is practicable in Allahabad is also practicable in Calcutta.

Patronage and nepotism must cease. Otherwise, from the primary up to the highest University grade, and in all kinds of education, Bengal is destined to be a back number at no distant date, if it is not one already.

An Explanation.

The character-sketch of Mr. A. V. Thakkar which appears in this issue has, we find, appeared in the *Bombay Chronicle* Congress Number also. It was sent to us for publication without our being told that it had been sent

to another journal also in India. Had we known that fact, we would not have printed it. We might have done something else to show our respect for Mr. Thakkar and our appreciation of his self-sacrificing labours.

"Can India Ignore World Opinion?"

An important memorandum, with the above heading, on the establishment of a permanent committee on Indian affairs in America, received from our countrymen in that continent, states in its first paragraph:

Katherine Mayo's book, "Mother India", has at least made one thing clear, that the enemies of India are at present most actively engaged in prejudicing world opinion against India at a critical moment of her history. The Hindus in America have reason to believe that this book is a part of the anti-Indian propaganda now let loose abroad in all its violence and wickedness. They also wish it to be understood clearly by our countrymen at home that it is only the beginning of a war more virulent than any before, to vilify our country abroad. So we shall expect more of it in future. We are, however, glad to see that the public mind in India is roused to the importance of cultivating the opinion of the outside world in line with the national policies of India.

Various suggestions have been made in the memorandum for combating anti-Indian propaganda in America and other foreign lands, which deserve serious attention. As it has been sent to all Congress leaders, it is hoped that they will take such steps as their resources in men and money will permit. We particularly commend the following excellent suggestion to the attention of Mrs. Sarojini Naidu and the Congress:—

Should the Congress decide to act on these suggestions, it is urged that Mrs. Sarojini Naidu be selected as the first Congress representative to lecture in this country. Her personality, her reputation as a poetess, her eloquence, and her Presidency of the Indian National Congress are sure to win enthusiastic reception and ensure a very successful beginning of a vitally important work. Mrs. Sarojini Naidu is an Indian lady of international reputation and it must be remembered that American public opinion is very appreciative and enthusiastic of women speakers in general.

A note to the memorandum states that it has been "sent to the Congress leaders." That is quite proper. But as unfortunately the Congress has ceased for some years to be the only non-communal mouthpiece of politically-minded India, the memorandum ought to have been sent to the leaders of the national Liberal Federation also. The of its adherents is, no doubt, less

than that of the Congress, but it counts among its leaders and supporters men who have ability as well as the sinews of war.

In our opinion the Congress and the Liberal Federation should take joint action. Failing that, they should make their separate arrangements for fighting anti-Indian propaganda.

The Visit of King Amanullah

The visit of King Amanullah to India is noteworthy from various points of view and suggests many reflections.

His Afghan Majesty is undoubtedly a man of outstanding ability who wishes to do his utmost for his country. But it cannot be said that India does not possess any man of his intellectual calibre, strong will and desire to do good. Why then this difference between the treatment which he receives from the British Government and foreign governments and that accorded by them to the greatest of Indians? One reason is that King Amanullah is independent and has an efficient army, which no Indian is and has.

Perhaps the comparison between the treatment of an independent monarch and that of private individuals, however great, is not quite apt; for there is in the nature of many or most men an element of snobbishness which makes them obsequious to men who have both might and money, irrespective of other considerations. So let us take the case of our princes.

There is no question that many of them are as intelligent and well-meaning as King Amanullah. We need not name any. Let us take some examples without any reference to intelligence, ability or beneficence.

The population of Afghanistan, according to the latest estimate, is about eight millions. The total revenue is estimated at about fifty million rupees or 5 crores. In India Hyderabad has a population of 12,471,770 and its revenue (estimate) for 1926-27 was 747 lakhs. So in both population and revenue Hyderabad surpasses Afghanistan. But the Nizam can be and has been threatened and coerced, whereas King Amanullah is feared and respected;—he is reported to have said: "if we are attacked we can, and will, defend ourselves, and if we are threatened, we may threaten." Think of a man who rules over only eight millions of people and has a revenue of only five crores of rupees saying that. What are the reasons? One is that the Afghans are

a free and independent people and their king is an independent king. Another is that he is a thoroughly patriotic king who has absolutely identified himself with the honour and welfare of his people, considering himself their humble servant. Another is that he is free to train his people to fight in the most up-to-date fashion with the most up-to-date weapons, munitions, and equipments like aeroplanes. Another is that out of the 40 lakhs of the male population of Afghanistan, at least eight lakhs, aged 20 up to fifty, know how to fight and would fight in case of need. Moreover, at a pinch many men below 20 and above fifty can and will fight; and even many women will fight in an emergency.

The population and revenue of every one of the other Indian States are less than those of Afghanistan, but are not absolutely inconsiderable or insignificant. Those of a few are given below:—

| State | Population | Approximate Revenue |
|-------------------|------------|---------------------|
| Baroda | 2,126,522 | 244 75 lakhs |
| Gwalior | 3,195,476 | 210 " |
| Jammu and Kashmir | 3,321,000 | 206 " |
| Mysore | 5,859,952 | 342 " |
| Travancore | 4,006,062 | 200 " |

But however progressive, enlightened, and beneficent the administration of any of these States may be in comparison with that of Afghanistan, the ruling princes cannot command a tithe of the deference shown to the Afghan monarch, because of the reasons indicated above.

We have not been able to appreciate the reasons why King Amanullah could not be presented with an address at the Gate of India in Bombay. It seems to us that the Government of India has made some distinction between the King of Belgium and the King of Afghanistan, though the people of India, whatever their religion or race, welcomed the latter with far greater warmth and enthusiasm. The really independent Asiatic Kings are few in number, and King Amanullah is the first Afghan King of recent times who can claim to be really independent. His visit was, therefore, bound to evoke enthusiasm.

In his utterances in India His Majesty laid great stress on religious toleration, and declared that in his Kingdom no distinction was made between Hindus and Muslims. This has been the case there at least for more

than a century. For we read in Walter Hamilton's *East India Gazetteer*, published in two volumes in 1828 and dedicated by permission to the Court of Directors of the East India Company:

Afghanistan: Brahmanical Hindus are found all over Cabul, specially in the towns, where they carry on the trade of brokers, merchants, bankers, goldsmiths and grain-sellers (I. p. 12). Cabul: Many Hindus frequent Cabul, mostly from Peshawar, and as by their industry they contribute greatly to its prosperity, they are carefully cherished by the Afghan Government (I. p. 307).

Candahar: Among the inhabitants he (Seid Mustapha) reckons a considerable number of Hindus (partly Kanoje Brahmans) both settled in the towns as traffickers, and cultivating the fields and gardens in the vicinity. . . with respect to religion, a great majority of the inhabitants are Mahomedans of the Soonni persuasion, and the country abounds with mosques in which, Seid Mustapha asserts, both Hindus and Mahomedans worship and in other respects nearly assimilate (I. p. 341).

Perhaps this tolerance towards Hindus has not been always extended to heretical Moslems, for the stoning to death of a member of the Ahmadiya sect by order of the Afghan Government is too recent an occurrence to be forgotten. Probably at the time when it occurred, Ananullah was not strong enough to oppose the will of the fanatical Mullahs.

That probably also is the reason why he more than once spoke against the mischief sought to be made by Afghan and Indian fakirs and repeatedly warned his Indian Moslem audiences not to be misled by the Mullahs. That was a much-needed warning. We in Bengal know that many ignorant and fanatical Mullahs, known as "kath mullahs," are the inspirers of many nefarious practices calculated to stir up communal hatred and dissension. Even those Musalmans who are not interested in cultivating or maintaining good relations with their Hindu neighbors would do well to beware of and counteract the influence of these Mullahs, as the latter divert the energies and wealth of their community to channels which cannot lead to its prosperity, enlightenment and progress.

His Afghan Majesty did well to impress on his Indian co-religionists the duty of respecting the faith and feelings of their Hindu fellow-countrymen. The latter are also in duty bound to reciprocate this neighborly consideration, and to always strive to set the example of religious toleration first. King Amanullah can be very frank and outspoken when the occasion demands. With

reference to a complaint laid before him by the Pathans of Bombay that they were harassed by the police, he said that he was sorry that they had been the recipients of so much police attention, but advised them also to behave better, and if even after they had reformed themselves the police did not cease to trouble them, he promised to speak to the Governor.

His respectful and polite attitude towards women, as evidenced particularly by the honour he did to Mrs. Gandhi, has arrested attention. He is really attentive to the true interests of Afghan women, as proved by the arrangements made in his country and in foreign countries for the education of Afghan girls and women. He has set the example in his own family. His sister is in France receiving education. Other ladies of the royal family are receiving education at home and abroad. It is clear, too, that he does not like the purdah system. *The Week* writes:

Here is an item of interest regarding the Royal ladies of Afghanistan:

"It is understood," says the *A. P. J.* of the 10th, "that the ladies will wear veils while in India, but will emerge from purdah on the steamer *Rajputana*, which leaves Bombay on December 17th."

May we invite our Moslem fellow-countrymen to put this "compliment" into their *hugas* and smoke it?

A correspondent (of some paper, not "our own") writes from Paris on Dec. 3, 1927, that Princess Kobra, sister of Amanullah, "wants her countrywomen to adopt Western dress, and her brother may decree that they may be allowed to appear in public unveiled." That is not unlikely when by feeling the pulse of his people he finds that the time has come for such associably revolutionary decree.

His advice that Indians should use country-made goods, whatever their quality or price, which principle, he said, is followed in Afghanistan, had prepared us for the following passages in the above-mentioned correspondent's letter:—

The King, I gathered, hopes to consult well-qualified engineers regarding the exploitation of mineral resources. He wants to build a railway to ship ores and oil.

But he has determined not to float a loan in foreign countries. His country's resources only should pay for improvements, and he is determined that Afghanistan modernised shall be for Afghans only.

And, of course, it is no news that he has undertaken his European tour to make a serious study of Western civilization and

to introduce all that he thinks will be for the good of his country.

In India all Britishers and even non-British occidentals, official and non-official, barring possible exceptions, consider themselves masters of all Indians. They may not learn a lesson from Amanullah's declaration that he is a humble servant of his people; but the lesson is there. It is there for Indian princes, bakims and paharawallahs also. And it is there for any and every Indian who considers himself superior to any other Indian.

D. G. Upson writes in *The Pioneer*:

As to India, the [Afghan] King proceeded to assure me that he and his people had every sympathy with the "national aspirations" of Indians. He spoke of a League of Eastern Nations as a greatly cherished project.

Pan-Asiatic League

Such a league or federation, inaugurated formally or informally, met two months ago at Shanghai. Its next meeting has been proposed to be held at Kabul. That would chime in with the desire of the Afghan monarch. Japan is strong enough to be the most powerful supporter of such a league, but she is also the greatest obstacle to its pursuing and realizing any high political ideal. Just as the League of Nations cannot possibly do anything for the liberation of the subject and unorganized peoples of the world, because the most powerful League Member States profit by the subjection and exploitation of these peoples, so in Asia Japan follows the imperializing and exploiting methods of the West. Unless Japan sets herself right with Korea and Formosa, and with China as regards Manchuria, how can she honestly and sincerely protest in one voice with the other countries of Asia against the policy, methods and deeds of the West in this vast continent?

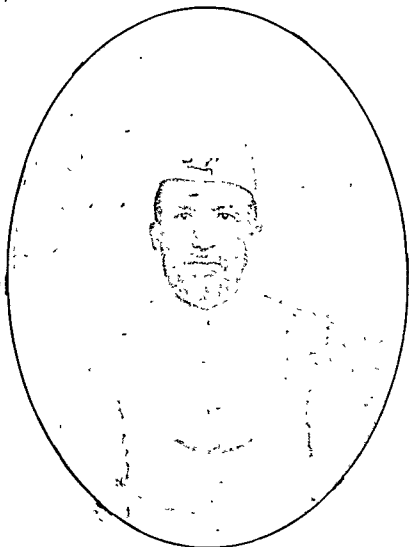
Even if this objection did not exist, a Pan-Asiatic Federation could mean only a federation of the peoples of Asiatic countries, not of their governments. Some of these peoples who are free may be able to influence their governments, but those who are not free cannot do so. The former cannot, however, influence their governments to the extent of actively helping any dependent Asiatic country to be free. But the independent Asiatic governments may be influenced not to enter

into treaties like the Anglo-Japanese treaty by which Japan bound herself to help Britain in putting down possible popular risings of independence in India.

For the reasons indicated in the above two paragraphs, there cannot be a really

Hakim Ajmal Khan

Though Hakim Ajmal Khan had been suffering from illness for some time past and was advanced in years, the news of his sudden and unexpected death from heart-



Hakim Ajmal Khan

effective political league or federation of Asiatic peoples. But a cultural federation there may be, and informally the foundations of such a federation have been already laid by Rabindranath Tagore.

failure has been received with a shock of painful surprise all over the country. He was a perfect gentleman and an ardent lover of his country in whom people of all communities had confidence. He dies at the moment of India's sorest national need, leaving to his countrymen the legacy of his character,

personality and activities for their guidance and inspiration.

The Indian States Committee

In the composition of the Indian States Committee the British Government has followed in one respect the same policy as that followed in the constitution of the Simon Commission. Those who are most interested in the solution of the question to be considered and reported on by it, are to have no part or lot in it. The work of the Committee would be to investigate the relations between the Indian States and British-ruled India. But neither the princes and the people of these States nor the people of the provinces of India are represented in the Committee;—in fact, there is no Indian in the Committee. In justifying the purely parliamentary personnel of the Statutory Commission the Viceroy said that if Indians were appointed members of the Commission their conclusions would be coloured by their "natural and legitimate desire" "to see India a self-governing nation," and if British officials connected with India were appointed its members, their judgment would be affected by their "long and close contact with the questions to which they would now be invited to apply impartial minds." If this "principle" had been followed in the constitution of the Indian States Committee, the consistency and sincerity of the Viceroy's plea would have been apparent, though its weakness would have remained undiminished. But Sir Harcourt Butler, an ICS man who was Foreign Secretary to the Government of India and has governed two provinces of the Indian Empire and had dealings with some of its Indian states, certainly has had "long and close contact with the questions to which they (the members of the committee) would now

be invited to apply impartial (!) minds. How, then, has he been appointed Chairman of the committee? What has become of the Viceroy's arguments, which he evidently borrowed from Birkenhead, Baldwin, Reading, MacDonald & Co.?

So much for the difference in the constitution of the two bodies. There is also a difference in the position of the parties chiefly concerned in the investigation and conclusions of the two. The people living in British-ruled India have at least the right to protest against the constitution of the Simon Commission and to say either that they will boycott the Simon Commission or co-operate with it, and they have been exercising this right. But the ruling princes are tongue-tied. They can pronounce no free opinion either way. And their subjects are assumed to have *no locus standi* at all.

Yet the ruling princes are supposed to occupy a position of great dignity in relation to the British-Indian Government and are said by their British bureaucratic and journalistic sincere well-wishers, trustees and conscience-keepers to be very anxious at the thought of losing this dignified position in a self-ruling India. Our conviction is that they will be persons of greater consequence in a self-ruling India and will be thought more highly of than now in foreign countries, too. And whether India be able to win self-rule or not, and whatever the treatment the princes receive from the British Government, they will be more highly loved and respected by their subjects if they concede the demand made at the last Indian States' Peoples' Conference for "the establishment of representative institutions on an elective basis for the purpose of legislation, taxation and control of general administration, and the elementary rights of free speech and a free press."

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DUCKS IN STREAM
By Katsushika Hokusai
(Painted in his 88th year)





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WHOLE NO.
254

SIAM

While I stood before thee, Siam,
I felt that love's signet ring had pressed thy name on my mind
in life's unconscious dawn,
and that my traveller's hasty moments were big
with the remembrance of an ancient meeting.

The silent music of centuries has overflowed
the brink of the seven short days
that surprised me with the promptings of an immemorial kinship
in thy words and worship, thy offerings to beauty's shrine,
in thy fragrant altars with candles lighted
and incense breathing peace.

To-day at this hour of parting I stand in thy courtyard,
gaze in thine eyes
and leave thee crowned with a garland
whose ever-fresh flowers blossomed ages ago.

RABINDRANATH TAGORE

SIAM
International Railway
Oct. 17, 1927.

INDIA'S ILLITERACY: SHOULD IT BAR SELF-RULE?

BY THE REV. DR. J. T. SUNDERLAND

ONE of the arguments used much as a proof that the Indian people are not fit for self-government, and need to be ruled by others, is their "illiteracy."

If by illiteracy we mean ignorance, there is undoubtedly some force in the argument, for no one questions that a reasonable degree of intelligence is necessary in a people if they would rule themselves wisely and safely.

But this argument seems strange as coming from the British. For who are responsible for the illiteracy of the Indian people? There is only one possible answer. The chief responsibility rests on the British themselves. One would naturally suppose, therefore, that they (the British) would try to cover up and hide from sight a fact so damning to themselves as this illiteracy is. Instead of being a proof that they ought to stay in India, its existence there after more than a century of their supreme and unhindered domination, would seem to be a clear evidence that their rule has been a failure, has been an evil, and ought not to be continued.

The responsibility of the British for India's illiteracy seems to be beyond question. All the people of India except the very lowest (and many men of them) prize education highly, they earnestly desire it, and for fifty years their leaders have been pleading for it as for almost nothing else. Moreover, there is plenty of money to give India universal popular education—education equal or superior to that of Japan, if only the resources of the country, instead of being consumed on unnecessary salaries and pensions to Englishmen, and on worse than unnecessary military and other outlays for the benefit of the British Empire, were expended in the interest of the Indian people.

I say universal, popular education, equal to that of Japan. It is true India has a much-larger population than that of Japan, to be provided for; but it is also true that she has vastly larger resources, resources which, in proportion to her population, are much larger than Japan's. So that, if her

revenues were not taken away from her by foreigners, she could not only equal, but actually outdo, Japan, in giving education to her people and thus nearly or wholly wiping out the illiteracy of India. The British hide these facts, the world does not know them, but the Indian people understand and realize them in all their bitterness.

Let us study India's illiteracy, to see exactly what it is, and to find out whether bad as its effects are, it is of such a nature that it ought to prevent her from having self-rule. Even if we grant that literacy, a much-greater amount of literacy than exists in India, is necessary for self-government in our Western world, where everybody depends for knowledge upon reading, where there is little knowledge or intelligence except what is obtained from books and newspapers—does it follow that there is the same need for literacy in a country like India, where the people are so much less slaves to books and papers, where they depend so much less upon these for their intelligence, and have so many other sources of knowledge besides the printed page?

Is it true that nations in the past which have been self-governing have always been literate? Have there not been nations many, in Asia and Europe and other parts of the world, with very much less literacy than India possesses to-day, that have ruled themselves, and done it well,—much better than any foreign power could have ruled them?

In the first place, it should be borne in mind that not all the people of India, by any means, are illiterate. The literate elements, while small in comparison with the 320,000,000 of India's entire population, are really large. Let us see how large.

Beginning with those who are literate in English, how many of these are there? Turning to the Statesman's Year Book of 1917, we find the number of persons literate in the English language given as 2,500,000. Do we realize that this number actually exceeds that of the population of any one of thirty-nine of the forty-nine states which

compose the American Union? In other words, do we realize that there are more persons in India who read, write and speak the English language than the whole population of Virginia or Tennessee, or Kentucky, or Wisconsin, or Iowa, or California, and more than the combined population of Maine, Vermont, New Hampshire and Rhode Island? Should such an amount of literacy as this count for nothing in estimating the fit men of India for self-rule?

But this is only a beginning. India has a literacy of another kind, many times larger than this, and for purposes of Indian citizenship much more important. I mean, literacy in the vernaculars. What is the number of persons literate in one or more of the languages of India? Turning again to the Statesman's Year Book, we find the answer to be 22,623,651. These figures may well be a surprise. Add this great number to that of the literates in English (making allowance for all duplicates), and we have in India actually more than one-half as many literate persons—persons who can read, write and speak some important language—as the total population of England, Wales and Scotland, more than one-half as many as the whole population of France, more than one-third as many as the total population of Germany. With all these not fewer than twenty-four or twenty-five millions of literates distributed throughout the whole of India, one wonders with what consistency the British Government can refuse self-rule to the Indian people because of illiteracy.

But this is by no means all that is to be said. In a country like India, why should the question of literacy or illiteracy, as related to self-rule, be given anything like so great importance as the British give it? Literacy is important, very important, in connection with culture, for enlargement and enrichment of life, and for uses in many directions; but in a country like India is it not possible for men to be good citizens, valuable citizens, intelligent in nearly or quite all matters fundamental to citizenship and yet be technically illiterate? Even if we say that ability to read and write is indispensable to good citizenship in *America* and *Europe*, are we quite sure that it is so in lands with different civilizations from ours? We in the Western world almost universally regard literacy as always and everywhere necessarily identical with intelligence, and illiteracy as necessarily

identical with unintelligence or ignorance. But a mistake could hardly be greater. A man, who does not know a letter of the alphabet and who cannot sign his name may be a person of large intelligence, and, on the other hand, a man who can read and write half a dozen languages may possess very little knowledge of any practical value, indeed may be almost a fool.

The truth of this is well-illustrated by the case of a prisoner in the State Prison at Auburn, New York, in the year 1926. The intelligence tests of the 1,300 prisoners in that institution showed that the very highest intelligence of all was found in a man (45 years old) who had come into the prison wholly illiterate, unable either to read or write. His intelligence was proven to be higher than that of any of the high school or college graduates. And this by tests the most rigid.

The truth is, there is amazing ignorance in our whole American and European world as to the real relation of literacy to intelligence. The reason we identify the two is because we of the West are fed on books and other reading from our babyhood, and get almost all our knowledge from the printed page. Thus our minds become artificialized, our conception of knowledge becomes narrowed down to that which we get from reading, and other avenues for obtaining knowledge, outside of reading become largely closed to us. And yet these other avenues are of enormous importance. Taking the great past as a whole the intelligence of mankind has very little of it been obtained from books or letters. Books and letters are comparatively modern things, and relatively very artificial. The great means of gaining intelligence throughout bygone ages, and the far more natural means, has been speech, not writing, has been personal contact with others—children learning from their parents, knowledge slowly gained by observation and experience, and handed down by word of mouth from generation to generation, wise sayings and teachings of sages committed to memory by the people and transmitted orally, and thus preserved from age to age as intellectual gold.

Up to very recent times the great teachers of mankind have never been teachers through books or reading or writing, but always through personal contact and speech. Jesus taught his disciples orally. Buddha devoted himself to teaching all his long life,

but so far as we can find out his instruction was mainly, if not wholly, oral. Socrates, Plato, Aristotle and the great philosophers and teachers of Greece communicated their knowledge and thought by speech,—gathering their pupils and followers into groups and small companies, in gardens, groves or temples and there instructing them through conversation, with probably little or no use at any time of anything so artificial as a book or a manuscript.

Many of the greatest men of the past, even since writing and books have been known, (to say nothing of the long ages before letters were invented), have been illiterate,—kings, statesmen, commanders of armies, governors of provinces, managers of great business enterprises, discoverers, inventors, leaders in every department of life. Nobody ever dreamed that these men, or the nations to which they belonged, were incapable of ruling themselves and needed to be held in subjection by foreigners because of their illiteracy. Then why does anybody say that the illiteracy which exists in India (especially when it is remembered that by its side there exists the very large amount of literacy which has been mentioned) makes it necessary for the Indian people to be governed by aliens from beyond great oceans, most of whom come to their governing tasks in almost absolute ignorance of India, indeed, with far, far less knowledge of India's history, civilization, institutions, customs and real needs, than is possessed by millions and millions of the Indian people who are stigmatized and looked down upon by their, egotistical British masters as illiterate?

Up to within a century or so of the present time, the literacy of Great Britain was very low. When she wrote her Magna Charta, and when she established her Parliament and made her Kings answerable to it, only a small minority of her people could read and write. But that did not prevent her from ruling herself. Large numbers of the early pioneers of America, who penetrated its wildernesses, subdued its forests, and laid the foundations of its governments, were nearly or wholly illiterate, according to our present understanding of the word. But what men they were! How many of us with all our book-learning are their equals in intellectual and moral strength? It has been estimated that less than half of the people of the thirteen American Colonies at the

time of the Revolution could read and write. Yet how nobly they wrought for freedom, and what a nation they founded!

Americans should not forget that the stannish and virile American stock from which Abraham Lincoln came was largely illiterate. The great Appalachian Mountain region of West Virginia, Kentucky, Tennessee, the Carolinas and Georgia, contains a white population of about 6,000,000, nearly all native Americans for six or seven generations. The statistics of the draft at the time we went into the European War indicated an illiteracy in that region of nearly 80 per cent. Would it not be possible to find six millions of graduates from our schools, including many graduates of our colleges and universities, that could be better spared from the nation than these independent and sturdy mountain people, so large a portion of whom cannot read or write?

The large South American Republic of Brazil, according to a recent census, has an illiteracy of over 80 per cent. Yet Brazil is self-ruling and well-governed. Several other South American nations have a rate of illiteracy nearly as high, and yet have reasonably good governments, far better than any foreign rule could be.

Many of the people of India who cannot read and write not only possess large knowledge of things outside of books, but actually have an amount of knowledge of books (obtained by hearing them read or recited by others) which amazes the Westerner and often puts him to shame. The last time I was in India they told me that the lyric poems of Tagore were known by heart (had been committed to memory) by millions, and were recited and sung all over Bengal and far beyond.

I suppose it would not be beyond the truth to say that a larger proportion of the people of India, even of those who are called illiterate, are reasonably intelligent about the two great national (and almost sacred) Epics of their country, the Mahabharata and the Ramayana, and have large portions of them committed to memory, than the proportion of Europeans or Americans who are intelligent about our Bible and have relatively equal portions of that committed to memory. It is not uncommon for Hindu men and boys who have never been to school a day, to be able to repeat actually by the hour passages from these two great national poems or other esteemed Hindu literature,

and hardly less is to be said of the Moham-medans as to their knowledge of the Koran and other Islamic literature.

Max Muller (in his "What India Can Teach Us") says: "There is such a thing as social education and education outside of books; and this education is distinctly higher in India than in any part of Christendom. Through recitations of ancient stories and legends, through religious songs and passion plays, through shows and pageants, through ceremonials and sacraments, through fairs and pilgrimages, the Hindu masses all over India receive a general culture and education which are in no way lower, but positively higher, than the general level of culture and education received through schools and newspapers, or even through the ministrations of the churches, in Western Christian lands. It is an education, not in the so-called three R's, but in humanity."

Mr. Romesh Dutt, than whom there is no more trustworthy authority, says: "There are few if any groups of ten or twelve villages in India that do not contain men of influence, men of intelligence and some education,—men who are respected in their neighborhoods,—cultivators of the soil on a large scale, village priests, village physicians, village schoolmasters and others. These men are the natural leaders of the people. In political affairs they are usually willing to come forward for election, to represent their communities, and to serve the Government."

Facts like these should be pondered by Englishmen or others who so lightly and ignorantly declare that the great historic nation of India is not fit to rule itself, but must remain subject to foreigners, because of its so-called "illiteracy."

In conclusion: The whole subject of illiteracy in India as related to self-government, may be concisely and fittingly summed up in the two following questions, which, it is believed, in the very putting of them answer themselves:—

I. Should India be ruled by a small body of foreigners, who are in the country only temporarily, whose supreme interests are in a distant land, a majority of whom are haughty and overbearing toward the Indian people, and unsympathetic toward India's Civilization and Ideals, whose knowledge of India and its needs, in the very nature of the case is and can be, only very imperfect and superficial? Or,

II. Should India be ruled by her own natural leaders, namely:

(1) the 2,500,000 Indians who are literate in English; plus (2) the 22,600,000 Indians who are literate in one or more of the languages of India; plus (3) the still larger number of millions of Indians, who although technically illiterate, are men of large practical intelligence, whose home is India, who love their native land as Englishmen or Americans love theirs, whose whole interests are in India, and whose knowledge of their own country and the needs of its people is incomparably greater than the knowledge of these possessed by any transient foreigners can possibly be?

I say, which of these are best fitted to rule India? I am sure the questions answer themselves.

Let nothing that has been said in this article be understood as meaning that the writer estimates lightly the value of reading, writing and books, or the importance, for many uses and in many directions, of the knowledge to be gained through them. As has been pointed out, India deeply needs and craves, and has long been pleading with her rulers to give her, this knowledge. The crime of her rulers in withholding it has been very great.

But, notwithstanding the illiteracy which is India's unfortunate lot, she unhesitatingly and earnestly declares that she is *fit for self-rule*, and by every principle of human justice is entitled to it. Furthermore, she wants the world clearly to understand that *one* of the very strong reasons why she demands self-government is, because only through it can she see any hope of ever getting rid of her illiteracy.

* "Life and Work" (of Romesh C. Dutt), by J. N. Gupta, p. 110.

[This article is a chapter from the Author's forthcoming work, "India's Case for Freedom."]

MEGALOMANIA IN LITERATURE

By NAGENDRANATH GUPTA

PHYSICIANS diagnose megalomania as a disease, sometimes symptomatic of a terrible malady. Apart from a medical prognosis, megalomania, or the delusion of power and greatness, such as that possessed by William II of Germany and was the cause of his undoing, is not uncommon. It may be a very aggravated form of egoism, a hypertrophy which is colloquially known as a swelled head. It has been hardly noticed that this disease of the mind has been finding free vent in literature for a considerable time.

The part that literature plays in human affairs and human thought is a considerable one. It is not merely an intellectual stimulant. The highest creative literature has been known to permeate life itself. The great epics, dramas, romances and works of fiction often exercise a powerful influence on human conduct and human ideals. Our judgment of such works is limited by our knowledge. It is comparatively recently that European scholars have become aware of the existence of an important literature outside Europe. Even now such knowledge is confined to a very few people. Man's quest for all things that appeal to the higher faculties is narrow. To Europeans Europe represented the whole world just as the Aryans thought there was nothing worth knowing outside India. The Greeks looked upon Hellas as the land favoured by the gods and the Romans proudly declared Rome to be the hub of the world. Homer was and probably still is regarded as the greatest epic poet of the world. I am not sure, whether the majority of Englishmen do not regard Milton greater than Dante, or the Germans do not look upon Goethe as greater than Shakespeare. It may be due to a similar weakness that we Indians retain the conviction that Valmiki and Vyasa are the greatest poets that the world has yet known.

There is, however, a touchstone for literature as well as for gold, and any great book may be put to the test. When a book or the author of that book is designated immortal, it means that the book exercises

a living influence upon living men. The epics of Homer are as well-known to-day as when they were sung or chanted by the wandering bard in the streets and homes of some forgotten town in ancient Greece. From Greece they have passed to the possession of the world. The names of Agamemnon and Achilles, Hector and Patroclus, the wanderings and adventures of Ulysses are now known in every part of the world. But great as the poems undoubtedly are, they are valued mainly as high literature with all the grandeur associated with true epic poetry. The *Iliad* and the *Odyssey* are beyond question the beginning of all literature in ancient and modern Europe. It may be noted in passing that among the many theories about the personality and identity of Homer one is that the word is derived from *homeros*, which means a collector. Turning to ancient Sanskrit literature we find that the author of the *Mahabharata*, Vyasa, is also believed to have been a collector because of the multiplicity of the works attributed to his authorship. The speculation itself is unprofitable, because nothing can be accurately ascertained about Vyasa and Homer, and whether they were the authors or compilers of the great epics they have left a heritage which is as real as it is priceless. But if we compare the epics of Homer with the *Ramayana* and the *Mahabharata* we can at once realise that the ideal of the Aryan poet is higher than the Greek ideal. Penelope is certainly an ideal wife, faithful to the wandering Ulysses, and the inventor of a womanly and ingenious device to put off her importunate suitors. Sita was placed in a much worse position, but she passed through the ordeal without scathe. To millions of women in this country she is not only a goddess, but the highest paragon of a true and faithful wife. It is only in India that we find the legends and myths of early Sanskrit literature interwoven into the web of Indian life and thought. In Europe the interest in ancient literature is detached and impersonal; there is no continuity of tradition; the modern Greeks or

Italians have nothing in common with the ancient Greeks and Romans; the most important break is the change of religion, and probably the good Christians in Greece and Italy designate Homer and Hesiod, Virgil and Ovid, pagans. In India men and women still cling to the ancient faith. Religion has passed through various phases, but there has been no radical change. The heroes and heroines of the Sanskrit epics are still the ideals of the Hindu race; many of the legends have been put to practical application. The birth anniversary of Krishna is still a national festival throughout India. Hindu women still perform the Savitri *Vrata*, in memory of the faithful Savitri, who won back the life of her dead husband from King Yama (Pluto) himself. The stories of the two epics with the numerous minor legends intertwined with them have been sources of perennial inspiration to later poets and dramatists. There is no other literature in the world which has filled so large a space in the life, religion and thoughts of a nation.

Evidence of a sense of racial superiority has been sought in the *Ramayana* in that part of the narrative in which an aboriginal race inhabiting the southern part of the peninsula has been designated a race of anthropoid apes. These formed the allies of Rama and the army with whose help he vanquished and killed Ravana, the demon-king of Ceylon, and rescued Sita from captivity. It is impossible to judge what was at the back of the poet's mind, but certainly there is no contempt for the monkey-army and the leaders among them. Hanuman was the most devoted and zealous follower of Rama. He discovered Sita in the wood where she was kept a prisoner, and he is worshipped as the monkey-god to this day. Others were gallant fighters and their unselfish devotion to Rama and the part they played in the rescue of Sita were beyond all praise. There is not a word anywhere to show that these heroic and generous friends and followers of Rama, at a time when he and his brother Lakshmana were exiles and wanderers upon the face of the earth, were despised or treated with contumely. Any race or tribe would be proud to have such a record.

In later times when the age of the drama appeared in Sanskrit literature the consciousness of the superiority of the Aryan race became manifest. Sanskrit drama is singularly free from coarse or vulgar language or

expletives. Oaths cannot be found in the dialogues, even when the speakers belong to the lower ranks of society. The severest term of abuse is either a son or a daughter of a slave. These ancient Aryans were clearly a clean-minded people who never used foul language. But there is a sharp distinction between an Arya and an Anarya (non-Aryan). When a woman is addressed in indecorous language she flashes out the retort, 'you speak like an Anarya!' Contempt is concentrated in that one word. An Arya must be incapable of anything unworthy, undignified or unbecoming. He must be true to the teachings and traditions of his race. One who is not an Arya may be different. But it is only rarely that we come across such remarks and only in some dramas; there is no insistence on the superiority of the Aryan race, no obsession of greatness, no universal contempt for other races. The great poets and dramatists were full of their own high art and seldom treated of trivial things or feelings.

Ancient Greek literature is also free from any insistence on the superiority of the Greek race. The great epics treat of war and adventure, the famous tragedies of Aeschylus, Euripides, Sophocles and Seneca mostly treated of the mythologies of the different parts of Greece, while the comedies of Aristophanes lashed the vices of the age with the hand of a master. Literature was not used as a medium for the assertion of national superiority, and even the Helots, who were slaves, were let alone. The Romans were the proudest among the ancient nations, but their best literature is not tainted by expressions of contempt for other peoples.

The bar sinister of colour was first introduced in literature by Shakespeare but without the slightest reflection upon the man of colour. If Othello was a Moor he belonged to a race which had left its stamp of sovereignty upon parts of Europe. In the beginning of the eighth century the Moors invaded Spain and they overran the whole country except the Asturias and it was not till the end of the fifteenth century that they were expelled finally from the country. The remnants of their splendid architecture are still to be seen in the south of Spain. A whole nation of Europe was conquered by a Negroid race and the white people had to live under the rule of a black race. It is not ancient history even now and it was quite fresh in the time of Shakespeare. The

he had answered that a stupa should be of the shape of a inverted alms-bowl. The earliest examples of Buddhist and Jain stupas are really hemispheres. Such is the shape of the great stupas at Sanchi and that at Manikyala near Rowalpindi. The Barhut stupa has not survived up to our time but the specimens we find on its bas-reliefs are hemispheres placed on a round pedestal or a drum, the north-western frontier of India abounds with ruins of stupas of all sorts beginning from the 2nd century B. C. to the 5th century A. D. when Buddhism was practically destroyed by the repeated invasions of the Huns and the Gurjaras. The evolution of the stupa or the Chaityas can be studied at best in the north-western frontier or Gandhara and at Bodh Gaya, where numerous Votive stupas were erected from the 3rd century B.C. to the end of the 12th century A. D.

In Buddhism stupas and Chaityas came very early to be divided into two different classes, the solid Chaitya built as a monument to commemorate a certain event and the hollow Chaitya, which contained some relic. The nature of the Jain Chaitya or stupa is less familiar to us. One such stupa of the first century B. C. or A. D. was excavated by Dr. Fuhrer at Kankali Tila in Mathura and the remaining specimens are known to us only from bas-reliefs. Buddhist Chaityas and stupas of all ages are far more numerous. The earlier stupas at Sanchi, Sonari and Sattdhara (near Sanchi) and Manikyala were hollow or Garbha-Chaityas.¹ The Sanchi Sattdhara and Sonari stupas were the tombs of great Buddhist missionaries. The second stupa at Sattdhara contained the relics of the saint Sariputra, the contemporary and the favourite of Gautama Buddha and that of his companion Mahamaudgalyayana.² The second stupa at Sonari contained the relics of the celebrated saint Majjhima and of Kaundiniputra the missionary to the Himlayan regions.³ The relic box found in the stupa at Manikyala contained a number of relics.⁴ Many later stupas, such as the great Dhamek stupa at Sarnath were solid

monuments built to mark the position of a particular site. Yuan Chwang has mentioned many stupas that were erected by pious Buddhists to mark special spots connected with the life of Gautama Buddha.

The small votive stupas in the courtyard of great temple at Bodh Gaya and the larger stupas of the North-Western Frontier Province afford us sufficient examples for the historical treatment of the architecture of the stupa. The stupa whether hollow or solid was always a structure with a circular base. The super-structure differed at different times, the earliest specimens being hemispheres on a low rectangular platform. In many cases the outline and appearance of the oldest stupas was changed by the addition of other layers of masonry over the old one such as stupa No. 1 at Sanchi. This became a much larger hemisphere built on a higher pedestal with the passage of time. Another typical example is the Dhamek stupas, the lower part of which is built of stone but the upper part of bricks. The lower part, which remained unfinished, is an irregular hemisphere built on a large round pedestal. It was most probably built in the 5th century A. D. the brick structure was added to it in the 7th century when the entire structure lost its original character and became ovoid in shape. The Dhamek stupa, when the facing of the brick portion was intact, resembled the stupa of the goose at Giriya, 10 miles from ancient Rajgir in the Patna district.

The gradual evolution of the stupa from the primitive hemispherical burial mound to the stately stone or brick structure of Buddhists is a process of five different stages;—(1) the primitive stupa placed on a pedestal, (2) the addition of a circular drum above the pedestal, under the hemisphere, (3) the increase in the height of the drum making the structure a thick round pillar with a curved top, (4) the addition of different tiers in the pedestal and the drum e.g. the stupa at Paharpur in the Rajshahi district of Bengal and (5) the sloping of the side walls below the drum but above the pedestal which we find in the Burmese and Siamese stupas.

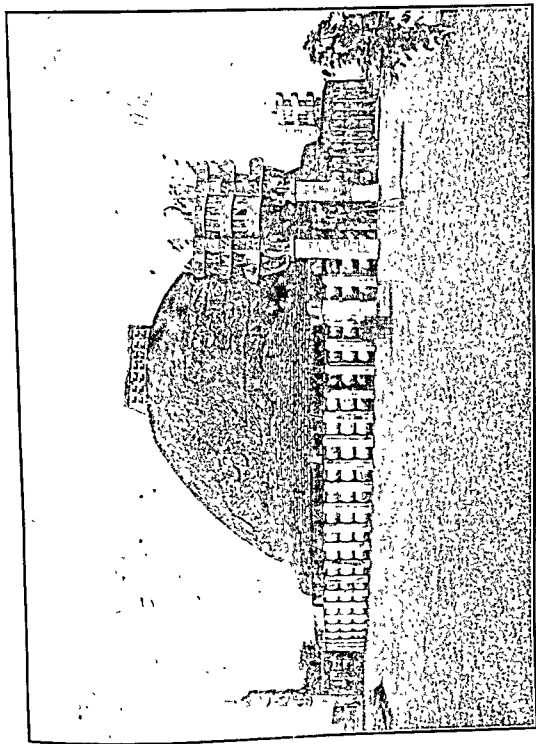
In three earlier classes the evolution is gradual and the stupa does not deviate from its original character. For example in the case of stupa No. 1 at Sanchi or the stupa at Manikyala we see that the pedestal is round instead of being square and the lower portion of the hemisphere rests on a round

¹ Foucher, *L'Art Gréco-Buddhique du Gandhar* p. 53 fig. 8.

² *Epigraphia Indica*, Vol. X. App. p. 25. No. 152-3.

³ *Ibid.* No. 157.

⁴ *Journal of the Royal Asiatic Society*, 1909, pp. 646-7.



Stupa No. 1, Sanchi, Bhopal State
(2nd. Century B. C.)

'tradition of the Moors as a nation of warriors and conquerors appealed to the imagination of the dramatist who knew no distinction between black and white, but who knew that human nature was the same everywhere, whatever the colour of the skin. Othello is a noble and chivalrous character, but there is a weak joint in every armour and the green-eyed monster of jealousy blinded Othello and led him to the crime of wife-murder. His Ancient, Iago, who warned him against jealousy while feeding that passion with diabolical cunning, was a Greek, a 'Spartan dog' as Lodovico calls him in passionate anger at the end of the double tragedy of the deaths of Desdemona and Othello. We feel pity for Othello's weakness and sympathy for the wreck of his newly-wedded happiness, but no contempt for his essentially lofty character. He was descended from a royal line as he said, 'I fetch my life and being from men of royal siege' and some of the noblest words in the drama are put into his mouth. When accused of having won Desdemona's love by witchcraft he made a straightforward, soldierly statement showing how he had unconsciously wooed his wife by recounting to her his deeds of valour and how her admiration had melted into love:—

She lov'd me for the dangers I had pass'd,
And I lov'd her that she did pity them.
This only is the witchcraft I have us'd.

Tortured by the venom of jealousy injected into his veins in ever-increasing doses by the arch-poisoner, Iago, Othello exclaims in the ascending intensity of a dramatic passion that his martial occupation is gone:—

Farewell the tranquil mind; farewell content!
Farewell the plumed troop and the big wars
That make ambition virtue! O, farewell!

The Royal banner, and all quality,
Pride, pomp, and circumstance of glorious war!

Farewell! Othello's occupation's gone!

And when the fair Desdemona lay before him, the breath of her life stifled by his own hands, and Othello was convinced of her innocence by the whiplash of Emilia's tongue, how magnificent and despairing is the outburst of his grief!

O! cursed, cursed slave. Whip me, ye devils,
From the possession of this heavenly sight!
Blow me about in winds! roast me in sulphur!
Wash me in steep-down gulfs of liquid fire!
O Desdemona! Desdemona! dead!
Oh! Oh! Oh!

Finally, there are the great words uttered just before the self-inflicted blow that laid him by the side of Desdemona in death:—

I pray you

Speak of me as I am; nothing extenuate
Nor set down aught in malice.

Iago had a white skin but the blackest of hearts. He calls Othello 'an old black ram' behind his back but admits to Roderigo the nobility of Othello's nature:—

The Moor, howbeit I endure him not.
Is of a constant, loving, noble nature,

So great a poet as Shakespeare cannot be swayed by considerations of race or colour, for his genius is a mirror in which the whole range of human nature is impartially reflected. The highest creative art is invariably impersonal. Moreover, England never dreamed of an Empire in the lifetime of Shakespeare. He died in 1616; in 1614 Sir Thomas Roe was sent as an ambassador to the court of the Great Moghul and the dazzling magnificence of the Moghul Empire must have convinced him of the insignificance of the little island kingdom in north Europe. Shakespeare was merely universal; the young imperial idea was taught to shoot much later.

In a Victorian poet like Tennyson the pride of race finds full vent in a poem like "The Defence of Lucknow" and the heroic character of the British defenders is extolled to the skies. To this no exception can be taken, as it is natural for a poet to feel pride in the gallantry of his countrymen. In the heroic defence of the Residency at Lucknow the Indian soldiers took an important part and this has been gracefully and gratefully chronicled by the English poet:—

Praise to our Indian brothers, and let the dark
faces have his due!

Thanks to the kindly dark faces who fought
with us, faithful and few.

Fought with the bravest among us, and drove
them, and smote them, and slew.

That ever upon the topmost roof our banner
in India blew.

The power of the East India Company was founded by men who were as unscrupulous as they were able, and as a servant of this Company Macaulay indited his wholesale and unfounded calumny against the Bengalis as a people. Inebriated with his own rhetoric, which sounds hollow and untrue in every one of his laboured periods, this writer wantonly defamed a people whose salt he had eaten

without a single thought that the worst among the Bengalis who had dealings with English servants of the East India Company were angels of purity compared with many who condemned them. Robert Louis Stevenson, himself one of the finest and truest stylists in the English language, has unreservedly denounced the meretricious artificiality and the false ring of Macaulay's style. Truth was to him of no consequence so long as an effect could be achieved by heaping up simile and antithesis. This disregard for the truth and contempt for other races were the early symptoms of the disease which has now appeared in epidemic form in literature. Who with any respect for the truth could have described the battles of Chillianwala and Sobraon in the Sikh War as drawn when the British rout in both battles was complete? One ceases to wonder that Indian history is so carefully Bowdlerized before being put in the hands of Indian students.

This attitude of the superiority of race became more and more noticeable in western literature until it found triumphant expression in Rudyard Kipling, who was hailed as one of the immortals and was promptly awarded the Nobel Prize for Literature. As a young man he served as an assistant on the editorial staff of the *Civil and Military Gazette* and the *Pioneer*, at Lahore and Allahabad. He had never anything to do with Bengal or the Bengalis and yet his most venomous writings were directed against people belonging to that race. He has been rightly dubbed the Poet of the Empire, for the imperialist is an insufferable egotist whose head strikes the stars and who looks down upon the world as peopled by pigmy races, he alone and his countrymen towering over the rest as giants. No imperialist can ever be a true poet or a great dramatist, for real humanism cannot be bounded by race or colour, and it is the privilege of supreme genius to obliterate all narrow limitations. The designation of the Poet of the Empire carries its own condemnation for such a poet can never be a world-poet. It is only an imperialist that can outrage human nature by such a sentiment as 'the East is East and the West is West, and the twain shall never meet', or the apparently sanctimonious but really blasphemous doctrine about the White Man's Burden. If the lawless possession of another man's liberty and his property can be called a burden, why does the white man squeal

out in terror when his liberty and property are in jeopardy? The memory of the four years ending in 1918 is not yet so far distant that there is any difficulty in recalling it. The only fine note that Rudyard Kipling has struck is in "Recessional."

The perpetual amusement that is found in the manufacture of 'Baboo English' made in England or Anglo-India shows a woeful lack of the sense of humor in literature. If specimens of Anglo-Indian Bengali or Hindustani could be collected the laugh would be on the other side; for Englishmen spend thirty or forty years in India without ever learning to speak any Indian language decently, and as to writing, they never learn anything at all. As linguists the purveyors of Baboo English are nowhere.

Overwhelming evidence of a boundless racial vanity is to be found in the literature and periodicals of the West, particularly among the English-speaking races. If you wish to see the double of a reigning sovereign in Europe, one who can pass for the king himself, unrecognised by his ministers and subjects, you have only to look out for a likely Englishman. The fact that these conceits are to be found in works of fiction makes no difference in the habit of the mind, the viewpoint of the writers. If an Egyptian or Turkish beauty living in the seclusion of the pardah happens to fall in love, who is the fortunate individual favoured by her? Why a European, of course. If there is a damsel in distress, captured by a Sheik, or abducted by savages, the knight who rushes to her rescue is invariably an Englishman braver than Bayard or the knights of King Arthur's Round Table. If one wishes to see a single man scattering a whole crowd as chaff before the wind, he has merely to read a story in an English monthly magazine. And this perpetual self-exaltation goes hand in hand with the most withering contempt for other nations mingled with wholesale and sweeping calumny. If the hero is invariably a European, the villain is either an Asiatic, an African or a Mexican. A frequent foil to a noble and heroic Englishman is a Chinaman. To judge by the pictures presented in the shilling shockers and accounts of sensational adventures in the magazines, a Chinaman would appear to be the last word in crime and low cunning. One of Rudyard Kipling's books is devoted to grossly maligning a Bengali. The law is being amended to

tradition of the Moors as a nation of warriors and conquerors appealed to the imagination of the dramatist who knew no distinction between black and white, but who knew that human nature was the same everywhere, whatever the colour of the skin. Othello is a noble and chivalrous character, but there is a weak joint in every armour and the green-eyed monster of jealousy blinded Othello and led him to the crime of wife-murder. His Ancient, Iago, who warned him against jealousy while feeding that passion with diabolical cunning, was a Greek, a 'Spartan dog' as Lodovico calls him in passionate anger at the end of the double tragedy of the deaths of Desdemona and Othello. We feel pity for Othello's weakness and sympathy for the wreck of his newly-wedded happiness, but no contempt for his essentially lofty character. He was descended from a royal line as he said, 'I fetch my life and being from men of royal siege' and some of the noblest words in the drama are put into his mouth. When accused of having won Desdemona's love by witchcraft he made a straightforward, soldierly statement showing how he had unconsciously wooed his wife by recounting to her his deeds of valour and how her admiration had melted into love:—

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That make ambition virtue! O, farewell!

The Royal banner, and all quality,
Pride, pomp, and circumstance of glorious war!

Farewell! Othello's occupation's gone!

And when the fair Desdemona lay before him, the breath of her life stifled by his own hands, and Othello was convinced of her innocence by the whiplash of Emilia's tongue, how magnificent and despairing is the outburst of his grief!

O! cursed, cursed slave! Whip me, ye devils,
From the possession of this heavenly sight!
Blow me about in winds! roast me in sulphur!
Wash me in steep-down gulfs of liquid fire!
O Desdemona! Desdemona! dead!
Oh! Oh! Oh!

Finally, there are the great words uttered just before the self-inflicted blow that laid him by the side of Desdemona in death:—

I pray you

Speak of me as I am; nothing extenuate
Nor set down aught in malice.

Iago had a white skin but the blackest of hearts. He calls Othello 'an old black ram' behind his back but admits to Roderigo the nobility of Othello's nature:—

The Moor, howbeit I endure him not,
Is of a constant, loving, noble nature,

So great a poet as Shakespeare cannot be swayed by considerations of race or colour, for his genius is a mirror in which the whole range of human nature is impartially reflected. The highest creative art is invariably impersonal. Moreover, England never dreamed of an Empire in the lifetime of Shakespeare. He died in 1616; in 1614 Sir Thomas Roe was sent as an ambassador to the court of the Great Moghul and the dazzling magnificence of the Moghul Empire must have convinced him of the insignificance of the little island kingdom in north Europe. Shakespeare was merely universal; the young imperial idea was taught to shoot much later.

In a Victorian poet like Tennyson the pride of race finds full vent in a poem like "The Defence of Lucknow" and the heroic character of the British defenders is extolled to the skies. To this no exception can be taken, as it is natural for a poet to feel pride in the gallantry of his countrymen. In the heroic defence of the Residency at Lucknow the Indian soldiers took an important part and this has been gracefully and gratefully chronicled by the English poet:—

Praise to our Indian brothers, and let the dark
face have his due!
Thanks to the kindly dark faces who fought
with us, faithful and few.
Fought with the bravest among us, and drove
them, and smote them, and slew,
That ever upon the topmost roof our banner
in India blew.

The power of the East India Company was founded by men who were as unscrupulous as they were able, and as a servant of this Company Macaulay indited his wholesale and unfounded calumny against the Bengalis as a people. Inebriated with his own rhetoric, which sounds hollow and untrue in every one of his laboured periods, this writer wantonly defamed a people whose salt he had eaten

without a single thought that the worst among the Bengalis who had dealings with English servants of the East India Company were angels of parity compared with many who condemned them. Robert Louis Stevenson, himself one of the finest and truest stylists in the English language, has unreservedly denounced the meretricious artificiality and the false ring of Macaulay's style. Truth was to him of no consequence so long as an effect could be achieved by heaping up simile and antithesis. This disregard for the truth and contempt for other races were the early symptoms of the disease which has now appeared in epidemic form in literature. Who with any respect for the truth could have described the battles of Chillianwala and Sobraon in the Sikh War as drawn when the British rout in both battles was complete? One ceases to wonder that Indian history is so carefully Bowdlerized before being put in the hands of Indian students.

This attitude of the superiority of race became more and more noticeable in western literature until it found triumphant expression in Rudyard Kipling, who was hailed as one of the immortals and was promptly awarded the Nobel Prize for Literature. As a young man he served as an assistant on the editorial staff of the *Civil and Military Gazette* and the *Pioneer*, at Lahore and Allahabad. He had never anything to do with Bengal or the Bengalis and yet his most envenomed writings were directed against people belonging to that race. He has been rightly dubbed the Poet of the Empire, for the imperialist is an insufferable egoist whose head strikes the stars and who looks down upon the world as peopled by pigmy races, he alone and his countrymen towering over the rest as giants. No imperialist can ever be a 'true poet or a great dramatist, for real humanism cannot be bounded by race or colour, and it is the privilege of supreme genius to obliterate all narrow limitations. The designation of the Poet of the Empire carries its own condemnation for such a poet can never be a world-poet. It is only an imperialist that can outrage human nature by such a sentiment as 'the East is East and the West is West, and the twain shall never meet', or the apparently sanctimonious but really blasphemous doctrine about the White Man's Burden. If the lawless possession of another man's liberty and his property can be called a burden, why does the white man squeal

out in terror when his liberty and property are in jeopardy? The memory of the four years ending in 1918 is not yet so far distant that there is any difficulty in recalling it. One only fine note that Rudyard Kipling has struck is in "Recessional."

The perpetual amusement that is found in the manufacture of 'Biboo English' made in England or Anglo-India shows a woeful lack of the sense of humour in literature. If specimens of Anglo-Indian Bengali or Hindustani could be collected the laugh would be on the other side; for Englishmen spend thirty or forty years in India without ever learning to speak any Indian language decently, and as to writing, they never learn anything at all. As linguists the purveyors of Biboo English are nowhere.

Overwhelming evidence of a boundless racial vanity is to be found in the literature and periodicals of the West, particularly among the English-speaking races. If you wish to see the double of a reigning sovereign in Europe, one who can pass for the king himself, unrecognised by his ministers and subjects, you have only to look out for a likely Englishman. The fact that these conceits are to be found in works of fiction makes no difference in the habit of the mind, the viewpoint of the writers. If an Egyptian or Turkish beauty living in the seclusion of the purdah happens to fall in love, who is the fortunate individual favoured by her? Why a European, of course. If there is a damsel in distress, captured by a Sheik, or abducted by savages, the knight who rushes to her rescue is invariably an Englishman braver than Bayard or the knights of King Arthur's Round Table. If one wishes to see a single man scattering a whole crowd as chaff before the wind, he has merely to read a story in an English monthly magazine. And this perpetual self-exaltation goes hand in hand with the most withering contempt for other nations mingled with wholesale and sweeping calumny. If the hero is invariably a European, the villain is either an Asiatic, an African or a Mexican. A frequent foil to a noble and heroic Englishman is a Chinaman. To judge by the pictures presented in the shilling shockers and accounts of sensational adventures in the magazines, a Chinaman would appear to be the last word in crime and low cunning. One of Rudyard Kipling's books is devoted to grossly maligning a Bengali. The law is being amended to

penalise newspaper attacks on prophets and saints, but there is no law to prevent or punish the calumniation of whole nations in books and stories. There has been a recent instance of such a book being made part of a propaganda for political purposes, but the deliberate and conscious offender may not be a victim of a malady of the mind. A book like "Mother India" may be a cold, calculated thing, perpetrated with deliberation and defended with brazen effrontery, the vinegary output of a shrewish mind combined with sterility of all notions of justice and appreciation.

Much of this literature of beating the big drum on one's own door step is fugitive. Most of it is turned out by the printing press to be thrown into the bottomless wastepaper-basket of oblivion, but the mind at the back of it persists. So irresistible has become the obsession of race and colour that the phrase 'a white man' has become a synonym for every virtue under the sun. You may read in any trashy story in a periodical that Dick, Tom or Harry proved to be a white man; in other words, he had not only a white skin, but he was truthful, honourable, chivalrous and possessed of all the virtues. It might just as well be said that he had descended straight from heaven, nimbus and wings and all! It is megalomania, stark and unashamed, finding outrageous expression in language. The coiners of this phrase never paused to think, because they had lost the power of discrimination, that if a white man possessed all the virtues the converse also must have been true, namely, that the brown, black or yellow man had no virtues. No man in the possession of his senses would dare to make such a preposterous statement, and the assertion of a white man is proof positive of literary megalomania.

As a student and admirer of all that is best in English literature I wish to make it clear that I have dealt with a certain class of writers only, who have brought the noble aim and purpose of literature into disrepute. The pride of race and skin and the intoxication of imperialism have unhinged the mind and upset the balance of judgment and the catholicity of sympathy inseparable from high class literature. So far have this obliqueness of vision and the warping of the intellect advanced that they have encroached upon legitimate literature. I have recently an occasion to see a book entitled 'Rabindranath

Tagore, Dramatist Poet', by E. J. Thompson. It is a thesis which has won for the writer a Doctorate in Philology from the University of London as well as a chair in the Oxford university as a Lecturer in Bengali. It is outside my purpose to attempt a review of this book or to examine the writer's knowledge of the Bengali language. He has read the Bengali poet in the original and translated several of his poems. He has attempted an elaborate and detailed criticism of several works of the poet, whom he ranks among the world poets. Since he owes both his degree and his appointment to his criticism—whatever may be its value—of the writings of the Indian poet, it would be absurd for him to assume an attitude of superiority towards the poet. In the main, his attitude is generally correct, but there are lapses which can only be explained by a mental pose of superiority. I do not say it is conscious or deliberate, but there is unmistakable evidence that the English critic, who spent several years in India as the Principal of a missionary college, thinks that he can teach the Indian poet a thing or two. It may be that Mr. Thompson is somewhat handicapped by the habit of teaching in the class-room, for habit has an awkward tendency to become second nature, but in several passages of the book the schoolmaster seems to be very much abroad and to have lost his bearings. As an illustration I shall quote a single passage from Mr. Thompson's book:—

If he (Rabindranath Tagore) had been able to study such work as (say) Dr. Bradley's discussion of the reasons for the failure of the long poem in Wordsworth's age, or Dr. Bridges's careful appraisal of Keats's *odes* relative among themselves, I think he might have been an even greater poet and avoided faults which flow and crack his beauty far more deeply than mere repetition does, annoying though that fault is.

I shall not insult Mr. Thompson by asking him whether he has read a certain effusion called 'English Bards and Scotch Reviewers' written by Lord Byron when that poet was a very young man and his critics were seasoned veterans of the *Edinburgh Review*. Here the case is reversed, as the poet happens to be an older man than his critic, and, being a mild Hindu, is not accustomed to reply to his critics. But the phrase Indian Bards and Anglo-Indian Reviewers would be aptly suggestive of the English precedent. It may be even conceded that the critic in this case means well and that he is innocent

of any intention of belittling the greatness of the poet. But I have grave doubts whether Mr. Thompson ever realised the full significance of the sentence quoted above. If the poet had not been an Indian would an advice of this kind have been tendered to him? The implication is clear that if the Indian poet had gone to school to two obscure English critics, whose names are unknown outside a small circle of English readers, he would have become a greater poet and avoided some faults. Can the impudence of presumption go beyond this cool suggestion? Who are the two famous critics, anyway, who can make great poets? We at this distance have scarcely heard of Dr. Bradley, and if Dr. Bridges is the King's canary who refused to chirp in America, he does not seem to have succeeded in making himself a great poet for all his careful appraisement of Keats. No one can claim perfection for all the works of any poet, for even Homer was seen to nod, but critics can no more make or unmake poets than a peasant can have sunshine or a shower of rain at will.

It did not occur to Mr. Thompson that some of the works of Rabindranath Tagore have been translated into other languages besides English, and French, German, Italian and Scandinavian critics may offer the poet the same sort of advice as that given by Mr. Thompson. A French critic may recommend the poet to study some distinguished French critics, a German may urge the claims of German poet-makers, and so on. All this advice would be thrown away for the simple reason that the Indian poet is not familiar with all European or Asiatic

languages. With a naive complacence Mr. Thompson has in most instances tried to discover the source of the Indian poet's inspiration in the writings of some English poets and, from this point of view, it seems natural that he should advise the Indian poet to turn to English critics for guidance. The influence of earlier poets must necessarily be found in later poets. All the books written by Kalidasa, with the exception of the *Meghaduta*, are based upon incidents in the *Ramayana* and *Mahabharata*, but that takes away nothing from the greatness of Kalidasa. Rabindranath's debt to English poets is very small compared to what he owes to Vaishnava and Sanskrit poetry, but that does not affect his own position as a poet at all. Poets make critics; critics do not make poets or help them in any way. A poet follows his own light and serves his own genius as best he may. What does it matter to Wordsworth or Keats what Dr. Bradley or Dr. Bridges may write about them, and how is their reputation as poets likely to be affected by any criticism of to-day? The world has judged Rabindranath by his work, and his critics have followed the path blazed by his fame. His triumphs are his own, so are his weaknesses, but his work has been treated as a whole, and the world ranks him as a poet whose achievement is not bounded by race or country. Any critic is welcome to follow his own judgment, as a poet must be free to pursue the bent of his own genius, but in Mr. Thompson's book there is a distinct trace of that obsession of superiority which has degenerated into megalomania in less reputable writings.

STUPAS OR CHAITYAS

By R. D. BANERJI

THE word *stupa*, which means a mound has now come to denote a Buddhist temple or shrine of a particular type. Originally the term and its equivalent both signified a tomb, from the word *Chita*, a funeral pyre. The word *stupa* was applied to a mound in which the ashes of a Arya or a

Asura have been buried.¹ They were either round or square. The word was in common use in the 6th century B. C. when Gautama Buddha had begun to preach Hindu religion. When asked by a disciple

¹ *Memoirs of the Archaeological Survey No. 31, p. 13.*

he had answered that a stupa should be of the shape of a inverted alms-bowl. The earliest examples of Buddhist and Jain stupas are really hemispheres. Such is the shape of the great stupas at Sanchi and that at Manikyala near Rawalpindi. The Barhut stupa has not survived up to our time but the specimens we find on its bas-reliefs are hemispheres placed on a round pedestal or a drum, the north-western frontier of India abounds with ruins of stupas of all sorts beginning from the 2nd century B. C. to the 5th century A. D. when Buddhism was practically destroyed by the repeated invasions of the Huns and the Gurjaras. The evolution of the stupa or the Chaityas can be studied at best in the north-western frontier or Gandhara and at Bodhi Gaya, where numerous Votive stupas were erected from the 3rd century B.C. to the end of the 12th century A. D.

In Buddhism stupas and Chaityas came very early to be divided into two different classes, the solid Chaitya built as a monument to commemorate a certain event and the hollow Chaitya, which contained some relic. The nature of the Jain Chaitya or stupa is less familiar to us. One such stupa of the first century B. C. or A. D. was excavated by Dr. Fuhrer at Kankali Tila in Mathura and the remaining specimens are known to us only from bas-reliefs. Buddhist Chaityas and stupas of all ages are far more numerous. The earlier stupas at Sanchi, Sonari and Sathdara (near Sanchi) and Manikyala were hollow or Garbha-Chaityas. The Sanchi Sathdara and Sonari stupas were the tombs of great Buddhist missionaries. The second stupa at Sathdara contained the relics of the saint Sariputra, the contemporary and the favourite of Gautama Buddha and that of his companion Mahamandgalyayana.² The second stupa at Sonari contained the relics of the celebrated saint Majjhima and of Kaundiniputra the missionary to the Himalayan regions.³ The relic box found in the stupa at Manikyala contained a number of relics.⁴ Many later stupas, such as the great Dhamek stupa at Sarnath were solid

monuments built to mark the position of a particular site. Yuan Chwaog has mentioned many stupas that were erected by pious Buddhists to mark special spots connected with the life of Gautama Buddha.

The small votive stupas in the courtyard of great temple at Bodhi Gaya and the larger stupas of the North-Western Frontier Province afford us sufficient examples for the historical treatment of the architecture of the stupa. The stupa whether hollow or solid was always a structure with a circular base. The super-structure differed at different times, the earliest specimens being hemispheres on a low rectangular platform. In many cases the outline and appearance of the oldest stupas was changed by the addition of other layers of masonry over the old one such as stupa No. 1 at Sanchi. This became a much larger hemisphere built on a higher pedestal with the passage of time. Another typical example is the Dhamek stupas, the lower part of which is built of stone but the upper part of bricks. The lower part, which remained unfinished, is an irregular hemisphere built on a large round pedestal. It was most probably built in the 5th century A. D. the brick structure was added to it in the 7th century when the entire structure lost its original character and became ovoid in shape. The Dhamek stupa, when the facing of the brick portion was intact, resembled the stupa of the goose at Giriye, 10 miles from ancient Rajgir in the Patna district.

The gradual evolution of the stupa from the primitive hemispherical burial mound to the stately stone or brick structure of Buddhists is a process of five different stages;—(1) the primitive stupa placed on a pedestal, (2) the addition of a circular drum above the pedestal, under the hemisphere, (3) the increase in the height of the drum making the structure a thick round pillar with a curved top, (4) the addition of different tiers in the pedestal and the drum e. g. the stupa at Paharpur in the Rajshahi district of Bengal and (5) the sloping of the side walls below the drum but above the pedestal which we find in the Harra and Siamese stupas.

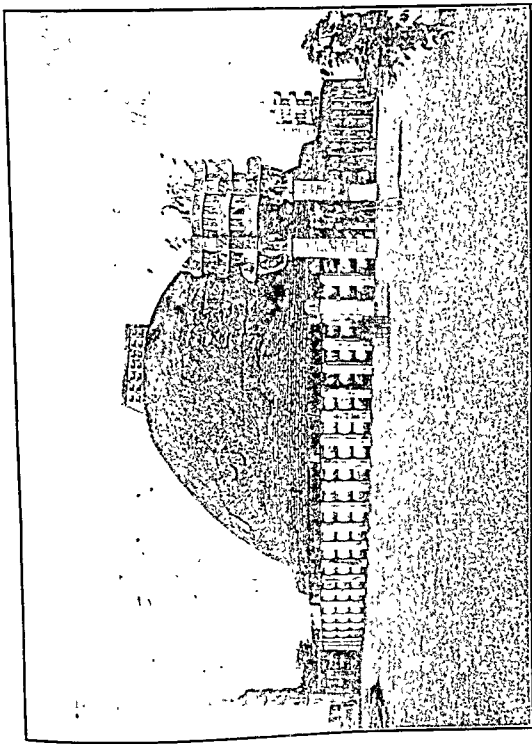
In three earlier classes the evolution is gradual and the stupa does not deviate from its original character. For example in the case of stupa No. 1 at Sanchi or the stupa at Manikyala we see that the pedestal is round instead of being square and the lower portion of the hemisphere rests on a round

² Fuhrer, *L'Art Greco-Buddhique du Gandhar* p. 53 fig. 8.

³ *Epigraphia Indica*, Vol. X. App. p. 25, No. 152.

⁴ *Ibid.* No. 157.

⁵ *Journal of the Royal Asiatic Society*, 1909, pp. 646-7.



Stupa No 1, Sanchi, Bhopal State
(2nd. Century B. C.)



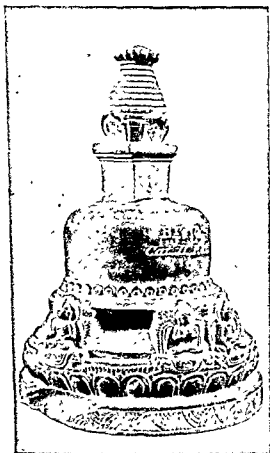
Stupa of the Goose at Giriyek,
Patna Dist.



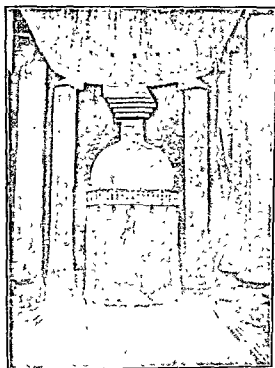
Later Medieval Miniature Stupa
From Bodh-Gaya, Gaya Dist.



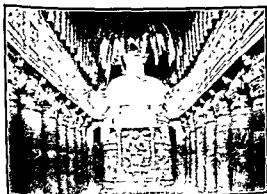
Interior of the Chaitya-hall
at Karla, Poona Dist.



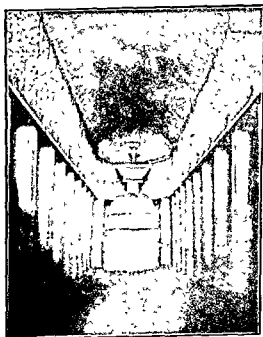
Miniature Stupa from Bihar,
(I. M. No. Br. 14)



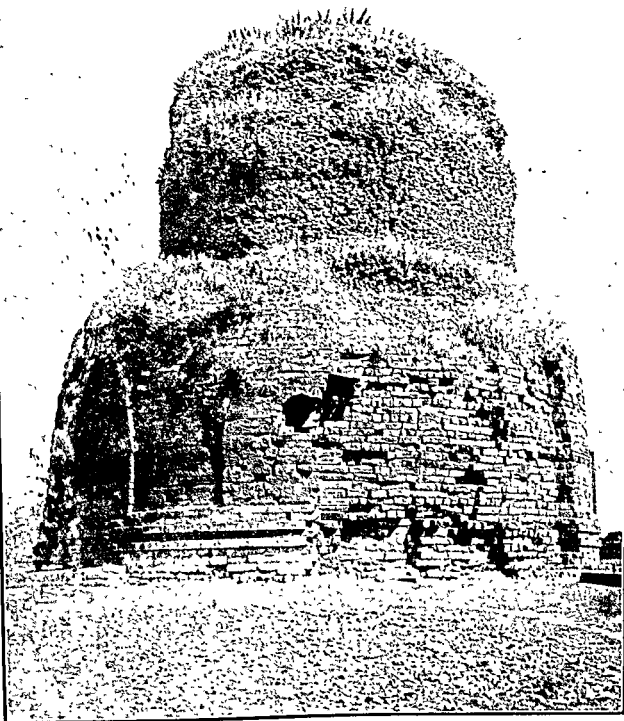
The Stupa in the Chaitya-hall
Cave No. X, Pandre Lena group, Nasik Dist.



The Stupa inside the Chaitya-hall
at Ajanta (Cave No. XXVI)



The Stupa in the Chaitya-hall
at Bedsa, Poona District



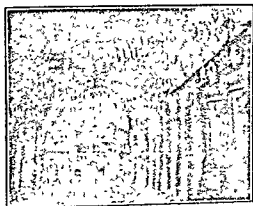
Dhamek Stupa, Sarnath near Benares
(5th and 7th Century A. D.)

base. The real stupa of the first class which does not rest on any drum is therefore to be found among votive stupas only e.g. the big stone hemispheres in the courtyard of the great temple at Bodh Gaya and in isolated instances in the North-Western Frontier Province e.g. in the stupa at Chakpat in the Swat valley.⁶ These older stupas can be recognised at a glance as they are totally different in form from later specimens, for example, the stupas at Isbpola, Bhallar, Bariket or Topdarra. The earliest reliquaries were modelled after the stupa. The best example is that discovered by General Gerard in a stupa at Burj-i-yakdereh to the east of Kabul.⁷ In this specimen the pedestal forms the base, the drum and the hemisphere, the lid and the five umbrellas one over another the handle of this peculiar reliquary.

In the second class of stupas we see the following divisions; (1) the pedestal surrounded by a railing, (2) the circular base and drum surrounded by another railing, (3) the hemisphere and (4) the square base above the hemisphere for the reception of the umbrellas. The number of umbrellas were never fixed and thus we find one only on the stupa in the great Chaitya hall at Karla but two in the bas-relief on the Barhut stupa.

The third stage can be better studied in the rock-cut Chaitya-halls of western India. The Chaitya in the great Buddhist cathedral at Karla is placed on a round but low pedestal over which is the drum, the height of which is a little less than half of that of the pedestal. But the abacus and the square receptacle for the umbrella are abnormally large and disproportionate to the hemisphere. If we compare the stupa in the Chaitya-hall in cave No. 10 of the Pandulena group near Nasik with that in the Karla Chaitya-hall then we shall find that the pedestal has become a thick dwarf column near the top of which is carried a Buddhist railing separating the hemisphere from the pedestal. In fact, in this case there is no drum unless we take the railing to be one. In the great Chaitya-hall at Kanheri the stupa or Chaitya bears almost the same proportion to the pedestal as the Karla specimen. The increase in the height of the drum first of all seen in the Pandulena Chaitya-hall is evident in many later stupas the dates of which can

be approximately fixed. Thus we find that in the majority of stupas depicted on tablets of homage discovered at Mathura, the drum of the stupa, wherever there is one, is proportionately as high as that in the Pandulena Chaitya-hall, e.g., the Jain stupa on the tablet dedicated by the courtesan Yasu, the daughter of the courtesan Lonasobhika at Mathura.⁸ A similar development can be



The Chaitya in the Chaitya-hall
(Cave no III) Kanheri Powna Dist.

seen in Amaravati sculptures where the height of the drum above the pedestal is only too apparent. To return once more to the Gandhara country we find that the increase in the height of the drum was gradual. Such is the case with the Isbpola stupa where the height is still moderate.⁹ In the case of the stupa at the mouth of the passes of Cherat and Gunivar it has increased to a certain extent¹⁰ but in later cases it suddenly increased disproportionately. The stupas at Barikot¹¹ and Topdarrah¹² in the Swat valley show the imposition of three separate drums over the pedestal for the reception of the hemisphere. Such is the case of the stupa in the 6th century Chaitya-hall at Ajanta, cave No. XXVI. This evolution in the form of the stupa can be seen in sites excavated at Taxila, by Sir John Marshall. The great Dharmarajika stupa is one of the best examples of the earliest forms of the stupa.

⁶ Mathura Museum Catalogue pp. 184-86; Q. 2; A History of Fine Art in India and Ceylon, pt. XXXII Cambridge History of India, Vol. I, pt. XXII-63.

⁷ L'Art Greco Buddhique p. 63 fig. 14.

⁸ Ibid p. 65 fig. 15.

⁹ Ibid p. 67, fig. 16.

¹⁰ Ibid p. 170, fig. 17.

¹¹ L'Art Greco Buddhique pp. 56-59 figs 10-12.

¹² Ibid p. 79 fig. 21.

The dilapidated condition in which it was discovered was extremely favourable for a study of its method of construction. It became apparent to the discoverer that the vast mass was retained in position by dividing the circumference into a number of sectors each separated from the next by a radial wall connecting the periphery with the centre. The name probably indicates that it was a stupa built by Asoka but subsequent additions left it untouched in form. In the courtyard of the Dharmarajika stupa as well as the different sites such as Sirkap, Jandial, Mohramoradu, Sirsakh and Jaulian one can see the gradual increase in the height of the drum in Gandhara stupas also. This can also be seen in the little stupa discovered in the interior of the supposed stupa of Kunala where the pedestal is square, the drum almost as high as the hemisphero and the latter irregular in shape.¹³

Connected with the increase in the height of the drum of the stupa is the beginning of a very important development in Indian plastic art, e. g., the decoration of the stupa and its component parts with bas-reliefs representing the Jatakas and the story of the life of Gautama Buddha. These decorations of stupas or Chaityas originated with the creation of the Buddha image by artists of the Gandhara school, and consisted of two classes;—(1) a series of images of Buddhas or Bodhisattvas inside Chaitya-windows or horse shoe-shaped arches and (ii) bas-reliefs on drums or their square pedestals representing scenes from the life of Buddha. Therefore among Gandhara sculptures we find two classes of bas-reliefs;—(a) bas-reliefs on curved slabs and (b) those on straight slabs. Among the former may be mentioned the famous bas-reliefs from the drum of the stupa discovered at Sikri,¹⁴ but now in the Lahore Museum and the small stupa from Lorian Tangai represents the 'second class'.¹⁵ Another development in stupa architecture was the additions of a shrine in the form of a niche or still on one side of the drum of the stupa. Numerous examples have been discovered in the Gandhara stupas¹⁶ and later on a niche or shrine was placed on the

four cardinal points of each stupa.¹⁷ The single niche or shrine against the drum of the stupa can be seen in stupas from Sindh, e.g. the stupa at Mirpur Khas¹⁸ in the Thar and Parkar districts discovered by Mr. H. Cousens and that discovered by me on the highest mound at Mohenjodaro in 1922-23.¹⁹ The addition of four niches or shrines on the cardinal points can be seen in stupa No. 1 Sanchi and among the remains still lying at Bahut in the Nagod district between the stations of Uncherra and Satna on the Itarsi—Allahabad section of the G. I. P. Railway.

The addition of Buddha and Bodhisattva figures to the basements, pedestals, and drums of Gandhara stupas concerns the history of the Indian plastic arts much more than that of Indian architecture. But the addition of the shrines on one side and later on the four cardinal points led to a transformation of the form of the stupa in mediaeval times. The earliest example of such niches as four sides is a specimen from Mathura of the Kushana period (N. 1)²⁰ In this specimen the drum is round but on four sides of it are four little niches each containing a little figure of Buddha seated cross-legged in the same attitude. The round part of this stupa is larger than a hemisphero and its base is shorter than the circumference of the drum. This is the earliest example of this type of the stupa which, from the fourth century A. D. till the final extinction of Buddhism in India, was the common form of the stupas of Chaitya in Northern India. In the Kushan period bas-reliefs depicting stories from the life of Buddha continued to adorn the drum of the stupas carved by the artists of the Mathura school of sculpture; cf. the stupa-drum from Dhruva tila in the Mathura Museum.²¹ With the example of the earliest stupa of his type we must proceed to consider the evolution of the stupa in later period. Sir John Marshall's excavations at Sarnath have proved that in later times, i.e., from the 4th to the 12th century A. D., this form

¹³ *Ibid.* p. 183 fig. 70.

¹⁴ *Annual Report of the Archaeological Survey of India.*

¹⁵ *Illustrated London News*, September 20, 1924.

¹⁶ *Catalogue of the Mathura Museum*, p. 168, pl. IV.

¹⁷ *Ibid.* pp. 166-68; N. 2; *Journal Asiatique* X me Serie, Tome pl. 1903, p. 323.

¹⁸ *Annual Report of the Archaeological Survey of India.*

¹⁹ *Journal Asiatique* X me Serie, Tome II, 1903, p. 323.

²⁰ *L'Art Gréco-Buddhique*, p. 313 fig. 160.

²¹ *Ibid.* pp. 184-85, figs. 71-72.

of the stupa became stereotyped. The stupa now becomes a monument placed on a square or rectangular pedestal, the angles of which very often consisted of a number of recessed corners, over which was placed a cylindrical drum on four sides of which were four niches or shrines containing figures of Buddhas or Bodhisattvas over which, again, was the drum, which is still retained the form of a hemisphere slightly flattened at the top. Over the hemisphere was placed a square abacus or *harmika* for the reception of the pennon of the umbrellas. The square pedestal was called the *medhi* and in larger specimens it was approached on four sides by four flights of steps, the drum and the dome were known as the *Anda* or the egg and the abacus, *harmika*. The seven umbrellas were often called *Chhatravali*. In almost all cases of larger stupas the umbrella was placed on a metal rod which ran through the centres of all of them.

The niches on the sides of the stupa were in the majority of cases occupied by images of Buddha in the same posture; but gradually the poses changed and four Buddhas had their hands placed in the four conventional postures of Buddhism;—(1) *Bhumisparsa* or "the attitude of touching the earth", indicating that Gautama Buddha was in the act of touching earth in order to call the earth-goddess to witness his attainment of perfect enlightenment, (2) *Dharma-chakra* or the attitude of "turning the wheel of law," a technical expression used in Buddhism to denote the first sermon preached by Buddha at Benares, (3) *Abhaya*, the grant of assurance to the mad elephant or the robbers employed by Buddha's cousin and rival Devadatta to murder him in the narrow streets of Rajgriha, the capital of Magadha in the 6th century B.C. (4) *Varada*, or the posture of blessing used by Buddha to bless the people after his return from heaven where he went to preach his own religion to his mother.

With the change in Northern Buddhism came a great change in the Buddhist pantheon. The seven past Buddhas and the future Buddha Maitreya gave place to a regular pentarchy of five celestial Buddhas, five terrestrial Buddhas and five Bodhisattvas. The stupas were then decorated with the figures of four out of the five celestial Buddhas;—(1) Akshobhya, (2) Amitabha, (3) Amoghasiddhi (4) Ratnasambhava and (5) Vairochana. It is in these later phases of Buddhism that we find a variety of deities

occupying the niches. In certain cases at Bodhi Gaya, the niches of the votive stupas are occupied by Bodhisattvas and their divine female energies, in another case they are occupied by four principle incidents of Gautama Buddha's life. This particular specimen belongs to the eleventh century A.D. and was discovered amidst the ruins of Bija Raja's Garh in the Dinajpur district.²² Late in the 12th century the stupa or the Chaitya developed into a four-faced image or an elongated temple like mediaeval Indian temple with spires. In a specimen discovered at Bodhi Gaya we find four figures of Buddha occupying four sides of a pillar with a Chaitya at the feet of each of these figures. This type resembles a modern Chaumuha or the *Pratima-sarvatobhadrika* of the Jains. In another specimen discovered at Bodhi Gaya we find four niches on four sides occupying the entire area near the bottom and over them on each face a row of four miniature stupas, the top only being fashioned like a stupa. It was the Magadhan type of the stupa which was borrowed by the Mahayanists of Arakan and Pegu as we see in the stupas of Pagan.²³ The early Buddhists of Arakan, Pegu and Upper Burma were Tantric Buddhists who are called "Ari" in Burmese sacred literature and the present-day Buddhism of Burma and Siam²⁴ was introduced into these countries from Ceylon. But with the change in the form of the religion the sacred architecture of these countries did not change and the bell-shaped drum and the hemisphere of the Burmese Pagoda is a direct development of the old Prome stupas²⁵ in which the sides of the drum became sloping instead of being perpendicular in order to enable them to bear the additional thrust of the brick in mud masonry of the later dagabas.

The form of the Tibetan Chorten as well as the name is derived from Magadhan or Bengali prototypes. Buddhism was introduced into Tibet from Bengal in the 11th century A.D. when Atisa or Dipankara Sri-josna went to Tibet. Tibetan alphabet has preserved

²² It is now kept in the Maharaja's palace at Dinajpur. See *Journal of the Asiatic Society of Bengal* Vol. LXIV, Part I, 1875, pl. X.

²³ *Annual Report of the Archaeological Survey of India 1906-07* p. 128 fig. 1.

²⁴ For a Siamese Cambodian stupa see Foucher *L'Art Grec-Bouddhique*, p. 91 fig. 26.

²⁵ *Annual Report of the Archaeological Survey of India 1909-10* pl. XLV-1-4.

the 11th century form of the north-eastern alphabet of India with great correctness. All Tibetan Chortens retain the form of the stupa of Bengal and Magadha in the 12th century²⁶ and the later modifications in stupa architecture of the 12th century in these countries did not affect Tibetan sacred architecture.

Of the larger stupas in Bengal and Bihar the temple at Paharpur, is the only example now known to us. In this temple we find prototype of the Ananda temple at Pagan²⁷ but it is slightly different in plan from the great Borobudur temple in Java. It is a Garbha-Chaitya or a hollow stupa as indicated by the long narrow window in its drum. It was built in three different tiers, the lowermost of which was cruciform in plan. One arm of the cross was occupied by a long staircase, the other three being represented by small projections. In the second tier there was a broad open walk for circumambulation around the shrine. Above this open path a Cruciform peristyle hall went round the entire temple. In the arms of the second cross there were four halls on four sides which were the outcome of the evolution of a niche or shrine on one side only of the great stupas of Sindh, e. g., those of Mirpurkhas and Mohenjodaro. The contents of these halls have been destroyed. On the

northern side at least there was a ledge or small platform above the height of the roof of the peristyle hall. The unexcavated roof of the main structure indicates that it was of the shape of a Chaitya.²⁸ Most probably it was one of the chaitayas in Pundravardhana the pictures of which have been discovered by M. Foucher in the illuminated Buddhist Sanskrit manuscripts found in Nepal.²⁹

Along with large stupas and medium stupas miniature stupas were used in large numbers in all Buddhist shrines. Numbers of them made of stone and metal have been discovered at Nalanda, a few at Bodhi Gaya and quite a number in the ruins of the Uddandapura monastery (Modern Bihar Sharif in the Patna district). One of these Bihar miniature stupas shows the beginning of the modern Buddhism of Nepal. It possesses five Buddha figures instead of four ordinarily represented around stupas and on four sides of the abacus are represented the three eyes of the Gods. In the Svayambhu Chaitya in Nepal four celestial Buddhas are represented around the drum and the presence of the fifth, Vairochana, is indicated by three eyes on the abacus.

²⁸ A short account of the first year's excavations (1925-26) was written by Sir John Marshall in the Illustrated London News, July 1926.

²⁹ In Ms. Add. No. 1644 of the Cambridge University Library: Foucher: *Étude Sur L'Iconographie Buddhique de L'Inde 1 er partie* p.199 No. 52.

²⁶ See the miniature stupa from Bihar.
²⁷ Annual Report of the Archaeological Survey of India, 1903-04, pl. XXIX.

INDUSTRY AND POLITICS*

By K. N. CHATTERJI, B.Sc. (London), A.R.C.S. (London)

SIR Alfred Mond's unique position, both as a politician and as a captain of industry, carries promise enough that a book by him, on subjects such as are dealt with in the present work, would repay careful perusal. And we find the promise amply fulfilled, although we may differ—and differ we do, most strongly, with him on certain

propositions of his, such as an Imperial Union of Industries—and in many other matters, both with regard to the soundness of his premises and the rigidity of his deductions.

This book may be regarded as a sort of annotated history of the problems of industry and labour in Britain dating from the Post-Napoleonic period to the present day, with appendices on such matters as Socialism, Empire policy, Taxation, etc.

It must be remembered that this book is

* *Industry and Politics*. By the Rt. Hon. Sir Alfred Mond Bart. LL.D., M.P., MacMillan & Co. Ltd. Lond. Price 12s. 6d. net.

written from the viewpoint of one who was born, so to say, with the reins of an immense group of industrial enterprises in his hands. This would explain the apparent astigmatism in certain matters—as in his presentation of cartels, trusts or combines as *unqualified blessings*, coupled with the immense depth and clarity of vision as displayed in other subjects, especially in the matters of organising and efficiently conducting industrial enterprises.

Most of the sections and subjects dealt with in this book are of peculiar interest to Indian industrialists and practical economists, as they go very deeply into the following questions:

- (i) The factors essential for the efficient conduction of an industrial enterprise
- (ii) Why is the foreign competition so formidable and successful (in the case of India, foreign means British, too)
- (iii) How to market goods in the face of foreign competition.
- (iv) What is meant by an efficient industrial organisation, taken individually and in groups as in Cartels.

Besides the above, the 'problems of labour unrest and the policy of the state with regard to industry are discussed in a highly interesting manner. The conditions that obtained in Britain during the post-Napoleonic period together with the efforts made by the state to combat the troubles, with all their failures and successes, and the final coming of stabilization, are presented in order to draw a parallel to the present depression.

Indian conditions are nowhere discussed, even in connection with the Empire. Indeed, India is only twice mentioned in a cursory way—which means that it does not count; but the problems discussed are also the problems of present-day commercial and industrial India. Only here they attain a magnitude undreamt of in any Western country. And the picture drawn of what is being done—let alone what is proposed in the way of improvement—in the way of industrial progress in Britain and elsewhere, in all its staggering reality should act as an eye-opener to those complacent arm-chair economists and industrialists who consider that India is well on the way towards industrial and economic development and dream of complete "modernization."

The following extracts, express as they do the considered opinion of a successful and experienced industrialist, should show what is meant by the above.

"The demands which are made on technicians for new processes to improve the efficiency of existing plants in cost reduction, are little realised by those not in contact with the daily working of a great enterprise."

Here the very idea is unthought of.

It can no longer be stated that "necessity is the mother of invention", but I think it may truly be said that the steady methodical investigation of natural phenomena is the father of industrial progress.

And this from Dr. Ludwig Mond (Sir Alfred's father) in 1889! No wonder England progressed. Then follows a whole host of examples of the successful application of Science to Industry, through the prolonged and painstaking efforts of scientists who ventured to apply laboratory methods to the factory.

"Theories become the tools of industry."

"The General Electric Company of America giving £200,000 a year to American Universities for the promotion of electrical research, quite apart from the research department of their own works. Messrs Brunner Mond and Company decided some time ago to set aside £100,000 for such purposes."

How much have the great industries of this country, with the sole exception of the Burma Oil Co., given to the Indian Universities? How much for instance, have the jute, tea, coal and oil industries given to the Calcutta University, how much have iron and steel to Patna, how much has cotton to Bombay and how much has manganese given to the Nagpur University? *Nil*, we believe, is the sum total of all these donations!

"It is a curious and sad fact that when industry is depressed, many of those directing industry have only one idea of economy and that is to cut down research. This is based on a profound fallacy. Research and better scientific methods of production can do more than any other factors to help industry out of difficulties."

"The history of some of our great industries has been a history of a long, discouraging but eventually triumphant struggle to make the original laboratory discovery applicable."

Here in this country, a dividend of at least 12 per cent. being expected from the very first year, such attempts would be regarded as sheer lunacy by the directorate and summarily put a stop to. In any case, we have not heard of any such attempt, with the exception of those done in the Forest Research Department.

"There is a popular but erroneous idea that great discoveries are the results of brilliant but haphazard guess work.—On the contrary they are usually the well-earned reward of a series of

long, careful and often tedious and monotonous experiments."

"Research is not the royal road, it is the ordinary, daily hard working road—almost the only road—to final prosperity."

"As a result of technical research the Germans have reduced the consumption of coal in Iron and Steel Industry by 15 per cent." (as compared with 1919), "How little is the economic advantage of learning understood."

These statements are amply borne out by the facts cited.

"Contented workermay balance to the employer the competition of cheap labour."

"The relationships of those engaged in industry must be rendered of a stable and permanent character."

"There must be a just and broader recognition of the worker in industry. He must be made a co-partner."

"The terms 'employer' and 'employed,' 'master' and 'man' are inapplicable to our modern industrial conditions."

We draw the attention of the Burra Sahibs and Burra Huzurs, both Indian and European, of our Mills, Factories and Railways to the above statements of a very Burra Sahib. We mention Indian Burra Sahibs, too, because we remember the case of an Indian director of a Company who got up from his chair in high dudgeon because a "servant" of the Company was sitting at the same (directorial) table! The servant in question was not an ordinary labourer, but a technical man, of good family, trained in America, and in every way—excepting in the weight of his purse—the superior of the idiot who refused to sit at the same table with him. And, of course, even an ordinary labourer should be treated with courtesy.

"Higher wages must carry with them a greater degree of production and efficiency."

"Industry to-day is over-burdened by excessive overhead charges....direct and specific subsidies granted by the Treasury would increase these burdens and make our position in the competitive markets still worse."

The above remarks might have been specifically directed against the Iron and Steel, and other Indian industrial companies that are enjoying or want to enjoy such subsidies. Has the efficiency of those who constitute the "overhead" in such concerns been ever thoroughly examined? Sir Alfred advocates profit sharing and not "production bonus." What would happen if such a system were adopted, in place of the present arrangements, at concerns like the Tata Iron and Steel Co., Ltd.?

As previously noted, International cartels,

mergers, etc., are strongly advocated in this book and the bright side of such things well-painted. The question of the weak, individually and collectively, going to the wall, and that of all the iniquities of such combines, that led to the Anti-trust legislation in U. S. A., are not discussed.

Still the sections on these subjects are of great interest to us, as they show what these things mean and how their power and capacity, already extremely formidable, are increasing steadily. Indian industries must face this menace with eyes open and that immediately, as mere abstract theories, like nationalisation, or sentimental jeremiads, as those uttered in connection with "cottage industries," would not save us from being industrially—ruthlessly and utterly—wiped out, leaving only hewers of wood and drawers of water in this country.

Similarly the plea for a closer economic bond, contained in the section on "The British Empire as an economic unit", should be carefully studied. Under the present circumstances such a bond would spell bondage for India.

The views expressed on other subjects, such as state control, socialism, etc., should be examined by others who are better versed in such matters than the present reviewer. All we can say, after reading Sir Alfred's statements, is that a thorough examination of these exotics is desirable before they are planted here.

In short, this book would help to answer many questions regarding industry, such as, "why do they succeed and why do we fail?", and as such we recommend it to all who are interested in the economical, technical and political problems of industry. We dare not recommend it to our politicians, as they, with very few exceptions, have a sublime disregard for such problems. Heaven only knows whether such things are really beneath their notice or are only beyond their brains. For instance, the coal-mining industry is slowly dying in Bengal; the Match Industry in India is being crushed out of existence in its infancy in the coils of a foreign owned and directed trust; cement, paint and varnish, and lastly, cotton is being similarly menaced; but no one seems to be losing any sleep over these matters, either in the Councils or in the Assembly or even in the various 'National' Congress Committees.

A PLEA FOR EDUCATIONAL REFORM IN INDIA

By MISS KAMALA ROSE

THE urgent need of India today is not more of education, but also of *better* education. The improvement of educational methods must keep pace with the extension of its domain if the best results are to be obtained. This aspect of the problem should be recognised without further delay. In fact, it has been too long delayed already, and the country is suffering from its ill-effects. If the education imparted to the people has been seriously lacking in quantity, it has been still more sadly wanting in quality. This fact impresses one more and more as one gets a closer acquaintance with our educational system. It is specially true about the early stages of education from the primary to the high school standard. The sooner the remedy is found, the better will grow the prospect before the nation.

I have been in educational work in different parts of the country during the last 15 years, and my experience extends to such diverse places as Calcutta, Eastern Bengal, United Provinces and the Punjab. I have been in charge of the Modern High School at Delhi, which is conducted on new methods, since its inception seven years ago. I have taken part in the education of boys, girls and purdanashin women through their school and college courses. So I have had ample occasions for studying and observing the methods and results of our educational system at close quarters, and may fairly claim to have an intimate knowledge of our educational problems. I have also recently had a unique opportunity of studying the educational systems in vogue in Europe, and of seeing the improvements which have been brought about in different places by changes in the school methods. After attending the World Con-

ference on New Education which was held at Locarno in August last, I was able to visit quite a number of schools in Italy, Switzerland, Germany, Holland, Belgium, England and Scotland, including some of the most up-to-date and improved types. It was, therefore, possible to compare the newer methods with the older ones, and to find out the difference in the results obtained. These visits have helped me also to compare the educational methods followed in India with those in Europe, and to realise more vividly the deficiencies under which we labor here.

The most prominent fact which stands out from a comparison between the progress of education in India and Europe is the utter illiteracy of the masses here. It hangs as a millstone on the neck of India's progress, and must be removed as soon as practicable. As the distances of time and space disappear



The main building of the Modern School, Delhi

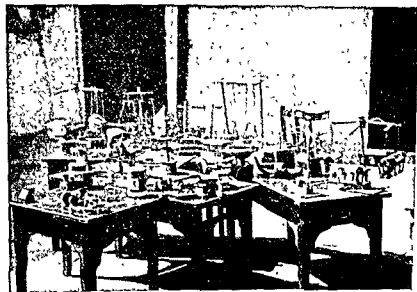
with improvements in the means of communication, the economic competition between the peoples of the world grows keener every day. India has to enter this arena with a serious handicap. She bears a solid block of 300 million people, i. e., over 90 per cent of her population in a state of absolute

ignorance. They do not even possess the rudiments of knowledge, and are, therefore, bereft of any means of self-improvement. Her place in the struggle is almost a hopeless one. Unless a radical and rapid change is brought about, there is great danger that her people will be left far behind in the race. Already the lowliest forms of manual work with the scantiest remuneration fall to the average lot of her industrious workmen. The people might in the end become a nation of hewers of wood and drawers of water—held in the grip of an economic slavery under the advanced nations of the world. In fact, outside India they are already regarded as such by the capitalists in the different parts of the Empire. And with the rapid industrialisation of India by foreign capitalists, the process is going apace within the borders of India her-

sity results have shown that their intellectual powers, when given proper scope, are in no way inferior to those of the men.

Universal primary education is the one thing needful for the uplift of India. In order to ensure its rapid progress, it should be made both free and compulsory at first. As a serious matter which concerns the continuance of the Indian people within the civilised circle of the world, the cost of such education should be made the first charge on the revenues of the country. But this education must be something quite different from what is imparted at present. Education, to be effective, must help in creating an alertness of all the senses. This can only come through a very careful development of both the body and the mind of the child. Under our present system in India, a child of tender age is

daily confined in a badly constructed and ill-ventilated *pathshala* for long hours without any arrangement for tidiness. He is cramped into a little space and made to acquire a smattering of the Three R's under the shadow of the teacher's birch. He finds no real interest or pleasure in his studies, and simply goes through them as a result of cruel intimidation, which almost shatters his nerves and damps his lively juvenile spirit. There is hardly any effort made to draw out and develop the natural intelligence of the child. No scope is given him for self-expression. Most of his lessons he has to learn by rote, and has to repeat them to his teacher



Specimens of handiwork produced in the Montessori Department of the Modern School, Delhi

self. Thus the illiteracy of India has proved a real menace unto herself. The situation is a tragic one, but its intensity is further heightened by the fact that in spite of their illiteracy, the intellectual capacity of the masses is of a high order. Even the peasants and the backward classes have given repeated proofs that they are capable of receiving the highest education that can be given them, and of showing splendid results. The same can also be said about the women, who have, with very few exceptions, been almost entirely left in the darkness of ignorance. The Univer-

sity results have shown that their intellectual powers, when given proper scope, are in no way inferior to those of the men. Universal primary education is the one thing needful for the uplift of India. In order to ensure its rapid progress, it should be made both free and compulsory at first. As a serious matter which concerns the continuance of the Indian people within the civilised circle of the world, the cost of such education should be made the first charge on the revenues of the country. But this education must be something quite different from what is imparted at present. Education, to be effective, must help in creating an alertness of all the senses. This can only come through a very careful development of both the body and the mind of the child. Under our present system in India, a child of tender age is daily confined in a badly constructed and ill-ventilated *pathshala* for long hours without any arrangement for tidiness. He is cramped into a little space and made to acquire a smattering of the Three R's under the shadow of the teacher's birch. He finds no real interest or pleasure in his studies, and simply goes through them as a result of cruel intimidation, which almost shatters his nerves and damps his lively juvenile spirit. There is hardly any effort made to draw out and develop the natural intelligence of the child. No scope is given him for self-expression. Most of his lessons he has to learn by rote, and has to repeat them to his teacher in a state of nervous fear. No attempt is made to encourage or develop his aesthetic ideas. The curriculum takes no notice of that side of his life. His moral and religious training is left out altogether. Little or no encouragement is given to sports, as being detrimental to study. Physical culture receives no attention. A training in practical co-operation among the boys is never attempted. No real esprit de corps is created. Instead of teaching the dignity of labour, a spirit of contempt for manual work is often fostered. Weak in body and depressed in mind the

child passes through the different stages of his school life, without finding in them much difference as regards method or scope. The higher grade schools are as backward in all these essential matters as the primary ones. On the other hand, as the medium of instruction is changed from the vernacular to a foreign language, the difficulties are further accentuated. When at last the boy comes out of the high school grindmill, there is little of initiative or zest for work left in him. It is no wonder that the Indians have been charged with a lack of originality and initiative. These faults, if true, must be laid at the door of their system of education, which is eminently suited to crush out such qualities. The result of

such education has been far from helpful in really building up the nation and has even proved a hindrance in some respects. A good percentage of the primary scholars, finding no incentive to self-culture, gradually forget their lessons, and drift back into illiteracy. The trouble taken to educate them means so much labour lost and money wasted. Others who are able to continue their studies in high schools come out of them merely crammed with some book knowledge, fitted to become petty clerks in offices and shops. They often find their life a failure because their education has not been a preparation for life as all true education should be. While their memories have been sharpened, no serious endeavour has been made to develop the creative faculties of their mind. Such students, even when they get into the college cannot fully recover their powers, which are stunted during their childhood the most sensitive period of their life. Thus the miserable apology for a school which has been put up in this country, in contrast to the well-planned and fully equipped institution as one finds it in England and elsewhere has retarded the vigorous mental growth of the people. The deficiencies of our system become at once manifest to us as one visits the splendid schools of the West, specially

the modern ones, and comes across the healthy alert and active students there

If we desire to see our people reach a status equal to that attained by the people of Western countries, we should reform our schools on modern improved lines. In order to do so the following considerations should be specially kept in view:—

(1) A school, in order to be an efficient nursery for the physical and mental growth of its pupils, must be located on ample grounds. The study of dead records called books, unless accompanied by a simultaneous study of Nature around us, fails to sharpen the faculties of the mind. It leads to a tendency for cramming without a real



Nature Study Class of the Modern School, Delhi

understanding of the contents. The school grounds, when thoughtfully laid out, provide the children with a suitable field for such nature study. These also create a sense of freedom in the child mind which cannot be found in mere school-rooms. The growing self-consciousness of the child finds scope for development in a little world of its own. Here Nature supplements the education of the child with many valuable lessons which cannot be provided by any human agency, and which bring real joy to the youthful heart. The sceneries, the birds and small animals, the plants and trees, the leaves and flowers, the music provided by some rivulet or the songs of birds—all these make valuable contributions to the intellectual and emotional culture of the child. The child is led gradually to modes of self expression through arts, such as music and painting. An

interest in creative activities is fostered through gradenig etc.

Besides, extensive school grounds are absolutely necessary for maintaining the health and developing the physique of the children. Open air life and outdoor games are essential if a healthy mind is to be preserved in a healthy body. It is only the open fields which can give birth to the spirit of 'sportsmanship'—a term which includes many moral qualities. In Italy, Germany, England and other countries of Europe the utility of extensive school grounds has been fully realised. All good modern schools have large areas of land attached to them. I



A Class in Manual Training Modern School, Delhi

have there come across schools with less than a hundred pupils which possess a hundred to two hundred acres of land. Much emphasis is placed on this matter, and it is held that the first heavy outlay on it is fully repaid by the improvement in the health and the proper mental growth of a succession of students.

In India there is as much need for school grounds as in Europe, specially in the towns and cities. In rural areas, however, where natural sceneries abound, a smaller quantity of land will generally suffice.

(2) The study of Nature should be further encouraged by means of well arranged excursions to places of natural or historical interest. Such outings form a regular feature of school life in Europe. These are very

helpful in quickening the minds of the pupils. Visits to the seaside, hills and lakes etc, prove useful for the study of elementary geology and geography, while a vivid interest in history is created by seeing places of historical importance. The benefit to the health of the students is also seen in a greater activity and buoyancy among them.

(3) The knowledge of a still wider world should be conveyed to the children through carefully selected magic lantern and cinema exhibitions. These tend to expand their minds very quickly, and enable them to realise the facts regarding other lands more easily than through the medium of books.

In Europe such means are widely adopted for the spread of mass education, and for developing the minds of children. The importance of such methods has hardly yet been realised in this country. Here we have a potent instrument for the rapid extension of education among the masses.

(4) A school should pay proper attention to the health and physique of the pupils. They should undergo medical examination at regular intervals, and be treated for their defects and diseases. The physical exercise of the students should be considered a subject of prime importance in every school, and not a matter of indifference as at

present. This should be a regular part of the school curriculum. Gymnastics athletic, sports, swimming, boating and other healthy games, both indoor and outdoor, should be encouraged. The spirit of sportsmanship should be carefully developed. Due care should also be taken that the food given to the children be suitable and sufficient. It would be desirable to make provision for tiffin for all pupils. It is idle to expect proper mental work on an empty stomach. A school should at least supply free tiffin to all poor students who cannot afford it.

(5) The spirit of co-operation and social service should be inculcated among the pupils from their early childhood. It is wonderful to see how quickly they pick up this training and genuinely fall in with such

ideas. Once learnt, the spirit grows with the life of the students, and permeates the whole school. It engenders toleration, and creates a bond of fellowship among them. The school life affords many opportunities for undertaking co-operative and social work among the students themselves.

(6) The students should, apart from their studies, daily engage in some creative activities, viz, gardening, carpentry, smithy, printing, drawing, painting, pottery, photography, weaving, etc. Such work develops the powers of initiative and thought. It also reveals the direction in which the taste of a pupil lies. The scope for manual work which it gives is a healthy corrective against a sedentary education. It further establishes the connection of education with the practical side of life, and makes education more complete than it would otherwise be.

(7) Every effort should be made to develop the æsthetic sense of the pupil, which often lies dormant in him. The realisation of a sense of the beautiful, whether in music, painting, or natural scenery, is essential, and should always be kept in view. Subjects which encourage this process should form a regular part of the curriculum. Thus only can the full mental growth of a child be assured.

(8) As much of the early education as possible should be imparted through object lessons. This will not only make it more interesting, but will keep it from growing purely abstract and from encouraging cramming.

(9) To obtain the best results it is necessary to connect the home of the pupil with the school in the matter of his education. Therefore, the guardians should be properly interested in the education of their wards. Their active co-operation should be secured to see that the child's study at home is a real continuation of the work done in the school.

(10) Suitable text-books must be provided. This is a matter of the utmost importance. A good deal of the primary education in our country has been spoilt by the use of bad text-books requiring the use of wrong methods of instruction.

(11) There should be a proper correlation of the subjects taught. A great deal of harm is done by teaching the subjects as if these formed separate watertight compartments. It seems that even very few of our teachers really appreciate this point. Special efforts

should be made to convince them of its importance.

(12) As character is the foundation of life, character building must have a prominent place in the scheme of education. The influence of the teacher should be the chief factor in moulding the character of the student. Therefore, personality and character in a teacher should be as much sought for and valued as his intellectual qualification. A course of moral and religious instruction should certainly be included in the school curriculum.

If the above points are consistently kept in view, it should be possible to build up a school system which will meet with the needs of our country. Following the example of some European countries, it would be



Miss Kamala Bose, Principal, Modern School

an advantage to have separate schools for children of 6 to 10, 10 to 14, and 14 to 18 years. But perhaps this is not quite feasible in a poor country like ours, and it will be better to have only two sets of schools for children up to 10 and 18. In that case co-education of both boys and girls could be carried on in the elementary schools, and the wide employment of women teachers to conduct them would not only result in some economy, but would also open out to educated women a large avenue of useful and congenial work.

It will be a glorious day for India when universal primary education of the proper type will prevail in the land. Broadbased

on this, it will then be possible to rear a sound system of secondary education, culminating in university education of a very high type. It should be so arranged that students who do not wish to go up for university education might be released at the age of 14 or 15 with sufficient general education to undergo special commercial or technical training.

At present with over 90 p.c. of the people locked up in eternal ignorance, many an unknown Hampden or inglorious Milton is altogether condemned to blush unseen. Who

shall dare to estimate the moral and material advance of India when once the masses are educated, and the best intellects among her vast population are churned up to the top to lead, guide and serve their motherland? The task is no doubt the mightiest in the world, but its reward will also be the greatest. Then, and not till then, will the full significance of Indian culture and civilization be manifest to the world and its influence felt by the human race. The nation, should, therefore, bent its utmost energies and resources to accomplish this glorious task.

THE MILWAUKEE JOURNAL : A NEWSPAPER FOR SERVICE

By DR. SUDHINDRA BOSE

Lecturer, State University of Iowa

IT was a lovely autumn afternoon at Milwaukee on the western shore of the Lake Michigan. The shopping crowd was surging through the business sections of the city : but nowhere was life beating faster than in the office of The Milwaukee Journal.

Blocks away one can see the tall and magnificent Journal building, which has been erected at a cost of six million rupees. On a nearer view, he appreciates the beauty of this five-story structure better. It is faced with large, smooth-surfaced pieces of pink limestone with narrow mortar joints of a neutral color. The great arches, which form ornamental windows for the second floor, present an impressive appearance. Up near the roof, there is a frieze which illustrates the growth and development of newspaper. Extending entirely around the two front sides of the building just below the top coping of the walls, is a curved frieze of life-size figures which artistically depict the evolution of news and its dissemination, from the earliest ages of man to the present time.

The passer-by can also see from the street the huge press room where the Journal presses print, cut, fold 135,000 forty-two page paper an hour. The press room floor is so constructed that the entire press operation is visible from the street. No other

large newspaper plant in America has this feature.

Stepping into the main lobby through one of the imposing entrances, I realized that it was press time. Reporters and messenger boys were rushing in and out. Late advertisers were bringing in their last-minute ads. There was din and bustle.

Presently I was shot through the lift to the fourth floor, where the editorial department offices as well as the busy news room are located. I saw the editors, reporters, re-write men, and copy readers working at break-neck speed. Work and more work. Hurry and more hurry. Telephones were ringing, telegraph keys were buzzing, and a phalanx of fifty typewriters were clanking away. Electricity was in the air. The scene was busy, exciting, even thrilling. I was almost stunned and carried away by the noise and the movement. Soon there would be in the street an extra edition of the paper—paper which is "the Voice of Now—the incarnate spirit of the Times—monarch of things that Are."

The Milwaukee Journal, which is reckoned as one of the seven or eight foremost dailies of America, has many unique features. I am not now thinking particularly of its most up-to-date machinery, its many excellent devices and improvements in operating

methods, nor of its elaborate newsgathering agencies. What impressed me most about *The Journal* was its public service. It is of a quality which is perhaps unexcelled by any other newspaper plant in the United States.

A few years back, when I was in England I went to the office of the *London Times* and asked to see one of its editors. I was then connected with one of the most important American dailies. An attache showed me through the *Times* building, and informed me that editors were not accessible. May be that, after all, was excusable in England. Native editors with their walrus mustaches I suspect, are inaccessible because they are English and because they consider themselves above common courtesy to a visitor. They are the prize snobs of Christendom. How very different are English journalists from their fellow-tradesmen in America!

In order to better acquaint myself with *The Milwaukee Journal* and to get intimate glimpses behind the scenes, I called at the sanctum of the Vice-President, Mr. H. J. Grant. He is a Harvard man, and a capable Journalist. He was at the moment busy; but I never found a man more cordial. He seemed to have all the time in the world to talk to me about *The Journal* and its forty-five years of progress. Here is a characteristic story of his paper, which is worth repeating.

"Shortly after the signing of the Armistice in 1918," remarked Mr. Grant as he lighted his cigar and handed me another, "*The Journal* decided that the interests of education in our State of Wisconsin would be greatly furthered if a number of representative teachers in Wisconsin were to tour the European battlefields, observe conditions growing out of the war and inform the public regarding them."

"How did you select the teachers," he was asked.

"Teachers were chosen by popular vote. No condition looking to increase in circulation or other material advantage was imposed. In all about a million and a half votes were cast, and the eleven teachers thus chosen

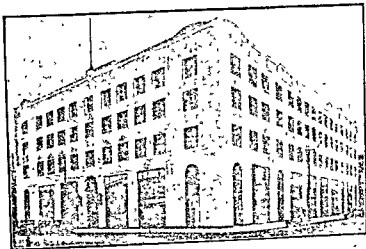
and a special representative of the paper constituted a touring party. The entire expenses of the trip were met by *The Journal*."

"How long did the trip last?"

"The party sailed the early part of July, 1920, toured England, France, Belgium, Scotland and Switzerland, and returned in the middle of August. They enjoyed exceptional opportunities for study, and received official attention and courtesies."

"All that is very interesting; but in what way did these tourists benefit America?" I inquired, anxious to get at practical results.

"The *Journal* furnished each member of the party with a set of stereopticon slides,



Home of The Milwaukee Journal, Wisconsin

showing ninety of the most interesting views photographed during the tour. All of the teachers have delivered illustrated lectures on what they saw and learned, some of them having spoken in public as many as a hundred times. So far as is known, it is the first enterprise of its kind conducted by any American newspaper."

Mr. Grant was cheerily conversational, but he talked facts. He also invited me to go along with him and make a tour of the *Journal* building for a few hours. Needless to say that I accepted the invitation gladly because I always prefer exact data to glittering generalizations, accurate appraisal to highfalutin tosh.

The building is a veritable hive of activities; but there are ample facilities for serving the public. Exclusive of the space

occupied by the press room, practically the entire remainder of the first floor in this model plant is given to the convenience of the general public. Here is located the lobby, The Journal Public Service Bureau, The Journal Tour Club, rest rooms for men and women, information desk, a public library branch, a telegraph office, telephone booths, and a branch Post Office.

I was wondering what the Tour Club was meant to do. Just then one of the girl clerks at the Public Service Bureau handed me a neat little folder which read:

"Take full advantage of the many helpful services of The Milwaukee Journal Tour Club in planning your trip, for the coming season. Get the habit of phoning, wiring, or calling at Tour Club headquarters before you start a trip for last minute reports on road conditions. It's your club. Use it! Make The Journal Building your meeting place."

On enquiry I learned that touring information is given free throughout the year by a trained staff of experts to all who apply by mail, telephone, or in person. In addition to planning trips, the Club dispenses authoritative hunting, fishing, and vacation information. Altogether, the Tour Club serves a quarter of a million people annually.

On the second floor of the building, I entered the Public Lounge. This room is attractively furnished in the manner of a luxurious club lounge. Large chairs and davenport, pretty carpets and hangings in pleasing soft tones, lend an atmosphere of hospitality and restfulness. The comforts of this room are enjoyed not only by visitors but also employees of The Journal, who of course, have a separate lounge of their own. The Public Lounge is an ideal place, especially for out-of-town motorists: visitors to rest, meet friends, or write letters.

While on the second floor, I was attracted by the Journal's Gallery of Wisconsin Art. The purpose of the Gallery is to open to artists of the State of Wisconsin an all-year exhibition room for the display and sale of their pictures. The exhibition space consists of four rooms, although only the largest is regularly used.

So far, sculpture has been excluded. Exhibitions are limited to paintings, etchings, and drawings. Exhibits are completely changed every three months. The Gallery opens to Wisconsin artists an exhibition room for their current work. Moreover, it combines the advantages of a sales room with the publicity resources of a constructive

newspaper. It is estimated that about 25,000 persons viewed the pictures in two of its recent exhibits. These persons were attracted to the showing, without a doubt, largely by the dignified publicity which The Journal gives the pictures.

During the week I was in Milwaukee, there was a flower show in the Public Lounge. I was told that flower shows and food exhibitions are common and regular occurrences.

Close to the Public Lounge are two Lecture Rooms for the use of the public. Neither of these rooms can accommodate more than an audience of 200; but both Lecture Rooms are furnished to provide comfort and convenience to speakers and audiences. The Journal has set these rooms aside for the use of clubs and organizations of a civic nature. They are welcome to use them upon request.

In addition to these two meeting rooms on the second floor, there is, on the fifth floor, an Auditorium. It seats about 500 people. The stage is of ample size, and acoustics are good. The Journal also provides a piano for the room. There is no charge for the use of the Auditorium, or any of the other rooms. They are absolutely free to the people.

In the list of its public services, mention should be made of The Journal's new high powered radio station. From this great station one can easily get America's finest broadcasts in any weather and without interference. The Journal also augments these outstanding broadcasts with its own high class programs from its own studio. The radio has been the means of widening the range of popular education and raising the cultural level of the masses of the population. The Journal is in living contact with the people it serves. Its radio programs include, beside music and entertainment, subjects which are vital to public welfare and of immediate concern to all.

As I was being piloted from one floor to another, I saw the many interesting processes followed in making a modern metropolitan newspaper, from gathering the news from all parts of the world to the actual printing of the finished product. Now and again my thoughtful guide, Vice-President Grant, stopped to introduce me to editors, reporters, and other employees of The Journal.

It was interesting to find that the welfare of men and women who work for this paper

has not been neglected by the management. A completely equipped first-aid hospital on the fourth floor stands ready, in case of emergency, for service. Every new employee is given a free medical examination at this hospital. There is also on the same floor an employee's cafeteria where good wholesome food can be had at a slightly less than the cost price.

The Milwaukee Journal earns sixteen million rupees a year. Of this vast revenue,

fully one-third comes from advertisements. Isn't that enough to pop the eye of an Indian publisher? The Journal is frankly proud of its prosperity; but it is no less proud of its achievements as a civic institution. Beneficent public services, which space has permitted recounting but a fraction here, almost cover whatever sins one might lay to the charge of the Journal. It is a paper of quality and for service.

THE INTERNATIONAL SOIL SCIENCE CONGRESS

By P. G. KRISHNA

THE First International Soil Science Congress was held at Washington D.C. from June 13 to 22, 1927, under the Chairmanship of Dr. J. G. Lipman, Dean and Director of New Jersey College of Agriculture and Experiment Stations.

The first international gathering was held at Budapest, Hungary, in 1909 under the patronage of the Royal Minister of Agriculture. This was followed by a second conference held at Stockholm, Sweden, a year later. It was decided at Stockholm to hold the next conference at St. Petersburg, Russia; but this was not possible. The third conference was called together at Prague, Czechoslovakia, in 1922. In 1924 the fourth conference was convened at Rome under the patronage of the King of Italy and under the auspices of the International Institute of Agriculture. It was at this meeting that it was decided to hold a worldwide conference at Washington D.C. in 1927 to be known as the First International Soil Science Congress and Dr. J. G. Lipman was elected the President. Soon after the Rome conference, preparations were undertaken to organize the congress under the auspices of the American Society of Agronomy, and worked through an American Organizing Committee which consisted of at least one prominent soil scientist from each state in the U.S.A., and each province in Canada. The co-operation of the United States Government was secured through the United States Department of Agriculture, and through an act of

Congress the President of the United States was authorized to extend invitations to the nations of the world to send official delegates. So, this congress was made possible through the co-operation of the International Soil Science Society, the American Society of Agronomy and the United States department of Agriculture.

Thirty nations responded to the invitation sent by the President of the United States. Some countries like Russia, Germany and England sent quite large delegations; Russia sent twenty, Germany ten and England eight. Most of the European countries were well-represented. Only a few Latin-American countries were represented. Of the oriental countries only Japan was officially represented by three delegates. It fell to my lot to represent India, being the only representative and was delegated by the Andhra Jatheeya Kalasala of Masulipatam. There was no official delegate (Govt. appointee) either at this Congress or at the International Botanical Congress held at Ithaca N.Y. in September 1926. There were about six hundred delegates in all of whom about one hundred and forty were foreigners.

President Coolidge welcomed the delegates and pointed out that international goodwill and understanding could be attained only through such gatherings and that the problems of soil science are international in that the whole of the human race is directly dependent on the soil for food and clothing. During the ten days of the congress the

various problems of soil science were discussed and papers were presented by the delegates before the following commissions: Soil Biology and Biochemistry, Soil Mechanics and Physics, Soil Fertility, Soil Classification and application of soil science to land cultivation.

Besides the technical discussions, there was arranged a rather elaborate program for the entertainment of the delegates, including receptions, banquets, dances and sight-seeing tours in and around the vicinity of Washington.

After the adjournment of the congress, all of the foreign delegates and some Americans started out on an extensive tour of the United States and Canada. This transcontinental tour was given complimentary to the foreign delegates. This was made possible by the contributions of private individuals and corporations. The credit is mostly due to Dr. J. G. Lipman who first conceived the idea and later worked to secure the financial backing necessary for such an undertaking, and also to the American Organizing Committee for so efficiently conducting the tour and for arranging the receptions and entertainments offered to the delegates throughout the itinerary.

The purpose of the tour was to give to the foreign delegates an opportunity to study the great soil regions of the North-American continent, the crop zones and some of the agricultural industries. The study of the soil types under the able guidance of Dr. O. E. Marbut, head of the Soil Survey Department of the United States Department of Agriculture, was in itself a contribution to the international soil science for no other country affords such a varied and interesting soil types. As many delegates had expressed, such an opportunity should not be had again. For it is inconceivable if this could be made possible again.

A fair idea of the extent of the tour could be had only if one realizes that about 10,000 miles were covered by train and some 2,000 miles more by automobiles, and that 23 of the 48 states in the United States and the four great prairie provinces of Canada were visited. The cotton belt, the corn belt, the wheat belt, the dry, the arid, the desert and the mountainous regions of the United States were visited. In brief, the United States were completely covered and the various aspects and interests of the North-

American continent were impressed on the foreign minds. The delegates had the best opportunities to observe the conditions in the farming districts. Among the agricultural industries the following were visited: The Fertilizer Industries at various centres; the Agricultural Printing Establishments at Des Moines, Iowa; the Plough Works at Moline, Illinois; the International Harvester Company's manufacturing plants of agricultural machinery at Chicago; and the Meat Packing Industries in Chicago.

The agricultural colleges and experiment stations along the route were visited and the delegates were informed about the problems which were under investigation and were profusely entertained everywhere.

The delegates were enthusiastically received in all the localities and over a hundred automobiles were furnished for the whole party for visiting the various points of interest in each of the places visited.

All along the trip I received very many enquiries, and most of them were regarding Mahatma Gandhi and hardly any regarding the agricultural conditions in India. The dramatic incident which I am to narrate occurred at Joplin, Missouri. The delegates were entertained at luncheon by a millionaire Mr. Charles D. Orr. While we were luncheon, I was surprised by an elderly gentleman of about seventy, who came rushing towards me and bowed ceremoniously to the amazement of all around me and to my own embarrassment. This was our host. The ceremonious bow, as he later explained, was to honour the Mahatma, whom he admires very much and whom he expects to meet some day. This and many other incidents during this trip convinced me that Mahatma Gandhi can do a very great service by visiting this country.

This trip also enabled me to come in contact with many of our countrymen residing in the various parts of this country and in Canada. Most of these men who have made this continent their permanent abode are located on the Pacific coast, mostly in California and British Columbia. Smaller groups are present in the Chicago, Detroit and New York City. The students are scattered all over the northern part of the country. However, they seem to be concentrated in the following universities: California in the west; Illinois, Wisconsin, Michigan, Chicago and Iowa in the middle west; New

York, Massachusetts and Pennsylvania in the East.

In California there does not seem to be much of a co-operation between the various elements that make up the Indian community. The Sikhs and the Mohamadans seem to be at loggerheads all the time. It is an unfortunate thing that there should be such dissensions among these groups in a country so hostile to their very presence. Then there is a further split into the student group and the non-student group. While I was at Berkeley I heard that a unity meeting to bring all these factions together, was arranged at Sacramento and that Mr. Syed Hussain was to be one of the main speakers. There are just a handful in Oregon and Washington states. In Portland, where there are only six of them, the turbanwalas (Sikhs) and the non-turbanwalas do not seem to be getting along well with each other.

There seem to be more than 2,000 in

Vanconver, mostly Sikhs. They do not have any religious factions as there are just a few besides the Sikhs. Most of these are engaged in lumber business and seem to be prospering well. Some of them employ as many as three and four hundred men in their lumber camps. As in other places the whole group is engaged in about the same business pursuits. I spent a whole morning trying to get as much information of them as I could but I could not learn very much because of their suspicion and distrust. It seems to me that there is a lack of intelligent leadership among this group. With an efficient organization and proper leadership they could do much to improve their lot. Some of the men with whom I was talking were anxious to know about Dr. Hardikar. It is my impression that Dr. Hardikar was one of those few workers who had won the confidence of these men in British Columbia.

OPIUM •

Habit-forming Drugs—An International Menace

By TARAKNATH DAS, Ph. D.

THE so-called opium problem of today is not what it was during the last century or even two decades ago, when western philanthropists and missionaries used to think about saving the people of the Orient from the curse of opium, which was a source of tremendous profit for governments as well as traders. Morphine, heroin and other derivatives of opium and cocaine, codeine and other habit-forming drugs, manufactured mostly in the laboratories of the West, are far more dangerous than "raw opium or prepared opium" used for smoking purposes. The fast spread of the consumption of these deadly habit-forming drugs, among the people of all countries of the East and West forms a serious international menace.

According to the estimate of the League of Nations Opium Advisory Committee, about 400 tons of opium will be sufficient to meet the medicinal need of the whole world. But to-day the lowest estimate of the world production of opium is more than 4000 tons and some experts held it to be 8000 tons. Thus it is beyond dispute that the surplus is produced for revenue, profit and illicit trade.

* Opium : By John Palmer Gavitt : Published by Brentano's, New York (1927). Price \$3. 50.

Mr John Gavitt, former Managing Editor of *New York Evening Post* and Chief of the Washington Bureau of the Associated Press, feels that "it is not enough that the world should realise, as it does not yet, that narcotics—however, invaluable under proper medical control—have got entirely out of hand ; that the first indispensable on the health of man has become a conflagration. In order even to that preliminary realization, there must be information" (P. 235). To impart information put together the main threads of the problem as a whole for the benefit of the ordinary reader, has been the prime motive of the author of the volume entitled "Opium." However, the book covers (a) the fundamental and basic factors of the Opium problem—the history and the sordid motive of profit at the expense of human lives ; (b) Opium problem in India and China, the largest opium producing countries of the world ; (c) an excellent summary of the Geneva Opium Conferences, which are logical developments of the International Opium Conference of 1909 held at Shanghai and the League Opium Conference of 1912-1913 ; (d) valuable appendices containing the texts of the Hague Opium Convention of 1912-13, the First Opium Convention of 1925 and the Second Opium Con-

vention of 1925, held under the auspices of the League of Nations; and (e) an index. The book is not a compendium of dry statistics, but it contains indispensable and accurate information on the subject, the author's frank, bold and unbiased criticism and suggestions which may not be agreeable to and acceptable by all. To unprejudiced inquirers who wish to be familiar with all phases of the intricate problem of the narcotic menace, it may well serve as a reference book, not burdened with too many foot-notes.

II

Unlike others, Mr. Gavit suggests that "on no theory can drug addiction, in any of its forms, be regarded as a thing of domestic concern... It is more than probable that even in the primitive fashion of addiction of the Far East Opium plays a sinister part in making these regions—India for example—hot-beds of infectious diseases which at times spread out all over the world." (P. 4).

A barbaric ethical standard governs the opium policy of some of the great Christian powers which held hundreds of millions of orientals in subjection. This policy, according to Mr. Gavit, is the assumption of racial superiority by the white men who think that "the main excuse for living on the part of the Oriental is to contribute to the welfare, financial and otherwise, of the said European." (P. 55)

There is an evident double standard of international morality regarding the opium policy of great Christian nations. Mr. Gavit writes:— "There is nothing inadvertent in the absurdity that the Chinese who attempts to smoke opium in London puts himself in peril of the law, while in the Far East the same British Government not only will permit him to do it but will itself furnish—at a comfortable profit—the opium with which to do it; will salt away that profit for Government revenue (in the Straits Settlements some 45 per cent of the whole) and in official documents stonily maintain that it does not hurt him—that he cannot get along without it. One man, concerned in the enforcement in Great Britain of the British Dangerous Drugs Act, said to me quite frankly of this inconsistency:—

"Of course, it is illogical. But you must understand that it is not so much that we do not want opium-smoking in London; it is that we do not want the Chinaman in London. We do want him—we must have him—in Straits Settlements and North Borneo" (P. 59).

The attitude that governs the Opium policy of many western people has been expressed in the following extract of a letter from an Englishman written in all seriousness:—

"It is only inferior and degenerate people who resort and succumb to this drug vice; therefore, it would be a good thing not to interfere with but encourage the commerce in narcotics deliberately, in order to kill off the riff-raff of the populations and generally to thin out the inferior races" (P. 62).

The discussion of the Opium problem in India is probably the most important part of the book, as it gives the correct view, which is diametrically opposed to the views, spread by the British officials and such propaganda literature as 'Facts About Opium in India' widely circulated during

the two Geneva Opium Conferences. According to the most competent medical authorities "opium eating", which is practised in India is much more injurious than "opium-smoking". In the light of modern medical researches, "it is a superstition that opium is in any proper sense either a remedy or a prophylactic; anything, except anodyne against pain" (p. 117). Use of opium is not a preventive for Malaria, Cholera, Yellow Fever, as it is claimed by the British officials of India, but on the contrary its use destroys the power of resistance of a person suffering from any disease of infection. (p. 118). So Mr. Gavit indignantly writes:—

"No intelligent person honestly believes, however much he may pretend to believe, that the effect of any of the narcotics is in any important respect different or in the long run less injurious upon an Oriental than upon a Knight Commander of Bath, a Chevalier of the Legion of Honour or a son of American Revolution. Indeed, I can produce responsible testimony from authorities familiar with medical practice in the Far East to the effect that the white person shows, if anything, the greater tolerance" (p. 63).

Owing to the pressure of American and world criticism, the British Government has suddenly changed its position regarding the export of opium and has pledged itself "to diminish the export of opium by ten per cent a year until in 1936 it shall have discontinued it altogether". This is certainly very hopeful. But the British Government in India is unwilling to restrict the production of opium only for medicinal needs of the people of the land. The following account from the *British Medical Journal* for July 16, 1927, proves that the production of opium and opium revenue in India are increasing:—

"The latest figures available from India show that while the area under cultivation has been reduced from 131,500 acres in 1923-24 to 114,198 acres in 1924-25, the amount of opium produced increased from 2,122,000 lbs in the former year to 2,310,000 lbs in the latter, while the revenue of the Government of India from Opium, which was 1,66,02,095 rupees in 1923-1924, amounted to Rs. 2,93,52,437 in 1925-1926."

Although Indian religious and political leaders such as Gandhi, Rabindranath Tagore, Ramananda Chatterjee and members of the All-India National Congress are persistently demanding the limitation of production of opium only for medicinal and scientific purposes, the British Government is reluctant to pursue this policy.

Since 1929 China has been fighting the opium policy of the Western Nations. Great Britain in particular. But whenever the question of suppression of opium traffic is brought for discussion in the recent international opium conferences, British officials invariably try to shift the whole blame on China as the greatest sinner. During the recent years of civil war, some of the Chinese provinces have begun to cultivate poppy for the production of opium, in defiance of the existing national legislation which prohibits it. The amount of opium produced in China is probably not more than the quantity produced in India, which is mostly consumed in China. However, the most menacing fact is that tons of narcotics—Morphia, Cocaine etc.—are annually being smuggled into China by the nationals of Powers who enjoy extra-territorial jurisdiction and the Chinese authorities

cannot punish them according to Chinese laws. In this connection it must be noted that "it is unjust however to lay all or most of the blame for the smuggling into China or elsewhere upon the shoulders of Japan or the Japanese" (p. 159). In some cases the Japanese may act as middlemen to distribute narcotics, but the most of the narcotics are being produced by factories in countries other than Japan. It one compares the Japanese policy of dealing with the narcotic traffic and the addicts in Formosa, it becomes evident that the Japanese Government has adopted far more efficient methods and making more sincere efforts for the eradication of the menace than the European colonial Powers of the Far East.

III

America's withdrawal from the League of Nations Opium Conference is a genuine calamity to the cause of international co-operation. One cannot agree with Mr Gavitt that this was largely due to tactless and out-spoken attitude of Hon. Stephen G. Porter and Bishop Brent against the policy of Great Britain and the British Indian Government represented by Sir John Simon Campbell. The real fact is that the British and American policies on the opium question differed for more than a century. Great Britain fought Opium Wars and America enacted laws forbidding American citizens from engaging in any form of opium traffic in China. American policy has been to restrict the production of narcotics to "legitimate medical and scientific purposes." In the Shanghai Opium Conference, British representative Sir Cecil Clement Smith, opposed American representative Dr. Hamilton Wright's resolution and said:

"To put it perfectly plainly, and to be entirely frank the British delegation is not able to accept the view that opium should be confined simply and solely to medical uses."

In Geneva Conferences the Powers forming the "Opium block" adopted the tactics of even weakening the results achieved in the past and thus the United States and Chinese delegates left the conference. It can be safely asserted that although the United States may not participate in the League of Nations, yet she will be willing to do her share to promote the cause of suppression of narcotic traffic through international action.

The Geneva Opium Conferences have not accomplished much. "The net gun, whatever its theoretical value, as yet is and probably for a long time will continue to be only in paper. Nothing has been set in motion. Something very important has been lost" p. 219. The following extract from the statement of Sir John Campbell, made in the ninth session of the Opium Advisory Committee of the League of Nations, throws some light on the situation:—

"There are at most fifty—perhaps not more than forty drug factories in the world. By the Hague Convention the individual Governments assumed definite obligation to limit the manufacture, sale and use of these narcotic drugs to legitimate purposes, and to co-operate in the fulfilment of these obligations. The Governments have not done this. The solemn international obligations have not been fulfilled."

The remedy for the narcotic menace lies in restricting the production of raw materials (Opium, coca leaves, hashish etc.) as well as manufactured drugs and perhaps in Government monopoly of production, storage, distribution, in every phase of the traffic, from the beginning to the delivery of the finished drug to the patients under strict medical control and particularly in the elimination of the element of private profit, so far as possible (p. 248). Mr Gavitt thinks that to create, clarify and focus international public opinion on the menace of habit-forming drugs it is necessary that a private international organization, outside and independent of the official machinery of the League of Nations be perfected.

Such an organization would bring together in common purpose and endeavour and with a view of economy of expenditure in money and effort, the existing organizations such as International Anti Opium Association, the Chinese National Anti-Opium Association, the White Cross Association of America, the English Society for the Suppression of the Traffic in Opium, etc., and should encourage the organization of similar societies in other countries" (p. 249).

It seems that the time is ripe for bringing about the suggested type of international organization into existence, to promote an effective and united international action towards the suppression of the menace of habit-forming drugs.

New York City
Nov. 27, 1927.

A REVIEW OF THE INDIAN PROBLEM IN SOUTH AFRICA

By P. S. AIYAR

Editor "African Chronicle"

THE civilised world at large looked forward to the Indo-Union Agreement for a settlement of the longstanding controversy between India and South Africa in respect of the status of Indian Nationals in the Union and since it came into operation in last February, there has been a tendency on the part of the public to look upon the question as a closed chapter, because the seriousness of the position is officially stated to have been eased by this Agreement. In order to enable the public to form an accurate judgment of their true position I propose to make a survey of the Indian question since the introduction of Duncan's Class Areas Bill in 1924 terminating in the India-Union Agreement and leave the readers to form their own conclusions as to the effect of the present Settlement on the future of the Indian Race in South Africa, if not in all other parts of the British Empire. Although the Asiatic Question was, as it were a festering sore, when the great war was raging, yet it really assumed the dimensions that it took since the termination of hostilities between the Great Powers in Europe. Therefore, the seriousness of the Asiatic Question, could well be stated to commence from the time when England emerged from the Great War a Victorious Nation and South Africa reached a higher status akin to that of a Sovereign Independent State, and it is from 1924 that the Asiatic Question in the Dominions has become a subject of deeply absorbing interest.

I believe the first alarmist note against Indian invasion was sounded by Natal in 1896; since then a persistent anti-Asiatic Agitation has been continuously kept up culminating in the introduction of the first Class Areas Bill during General Smut's Ministry. Mr. Patrick Duncan, the then Minister of the Interior, in moving the second reading of the Bill said in part:—

"We intend, Mr. in regard to this Bill to deal with what is sometimes called the Asiatic or the

Indian Question in South Africa. We intend to deal with it in accordance with the peculiar requirements and conditions of South Africa. We have here a state of things which I do not think exist in any other parts of the world, where the European race and the Asiatic Race have come into conflict or come into relation with each other. We have here a state of things which is far more complicated than exists either in the state of California, where a similar conflict is taking place or in the province of British Columbia, Canada, where the same thing is obtaining. Our condition in South Africa is different from all of these, because we have here a European Population who have brought Civilisation of this Country, on whom the maintenance of the Civilisation of this Country depends, and who are surrounded by a much more numerous native Population—not imported—who have to be educated and directed from barbarism into Civilisation by that European Civilisation.... We intend to legislate on this matter and to deal with it with every consideration for the alien people who are being affected by this Legislation.

"...At the same time we do not intend to be deterred by any threats of resistance in South Africa or by any threat of political action outside South Africa or by any retaliation which may take place outside South Africa....When the Immigration Act of 1913 was passed, it was generally understood, and the representatives of the Indian Community at that time accepted that position, that the Immigration of Asiatics into South Africa should cease. It was understood when that Law was passed they should not be discriminated against by name; that there should be no bar put up against them by name but that by Administrative Action under the powers conferred by that Statute an end should be put to the Immigration from Asiatic Countries and particularly from India into South Africa....Every one knows the circumstances which have given rise to the introduction of this Bill, I may say solely by the pressure, the friction—racial, social and commercial—of the Indian Population which is felt here, in Natal and the Transvaal.

"I want to be perfectly frank and say that this Bill has been brought into this House because of the pressure of the Indian inhabitants on European Population....Many people in this country talk about the "Menace" with which the European People is faced by the competition, by the pressure of the Indian Population in South Africa. I want first to ask the House to look calmly and sanely on this so-called Menace." What is it? What is it in its effect now, and in its effect in the future? In a matter of this kind we are not justified in thinking only of what is happening to-day; we have to think of these problems not as they are

to-day, but as they are going to be, as far as one can see in the future..... I regard this so-called menace as arising not from the increasing number of Indians or Asiatics in South Africa, and which form the most part, has been brought here by South Africans for their own purposes, is now arriving at a state of civilisation and education when it is coming to make itself felt in competition, not with the unskilled labourers of the land, but with the skilled trades and with commerce and professions generally.

Then followed Col. Cresswell, the Leader of the Labour Party, now Minister of Defence, and propounded the principles of his Party on which the Asiatic Question was expected to be solved and which he laid down in the following language :

"We all agree up to the hilt with the principle which the Hon. Minister expressed when he laid it down that it was our duty, not only our right but our duty in this country to maintain the European Civilisation with which we in a measure, though not completely, have redeemed, and which we have stamped upon this country. We all agree that we must do our utmost to provide an expanding opportunity for European life in this country.....Public opinion will never be satisfied until you have got rid by force or some other way, irrespective of any humanity; until you have got rid of every Asiatic in the country, and that you have a clean bill of health.....The first line of attack should be by means of Municipal Regulations and rigorous enforcement of the Public Health Laws. Let us also insist on Standards of Civilisation, on economic standards compatible with life according to European Standards, standards such as we look upon as civilised. Let us begin at the bottom and insist upon making an economic living standard compatible with our civilisation. When you have done that, I verily believe that it would diminish the difficulties and the competition and the troubles of the European Trader. By so doing, there will be many men who will find that serious hardship will be inflicted upon them. I say that you must make the most liberal financial provision to help them to repatriate to their racial homes who find that these regulations place upon them difficulties which are hard, almost impossible for them to surmount."

General Smuts, the Prime-Minister, dealing with the Asiatic Question made the following declaration of policy :

"I have nothing against the Indians or against any other good people of this earth, but a great task has been committed to us, a great banner is being carried forward by the White People of South Africa, a great torch has been put in our hands by providence. Let us carry it forward, let us stabilise the basis of a White Civilisation in this country."

Although the principle underlying the Class Areas Bill was acceptable to all parties in the country, yet as it did not go far enough to solve the problem, Smut's Ministry apprehending a defeat in the House,

advised the Governor-General to dissolve Parliament. In the general election, a combination of labour Nationalist Ministry, under the leadership of General Hertzog came into power.

The first Question that the Pact Ministry attacked was the Asiatic Bill. Dr. Malan, the New Minister of the interior, introduced his Bill in a revised form which is a compound mixture of the subtle principles of Smut's Ministry, while socialistic doctrines of Creswell and Boydell and the unrelenting Anti-Asianism of the Boer Nationalists. In essence, the Bill contained all the important ingredients, in order to make South Africa a White Man's Country and to make life intolerable for an Asiatic to live in the country. In introducing the Bill, Dr. Malan the Minister in Charge said :—

"The Bill frankly starts from the general supposition that the Indian as a Race in this country, is an alien element in the Population and that no solution of the question will be acceptable to this country unless it results in a very considerable reduction of the Indian Population... and the methods of dealing with this question will not be by any forcible means but by the application of pressure (economic) to supplement the inducement, which is held out to Indians to leave the country."

There seemed to be a consensus of opinion in the House to pass the Bill in the form presented by Dr. Malan, but owing to strong pressure from Simla, it was suspended pending negotiations for an amicable settlement of the problem through diplomatic channel. Thereupon the Paddison Deputation visited this country and in accordance with the Formula agreed upon between the Indian and Union Governments, the subject matter was referred to the Round Table Conference, which was enjoined to effect a Settlement on the following basis :—

"The Government of the Union have impressed on the Government of India that public opinion in South Africa will not view with favour any Settlement which does not hold out a reasonable prospect of safeguarding the maintenance of Western Standard of Life by just and legitimate means. The Government of India are prepared to assist in exploring all possible methods of settling the Asiatic Question and have offered to enter into a conference with the Union Government for the purpose."

It would indeed be obvious that without reference either to the people of India or Indians in South Africa, the basic principle of the settlement of the Asiatic Question having been conceded to by a mutual agreement of the two White Governments, the Round

Table Conference formally met at Cape Town at a subsequent period and simply sealed the details already chalked out for them. In effect the Union of South Africa attracted from India all that she required under the Class Areas Bill in order to fulfil her ambition to make this a White Man's Country and to find an "expanding outlet for European Settlement," while India not only lost her title to be recognized as a civilised Nation, but also those of her resident Nationals have lost all hope of ever being recognised as a civilised free person, under the terms of this settlement as will be noted hereafter.

In effect, this Agreement is a tentative arrangement just to feel how far it would work to get rid of the domiciled Indian population, and if it does not have the desired effect in reducing the Indian Population to a 'Manageable Compass,' then the Minister has freedom of action to take further drastic steps which has been foreshadowed thus by Dr. Malan when speaking on this subject in the House Assembly:—

"It will be obvious that the Agreement which has been reached is more in the nature of an honourable and friendly understanding than of a rigid and binding treaty. By this decision not to proceed with the particular legislation which was contemplated last year, the Union Government has not in any respect or to any extent surrendered their freedom to deal legislatively with the Indian Problem whenever and in whatever way they may deem necessary and just."

The Government of India was cognizant of the innumerable hardships and difficulties to which domiciled Indians have been subjected by Laws that have no reason behind them, and yet, for them, to become a consenting party to the "Western Standards of Living" one cannot help but being amazed at their incomprehensible attitude. However, let us consider the formula agreed upon by both Governments and examine whether any advantage has been gained for us? Nothing. The policy now enunciated, which wrought untold harm to Indian interests has been in existence for a considerable length of time. And by putting the seal of approval to the self-same policy, through this "Gentleman's Agreement" the Government of India have given an irrevocable general power of attorney to the Union Government to pursue their traditional policy of oppression and economic strangling of the Asiatic population in the Union. Let me quote a few concrete instances.

Ever since the promulgation of the Immigration Act of 1913, all Asiatics throughout the whole world, irrespective of race or country, have been declared unsuited to the Union of South Africa and styled "Prohibited Immigrants" on account of their "Standard of Living" and "economic habits"—a decision which has been upheld by the highest courts in the land, and as such, not a single newcomer is allowed to put his foot on the sacred soil of South Africa. Even domiciled Indians are being weeded out of the country—a process which has gained great impetus by recent supplementary legislation under the "Gentleman's Agreement". No Indians are allowed to enter from one province to another without a permit, and recently, Dr. Malan, the Minister of the Interior, announced in Parliament that "The exit for the Indian is across the Ocean and not towards the hinter-land". In so far as fresh arrivals are concerned and in so far as migration from one Province to the other is concerned, it is all closed to the Indians. Segregation in their respective provinces has been the order of the day without giving them an opportunity for development in any sphere of activity; still the Union Government imposes a formula for "Safeguarding the Maintenance of Western Standard of Life", which the Indian Government have naively accepted as if it is a trifling matter that concerns nobody.

It is an accepted theory by all those conversant with contemporary politics that the "Maintenance of Western Standard of Life" is conditioned on material wealth. If an individual or a community was denied economic rights and opportunity to acquire wealth, they could not possibly develop on the lines of European Civilisation and they certainly could not maintain "Western Standards of Life", however, ardently they may wish to do so. In other words, it is the opportunity that people get through commerce and industry and the amount of wealth that they acquire thereby that would enable a community to maintain "Western Standard of Life". This is a truism that the Indian Government should know as much as any common citizen.

Let us see how the Indians are situated and how they fare in this country under the present "Agreement". Traders' Licensing Laws in the various provinces have been operated so harshly that it is impossible for an Indian to carry on even long established businesses,

not to speak of opening up new businesses. Although Sect. 4 of the Indo-Union Agreement provides for a revision of the existing licensing Laws yet, it seems to be now inoperative in view of the fact that it is only last week additional power has been given to the licensing Boards even to refuse renewal of existing licenses on receipt of opposition from any quarter. Again, though Section 3 provides for Indian workers to take their places on the basis of "equal pay for equal work", it will in practice be found to be more illusory than real. In order to grasp the real nature of this clause, one has to closely study the operation of the Industrial Legislation in this country. When this suggestion was first made before the Asiatic Commission, after a searching inquiry into the whole scheme, the commissioners rejected it and placed on record their considered opinion in the following language:—

"The Object of a Minimum Wage is to ensure that wage-earners are paid sufficient to enable them to live in decency and reasonable comfort and in circumstances that will make them good citizens. It is not infrequently advocated with a view to preserving certain occupations for Europeans. To fix a Minimum Wage with the European Standard of living only in view is in effect to exclude from employment other classes with a lower state of efficiency and earning capacity. Minimum Wage scales to be just to all classes and to give effect to their primary object, should therefore be adjusted with due regard to the economic requirements of each of these classes and to their earning capacity. A Minimum Wage based on the needs of the highest types employed must either lead to unemployment or to the extravagant pay of people not approaching that standard. These considerations run counter to the idea underlying the proposal put forward by the European Traders, and sufficiently explain why we refrain from making any recommendation on a subject which has ramifications far beyond the Asiatic Question."

It would indeed, be obvious that, even the Asiatic Commission was gracious and high-minded enough to see through the game of a uniform wage for all and although they made no recommendations, General Smuts took the clue, and in 1921, the Industrial Conciliation Act was passed on the principle suggested by the Anti-Asiatics. Then Hertzog's Ministry followed; the Colour Bar Act and the Minimum Wages Act were supplemented in order to complete the legislative programme for the consummation of an "all white labour policy."

In reality the motto of "equal pay for equal work" means, in the absence of racial equality and equal economic opportunity, clearing the way for a considerable reduction

of the Indian population by means of giving a stimulus to throwing out of work a very large number of Indians through a strict enforcement of the Regulations governing "White Labour policy." It would thus be seen that the operation of the Industrial Legislation is an extremely slim method of forcing out of the country the mass of the Indian Community coerced by a prospect of starvation or repatriation.

Let us see how and in what manner the Law operates. Our readers should bear in mind that with the exception of a comparatively small number of Indian store-keepers who depend for their subsistence on the poor Indian labourer and farmer, the rest of the Indian population in Natal, belong to the working class. Since the enforcement of Industrial Legislation based on "White policy," a studied and elaborate campaign is being carried on with the avowed object of establishing Trade Unions for the respective branches of trade, of course, taking particular care to exclude Indian workers from the benefit of Trade Unions.

Owing to prevailing colour and race prejudice the Indian is not in practice eligible to become members of the General Trade Union Organisations; neither the Statute allows non-Europeans forming their own parallel Trade Unions. While the Law and custom thus restraining them in their legitimate avocations, it enjoins them to conform to Industrial conditions formulated by Trade Unions which are not intended for their benefit but to cripple them and legally incapacitate them from leading an industrious life. In a word, the Trade Unions formed by the whites, intended for the whites, but to the detriment of the Non-Whites, wield such power, that any decision emanating from them is legally binding on all, whether the worker and master is black or white! The Trade Unions thus formed enter into an Agreement with their masters, which is ratified by the Minister and proclaimed to be binding on all irrespective of the fact whether a particular class of tradesmen has been a party to it or not. The effect of this procedure being that hundreds of Indians have lost their means of livelihood and are too anxious to get out of the country to escape starvation!

Not long ago the Minister of labour fixed minimum wages in several other industries with the result that the small employer and employee could not comply with the Law

and both will have to take the "Voluntary Repatriation Boat."

While such is the scheme made for throwing out of work present-day employees the stratagem the Minister has made through the Apprenticeship Act for preventing Indian youths from learning any skilled and semi-skilled trades is very ingenious indeed, and according to this order, it would be impossible for the rising generation to attempt to learn any trade! It would be obvious from the foregoing statement of facts, that the Union Government, in their effort to give effect to their "White Policy," is neither sparing in money nor pains. They go about their business in a methodical manner and the latest move on the part of the Labour Minister is likely to revolutionise the outlook in so far as the Indian is concerned.

Not long ago the Labour Minister issued a circular letter to all employers to assist the Government in employing Europeans and he submitted certain proposals to Municipalities for replacing coloured and Native Labour with European Workers, through the inauguration of a committee consisting of representatives of Labour Department, Provincial Administration and the Municipality the object of the committee being the following:—

"To scrutinise the various unskilled and semi-skilled occupations in the normal activities of their respective bodies with a view to replacing more and more Europeans in their respective ordinary service; and to assist in giving effect to the policy of extending legitimate avenues of employment on an efficient organised basis for suitable unskilled and semi-skilled Europeans."

The inauguration of White Labour Policy and its rigorous application having brought about disastrous consequences to the working class Indians, the agricultural section of the community and labourers in sugar industry have not been left alone. It is in the farms and sugar estates that a great majority of Indians depend for their means of subsistence. Originally when the Indians were introduced specially for these sugar plantations, it was understood that after the completion of their indenture, they should settle down on small patches of land where they served their indenture; subsequently they became small agriculturists, their descendants working in sugar mills in various capacities. Although from time to time efforts were made to turn these Indians out and substitute White Labour, it was found impracticable because the local sugar industry could not compete

with the world market, especially with the neighbouring Mozambique sugar industry where coloured cheap labour is a predominant economic factor.

General Herzog and his labour Colleagues, soon after they came into office, promptly took steps to erect a tariff wall against outside competition in order to protect and foster the primary industries of the Union with the ultimate object of manning them by European Labour alone. The Board of Trade has been paying its attention to engaging more and more White Labour not only in industries, but also in farms, and a circular letter was addressed to all the planters and millers inviting their opinion as to the feasibility of imposing a protective tariff and also employing European Labour. Thereupon the Board of Trade made certain recommendations; subsequently through the initiative of the Board of Trade a Conference of the millers and planters was held at Durban and after a protracted discussion, the conference reached an Agreement acceptable to both parties in addition to complying with Government's White Labour Policy.

The Most important feature of this Sugar Agreement is the centralisation of the Sugar Industry under Government control and also extraordinary power given to the majority of European planters to carry out this white Sugar Industry and white labour Scheme. The Sugar Agreement is on all fours with the Industrial and Conciliation Act and will in all probability prove disastrous to the entire body of Indian planters and workers in process of time the former having invested considerable sums of money in lease-hold and free-hold sugar farms. Under the Sugar Agreement, the millers have absolute power to decline to crush canes grown by Indians, the latter having been altogether excluded from the scope of the Sugar Agreement; and the Indian workers altogether prohibited from employment in Sugar factories so soon as White workers are trained and made available to take the place of Indians.

While such is the plight of the farmers and workers, let us see how the Indian Settlers fare under the upliftment clause. This clause provides for better housing and sanitation, but the Municipalities now endeavour to avail themselves of the opportunity to segregate the Indians under the guise of "Housing Scheme". The Durban Municipal

Corporation have purchased 200 acres of land in order to establish an Indian village about 4 miles from Durban.

In regard to better sanitation, the Indians living in suburbs, though they pay excessive rates and taxes to the Health Boards, they have been repeatedly agitating for better sanitation and for reforms in Health Boards. A representative deputation that waited on the Natal Administrator recently described their woes, and requested relief, but the Administrator politely told them to pay up the taxes and not to question the right of the White man as to the manner in which their money is being spent!

It would thus be seen that the complaints against the Indian on sanitary grounds is frivolous, and if the taxes received from them were spent in the direction in which it was intended, there would be no grounds of complaint at all against the Indians; but instead, they utilise the revenue for giving doles to poor Whites in unproductive line, while doing nothing for the Indian taxpayers.

Notwithstanding the advent of the Paddison Deputation and the signing of the Indo-Union Agreement, there seems to be no finality on the part of the Union in their policy of oppressive legislation against Indians. After signing of the tentative Agreement by Sir George Paddison and his colleagues, the Colour Bar Act was passed which has prohibited Asiatics from being employed in any industry run by mechanical power.

The Liquor Act is now on the Legislative anvil, which, if it becomes Law, would incapacitate Indians from being employed in the Liquor Trade as well as in the capacity of cooks, waiters, and hotel-servants. However, under clause 1 of the Indo-Union Agreement the Government of the Union have undertaken to "adhere to the principle that it is the duty of every civilised Government to devise ways and means and to take all possible steps for the uplifting of every section of their permanent population to the fullest extent of their capacity and opportunities and accept the view that in the provision of educational and other facilities a considerable number of Indians who remain part of the permanent population should not be allowed to lag behind other sections of the people." After putting their signature to this solemn covenant, the Union Parliament passed the South

African Nationality Act, which has been gazetted on the 15th. November, 1927. Section 1. of the Act defining a South African National as follows:—

"A person born in any part of South Africa included in the Union who is not an alien or a prohibited immigrant under any Law relating to immigration."

Although the definition apparently looks simple and inoffensive, one should dive a little deeper and ascertain who is a "Prohibited Immigrant"? And an "alien"? The following ruling given by the Appellate Division of the Supreme Court of South Africa in *E. M. Seedat vs. Appeal Board* proves in unmistakable language the intents and purposes of the Immigration Law which should be read in conjunction with the South African Nationality Act of 1927. His Lordship the Judge-President of the Appellate Court in an elaborate interpretation of the Law said thus —

'The Regulation is no doubt an act of administration of a nature on a scale which can seldom, if ever before have been entrusted by a Legislature to the discretion of an individual. As was said in the case of *Diva Ratanjee* 1913 N. L. R. 467: "The Minister without distinction of Nationality, class or circumstances, has simply declared the whole Asiatic population of the world... to be unsuited on economic grounds to the requirements of the Union and therefore restricted." But while that is so, we are unable to say that in so doing he has gone beyond the enormous powers conferred upon him by paragraph (a) of sub-section (1) of Section 4 of the Act. The words of that enactment taken in their ordinary and grammatical sense are wide enough to cover the Regulations and we find nothing elsewhere in the language or scope of the Act to render such an interpretation repugnant or to force us to a more limited one.

"What are economic grounds and who are to be deemed unsuited on such grounds are matters, which, in plain terms, are committed entirely to the discretion of the Minister; and whether he exercises that discretion by prohibiting each Asiatic person separately and individually who attempts to enter the Union as it was conceded he might do—or by prohibiting 'Every Asiatic person' as a class, by declaring them unsuited on economic grounds, make no difference. He is left to classify as he pleases."

The ruling given by the Appellate Court as to the status of an Asiatic abundantly demonstrates that there is not even a remote possibility for him to be recognised as a South African National unless, the Immigration Act of 1913, is amended removing the ban on the Asiatic race as a whole. Therefore, it necessarily follows that those who are not legally recognised as South African

Nationals are by implication "aliens" and as such "Prohibited Immigrants."

However, there remains only the question of declaration of the rights and status of those of the Indians, who were brought to this country under indenture at the express invitation of the White Settlers for the development of the country and their industry. This Section and their descendants form the bulk of the Indian population; out of a population of 150,000, about 140,000 come under the category of the indenture system. About a year or so ago, the Provincial Division of the Supreme Court of Natal, in the course of an exhaustive judgment, made the following interpretation in reference to the position of the Indentured Indians and their descendants in this country. When delivering judgment in the case of Jussodia, Justice Tatham said:—

Law 12 of 1872 erected a Department of State called the "Protector of Immigrants", whose duties are defined by the law, and are designed to safeguard the welfare of the Immigrants in a manner compatible with the theory that their residence in Natal was of a temporary character and their welfare was the concern of the Government of India, whose subjects they continued to be. The Law provided for the registration of Indian Marriages by the Protector and made Registration *Prima Facie* proof of a Marriage.....

'Section 65, of Law 25, 1891, and Law 7, 1896, though passed at dates later than 1883, read with Sections 13 and 14 of Law 12, 1872, all of which validate, in Natal, Marriages which by the common law of Natal were invalid, lend weight to the view that it was the intention of the Legislature all through to apply to Indians who came to Natal as labourers their own marriage system, on the theory that they are birds of passage whose real domicile was India.

The trend of all the legislation was to keep Indian Immigrants introduced to Natal as were the plaintiff and her husband as far as possible under the system of law to which they were accustomed as inhabitants of India upon the theory that their residence in Natal was of a temporary character."

While such is the interpretation of the status of that section of Indian Immigrants who came to this country under Acts from 1857 to 1891, subsequent legislation by the Natal Parliament has been expressly made on the theory that "Indians were required as labourers but not as settlers." Act 17 of 1895, enacted that any Indian brought under indenture, should, after the expiry of his or her five year's indenture either perpetually re-indenture or return back to India failing which they should pay an annual Poll-Tax of £3 per head for the privilege of prolonging his stay in

this country, which penalty the Act of 1914 waived. And the Immigration Regulation Act provides that "a person shall not be deemed to have a domicile within the Union or any other province for the purpose of this Act unless he has resided therein for at least three years, otherwise than under terms of conditional or temporary residence permitted by this Act or any other Law."

Section 8 (1) of the same act provides further that "No prohibited Immigrant shall be entitled to obtain a license to carry on any trade or calling in the Union or (as the case may be) in any province wherein his residence is unlawful or to acquire therein any interest in land, whether household or freehold or any other immovable property. (2) Any such license if obtained by a prohibited immigrant or any contract, deed or other document by which any such interest is acquired in contravention of this section shall as from the date that the holder of the license or interest is dealt with as a prohibited immigrant under this act be null and void."

From a brief survey of the situation in this country as interpreted by the highest authorities on the status of both indentured and free immigrants, it must be transparent that their prospects under this Indo-Union Agreement, is anything but re-assuring and that in all probability it may lead hereafter to an interminable wrangling in interpretation of this "Settlement" leading perhaps to a Hague Tribunal or to another London Convention.

Indeed, nothing has created a more profound ill-feeling in the mind of the South African Indian Community than section 2 of the upliftment chapter of the Indo-Union Agreement, which provides for Higher Education at the South African Native College at Fort Hare. From the very commencement, the local Indian community has been objecting to this clause not only on racial but also on ethical and political grounds. Now, in the face of this universal disapproval of the clause, it is difficult to understand the motives actuating the Government of India in endeavouring to give effect to the terms of this clause, since the Indian Agent has proceeded to Fort Hare to make the necessary arrangements with the college authorities. If it is an astute political move on the part of the authorities at Simla to bring down the Indians to the level of the untutored aboriginal tribes of Africa, and classify all-

non-European races under the category of "Blacks," it could have been announced in a more straight-forward manner than the circuitous methods now adopted. At all events, the Fort Hare Scheme for providing Higher Education for Indians is not commanding public approval and in practice it is not likely to prove of any value to the Indian Community.

In order to demonstrate the intensity of Indian public feeling on this matter, let me quote the following from the communication dated the 19th November 1927, addressed to the Rt. Hon. V. S. Sastri, the Agent-General by Mr. Habib Motan, the Hon. Secretary of the Government Indian School Committee, on behalf of the Transvaal, and the rest of the Union Indian Community:—

"At that time we never had an idea that the deputation would try to herd us together with the natives at the Native College at Fort Hare. After the publication of the Cape Town Agreement, my Committee thought that we would go into this matter thoroughly upon the arrival of the Agent-General from India. However, much of your time was spent in Natal, and as your stay in the Transvaal was very short, my Committee could not make arrangements to meet you in deputation and bring all these matters.....to your notice.

"It has been a condition with the Government from 1913 and the Government has accepted the principle, that the Indian children would be given separate facilities as from Natives and Coloured. Instead of showing better progress, however, after a period of 12 years, it is humiliating to the Indian sentiment, and to the Indian National Honour and Civilisation to think that our Agent-General is trying to bring us down to such a low level.

It was in about 1918 that Mr. Andrews tried to persuade the Indian Committee in the Transvaal to take advantage of the facilities for education at the Fort Hare College. The Indian Community then strongly resented such assimilation and said that the Indian Community would only take advantage of the Education facilities quite separately or in any European College.

"My Committee therefore herewith records its emphatic protest against any arrangements for Indian students at the Fort Hare Native College, and it in spite of our protest, you make arrangements, and if even one student, not only from the Transvaal, but even from any part of the Union of South Africa attends the said College, the Indian Community will be greatly upset, and it would then be the duty of my Committee to come out openly and record our protest against such degradation at your hands.

"Personally, I look to you with respect and honour, but when the question of national honour arises, I feel that you should duly consult the Indian Educational Leaders, and responsible members of the Indian Community in South Africa, before any arrangements are made in this connection.

"It is true that we have been voteless and voiceless in the Union of South Africa, but we would be able to record our voices with the Government through you, and be able to ameliorate our Status in the Union of South Africa.

"I feel that the days of Czarism and total autocracy are gone, and as the world is progressing on Democratic lines, I feel that it is essential to hold an Educational Conference in the Union of South Africa immediately."

In regard to Primary Education, it is true that it is provided for under section 1 (a) to "Advise Provincial Administration to appoint a Provincial Commission of inquiry" into the question of primary Education, but according to the Natal Provincial Gazette dated the 17th November, 1927, we find that it is not a Provincial "Commission" that has been appointed, but a "Committee" consisting of the Provincial Council Executive together with two other Anti-Asiatics has been appointed in order to ascertain "the financial basis of Indian Education, having regard to the resources of the Province, the various demands upon them and the adequacy or otherwise of the existing Union Government subsidies in so far as they affect Indian Education." Such being the terms of reference of this "Committee" not "Commission", it is not unnatural for the South African Indians to be dubious of beneficial results from this "Committee." Moreover, it is understood that Dr. Malan, the Minister of Education is not prepared to sanction any money, on Indian Education in Natal, in terms of the "Settlement" until sufficiently qualified teachers are available. The condition now imposed by the Minister is quite a novel one. If the professions of acknowledging a "considerable part of the Indian population as part of the permanent settlers" in the country be true, then obviously it is the duty of the Union Government to find the teachers as well as to provide education for the Indians directly. Should the teachers be inadequate to meet the present demands, then why not import teachers from India? If there was any legal difficulty in the importation of qualified teachers from India, is it not possible for the Union Government to get over the difficulty? Will the importation of a handful of educationalists upset the equilibrium of the white race?

Now, Dr. Malan contends that Indian Education should wait until a training College for Indians be established, and Indian teachers trained. It will take several years

before the local product would be ready for imparting Education, in terms of the Agreement, but by that time, in view of the economic and other pressure brought to bear on the Indians, a very large portion, if not the whole lot would have looked for pastures new, and repatriated themselves! In a word, when the teachers would be ready, there might possibly be no children left for imparting education in Natal! Under these circumstances, one may with justification question the sincerity of the Ministers in their interpretation of this "upliftment clause!"

In conclusion, when one calmly studies and considers the implications of the "Western Standard Formula", which has gained the approval of the Indian Government, he cannot help but being driven to the conclusion that the Indian authorities have in explicit terms agreed to a "squeezing out policy" in order to make this a White Man's Country and that the Indian Government are facilitating that process.

1. In accordance with the original demand of Dr. Malan for a considerable reduction of the Indian population, the Indian Government have accepted the Repatriation of Indians (Voluntary) and through their Agent-General in this country, they are expediting the exodus of Indians.

2. In compliance with the original request of Mr. Patrick Duncan, Dr. Malan, and Col. Cresswell, for putting economic pressure on the Indian, to Repatriate himself, and also to safeguard the "Maintenance of Western Standards of Life," the Government of India have placed their seal of approval on the Industrial and Conciliation Act, Wages Act, and Colour Bar Act, and all Regulations thereunder, which are all based on the principle of an "All White Labour Policy."

3. As for segregation of the remnant Indian population, which was laid down in the Class Areas Bills of both Mr. Patrick Duncan and Dr. Malan, it is now an admitted fact that it is in the process of inauguration in Natal in terms of the Indo-Union Agreement, which provides that Indians "shall accept the limitation of the sale of Municipal land to restrictive condition" under the guise of "Housing Scheme."

That much for the debit side. When we consider the credit side, it would be obvious that the clause relating to the upliftment and education of the Indian Community is a mere smoke-screen just to hoodwink the

credulous and simple-minded folks, because it is a patent fact that the bulk of the Indian population will have to repatriate themselves under extraordinary circumstances arising out of economic pressure and prevailing race antagonism. Indeed, it is difficult to imagine whom this upliftment and education clause is intended to serve. Therefore, it is manifest that this clause is more a snare than a valuable portion in so far as the Indians are concerned.

It has been maintained that the mere fact of the Union Government having undertaken to adhere to the principle of upliftment of the Indian permanent population is a *Magna Charta*. In so far as the averment goes, it is very good, but the point is, having regard to the definition given by the South African Nationality Act and having in view the judgment of the Appellate Division of the Supreme Court in respect of the status of Asiatics as a race and in respect of the position of Indians and their descendants who were brought under indenture, whether the law recognises any Indian as part of the permanent population of this country; whether the Indo-Union Agreement affords scope to consider that the Legislature and white people of this country have changed their angle of vision and rectified their opinions, amended their repeated pronouncements in respect of upholding their ideals of White Civilisation and White Labour Policy so as to make room for assimilating the Indian Population of South Africa in their organic whole. These are moot points which should engage the thoughtful attention of the people and leaders of India.

From the presentment of the foregoing facts, readers of the *Modern Review* may now be in a fair position to judge whether the present 'GENTLEMEN'S AGREEMENT' is an honourable compromise or whether it is a moral victory for India or both! In whichever direction the public opinion of the cultured mind of India may bend, the fact remains that the present oppressive legislation is grinding down its victims slowly but surely, and that there is not a glimmering of hope for a better future, despite this or any other agreement which the bureaucracy may make. Therefore, it is imperative on the part of the people of India to endeavour to obtain similar rights if not more than the Union of South Africa to safeguard the rights of the Indian race and

their civilisation. Therein lies the salvation of India and her children across the sea. But so long as India is a dependency to England, she is necessarily a dependency to other White Dominions also being partners in the British Empire; therefore, in the present status of India, it is inconceivable to expect a status for our Nationals in the Empire and foreign lands, better than those of serfs in economic, political, and social spheres of activity.

In conclusion, I venture to submit that

Leaders of all parties in India, at least out of regard for the future of our race and our common civilisation, should combine, call a National Convention just as the Boers and Britons did in this country in 1910, draft out a constitution that would enable India to guard against wanton encroachment on the rights of Indians and their civilisation and insist on the British Parliament ratifying it—a constitution that the exigencies of our race and country demand.

THE GERMAN WANDERVOGELS

By DURGA PRASANNO RAYCHAUDHURI, P.H.D. (Goettingen)

A group of young travellers from Germany has just arrived in India. They belong to the famous Wandervogel movement in that country. In the following lines an attempt will be made to give a short history of the genesis and wonderful development of this very interesting and significant movement in modern Germany.

The Wandervogel is a youth movement that lives in clear conflict with the generation of elders and seeks its life and strength in wandering in natural surroundings. In order to understand this movement properly, we must trace it back directly to the social conditions that helped to bring it into being. During the latter years of the nineteenth century, when the relations between man and man in society had become very stiff, narrow and exclusive, the class distinctions were sharp, and the aristocracy of wealth and intellect generally held aloof from their less fortunate fellowmen. Not that they always lived this sort of life. But being born and brought up in such exclusive traditions, they often found it hard, if not absolutely impossible, to break away from them. It was a sign of "good breeding" to go to the church, whether you believed in its dogmas or not. And there was plenty of snobbery and hypocrisy all around.

Now the children of the age could hardly be expected to feel themselves in their element in such society. But where, then,

should they seek refuge? At school? It was but a counterpart of the home. And there was no relief for them, from that



Karl Fischer, the Founder of the Wandervogel Movement

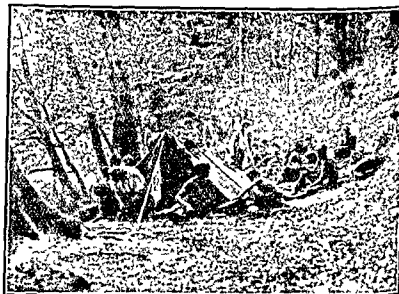
quarter either. The child that is growing must needs have many questions suggested to him by the life outside of school, to each of which he wants to find an answer. But this answer was denied to him at home. Nor could he get it from his stern schoolmaster, who was determined to mould him according to the classical type. The pedantic schoolmaster was there to teach and of course he taught. Goethe and the ancients were the order of the day. And the child certainly learnt, but there was no community of feeling between him and his teachers.

mountains of Bohemia. Among those who accompanied him on this occasion was Karl Fischer, a grammar school student, afterwards destined to be the founder of the great Wandervogel movement. It was in the course of these travels that Karl Fischer first got into his head the idea of forming a brotherhood of select students who would be prepared to wander during holidays and vacations over hills and dales for the simple pleasure of it. The idea was well-received. And he lost no time in starting week-end excursions with his fellow-students. Some-



The Wandervogel

So the time was ripe for a movement that should change the old order of things. About this time there lived in the neighbourhood of Berlin a number of teachers who had a broad vision and who had already raised their voices against the attitude most schoolmasters used to adopt with regard to their pupils and the way they brought them up. To this small group of sympathetic teachers belonged one, named Hermann Hoffmann who gave private lessons in Shorthand. He loved to make long excursions on foot with his pupils in the neighbouring hills and woods. During the year 1898 he undertook a long journey extending over four weeks, in the course of which he wandered mostly amongst the beautiful



A Rest in the Tent after Bathing

times they would seek out an old ruin, and, as night approached, would make a fire and lie down on the bare ground. If the night was clear, they would look on the stars and slowly fall asleep. But the moisture and the cold, and not unoften the insects, would soon wake them up. And then they would begin to recite verses and speak to each other of their little joys and sorrows till morn. Getting up with the lark they would make a small fire and prepare the morning coffee. Bread and butter they used to carry always in their Koap-sack. A dip in the brook hard by and, if possible, a swim followed; and after drying themselves in the sun, the necessary preparations would be taken in hand for a modest lunch. The lunch over, they would start on their return journey home.

It often happened that the food in the

pot got burnt near the bottom, was fairly well-cooked in the middle, while at the top it remained something like half-boiled. But they minded not such trifles, for they were at least under "the blue sky, wide and free", away from the tyranny of home and school. If they returned home tired and breathless, or even if they "dezed" at school on Monday morning, still they had the satisfaction of having learnt a good many new things which they could never forget.

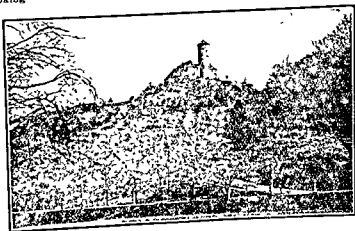


Wandervogel Youths at Cooking

For some time Karl Fischer and his companions kept wandering about the hills and dales dressed in shirts, soft-felt hat or school cap, with a Knapsack containing the cooking-pot and other necessary kit on the back, in high boots and with a heavy knotty stick in hand. They were a sort of Bohemian lot and were often rather coarse and rustic in their manners. This was but a natural reaction against the heartless "discipline" of the time. As a matter of fact the conditions of society at the period resembled to a large extent the social conditions prevailing in Germany in the seventies of the eighteenth century, and produced almost similar results. During the earlier period the abuse of antho-

rity at home, in the school, Church and State led to a reaction which manifested itself principally through literature, in the form of the so-called "Storm and stress Movement". This movement was started in Munich and drew its chief inspiration from Rousseau's famous doctrine of "Back to Nature". The same abuse of authority throughout the latter years of the nineteenth century, however, directly gave rise to the youth movement as a protest, while the literature of the period also did not fail to give signal of the coming storm (comp, e.g. "Before the Sunrise", a drama by G. Hauptmann, 1889).

Be that as it may, Karl Fischer and his youthful friends shouted lustily whenever a new idea crossed their minds and sang songs like "O old glorious College days" and "Filia hospitals." But they talked gently or even kept quiet when the romantic spell of a moon-lit night worked upon them. At last on the 4th of November 1901, Karl Fischer formally inaugurated the Wandervogel movement. The name, which literally means a wandering bird, was suggested to him by one of his school-mates. Some elderly people who were in sympathy with their ideals, kept them supplied with money, and what is more, took them under their protection against any persecution by society, home or school. The Wandervogel is not a touring organisation, as some people



A Favourite Haunt of the Wandervogels

might think. It is, as its very name implies, a wandering brotherhood of young men, who are, as it were, so many children of nature. Those who stood at the head of affairs were

called the Oberbacchanten (Latin, Vagans—a rambler.) Then followed the Burschen or youngsters. And the new recruits were styled Fuechse or Foxes. The whole thing was advertised by means of public lectures and pamphlets.



An old Wandervogel tells his story

Everything was perfectly unconventional about them. An air of freedom prevailed among the youths, who would at times look even wild. They deliberately imitated the life of the vagrant scholars of the Middle Ages, and even took up their vocabulary and mode of speaking. The Wandervogels did not care much about aesthetic observances, their chief passion being freedom in the lap of nature. And what they wanted above everything else was to be rid of the artificial rules of society life. They used to sing many songs, especially the old simple folk-songs of their country. And every song was sung to the accompaniment of the guitar, of which almost each one of the Wandervogels possessed one. These were mostly love-songs, songs based on some old legend perhaps, sometimes a ballad, a martial air, or commonplace folk-songs to be heard in the street, or even psalms from the Bible. Occasionally songs were sung of which nobody could possibly make any sense. And it also happened sometimes that at the sight of some beautiful piece of German landscape their hearts would be touched with feelings of

exalted patriotism and then they would sing in chorus—"O fatherland, how beautiful thou art with thy cornfields."

When the Wandervogels make an outing, their motto is to see as much of the country as possible and to travel as little by train as is practicable. When they start from a big town, they generally cover a short distance by rail early in the morning, just to avoid being held up too long in the city. During the small hours of a morning when most people are still asleep, you could sometimes hear individual Wandervogels with their customary tri-coloured band and in heavy boots stamp through the lonely streets towards the station. With a rough stick in hand and two flashing eyes in the head, their mutual salutation are neither "Good Morning" nor "Good Day"; but always "Good Luck." They travel fourth class and sometimes start singing even in the waiting rooms



The Wandervogel Folk-dance

of the stations. Alighting from the train, once more they talk briefly over the day's programme, look at the map of the country they are going to explore, and fall to singing as they begin their march. After having wandered for three or four hours they set

themselves to rest a while on the hill-side or by a brook. Some are tired and go to sleep; others probably begin a sham fight; while the rest tell tales. Sometimes you could hear one of them say: "I can hardly get on with my father." When refreshed, they continue their march through fields and meadows till some rivulet or lake is reached and they plunge into it in a body. As the hour of lunch draws near, a small fire is made either in the wood or on a clean spot in the field for preparing the food. There must be water hard by. Some go to look for fuel, others fetch water, and



Washing the Plates after a Meal



A Wandervogel Folk-dance

some others unpack the bundles. The Wandervogels are pledged to the utmost simplicity of life. Ordinarily they prepare a kind of *KHUCHURI* from rice, sausage and wild fruits, which remains, as often as not, half-boiled, because they have not the patience to spend too much time on cooking. For desert they try to make a kind of pudding from some powder, etc., which generally remains quite watery. Afterwards some of them eat bread and butter. Lunch over, the pots and the plates are scraped and washed and they resume their

journey in high spirits. Normally they cover about 25 miles a day. And when the night falls, they sleep either out in the open or in the hay-stacks of some farmer or in some tents improvised for the occasion. Of late Wandervogel nests have also been set up in different parts of the country, where the wanderers may spend the night free of all charges. If they sleep out in the open, they make a fire, sit round it under the star-lit sky and tell ghost-stories and recollect old legends. Sometimes they sing individually to the accompaniment of the guitar or together in

chorus till one by one they fall asleep. So they wander for days and weeks together over hills and dales, through woods and meadows, and by lakes and streams; and when they return home after such an excursion, they often look quite wild and savage, but the spirit of youth and the love of nature shine forth from their eyes. It is not true that the Wandervogels never visit any towns. During holidays and vacations, it is a common sight to come across groups of Wandervogel youths in their characteristic costumes promenading the streets of such

historic towns as Hildesheim, Weimar, Munich, etc, visiting objects of interest and singing old folk-songs.

By the year 1903' the Wandervogel movement had spread over Germany and Switzerland, and local organizations were set up in most of the important centres. But this was also a year of crisis in the history of the movement. The membership increased by leaps and bounds, and a Wandervogel periodical was started. Among the new members were many who did not possess the wandering spirit of Karl Fischer and his followers, but were rather ease-loving and given to travelling mostly by rail in higher classes and putting up in rich hotels. Karl Fischer and his followers, therefore, seceded from these rich dilettante Wandervogels and eventually came to be known as the Old Wandervogels. And they have maintained

the Wandervogel movement that have both men and women members. And the women members belonging to these branches have also their characteristic costumes like the young men and grow their hair in long tresses.

Historically the Wandervogel is the oldest of any youth movement in Germany. The others youth movements are but its offshoots in one form or another. The Wandervogel has been called "the purest and at the same time the wildest protest" against the artificial social customs and the sharp class distinctions of the late nineteenth century. Be that as it may, its influence on German life and society has been phenomenal. We have seen that in the beginning the movement signified only "a return to nature." Still it is not easy to indicate what this influence of nature in the life of the Wandervogel exactly was or

where it directly came in. It was not certainly in the cooking of food or in the open air dance or even in the hardening of the body by means of free sallies. Probably it was, as a German writer observes, like a certain indistinct melody which remains unheard but which nevertheless pervades the whole being and rejuvenates it. Anyway, there is no gainsaying the fact that this new movement brought about a tremendous renaissance in the whole life of the German youth, as will be evidenced by the following two songs which the Wandervogels are never tired of singing during their week-end outings.



A Band of Wandervogels on the March

their tradition of simplicity of life up to this day. Some other offshoots have since sprung up from the parent stock with a distinct political complexion in certain cases. These latter have officers and soldiers as members who are even allowed to make political speeches on appropriate occasions. The Old Wandervogels have all to take the vow of purity and brotherhood and to shun smoking and drinking. They have no women members. But they encourage the latter to travel by themselves and offer them every facility in their power. But there are some branches of

L

When we stride along side by side,
Singing the old songs,
Until the woods reecho,
Then we feel, the dawn has come,
And a new epoch marches with us.

One week of hammer-beating,
One week of stone-cutting
Leave us still with trembling veins;
But none dares to complain,
For Sunday smiles on us so gloriously.

See the birchwoods and the green fields,
Which in an offering mood
O'd mother earth holds up before us,
Giving them from her full hands,
That man may be her own.

Word and song and look and step,
As in the good old days of yore,
They will all go hand in hand,
Carrying with mirthsome frolic
Our own souls in their strong arms.



Wandervogel Youths Playing on the Guitar

II.

When the working-time is over
On Saturday all busy hands
Fit out after youthful fashion
For the gay wanderin' excursion.
Singing we go out of the small town,
The heart is free and the mind is light,
Boys on the left and girls on the right,
And I myself in the middle.

Ah! this is a delightful ramble.
Meadows and fields pass swiftly by.
One says gladly to the other:
Today, brother, we are free.
The little town lies already behind us,
And we wander with a light heart on and on.
Boys on the left and girls on the right,
And I myself in the middle.

We sing and we play in groups,
And rest in the cool shades of the woods,
And in the bright moon light
We wander back to our homes.
Singing we come back to the small town,
Our heart is free and our mind is light,
Boys on the left and girls on the right,
And I myself in the middle.

It may be asserted without any fear of contradiction that the Wandervogels have restored to their proper place the old folk-songs which were all but forgotten. Of course, a few of them used to be sung always by primary school children and possibly on that account the general public thought it beneath its dignity to take any notice of them. It must be said to the credit of the Wandervogels, however, that they have popularised these folk-songs among all classes of the people to an extent unknown before. And the result is seen in these popular folk-songs forming a part of the University curriculum on German literature to-day.



Wandervogel Girls Engaged in Cooking

The profound love of simplicity and of natural beauty which is such a marked feature of the Wandervogel movement has led to important results in other directions as well. In collaboration with the members

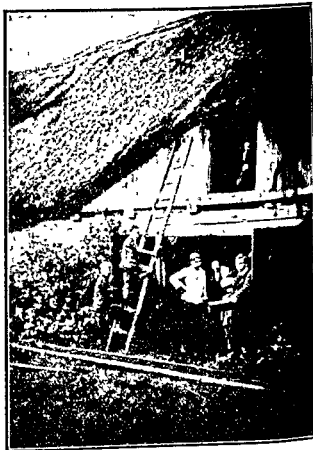
of other contemporary youth movements the Wandervogels began to "stage" in their own way upon the public places the mystery plays of the Middle Ages and the carnival plays of Hans Sachs. Their success was immediate. The masses flocked enthusiastically to such performances. Not only did it mean a revival of the old religious plays but the modern theatre also had to adopt itself to some extent to its requirements in order to be able to meet halfway the newly-created tastes of the theatre-going public.

There are now several Wandervogel periodicals and it is quite safe to say that a considerable literature has grown up round



A Typical Wandervogel Nest

this movement by now. The various Youth movements in Germany have given rise to a distinct school of poetry of which the mouthpieces are Hermann Loens, Waldemar Bonsels, Stefan George and Frank Werfel.



Retiring to rest in a Hay-loft

The first of these is known chiefly as a Wandervogel poet.

Exception has been taken to the circumstance that the Wandervogels are not always properly dressed; that they often bathe naked and are by no means better clothed when after a bath they bask in the sunshine on the hill-side or on the brink of a stream. Gustav Wyneken, one of the modern Wandervogel leaders, has given a decisive reply to these objections. Referring to the ancient Greeks, he quotes from Gerhart Hauptmann the well-known words:—"From the grounds of the stadium sprouted forth quite naked the athletic stocks of a godly and intellectual race." Then he goes on to say:

"Nothing protects the ugliness of the race so effectively and makes for hiding this ugliness so well as the way in which the European now completely covers his body. But nothing can lead to the physical growth of the race so quickly as habitually keeping the body naked. In the education of children this nakedness must be made to play quite an important part. Youths



Illustration by

THE GANGES BY MOONLIGHT
By Mr. Mukul De

most see each other's body and compare notes; and they must in this way develop a new organ to appreciate the beauty as well as the defects of the physique. They must learn to take pride in their own health. This will be the safest guarantee against dissipation and will insure self-respect.

We no longer know any nakedness except undressing and this again is strongly associated with sexual ideas. This must be done away with. To fight shy of the naked body is the great bane of our civilisation. It is not the eyes but the souls of our youths that we have got to protect."

AN INDIAN PAINTER-ENGRAVER

By PROF. SUNITI KUMAR CHATTERJI
(Calcutta University)

JUST a few weeks ago has returned home to India after eight years of sojourn in Europe a young Indian artist whose work and achievement are as remarkable as they are significant of a real advance of art among Indians. Mukul Chandra Dey, born in 1895, is just thirty-two, and he has had quite a notable career. He was trained at the Santiniketan School of Rabindranath Tagore, and there he developed his artistic powers, and working both at Santiniketan, and at Calcutta under Abanindranath Tagore, the inaugurator of the new Indian School of Painting, he found himself as an artist, and early gave great promise. His water-colours in the new revived style of Indian art showed a force and a tenderness which are entirely his own in the treatment of Indian subjects,—romantic themes from Sanskrit and Bengali poetry as well as scenes from the everyday life of the people—episodes from the Krishna legend and from the mystic poetry as well as the love-poems of Rabindranath Tagore, and *genre* pictures from Hindu domestic life and from the life of the primitive Santal people of West Bengal, colonies of whom are to be found round about the school of Santiniketan where he spent his boyhood and early youth. At several annual exhibitions of the Indian Society of Oriental Art where the work of the artists of the New Indian School is shown from year to year, Mukul Dey's pictures were easily among the more virile and powerful and sincere of the exhibits, and he acquired quite a distinction in the rather restricted circle of artists we have in this part of India, and lovers of Indian Art interested in the progress of the new school came to know him. The present writer

remembers vividly at least three of his miniature water-colours—one of Radha and Krishna, another of an early morning bathing scene on the Ganges depicting some Indian girls and an old Indian lady, and a third one of a girl in ancient Indian dress waiting for her lover illustrating the lines of Rabindranath from the *Gitanjali*—"Light, Oh where is the light? Kindle it with the burning fire of desire!" Quite a number of his pictures have found appreciative buyers, and several have been reproduced in the Bengali *Prabasi*, in the *Modern Review* and in other journals from 1911 onwards. Then there were his charming sketches of Santal life.

Mukul Dey was fortunate in accompanying the poet to Japan during the latter's visit to that country in the year 1916. This visit was of very great importance in his artistic life. Trained in the ideas and methods of the revived Indian School, he could come face to face with the artistic life of Japan, which through the endeavours of the Nippon Bijutsuin Society had emerged from a period of cold neglect into one of renewed and vigorous life and activity. Japan like India had neglected her own ancient art. The intoxication of Western civilisation which seized the heart and the brain of Japan when the thought and the culture world of the West poured into the country as an overwhelming flood as soon as Japan was opened up to the world, in a way clouded Japan's vision for some decades and prevented her from realising the true greatness of her national art based as it was on that of China and largely also (although in a rather distant way) on that of India. As it has happened in India, it was the curiosity and the better trained artistic sense of

Europe and America that discovered the abiding worth of Japanese and Chinese art as a great heritage of man, and the famous American art critic and collector Fenellosa began to collect in Japan specimens of Japanese and Chinese art, some of the choicest examples of which could thus be easily secured for the Boston and other Museums of America, at a time when Japan was treating them with contempt as useless lumber, not having learned as yet their supreme value. It was at this time, in the nineties, that a Japanese art lover and writer, Kakuzo Okakura, a name to be ever remembered with honour in the history of the cultural revival of Asia, was Fenellosa's friend and collaborator in the study and rescue from neglect of Japanese and Chinese art. He sought to rouse the national consciousness of his people to an understanding of their art, and in 1897 founded the Nippon Bijitsuin which by training artists along the traditional Japanese lines and by holding exhibitions sought to preserve for Japan her soul in this matter. This society has been instrumental in doing a great service to the people of Japan, and incidentally also to the people of other Asiatic countries. Kakuzo Okakura and the Nippon Bijitsuin had something to do with the artistic revival of India by giving the latter country a direct object lesson, and Okakura was a friend of and an honoured guest in the Tagore family of Calcutta which became the centre of this revival. Sister Nivedita, that selfless spirit of service to the cause of India, was an enthusiastic supporter of this new movement in India of which Japan in the Nippon Bijitsuin gave an exemplar to the whole of Asia. Bijitsuin artists like Yokoyama Taikwan, K. Arai, Shunso Hishida, Shimamura Kwanzan and others came to India, after the Indian movement had been well-established and was gaining in strength, and these artists studied the Ajanta frescoes and other ancient relics of Indian art, and worked in some cases with the new school inspired by Tagore,—the charm of Hindu mythology and romance very often seizing their imagination and inducing them to make experiments at painting Indian pictures, and some of their experiments in spite of their unavoidable Japanese quality which added a certain quaintness and sincerity were decidedly remarkable. The Japanese artists were thus in direct touch with the Indian movement, and this extension of the range of their artistic experience was apparently

of help in broadbasing and strengthening the work of the Bijitsuin which they had taken up. It was necessary for some Indian artists to go and see what was being done in Japan, and in this way receive a sort of reflex impetus, and Mukul Dey was the first Indian artist who was privileged to see with his own eyes the new Japanese revival that was an active force in the artistic life of Japan. Several years later, another Indian artist, the greatest of the pupils of Abanindra Nath Tagore, namely, Nandalal Bose, a personality in art who, the present writer is convinced, ranks with the greatest in the history of the art of the world, had the privilege of the same experience when he too accompanied Rabindranath in his third visit to Japan in 1924. Mukul Dey worked for some time with Taikwan and Kwanzan, two of the greatest members of the Bijitsuin group. This experience was of the nature of a sustainer and a strengthener of his own powers, and it made him surer of himself as a draughtsman. Mukul Dey's work was very much appreciated in Japan. After visiting Japan he went to America, and it is here he learned the art of etching, in which he has now attained such mastery. In America his studies were quite fruitful and his talent was recognised by his being made a Member of the Chicago Society of Etchers, and he is the only Indian to receive this distinction so far. After his return to Calcutta he exhibited some of his etchings, his whole output being sold off in a short time. Some of his pictures were very fine. In addition to some portraits, notably of Rabindranath Tagore, he had a few exquisite studies of Indian womanhood and groups of Santal types, which evoked general admiration.

Mukul Dey was not content to remain in the path which was already well-beaten by the feet of too many pilgrims in the sacred land of Art in India—namely, that of romantic posturing and idealising of the life around. His sketches had showed a robust hand which chafed under the restraint of what would seem to curb it and draw it back to the finical. In the midst of his experiments he soon found what his vigorous brush could do. He realised his powers in executing convincing sketches in bold strokes, and found in the execution of portraits a most characteristic expression of his genius. He sketched a number of telling portraits in pencil from single sittings, and in 1917 he published his well-known *Twelve Portraits*

of twelve of the living great men of Bengal—Rabindranath Tagore, Jagadish Chandra Bose, Prabhulla Chandra Ray, Bipin Chandra Pal, Asutosh Mookerjee, Motilal Ghosh, Gooroodass Bannerjee, Brajendranath Seal, Abanindranath Tagore, Ramananda Chatterjee, Surendranath Banerjee and Lord Sinha—with an introduction from Sir John Woodroffe. This portfolio of portraits has for some time been out of print and it at once established what a dashing force and vitality as well as a telling sureness of hand and eye for character he had. Many years ago a similar album of pencil portraits of members of the Tagore family by the late Jyotirindranath Tagore, the third elder brother of Rabindranath, was published from Eogland with an introduction by William Rothenstein the artist. and the harmony of contrast between the spirits and the styles of these two great Bengali artists we can feel at once. There is a certain nervous vigour and elegance about the lines of Jyotirindranath which seem to caress the portraits of his subjects, who are all near and dear to him and whom he seems to coax to make a self-revelation to him in the midst of the family circle—these family portraits seem never to have been intended for publication. This is quite different from the broad and strong sweep of Mukul Dey's pencil, seeking to catch the character of the man who in his own sphere had made his mark in life and stands out before the whole world. And yet the two groups of portraits are singularly successful, and are like twin groups, in their fidelity and in their convincing qualities as being the true representations of the inner being the persons.

This trait of his artistic genius Mukul Dey seems to have developed to the fullest, and judging from some of his recent etched portraits one cannot but fail to feel a sort of enthusiasm at the sure hand of a master with which he just with a few telling strokes, has given us the entire man, in his etchings of Einstein, and W.W. Pearson, for instance. One would feel confident that given the opportunity we would be sure to have in this first etcher of our country one of the eminence of an Anders Zorn in this department of art—at least in the portrait line.

After a short spell of work in Calcutta, Mr. Dey went on a long visit to the cave temples of Ajanta, Ellora, Nasik, and Bagh, studying the ancient paintings and other

artistic remains there. He spent some time copying the frescoes at Ajanta and at Bagh, and to him we owe the first sketches of the unique frescoes at the latter place, which were later on copied by Nandalal Bose, Asit Kumar Haldar, Surendranath Kar, A. B. Bhonsle, B. A. Apte, M. A. Bhand and V. B. Jagtap at the instance of the Gwalior Durbar, and these copies have since been published by the India Society of London. Mukul Dey's copy of the famous group of the Mother and Child at Ajanta makes the mystery and the religious background of this great picture come home to us deeply by the inclusion of the colossal standing figure of the Buddha which forms part of the entire composition. This picture he has published is the frontispiece to his well-known book on Ajanta, *My Pilgrimage to Ajanta and Bagh* (London 1925), and Lawrence Binyon, who has written an introduction to this book, draws our attention to the value of the picture. This book of Mukul Dey's on Ajanta and Bagh forms a popular and extremely readable work on these far-famed cave temples and their paintings, and a special value of their work is the large number of reproductions of the Ajanta paintings, making it an extremely useful and convenient handbook.

January, 1920, found Mukul Dey in England, where he had been staying for the last eight years. Here he worked in the Slade School of Art and at South Kensington. In 1922 he won the diploma of the Royal College of Art, with the first prize in tempera painting and in engraving. These are distinctions won for the first time by an Indian in the person of Mukul Dey. The Royal Academy accepted his paintings in tempera for their annual exhibitions for 1922 and 1923.

Mukul Dey's period of study and work in London was not a smooth and easy one. Staying in London and working in his vocation was not exactly a bed of roses for a struggling young artist, and the greater part of these eight years were years of hard struggle for him. During this period of hard work he had executed a portrait sketch of the late W. W. Pearson of hallowed memory, teacher at Santiniketan, and the relations of Mr. Pearson offered him a handsome price for it, but Mukul Dey would never hear of taking money for a picture of one who loved India and the Santiniketan School as his very own and gave his best to the country he chose for his love and

service ; and at that time Mr. Dey was far from being in easy circumstances financially. At the Wembley Exhibition he received a commission to decorate a portion of the Indian Pavilion, and he executed his decorations in a strikingly original way which greatly helped him to be accepted as an artist of repute.

For a while he set up as an artist in London with a studio in Knightsbridge, working at his etchings and his paintings, and participating in the artistic life of London, with the friendship of a number of artists of distinction in the metropolis.

In October 1927, shortly before his return home to India, he held an exhibition of his etchings and drawings at his own studio, which was a great success. The little list of his works had an appreciative foreword by Campbell Dodgson, keeper of Prints and Drawings in the British Museum, who speaks of his mastery over the technique of the drypoint with his skill in wielding pencil and brush, and says that he "reveals with what sensitive and delicate lines he has interpreted on copper romantic legends and mystical subjects from Indian poetry and religion." Mukul Dey's great picture, *The Tree of Life*, is an acknowledged masterpiece in the etcher's art, and this picture, reproduced in the present number of the *Modern Review*, is something unique in the complexity of its mystico-religious suggestions, in its remini-

scences of the great art of Ajanta and of mediæval Rajput India, in the subtlety of its composition, and in the supreme mastery over technique in its execution. His other work also demonstrates his power as an etcher. The British Museum has bought a complete set of his engravings available for its collection, and at the command of their Majesties the King Emperor and the Queen Empress, Mr. Dey had sent his engravings and his pictures for their inspection at the Buckingham Palace, and their interest in his work has indeed been a great honour and an encouragement for him.

Mukul Dey is now back in Calcutta. He intends to introduce the art of etching and to teach it specially in India, and at a considerable expense he has brought with him the necessary outfit for an etcher's studio. He wants only the opportunity to work and to teach, and thus to stay on in his native country and to be of service to it. His qualifications and his achievement certainly deserve support from all quarters, whether from Government or from private patrons of art. He has come back with many projects, and is full of enthusiasm. Should not there be some response in his own mother-land, to take the service he proffers, and to make it possible for him to help to enable our country to achieve a unique distinction in the domain of art ?

VIRIYA

VIRIYENA DUKKHAN ACCETI
Sorrow Ceaseth By Exertion

By SILACARA

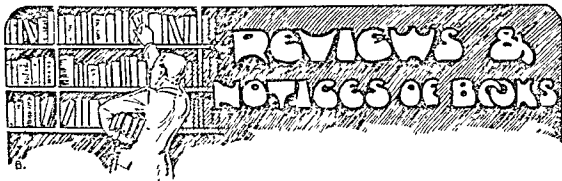
"Would I were strong as Hercules,"
A weak one weakly cried,
As, from the couch whereon he lay,
With his free and manly stride
He saw the Hero pass his way—
Such a hero ; such shoulders wide !
"Well wished !!" said Hercules who heard,
"But 'twas I ot with a plaintive song
That I earned these brawny limbs and thews
And the strengths that to them belong :
I slew a lion, I tamed a bull ;
Struggled, so am I strong !"

—From the *British Buddhist*.

SONG

By MARIE DE L. WELCH

What shall we remember when we are old ?
What shall we remember even when we are wise ?
Softly, softly we shall remember
Love and Love's mouth and love's eyes.
What shall we remember more beautifully than wisdom ?
What shall we remember in our cold years ?
What shall remember, we shall remember
Love and love's laughter and love's tears.
What shall we remember when we are lost in quietness ?
What shall we remember ? What shall be keeping ?
We shall remember forever, forever
Love and love's sigh and love's sleeping,
—From the *Nation*.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjab, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE VEDANTA PHILOSOPHY; By Sridhara Mojumdar, M. A. Published by Surendranath Bhattacharya Prof. of Sanskrit, B. N. College, Bankipore (with two portraits). Pp. 26+770+XXIV. Price Rs. 5.

The book contains (i) The original Sutras of the Brahma Sutra, (ii) Meanings of the words in the Sutras in English and (iii) English explanations with quotations from Upanishads, Bhagavad Gita and other books.

The exposition is mainly based on the commentary of Nimbarkacharya, the Vaishnava theologian, who flourished about 800 years ago. He composed the Vedanta-parijata-Saurabha, in which he expounded the Brahma-Sutras from the standpoint of Dvaitadvaita द्वावैत, i.e., dualistic monism. His

philosophy has thus been summarised in 'the foreword' to the book under review by Professor Koksawar Sastri:—

"In this school Brahman is regarded as both the efficient and material cause of the universe. Brahman is both Nirguna and Saguna, as it is not exhausted in the Creation, but also transcends it. The universe is not, according to this view, real or illusory but is a true manifestation or Parinama of Brahman....The present state of its existence is not self-sufficient and it has no separate existence from Brahman. The universe is both identical with, as well as different from Brahman, even as a wave or bubble is the same as, and at the same time different from, water. The individual souls are parts of the Supreme Being and are controlled by it. The emancipation lies in realising the true nature of the spirit and it is attainable by true devotion or Bhakti.

The individuality अविनाश of the finite self is not dissolved even in the state of Mukti" (vide also H. G. Bhandarkar's Vaishnavism, Saivism and Minor Religious Systems, pp. 62-66; and the History

of the Vedanta Philosophy by Prajnanananda Sarasvati in Bengali Vol 1, pp 375-390).

The Vedanta Philosophy as expounded by Nimbarka is worth studying; but it has been much neglected. It is now hoped that the publication of this book will facilitate the study of the subject.

Our author's exposition is clear and at the same time brief. The book should be widely read.

There is, in English, no other book on the subject. Bengali readers are referred to Tarakisoro Sarma Chowdhury's Vedanta Philosophy with the Sanskrit Text and translation of the Nimbarka Bhashya. (অবলিখিত, দ্বিতীয় বঙ্গ। জি নিবাকারী দ্বিতীয় অধ্যায় ও অষ্টম অধ্যায়ের বর্ণন)

AITAREYA-UPANISHAD: By Swami Shriyananda. Published by the Ramakrishna Math, Mysore. Madras. Pp. 43. Price six annas.

It contains Sanskrit Text, paraphrase with word-for-word, literal translation, English reading and comments.

The principal part of the Upanishad is in 1 (pp. 37-43) but the translator has, it seems to us, failed to catch the meaning of the Rishi. According to him (कतरः) Katarah (III.1.1) means "of what kind", whereas its literal meaning, as well as the meaning here is "which of the two?" Consequently the first two mantras have been mistranslated. His Translation is:—

"Who is this Atman whom we worship? What is that Atman by which (man) sees form, hears sound, perceives smells, utters speech, and knows the tasteful and also the distasteful. What is the heart is the same as mind. The consciousness.... attachment,—all these are (but different) names of the consciousness".

The correct translation seems to be:—

"Who is this whom we worship as the self? Which of the two is that self? (Is it that) by which one sees form.... (Or is it that) which is

this heart and mind, i.e., consciousness.....desire and will? (The answer is)—All these are, indeed, names of consciousness."

SHRIMAD BHAGAWAD GITA : A STUDY : By S. D. Budhiraja, M.A., LL.B., Chief Judge, Kashmir. Published by Ganesh & Co., Madras. Pp. 540. Price not known.

It is a scholarly publication; the plan on which it is written is excellent and the introduction is masterly. In the introduction (pp. 1-69) the author discusses the following subjects: (i) The Gita and the Samkhya, (ii) The Gita and Patanjali's Yoga-Sutras, (iii) The Gita and the Early Buddhism, (iv) Are there any interpolations in the Gita? (v) The Gita and the Upanishads, (vi) The Gita and Saivism, (vii) The Gita and Bhakti and (viii) A Bird's-eye-view of the Gita thought.

It is followed by the Text, (in Devanagiri character) and a literal translation of the Gita. Throughout the book there are profuse and scholarly notes. The principal feature of the book is that the author has taken a comparative view of the whole subject. To elucidate the subject he has quoted largely from the Buddhist canonical scriptures and also from the Upanishads, Aranyakas, Brahmanas and the Rigveda Samhita, as well as from the Samkhya and the Yoga Philosophy.

One may or may not accept all the conclusions of the author but no Gita-student should be without a copy of Budhiraja's edition.

The get-up of the book is excellent.

THE REALM OF ESSENCE : By George Santayana. Published this year by Constable and Company (Indian Agents, Oxford University Press). Pp. XXIII+183. Price 12 shillings.

Realism is gaining force in the philosophic world. It is represented in England principally by G. E. Moore, Russell and Whitehead; and in the continent by Meinong and Husserl. In America it is associated with the Six and the Seven. The Six are Holt, Marvin, Montague, Perry, Pitkin and Spaulding. Their co-operative studies were published in 1912 under the name "The New Realism". The Seven are Drake, Lovejoy, Pratt, Rogers, Sellars, Strong, with Santayana as their guiding spirit. Their co-operative study in the problem of knowledge was embodied in a book published in 1920 under the name "Essays in Critical Realism". In this book Santayana has given "Three Proofs of Realism." The principal feature of critical Realism is the doctrine of essence formulated by Santayana and accepted and elaborated by others. Santayana has himself developed this theory in his "Scepticism and Animal Faith" (1923). It is now further developed in the book under review.

There are three types of realistic views of perception. According to one there are three elements in perception; according to another two elements and according to the third there is only one element. Critical Realism belongs to the first type, its three elements being (i) the subject, (ii) the object and (iii) the data. The data are not the mental states of the perceiver; nor are they the physical objects or any selection from or aspect of those objects. They are character-complexes taken to be the characteristics of the existing outer objects. These character-complexes have been called "Essences" by Santayana. By these

essences we know what the objects do as distinguished from what they are. The objects themselves do not get within our consciousness. Their existence is their own affair—private and incommunicable. In the book under review there is a valuable preface called "Preface to Realms of Beings" in which the author has described, 'The Realm of Matter,' 'The Realm of Essence,' 'The Realm of Spirit' and 'The Realm of Truth.' Then he elaborates and develops the theory of essence in eleven chapters. The subjects discussed in these chapters are (i) Various Approaches to Essence, (ii) The Being Proper to Essences, (iii) Adventitious Aspects of Essence (iv) Pure Being, (v) Complex Essences, (vi) Implications, (vii) The Basis of Dialectic, (viii) Essences as Terms, (ix) Instances of Essences, (x) Essences all Primary and (xi) Comparison with some Kindred Doctrines.

In the 'Postscript' the author writes—"Three recent descriptions of the realm of essence, one English, one German and one French, lie at this moment before me. Perhaps a brief report of them may serve to convince the reader that in all this I am not dreaming alone, but that on the contrary, I am introducing him to an eternal background of reality, which all minds when they are truly awake, find themselves considering together." (p. 169). The authors referred to are A. N. Whitehead of England, Edmund Husserl of Germany and Rene Guenon of France. He gives a short description of the views of these thinkers and finds therein corroborations of his own views.

Those who wish to know the trend of contemporary epistemology should read carefully the "Essays in Critical Realism" (1920), Santayana's "Scepticism and Animal Faith" (1923) and "The Realm of Essence" (1928).

We may not accept the conclusions arrived at in these books but we cannot ignore them. In speaking of the "New Realism" of the Six, Bosanquet once wrote, "They strike me as better informed outside philosophy than in it." (The *Distinction between Mind and its Objects* 1913, p. 11) and tried to ignore them. But a change came over him and he could then ignore neither the New Realism of the Six, which he meant to do, nor the critical Realisms of the Seven. He elaborately discussed these theories in contemporary "The meeting of Extremes in contemporary philosophy." These realists may or may not gain adherents but they are sure to gain attention. For years to come Realism will be a central topic of discussion. Santayana is a voluminous writer and his style and treatment are charming. He is a literary artist and philosophical critic of poetry (vide his "Interpretations of Poetry and Religion, Three Philosophical Poets and his Essay on Shelley in his *Winds of Doctrine*). He is a poet also and his poems have been much admired. He is the author of the 'Sense of Beauty, a book on Aestheticism in German Philosophy, The Unknown-able, "Platonism and the Spiritual Life" *Soliloquies in England* and the *Dialogues in the Limbo*. He has written delightful books on contemporary philosophy (vide his *Winds of Doctrine* and *Character and Opinion in the U. S.*) He has popularly but philosophically described the phases of human progress in his "Life of Reason" (Ire

volumes). Whatever he writes is brilliant, delightful and worth reading.

One wonders why such a powerful writer has not exercised so much influence as he is expected to have done. In accounting for this fact Arthur Kenyon Rogers, writes:—

"George Santayana's lack of influence in proportion to the weight of his contribution to philosophical sanity and clarity, perhaps due in part to the academic distrust of literary gifts, is also not unconnected with a tone of condescension which he is apt to adopt toward competing views, as calling rather for indulgence than for serious argument. In consequence his work is more impressive as an imaginative picture of a certain outlook on the spiritual life of man, than for its explicit dialectical grounding" (English and American Philosophy Since 1800: p. 351). It may be remarked here that these remarks were written in 1923 and Santayana's latest book *The Realm of Essence* has been published this year (1928). This book is not only artistic but also rigorously dialectic.

MAHES CHANDRA GHOSH

THE BACH CAVES IN THE GWALIOR STATE: Published by the India Society in co-operation with the Department of Archaeology, Gwalior, for His late Highness Maharaja Sir Madhav Rao Sindha Aiyah Bahadur, G.C.S.I., G.C.V.O., G.B.E., etc. with text by Sir John Marshall, M.B., Garde, Dr. J. Ph. Vogel, E. B. Harrell, Dr. James H. Cousins, together with a Foreword by Laurence Binyon.

The publication of this book has removed a long-felt want. The India Society's method of publishing a collection of short essays on each subject by eminent authorities is hardly satisfying enough either to the student of Archaeology or to the art-lover, in the way that monographs are, inasmuch as much ground is trod over and over again and other parts are hardly touched. But all the same, a great deal of information is given and the subjects dealt with by Sir John Marshall, M.B., Garde and Dr. J. Ph. Vogel are of great interest. The illustrations, diagrams, and reproductions in colour are excellent and of immense value. The general printing and get-up of the book are of a high standard. In all, the India Society is to be congratulated on this publication.

K. N. C.

A SHORT HISTORY OF MARRIAGE: By Edward Westermarck Macmillan and Co. 1926. Price, 10s. 6d.

This small volume is based on the fifth edition of Prof. Westermarck's famous *History of Marriage* but in no sense is it to be regarded as its abridged edition. It is an independent work dealing with marriage as a social institution though incorporating many of the arguments found in the larger work. To Prof. Westermarck, more than any one else, belongs the credit of bringing the study of the institution of marriage to its present scientific level. His greatest defect, namely want of a firsthand acquaintance with primitive people, he has greatly removed by his important investigations on the social and religious rites of the Moroccan people, among

whom he has spent the greater part of the last decade. This newer outlook, also helped by the researches of Baldwin Spencer, Rivers and others, is responsible for the much more reasonable and correct attitude that he has taken with regard to the question of the origin of marriage, though in its main features, it remains essentially what it was in his first edition. Coming as it does from such a distinguished scholar and so admirably written, we have no doubt that the present volume will prove eminently suitable as a text-book for students of sociology and anthropology in our universities.

Sociology: By Ramgopal, Bar-at-law and G. R. Josyer, M.A. Bangalore. 1926. Price Rs. 2.

This is supposed to be a sort of introduction to sociology and in the words of the authors "it throws a light on the origin, development and decay of Societies" (p. 1). In spite however of the good opinion of the authors of their own work, as well as those they have enclosed, including those of the Vice-Chancellors of the Calcutta and Andhra Universities, we are forced to remark that the authors are not acquainted with up-to-date literature on the subject. Their knowledge of the origin and development of human society does not evidently extend beyond the writings of Herbert Spencer and Morgan, for they still believe in the original stage of promiscuity from which modern institutions are supposed to have developed by natural selection (pp 86-87). On going through the book we are convinced that instead of attempting to write the present volume which they regard as "the book for the millions", the authors should have taken a course in the subject themselves, and they could not have done better than by beginning with Prof Westermarck's work reviewed above

B. G.

TEACHERS OF INDIA: By C. A. Kincaid, C.V.O., L.C.S. Officer de L'Instruction Publique, Published by Oxford University Press, 1927.

India has produced many teachers from the earliest times, who should have a place in the history of Indian thought. In the book under review, Mr. Kincaid treats of some of the teachers of mediæval and modern India, "who although they led strictly religious lives, yet played, unknown to themselves, a great part in the History of India." It is strange that though Mr. Kincaid has sketched the careers of the Maratha saints, of Kabir, of the Sikh gurus and of the Gujarat poets—Murali and Narsinh Mehta, yet he leaves alone Bengal. Though he writes about the saints and poets of the Deccan, Northern India and Gujarat of mediæval India, he omits Bengal and her poets like Vidyapati and Chandidas, and her saints like Chaitanya, and Rup and Saantan. He must be a bold man who would deny the great influence exercised by Chaitanya on the religious life of India of the Middle Ages. One can safely rank him with Kabir, Nanak, Tukaram and other saints of this period. Mr. Kincaid would have done well to include a sketch of the Bengal Saint Chaitanya.

Again, though Mr. Kincaid treats of the Sikh gurus, he does not take his materials from the original Sikh scriptures. He takes Mr. Macauliffe's *The Sikh Religion* as his authority. He does not

seem familiar with the original Gujarati songs of Mirabai and Narsinh Mehta, but takes help from a most valuable work "*Milestones in Gujarati Literature*," for as Kabir also, he does not rely on the Hindi verses of Kabir, but on Mahipati's *Bhaktavijay* and the introduction to Kabir's poems by Rabindranath Tagore. Thus in all these cases, Mr. Kincaid does not rely on original sources, but on second-hand information. As a scholar he should have read the verses and songs of these saints in their original, as in the case of *Bhaktavijaya* he says that he has "repeatedly read it in the original Marathi."

In speaking of Keshab Chandra Sen, Mr. Kincaid says that his "family claimed descent from the ancient Sen Rajas, semi-mythical monarchs," who ruled at the time of Alexander the Great. We wonder from where Mr. Kincaid got hold of this curious information. It is really news to us to learn that Keshab Chandra Sen's family claimed descent from the ancient Sen Rajas. We do not know of any Sen king ruling at the time of Alexander the Great.

Mr. Kincaid also says: "In 1870 Keshab Chandra Sen resolved to go, as Ram Mohun Ray had done, to England." But he does not mention that the idea came from Lord Lawrence, who was a great patron of Keshab Chandra Sen, and who had been greatly impressed by his lecture on "Jesus Christ, Europe and Asia." So Lord Lawrence helped him while he was in England. Mr. Kincaid himself says: "Lord Lawrence was by that time in retirement in England and helped Keshab as well as he could."

The book will prove useful to those Westerners who want to know something about the teachers of India in the Middle Ages. The get-up and printing of the book is excellent.

PRANINDRANATH BOSE

BENGALI SELF-TAUGHT by the Natural Method with Phonetic Pronunciation: By Professor Sumit Kumar Chatterji. M.A. (Calcutta), D.Lit. (London). Crown 8vo. 200 pp. Cloth, 4s. net. Blue wrapper. 3s. net. E. Marlborough & Co. Ltd., 51 and 52, Old Bailey, London, E.C.4.

Marlborough's "self-taught" books are meant, first, for tourists and travellers, and then also for students. The present work is also meant for the same two classes of people. Hence the author says in his preface:

"Bengali may be said to be the most important language in India after Hindustani (Hindi or Urdu). Although it is confined to the province of Bengal and certain contiguous tracts, the literary and cultural influence exerted by Bengali on the other languages of India during recent years has been large and most original literature of any Modern Indian language; and it counts among its votaries numerous poets, novelists, and other writers, of whom one, Rabindranath Tagore, has become a world-figure in literature.

The commercial value of the language is increasing more and more: Bengal is the land which has monopolised the production of jute, and its foreign trade both export and import is quite extensive. As a language spoken by some 49

millions of people—nearly one-sixth of the population of India—its importance in administration can be well imagined.

"Like many other languages, both in India and outside India, Bengali has two forms, one literary, the other spoken. Most grammars and handbooks of Bengali following traditions which were current fifty years ago take notice only of the literary speech, ignoring the colloquial as spoken in everyday life by even the most cultured classes. The result of this has frequently been ridiculous—at the expense of the foreign student or learner of Bengali—who would quite unwittingly overwhelm an illiterate villager or servant with a highly Sanskritised and archaic Bengali, in a strong foreign accent, which would make the latter only stare. To learn to speak *colloquial* Bengali has as a consequence remained a difficult task, to be achieved by long years of personal observation and practice, with very little help from a printed grammar; and most foreigners have to be content with a smattering of "*bazaar Hindustani*," which, of course, generally goes a long way in any part of Aryan-speaking India. In the present work, the colloquial side has been constantly kept in view; and in the conversations, colloquial forms alone have been employed. The literary forms, however, are necessary for reading the language and for properly understanding the phonetic and other changes in the colloquial, and as such these have not been ignored, but have been given their proper place in the grammar."

Professor Chatterji is the author of the standard work on "The Origin and Development of the Bengali Language" and his present work is an excellent one. Those who want to learn Bengali may well begin by mastering this book.

GROWTH OF THE INDIAN CONSTITUTION: By N. N. Ghosh, M.A., LL.T., History Department, Feringhee Christian College, Allahabad. The Hindi Press, Allahabad. Crown 8vo., pp. X+119. Cloth, Rs. 1.

In this small book the author states clearly and concisely the growth of the Indian constitution, such as it is, from the days of the East India Company to the passing of the Government of India Act, 1919, by which the Montagu-Chelmsford Reforms were given effect to. He recognises that "we have not yet a Constitutional Government in the true sense of the term." His book is meant to be purely informative, and he has not therefore indulged in criticism. It will serve the purpose he has in view.

The printing is clear and neat.

THE FOUNDATIONS OF NATIONAL PROGRESS: A scheme of constructive work for an Indian Province With an Introduction by the Rt Hon'ble Baron Sinha of Raipur, P.C., A.C. By J. N. Gupta, M.A., C.I.F., I.M.S. The Elm Press, 63, Bendon Street, Calcutta. Price not mentioned. Demy 8vo. Pp. 282+XVII. Cloth, gilt letters.

So far as "high politics" is concerned, many persons, ourselves included, will not endorse all the opinions expressed in this book. But the main theme of the work is not "high politics." The author deals mainly with what ought to be done to make Bengal progressive in health and sanitation, education, agriculture, industrial development, and other kinds of activity implied in rural reconstruction. In all these matters the author speaks from

experience. For that reason the book may be read with profit by all who are engaged in village work or want to take up that kind of work. In fact, we should say, that, whatever the political creed of our village workers—be they 'No Changers', Swarajists, Independents, or Liberals—they would do well to read this book.

In the details of what is not "high politics", we have some differences with Mr. Gupta. Mr. Gupta suggests that sufficient funds should be placed at the disposal of the District Officer to enable him to take an active part in the development of his district. One object of this suggestion is to restore part of his lost prestige to the District Officer. What we want is that more funds should be available to the District Boards. Simultaneously there should be strict and vigilant independent audit, and all who spend the money should be held strictly responsible for malversation.

The author has pointed out one of the main causes of Bengal's want of progress or rather of her retrogression. He says with perfect truth that "there is complete unanimity of opinion in the Province that with the present financial resources of Bengal it is barely possible to keep the administration going, and there is no possibility whatsoever of undertaking any comprehensive remedial measures for the moral and material advancement of the people. It is felt that in this matter the Reforms, instead of easing the situation in any way, has made the position of Bengal, still more hopeless than it was before the Reforms." "While Bombay, for instance, has been able to more than double her expenditure on mass education within the last ten years, in Bengal the expenditure on this all-important sphere of rural welfare has remained almost stationary."

YOUNG INDIA, an Interpretation and a History of the Nationalist Movement from Within; By Lajpat Rai. With a Foreword by Josiah C. Wedgwood. D.S.O. M.P. Servants of the People Society, 2 Court Street, Lahore. 4th Reprint. 1937. Rs. 3. Cloth, gilt letters. Pp. XVI+262. Big clear type.

This book was originally written and published in America and England more than a decade ago. On its first publication the Government of India proscribed it and prevented its importation into India. That ban having been recently removed, the Servants of the People Society of Lahore has published it with the author's preface to this fourth reprint, in the course of which he says:—

"India has considerably changed since the book was written in 1915. Some changes have been made in the constitution which have transferred a certain amount of power to the representatives of the people. But the real power remains where it was. The economic condition is to-day even worse. But the greatest and most noticeable change is to be seen in the mentality of the people. We have passed through a wonderful period of political awakening. The movement for freedom is no longer confined to the intelligentsia but has spread among the masses. Mahatma Gandhi's non-co-operation movement was a unique thing in the history and life of the Indian people. It is too early to speak of its success or failure. Movements

of this kind cannot be judged by their immediate results; they are among the forces which once created continue to operate until they have had their full play. Whatever be the verdict of the historian on the non-co-operation movement as a whole, it must be credited with the greatest possible share in rousing the political consciousness of the people and in bringing about a radical change in the outlook and mentality of the Indian National Congress."

Lala Lajpat Rai has been an active worker in the national cause for decades. He has been in the thick of the fight. He possesses knowledge of the movement for freedom both from outside as an onlooker and from within as an active worker. Moreover, as he has not been a mere politician—as he has striven to bring about religious, social, and educational reform and reconstruction also, his survey cannot but have a depth and breadth and comprehensiveness in which a history of the national movement written by the ordinary run of politicians would be lacking.

We have read the book from cover to cover with sustained interest and profit. It should be read and kept for reference by all Indian publicists and students of Indian politics—particularly of the younger generation. We eagerly look forward to the publication of the author's second volume bringing the history of the national movement up-to-date.

THE BRITISH CONNECTION WITH INDIA: By K. T. Paul. With a foreword by the Earl of Ronaldshay. Student Christian Movement. 32 Russell Square, London, W. C. 1. Pp. 224. Crown 8vo. Paper Cover. Rs. 2

The very first sentence in the author's "Prefatory Notes" is a question—"What does India Want?" As indicating the kind of answer given in the book we select a few sentences from the last chapter of the book.

"(1) India wants to perfect her nationhood. 'India is one and indivisible' is an impassioned utterance with which more than one Congress President has thrilled the assembled thousands from the many regions of our Motherland. Amid and below all diversities there is the cultural unity which for centuries has cut its channels deep down into all life, individual and social. This culture is so distinctive of India, it brings with it such memories of glorious achievement, and it holds so many promises of still further victories, that it is eminently the foundation on which should be stabilised our nationhood in accordance with modern categories."

"(2) India wants not only a perfected nationhood; she wants an international position. She dreams of no empire to rule, she wants no commercial dominance over any part of the world. She just wants a place, an assured place and a place which is her own, among the nations of the world. She is making it steadily through the industry of her millions of humble toilers and spiritual traders, and through the intellectual and spiritual discipline of her more gifted children. In these matters the world thinks of 'India', and not of 'a distant dependency of the British Empire' (*As Lord Curzon said in contempt in the House of Lords on that occasion which led to the resignation of Edwin Montagu.—Author's footnote.)....."

"(3) All (this only means that nations like India and China really desire a better world. They want to preserve the integrity of their national identity, they want an international recognition of such identity, and they want freedom for all sorts of commerce with other nations, economic and intellectual; and still they deliberately do not seek any special political or economic advantage as a safeguard for the recognition and freedom which they demand. They want just to live and let live, to serve and be served....."

In details there are several inaccuracies in the book; as, for instance, the date of the partition of Bengal is given as 1907, whereas it was on the 16th of October, 1905 that the old province of Bengal was partitioned by Lord Curzon.

There are many things in the book which call for criticism. But as it would be easy for well-informed Indians to correct them themselves, we need not dwell on all of them. If non-Indians, for whom probably the book is mainly intended, read it they will be misled in many respects. As neither the author nor Lord Ronaldshay in his foreword show what advantages Britain has derived from her connection with India, except here and there indirectly and by the way, as it were the non-Indian reader may carry away from a perusal of the book the impression that Britishers came to and remain in India merely as philanthropists. Mr. Paul dwells in several passages on the economics of the British connection, but nowhere mentions the tragedy of the ruin of India's indigenous trade and industries under British rule and the consequent throwing of millions of her children on the land and on unskilled labour and their lifelong semi-starvation. He complains that the people of India do not adequately appreciate the military defence of India. We wonder how an educated Indian like Mr. Paul can be blind to the fact that this "defence of India" can be appreciated only if the army is thoroughly Indianised. Does he not know that Indians are practically excluded from military leadership, from training in artillery, naval fight and fighting in the air? He speaks of the British bureaucracy in India as "the most efficient and benevolent ever developed in human history." He repeatedly refers to "its traditional attitude of scientific benevolence administered in official efficiency and safeguarded by a halo of prestige." Is he by any possibility quietly sarcastic? Every one knows or ought to know the totally inadequate character of the medical and sanitary services as well as of the educational and other 'nation-building' services rendered by the State in India. Yet

Mr. Paul talks grandiloquently of "curative and preventive medical work to reach the ordinary ill as well as the emergency needs of a population as large as that of Europe (barring Russia)"; an ever-increasing supply of schools and teachers to overtake the illiteracy of a people whose net increase per annum is some two millions." In how many centuries will this illiteracy be overtaken? It is difficult to appreciate a statement like the following: "The [British] administrative connection [with India] has been by design worked out in detail with a thorough attention to practically every need of the people which a state can possibly reach."

All these needs receive just enough attention to prevent critics from condemning British rule wholesale. But we have neither the time nor the space to comment on all the provoking things which Mr. Paul says in the passages devoted to economic, administrative and other similar matters.

According to Mr. Paul:

"The Brahma Samaj was the first-fruit of the British connection. It was an attempt to express religious life and thought afresh in assimilation of some of the ideas and usages presented by the West."

With the above passage Mr. Paul should try to thoroughly harmonize the following passage from his book:—

"First arose the Brahma Samaj. The founder of it, Ram Mohan Roy, came from an orthodox Kulin Brahmin family, but one which had come into frequent and intimate touch with the Government of the Mohammedan state of Bengal. For his studies he went to Patna, one of the really living centres of Islamic culture. It was what he imbibed there that constrained him to become a reformer of religion and society, and he not only proclaimed his views but also suffered persecution before he ever learnt a word of English... It is well to realise this.... If Britain had not been there, he would probably have been a prophet in the succession of Kabir and Nanak, establishing a new sect of Vaishnavite Hinduism coloured by the theism of Islam and the devotional life rendered richer by the experiences voiced by the Sufis. As it was, these influences prevailed with Ram Mohan Roy to the end of his life." (Italics ours. Ed. M. R.)

As Ram Mohan Roy derived some of his doctrines and ideas from the Tantras and was neither a vegetarian nor a teetotaler, he could not, "if Britain had not been there," have founded a new sect of Vaishnavite Hinduism.

The author assumes (p. 43) that Devendranath Tagore was in favour of confining the office of minister in the Brahma Samaj to men of Brahmin birth. This is not a fact. Babu Rajnarain Bose, the first president of the Adi Brahma Samaj, who was by birth a Kayastha, performed divine service in that Samaj with the approval and encouragement of Devendranath.

Similarity when the author says with reference to Sasipada Banerji that "unlike Keshab or the converts, he refused to break with Hindu religion, he is mistaken, Sasipada Banerji was a member of the Sadharam Brahma Samaj and, though "Brahmin by birth," got some of his children married to non-Brahmins.

Mr. Paul writes: "Mr. Gandhi's appeal to the Sermon on the Mount as the supreme criterion of private and public conduct is even more openly significant of the same process."

That Mr. Gandhi holds the Sermon on the Mount in great reverence is true, but as far as we are aware, it is not that Sermon but the Bhagavad Gita which the Mahatma places specially before himself and others as the supreme guide to private and public conduct.

The author perpetrates something akin to anachronism and pious romancing combined, when he says that "if Asoka dreamt a dream for India and Asia, Jesus Christ dreamt a dream for Britain and mankind, when he thought that, by methods which are a negation of force, man can raise his world to the status of the Kingdom of God."

Asoka was born in India and ruled over the greater part of this country and sent emissaries and missionaries to various parts of Asia outside India. So it may be considered historically true that he dreamt a dream for India and Asia. Jesus Christ was born in Palestine, which is perhaps not the same country *geographically* as Britain, though Britain may be the Holy Land of some Indian Christians. There is no proof in the Gospels or outside them that Jesus was aware of the existence of the British Isles. How could he then dream a dream for Britain—and particularly for Britain above all other countries in Christendom? Is Britain the most Christian country in the world that Jesus should have dreamt a dream specially for it, supposing that he knew of its existence and had fore-knowledge of some country becoming the most pious in the world in the days of Mr. K. T. Paul? Was it known to the contemporaries of Jesus or to Jesus himself individually that by the British man alone or by the British man above all other men his world would be raised to the status of the Kingdom of God in the year 1927 by methods which are a negation not only of force but of treachery, chicanery, perjury, forgery and fraud as well?

In spite of the many things which are open to criticism in Mr. Paul's book, it is evident throughout that he is patriotic, not merely in the political sense, but in other matters also. He is proud of and has respect for India's religions, cultures, literatures, etc. Even in modern India, he does not omit to mention where Indians have set an example to the British; e.g. he writes:—"It ought to be impressed on the attention of every student of modern India that in 1831, four years before the first Congress, Dewan Rangachariu had established the Representative Assembly for the Mysore State." He did this before the British bureaucracy had thought of inventing a method for even indirectly "bringing the people themselves into some real contact with the ever-stiffening machinery of Government." Similarly, Mr. Paul also mentions the fact that "years before the British Government had even thought of investigating the power implicit in the great waters of India, Mysore had tapped the Kaveri River and was working its gold mines and also lighting two great cities from the electricity derived from the Sivasmudram Falls."

As a Christian it is natural for Mr. Paul to assume that to all non-Christian religions "the test of Christ's values" should be and is being applied. But it is something that he has to admit that "in the vast stores of Hindu thought and experience there is practically everything of every grade of value," obviously including the highest.

Mr. Paul gives much interesting information relating to the maritime adventures and enterprises of the Dravidian peoples. He shows that "To the Dravidian peoples the sea was in all ages a connecting link with the islands to the south and south-east of India, and also to the mainland adjoining them from Burma all round to Siam and Cambodia. Even Africa was, unbelievable as it may seem, a frequent resort....In a Greek papyrus of the second century, found at Oxyrhynchus, in Egypt, occurs a conversation which Dr. Hultsch has identified with Kanarese. Even Imperial Rome itself was familiar with the Indian merchant and the Indian scholar." "Even the

Mohammedan conquest of Java was the missionary enterprise of the Tamil Marakayars of Negapatam and Karaikal. Islam was preached in Java in Tamil, and in many particulars it is sustained there in that language."

Mr. Paul mentions in a footnote, p. 38, that "a fellow-passenger of mine on this boat, a Javanese, who is a very good Mohammedan, bears the name Sastravidagha." While the religion of practically the whole of his nation is Islam, he tells me that the literature studied is still Ramayana and Mahabharata, and that a recent production of high merit is on 'Agastya'."

In the concluding chapter of his interesting book the author states:

"The principle embodied in the preamble to the India Act of 1919 once more emphasises Britain's faith in the eternity of British dominance over India. But that was seven years ago, and these seven years of suffering and discipline have brought much light to all parties concerned. Will the preamble to the next India Act, which the statutory Commission of 1927 will draft, indicate some of the principles which will henceforth enshrine the continuance of the British connection in the hearts of India?.....If it were merely a politico-economic problem the obvious limitations of human nature would rather point to total political separation in the first place as indispensable for an honorable alliance afterwards. But viewed as part of a widely comprehensive phenomenon of truly human values there is more room for faith."

The book was finished in April, 1927. After observing the way in which the Simon Commission has been appointed in spite of protests from Indians, even a man like Mr. Paul might be disposed to have less faith than before.

R. C.

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ANCIENT INDIAN COLONIES IN THE FAR EAST: CHAMPA. By Dr. R. C. Majumdar, M.A., Ph.D. Greater India Society Publication No. 1, pp. XXIV + 277 + 6 + 6 + 227. Price Rs. 15. To be had at the Punjab Sanskrit Book Depot, Lahore, India; and at the Greater India Society Book Depot, 91, Upper Circular Road, Calcutta.

The history of the colonial culture of India will someday revolutionise our conception of Hinduism based as yet mainly on Indian records, ignoring the grand transformation in Asiatic culture brought about by India. The Greater India Society had been trying to rouse up public attention to this much-neglected chapter of Indian history and it is a matter of congratulation to Dr. Majumdar, a distinguished member of the Greater India Society and an Indologist of renown, to have published this sumptuous survey of the political, social, artistic, and religious life of the ancient Hindu colony of Champa. Scrupulously historical in his method and outlook as he is, Dr. Majumdar has based his monograph on a painstaking analysis of the original Sanskrit inscriptions of Champa and on the interpretation of the pioneer workers in the field, the French *savants*, to whom he had with characteristic justice dedicated the work. It is to eminent French epigraphists and archaeologists like Barth and

Bergaigne, Finot and Parmentier, Cabaton and Aymonier that we are indebted for the slow recovery of this chapter of our history from oblivion. But as all their publications are in French, they were sealed books to most of our scholars. Moreover the "made-in-England" books on Indian history and art (not excluding the Oxford History and the Cambridge History, etc.) betray a curiously unhistorical tendency to ignore this positive aspect of Indian cultural expansion. This has resulted in a lamentable lack of interest in the history of "Greater India", in most of our academic circles, not excluding the Universities. Thus Prof. Majumdar has rendered a great service to the cause of Indology by making the researches of foreign scholars accessible to our Indian archaeologists and epigraphists, who are sure to profit by this widening of their historical outlook. The survey of a single colony—Champa—has occupied over five hundred pages! So we can imagine the magnitude of the task that is lying before us and we congratulate Dr. Majumdar on having boldly come forward to grapple with it. The Punjab Sanskrit Book Depot also deserves all praise for undertaking to print the volumes that are being prepared by Dr. Majumdar. The inscriptions have been printed in Devanagari script for the benefit of the Indian scholars and the price is very reasonable, when the cost of production is taken into consideration. The members of the Greater India Society will get a special concession rate for which application should be sent to the Society's Office, 91, Upper Circular Road, Calcutta.

A DICTIONARY OF HINDU ARCHITECTURE: By Prasanna Kumar Acharya, M.A., Ph.D., D.Lit., Professor of Sanskrit, Allahabad University. Published by the Oxford University Press. Pp. XX + 861.

While Hindu Painting and Decorative art were hovering between hope and despair as to the chance of gaining "occidental" recognition (the only recognition that carried weight!) Hindu architecture, attracted the notice of all experts by its undeniable grandeur and originality. Ever since the publication of the "Essay on the Architecture of the Hindus" by Ram Raz, published in London (1831), there was a steady increase in the appreciation of the Hindu style and of the stone epics of India. The monumental studies of Rajendralala Mitra on Orissan architecture, followed by the work of Manomohan Gansuli, have demonstrated that the interest in the subject was growing. The enormous documentation of Cunningham, Burgess, and others of the Archaeological survey challenged the attention of artists and archaeologists all over the world. But the indigenous tradition of India with regard to the science and art of Architecture did not receive the serious examination long overdue, before Dr. Acharya came forward to devote years of his academic studies to the elucidation of the problems of the Hindu Shilpa-shastra. Accidentally coming across a copy of *Manasara* he plunged deeper and deeper into the intricacies of Hindu constitutional science; the more baffling were the problems of the texts preserved in the "most barbarous Sanskrit," the more intense became his zeal which ultimately

led to the development of this splendid Dictionary—the first of its kind—of Hindu architecture. Thanks to the comprehensiveness of Hindu masters of the science, Architecture in the work has been treated in its broadest sense, implying practically everything that is constructed,—from buildings religious and secular to town-planning, laying out of gardens, making of roads, bridges, tanks, drains, moats, etc., as well as the furniture and conveniences. Thus the dictionary of Dr. Acharya gives us for the first time in a handy volume a rich vocabulary hitherto unknown or only vaguely known. Dr. Acharya has earned the permanent gratitude of all Indologists by collating and collecting not only manuscripts (largely unpublished) but also the epigraphic data scattered in the bewildering documents of Indian inscriptions which have given a sureness of touch and a precision of connotation that are admirable. Dr. Acharya has spared no pains to put the meaning of the terms as much beyond doubt as possible, for he has placed the terms invariably in their organic context by quoting in extenso from the generally inaccessible texts. Thus the dictionary will not only react in a wholesome way on our accepted notions of Hindu art and archaeology but also on the future compilation of a comparative lexicon of the Hindu technical terms—our future *Paribhashendu-Shekhara*.

As a pioneer work, it will hold its place high amongst the recent publications of Indology. As a pioneer work again the author, let us hope, will take constant note of friendly suggestions with a view to enhance the scientific value of this lexicon. While comparisons with European treatises on Architecture (e.g. Vitruvius) are interesting, it is more useful to make each term shine indubitably out of a comprehensive juxtaposition of pertinent texts found, published or noticed anywhere in India, with a special eye on local peculiarities and their correlation with regional styles. Rich materials are still lying idle in the latest publications of the Trivandrum Sanskrit series (e.g. Manjushri-Mula Kalpa or Tantra, translated into Tibetan) and in the Gaekwad Sanskrit series (e.g. Samaranganasatru-dhara and Manasollasa, etc.). So Lanier's Monograph on *Chitralakshana* seems not to have been utilised. But the more serious omission is perceptible in another field which has furnished some of the noblest specimens of Indian architecture. I mean the field of Greater India where we meet even today *Harobudhar* proclaiming the titanic architectonic genius of the Sailendra sovereigns of Srivijaya (Sumatra, Java) and Angkor-Vat, the soaring Vimana of Vishnu constructed by King Paramavibhaktaka of Camboja and designed by the master Architect Dvakara. Let us hope that in his next edition Dr. Acharya will enrich his lexicon by incorporating the data imbedded in the epigraphic and monumental documents of Greater India.

Two appendices containing enumerations of the important Sanskrit treatises on Architecture and of historical architects, enhance the value of the book. May we request the learned lexicographer to add a special appendix of the technical terms and names scattered in the various living remanufactures of India where we find, as in *Chitra-lakshana*, *Manasara*, *Keralak*, native artists and constructing according to their *varanaka* Vastu

Shastras or even conserving a rich tradition in *bhasa* vocabulary (oral or textual)?

INDIAN ARCHITECTURE ACCORDING TO MANASARA-SHILPA-SHASTRA: By Dr. Prasanna Kumar Acharya. Oxford University Press. Pp. IV+268.

This volume incorporates the general problems, historical as well as textual, that form the introduction to Dr. Acharya's Dictionary. In the first thirty pages the author gives a fault-finding survey of the popularity of Architecture evinced by the Vedic, the Buddhist and the classical literature. We hope that the author will make the treatment more exhaustive. The next hundred pages are devoted to a very useful summarising of the contents of the outstanding Shilpa-shastras, e.g. *Manasara*, *Mayamata*, and such manuals ascribed to Visvakarma, Agastya, Kasyapa, Mandana and others. The comparison instituted between *Manasara* and *Vitruvius* may or may not lead to a discovery of the order of that of a *Ramaka Siddhanta* and *Hora-shastra* yet the similarities are striking. But the most important sections are the author's discussions relating to the three styles or orders of architecture—Nagara, Vesara and Dravida—representing the three geographical divisions of India. We recommend the books of Dr. Acharya to all Indologists and expect eagerly the publication of the two supplementary volumes now in press.

PTOLEMY'S GEOGRAPHY: Edited by Prof. S. N. Mazumdar M.A. Published by Chakravarti Chatterjee & Co. Price Rs. 15.

This is a reprint of McCrindle's English translation of the Greek text of Ptolemy, the famous geographer of Alexandria. It is an indispensable guide to the study of early trade routes and inter-oceanic commerce of Asia with India as its centre. The editor and publisher has spared no pains to make the new edition attractive and readable.

Kalidas Nag

ASPECTS OF BENGALI SOCIETY FROM OLD BENGALI LITERATURE: By Mr. Tamonash-Chandra Das Gupta M.A. Ramtanu Lahari Research Scholar, Calcutta University. C. U. Press, 1927.

The author who has given several years for his labours as a Research worker in the Bengali department of the University of Calcutta has produced this monograph on his special subject. He has patiently and faithfully collected the materials on eleven topics, and those who depend on and are in need of such materials will derive much benefit from the work under notice. The author has done his bit so far as the materials are worth, but we are at a loss to endorse the opinion of Dr. B. M. Barua, who says in the Foreword contributed by him, "I think Mr. Das Gupta has done well by not launching upon an ambitious scheme." The evidences of old Bengali literature for the reconstruction of the social history of Bengal on a synthetic principle are mostly insecure, and one cannot accept them without correcting or corroborating them by other collateral materials derived from more trustworthy sources. Our author follows Rai Dr. D. C. Sen Bahadur in historical matters and is thus led astray. The dates of

some compositions, e.g., "Manikchandra Rajar Gan", as the 11th-12th century cannot be accepted. This book is in the line of those of Dr. Sen and possess the same merits and defects—it is full of descriptions which are often long drawn, and devoid of constructive and comparative criticism. Dr. Barua does not hit the right point when he says that Bengal Vaishnavism reigns in Pastoral and Agricultural region and the mountainous or hilly regions formed the centre of Saivism.

RAMPS BASU.

HINDI

HINDU (हिन्दु)—A book of Hindi poems, pocket edition pp 333, price Rs. 1. Sonnat 1984. Published by the author Mr. Maithilsaran Gupta, Churagaon (Dist Jhansi), U. P.

Mr. Maithilsaran Gupta is the premier Hindi poet. Yet below 41, Maithilsaran has already carved out a niche for himself in the gallery of the poets of India. In this little book he has surpassed even his former compositions. Selecting a metre so popular in Hindi as to be known to every woman, child, and rustic—"Hara Ganga", which is familiar from its age-long recitation in the early morning by a class of Brahman beggars (called singers of *Sarajan's* life) the poet has composed short poems on various patriotic and social topics. He employs, as in all his last pieces, the spoken language, and a style of which he is practically the father. The orthodox Hindu will read in the lines of *Hindu* his own self, while the radical Arya-samajist will feel reading the poems that Maithilsaran is fast becoming a *Gurukul* reformer. His sentiments are traditional, yet reforming, rightly full of fire and love for this land of Rama and Krishna, Buddha and Kapila, Gandhi and Rabindranath.

K. P. JAYASWAL

PALLAVA: By Mr. Sumitra-nandan Pant, Published by the Indian Press Ltd., Allahabad, 1926.

This nicely got-up book of poems is surely a rare literary treat in modern Hindi poetry. We had occasion to express our opinion showing the merit and promise of this young poet several years ago. In the meantime his muse has gained fresh powers of imagination and expression. We at once mark here a new departure both in the form and spirit of Hindi poetry. The entire attention of the poet is not as usual, by the cares for metrical perfection, taken up by the poetry retarded by the nor is the natural flow of poetry over-ornamentation. The froth and fumes of over-ornamentation. The courage of conviction on the part of the poet as regards breaking some cherished and unalterable laws of versification in Hindi has been amply repaid, and here we have a number of lyrics which have not lost their music. Experimentation on these and similar lines will help a great deal in raising Hindi poetry to the level of really advanced literature capable of voicing new ideas and ideals.

The introduction which is rather long ally discusses the verse-forms, and several metres of Hindi, and compares them with those of Sanskrit

and eighties, how much of it was derided by them as "Early Victorian" or "Mid Victorian". The whole of the period was marked by movement, what they described as "progress", progress in science, in philosophy, in politics, in literature. The people of the fifties took pride in this progress and yet detested it from the bottom of their hearts. After the stress of the foreign wars and the political struggle of the thirties they wanted to have rest and peace, but this they could find nowhere. Their incomparable scientists and philosophers would not let them pause and before they could fully adjust themselves to one settled scheme of life they were rushed along to another. They honoured and adored these super-men who at least were not akin to the ape,—the scientists might explain the evolution of the body but they could not yet claim to have solved the evolution of the soul,—they offered their homage to the geniuses but they turned to literature for the soothing calm which they could not find elsewhere. As the *National Review* of October, 1855 put it, they wanted literature to "transport them from the cankering cares of daily life, the perplexities and confusion of their philosophies, the weariness of their haunting thoughts, to some entirely new field of existence, to some place of rest, to some 'clear walled city of the sea' where they could draw a serene air undimmed by the clouds and smoke which infest ordinary existence." They looked to the artist for "passionless calm and silence unproved", for an apprehension of life "in its truest significance and its fairest aspect."

They wanted literature, in other words, to negate life, rather than to reproduce it; they desired to dwell on happy marriages and comfortable homes, placid country-life and quiet appreciation of nature. Their novelists and poets gave them what they wanted, the "message" of the triumph of virtue and the "happy ending" of marriage bells. If a Dickens by any mistake forgot to unite his Pip and Estella at the end of the story, they insisted on a new concluding chapter which would reveal life in its "fairest aspect", its "wisest significance" as they took it to be. Modern psychologists might describe the process of emotion represented in their novels and dramas as unreal, but they attempted to convince themselves of its reality through the device of external accuracy and an appeal to senti-

With the seventies we notice a few rebels in the field, a few literary intellectuals who would not rest content with an admiration of science and philosophy from a distance but wanted to illustrate their truths in practice. They could not shut their eyes to the inconvenient realities of life, its ugliness, its evil, its miseries and sorrows. What was worse, they could not always explain this pain and suffering by the vice and wickedness of the sufferer, they could not make the innocent responsible for their unhappy destiny. Matters were further complicated when they began to discover that in this world of mixed motives absolute moral value can be assigned to few human actions and what we call character is largely the product of environment, with the result that the "self-originating element" in human endeavour is comparatively small. The literature that neglected all these perplexities they began to find unsatisfactory and they craved for a truthful reproduction of life if not for an adequate solution of their difficulties.

It is the product of such a craving that we find in the literary output of Thomas Hardy, an attempt to illustrate the realities of life through an accurate analysis of the mainsprings of human action. He represents man in all his weakness, striving not always blindly, achieving not infrequently something positive, but with his ultimate destiny pre-ordained by a relentless fate. Happiness is not due to goodness or badness but to one's adjustment to environment. Heredity, upbringing, natural background and social environment,—all contribute to the development of character, but the fate of an individual is often determined by a chance coincidence, and apparently insignificant events lead to important and vital consequences.

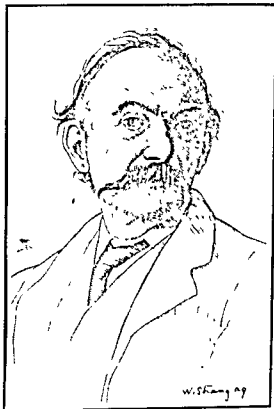
To amplify these ideas a little more one may start with his statement in the preface to *Jude*: "This man does not act in a certain way by accident. His personality has been moulded, for better or for worse, by agencies far more potent than the individual will." Among these agencies one may first notice heredity. Tess's troubles are perhaps caused by the licentiousness of her ancestors, and all her innocence cannot counteract this call that hangs over her. The illegitimate birth of Manston and Dora was probably responsible for a good deal of their wickedness. But much more potent than heredity is the influence of home and upbringing. Tess's weak and foolish parents have not been able

to influence her character but are to a great extent, responsible for her miseries. The weakness and indulgence of de Stancy must have at least partly influenced his outlook on life and led to his extreme cynicism and selfishness. A good deal of Clym's hardness and Stephen Smith's character was moulded by their early life and upbringing, while with Angel Clare and Manston the implication is not altogether absent.

Equally potent is the part nature plays in human fortunes. Hardy often begins his novels with a lonely pedestrian on a road and his chapters with a reference to the weather and the season, the subsequent scenes or paragraphs being skilfully evolved out of the opening natural description. But sometimes as in "the Return of the Native" and "Tess" nature is more active: Egdon Heath influences and colours the whole course of human events in the story as to a certain extent Stancy Castle does in "A Laodicean", while at critical periods of Tess's life the inanimate objects seem to react to her condition. Thus we may think of the "brown face" of Flitcombe Ash or of the hard monuments of Stonehenge or even of the mocking furniture of the room where she confesses her past to Clare.

The social surroundings of the leading characters are dwelt on with care. Hardy may not always be giving a photographically faithful picture of the Wessex peasantry, but the representation of manners and customs true in the main ingredients is of value with reference to the moulding of character, if not of destiny. Even where we come across the exceptional individual like Jude or Henchard or Eustacia we cannot regard the figure as absolutely removed from the influence of social surroundings. The peasants of the country side represented as semi-pagans, taken up with the superstitions and ceremonials of religion, diverted by primitive amusements, speaking a strictly provincial dialect, supply more than the local colour, for the individual cannot break away from his environment and society has its ultimate revenge on the rebel. In the tragic story that Hardy unfolds before us we rarely come across a "hero" or "villain" in the accepted, conventional sense. His heroes have often some trait or other which repels us, some hardness or inflexibility which may not bring about his ultimate misery but which nevertheless prevents us from accepting him as our ideal. Knight

and Angel Clare are of course extreme instances; but even with Clym or Gabriel Oak it is not possible always to sympathise, while Jude and Tess are so very much the victims of destiny that the term "hero" or "heroine" seems curiously inapplicable. There is practically no whole-hearted villain either,—the exceptions like Derriman or Dare, D'urberville or Troy being conventional types.



Thomas Hardy

This absence of "hero" and "villain" is mainly due to the desire to reproduce life in all accuracy, but this combined with the emphasis on chance and fate introduces a tragic story which produces an effect on the reader different from that produced by Shakespearean or Greek tragedy. Chance is surely prominent in every novel: Take "A Pair of Blue Eyes" for instance it is an odd coincidence that Elfride while returning from her fateful journey should meet her one real enemy, Mrs. Jethway, that Knight should

and Bengali. The paragraphs on the use and modulation of the dialect to be used are also lucid and shows his knowledge of the real music of his mother-tongue. We have never come across any such attempt in finding out the rationale of Hindi versification.

There are several pictures in colours together with a portrait of the poet.

TARKA-SASTRA—Pts. I & II: By Mr. Gulabray, M.A., LL.B. Published by the Nagari Pracharini Sabha, Benares.

The science of Western Logic has been dealt with in this work in a lucid style. This work is principally meant for the students and exercises are given at the end of chapters. It is interesting that on some points there are comparative discussions from the standpoint of India and Western Logic.

TAMIL VEDA: Translated by Kshemananda 'Rahat'. Published by the Sasta-Sahitya-Prakasak Mandal, Ajmer. 1927.

Trivalluvar was an untouchable (?) faint of Southern India, and his work called Tri-K-Kural (now translated into Hindi) can rightly claim the epithet of the Tamil Veda. "If one wishes to understand aright the genius of the Tamil people and their culture one must read Tri-K-Kural. A study of this book is necessary to complete a scholar's knowledge of Indian literature as a whole." The original which is a collection of wise aphorisms relating to religious, domestic, social, moral and political affairs, is said to be characterised by a peculiar depth, simplicity, and directness which are all its own. The translator has done a service to northern Indians by publishing it in Hindi. The publishers are also to be thanked for including such an important work in their series which is being priced very low.

HINDI-GADYA-MIMANSA: By Prof. Ramakanta Tripathi, M.A. Published by Hindi-Sahitya-mala Office, Cawnpur.

It is a common characteristic of the Indian vernaculars that they were almost devoid of prose writings in mediaeval times. The spirit and exigencies of modernism have driven us to develop prose as a powerful medium of expression. In this connected attempt of presenting the history of prose writings we have specimens of the different styles also. In the long Introduction the compiler discusses about the rise, development, diction, style and future of Hindi prose.

RAMES BASU

SANSKRIT-ENGLISH

SAMMATI TARKA PRAKARANA OF SIDDHASENA-DIVAKARA WITH THE COMMENTARY NAMED TATTVAODHARINAH: By Abhayadatta Suri, edited by Pandits Sukhalal Sanghavi and Decharadasa Doshi, published from the Gurur Puratatramandira, Ahmedabad, Part II.

On another occasion I had great pleasure in noticing the first part of this great work. I am glad also to have before me the second part of it.

It contains three *galhas* of the original together with the commentary. In the course of explaining the second *galha*, the commentator, Abhayadatta Suri, discusses at great length the inter-relation between a word and its meaning, refuting different views of teachers of other schools and establishing his own conclusion according to the stand-points of the Jains. For criticism he quotes prominently two great works, the *Shlokaritika* of Kumarila and the *Tattvasamgraha* of Santiraksita, published recently in the *Gaekwad Oriental Series*. Occasionally other Buddhist authors, such as Dinnaga and Dharmakirti are also quoted. For example, on p. 176, the *Karika* beginning with 'na jati' is from Dinnaga's *Pramanasamuccaya* (Tibetan version) verse 171 (Chapter V). On p. 309, 'pararitas' etc. is found in Dinnaga's *Nyayapravasa* (Sanskrit text), *Gaekwad Oriental Series*, p. 6, and Dharmakirti's *Nyayabindu*, *Bibliotheca Buddhica*, p. 73, besides in the works mentioned by the editors. In the last two *galhas*, 3-4, the subject dealt with is the different kinds of *nyayas* 'view-points' as known in the Jain philosophy.

The book reflects great credit on the editors. Our thanks are due to them and the Puratatramandira of the Vidyapitha from which such works are being published.

VIJAYASHEKHARA BHATTACHARYA

THE LIFE OF SRI VIJAYARAJA: By Somanatha. With a Historical Introduction in English by V. Venkoba Rao, B.A. Published by Mrs. M. Srinivasa Murti, 'Chandrika', Dasavangudi, Bangalore.

The History of Vijayanagar is a most glorious chapter in that of mediaeval Indian history and the most glorious reign was that of Krishna Deva-raja of the line. It was during this period that there lived Sri Vijayaraja, the guru and guide of this great king. He was also at the head of the Hindu University at Vijayanagar. He was a great Vaishnava apostle and belonged to the school founded by Madhvacharya. It is also to be marked that Chaitanya, a younger contemporary, took *Sannyasa* from an ascetic of Vyasa's line. This great saint was not a mere ascetic; he was not blind to the practical affairs of life. He was a power behind the throne, and effected a sort of Hindu-Muslim amity. "Sri Vyasaraja obtained... the green flag on the camel, as an honour from Mohammedan sovereigns." His life was depicted in a *Champu Kavya* in Sanskrit by a contemporary poet named Somanatha, the MS. of which has been unearthed and ably edited by Mr. Rao. The Introduction which runs to 184 pages fully discusses the life and times of the saint. The work under notice is a valuable contribution to biographical literature in India. There are several illustrations, one being an old-picture of the saint and another an old image of his patron.

RAMES BASU.

ORIYA

ORIYA BHASAR ITIHASA: (History of the Oriya Language) By Pandit Binayak Mishra, Asst. Lecturer in the Department of Indian Vernaculars, Calcutta University. Printed by V. Kar. The Utkal Sahitya Press, Cuttack. 1927.

A systematic study of the Indian Vernaculars has not yet been taken up by the educated men

of India. In Bengal we have a few eminent scholars like Dr. Suniti Kumar Chatterjee, who have made a special study of the origin and growth of the Bengali Language. But there are very few scholars who have devoted their time and energy for the study of Oriya, Hindi and other vernaculars of India. We, therefore, welcome the present book from the pen of Pandit Mishra, who is an Assistant Lecturer in the Department of Indian Vernaculars of the Calcutta University. The book opens with a chapter on the geography of Orissa, its present situation, its boundaries, its natural divisions and its population. It is followed by an account of the antiquity of Orissa. From the third chapter onwards, the author discusses the origin and development of the Oriya alphabets, its phonetics and the Oriya nouns, pronouns and verbs. In the eleventh chapter, the writer gives some examples from the old Oriya literature. In the last chapter, he puts in a strong plea for the introduction of reform in the Oriya language. The book is dedicated to Lieutenant Maharaj Purna Chandra Bhanj Deo of Mayurbhanja. We congratulate the author in his success.

P. B.

GUJARATI

THE WHITE SIDE OF DARK KRISHNA AND THE TWO PARTS OF GUJARAT NO VENU NAD.

These are books written by Vakil Balwantrai Raghunathji Desai of Baroda. They are substantial

volumes showing the deep study of the subject on the part of the author. The poems and Bhajans in the two parts of the *Venu Nad* betray great labour and perseverance.

THE LIBRARIES ACTIVITIES OF THE BARODA STATE ; Published by the Library Sahayak Sahakari Mandal at the Khashtriya Printing Press, Baroda. Cloth bound Profusely illustrated. Pp. 110 Price Rs 3. (1927).

This book, the first of its kind, in Gujarati is full of information and readable matter. All sorts of activities of the public Libraries of the State—which as every one knows are State-aided—are set out here, and illustrated by charts, maps and pictures. What the Libraries have done to enliven the dark lives of the villagers can be seen here as in a mirror. It was highly necessary to publish such a book as very few people outside the State know the beneficial work it was doing to educate its own subjects in this commendable way.

SHRI BUDDHI-SAGAR SURI MEMORIAL VOLUME.

The late Buddhi-Sagar Suriji was a revered Jain Saint, noted also for his literary work. This volume contains many tributes to his good work as a literary man and a religious preceptor.

YOU WILL NOT UNDERSTAND IT: By Manu K. Desai

This is a pleasant translation or rather adaptation of Count Tolstoy's 'The wisdom of Children'. We do not doubt that children would like it.

K. M. J.

THOMAS HARDY

By PROF. N. K. SIDDHANTA M.A. (Cantab.)

THE passing of the last of the Victorians" is how Hardy's death is being described in various quarters and if one looks at it from the mere matter of dates one would find little to quarrel with it. Born three years after the accession of Queen Victoria to the throne he started his literary career with the anonymous publication of "Desperate Remedies" in 1871, followed the next year by "Under the Greenwood Tree". The first novel to be published under his name, the one to reveal his peculiar powers for the first time, was "A Pair of Blue Eyes" (1873); and then followed a busy twenty-five years of activity, with "The Return of the Native" (1878), "The Mayor of Casterbridge" (1886), "Tess of the D'Urbervilles" (1891) and "Jude the Obscure" (1896) as land-marks. His career as a poet may be said to begin with

"Wessex Poems and Other Verses" (1893), followed by "Poems of the Past and Present" (1902), both volumes containing poems written before 1871 but unpublished for thirty years. With "the Dynasts" (1904-09), "Satires of Circumstance" (1914) and "Late Lyrics and Earlier" (1922) he established himself as a modern poet, but as a novelist he belongs wholly to the nineteenth century.

These dates may help one to make up a melancholy phrase like "the last of the Victorians", yet in literature one can never be too cautious of thinking in periods. We in the present age may sneer at things Victorian; Victorian morality, Victorian theology and Victorian literary ideals; but before doing so we ought to pause and consider how much of this Victorianism was to the taste of the people of the seventies

be a connection of these two Mrs. Swancourt and that he should be asked to review Elfrida's book. It is chance which leads to the loss of Durbeyfield's horse and chance again which delivers her helpless to Alec on the first occasion. The death of Mrs. Yeobright and of Mrs. Manston are similar chance happenings which influence the destiny of numerous people who come into contact with them. Now when we find man as the passive victim of fate the sight of his sufferings raises in us the sense of the pathetic rather than what we usually describe as tragic, fills us with pity and depression but not with terror. The element of conflict, conflict of man with his fellow-man or with social and moral forces which is the essence of Shakesperean tragedy is not too evident. The leading character is the victim of circumstances which overwhelm him and in this there is more of kinship with Greek tragedy with a play of the type of *Oedipus* where man is helpless against fate. But there is a difference between Hardy's tragic story and Sophocles' in this that in the former the sufferer is weak and of humble position in life. He is not a prince or ruler of the land and his fall does not involve an entire state. Moreover, the forces which bear him down are not supernatural but social, the forces of law or wealth or class-distinctions.

The fact remains, however, that the human being suffers powerless and helpless, and are we to deduce from this an essentially pessimistic outlook on life? When we remember the sufferings of Jude, blows fast following one another, when we think of the comment on the "President of the Immortals" in the description of Tess's death, it is hard to describe the attitude as other than pessimistic. Yet the aid of the poems has to be sought before a final judgment can be pronounced, for a conclusion drawn from objective narratives about the author's personal ideas may always be mistaken.

Hardy's poetry has been variously judged, but there is unanimity in this that on the purely technical side it always lacks mastery. Hardy is deficient in his appreciation of the "Potential" energies of words as distinct from their mere meaning. He can weave patterns of accent and rhyme but there is the constant danger of a lapse into prose. There are fine dramatic tales like *The Supplanter* or *The*

Well-Beloved, where between lines of the highest poetry we may come across perfectly flat lines like :

"O fatuous man, this truth infer,
Brides are not what they seem."

The poems most worth reading seem to be those with a philosophical or psychological interest, particularly the latter; but the "Late Lyrics" have often a purely lyrical note apart from all logic and metaphysics. Take for example the very first lines of the volume. "This is the weather the Cuckoo likes and so do I" etc. or "Going and Staying." "The moving sun-shapes on the Spray." "The Sparkles where the brook was flowing" etc.

But here we cannot expatiate on the purely poetical qualities of Hardy; we have to examine his poems to see if they would supply any key to his outlook on life. Take a poem like "The Child and the Sage" where as a child he protests against the philosopher's idea that there must be sorrow in a life of pleasure :

"You say, O Sage, when weather-checked,
'I have been favoured so
With cloudless skies, I must expect
This dash of rain or snow.'
And thus you do not count upon

Continuance of joy;

But when at ease, expect anon

A burden of annoy.

But Sage—this Earth why not a place
Where no reprisals reign,
Where never a spell of pleasantness
Makes reasonable a pain?"

This is a prevailing note in Hardy's work, he is often protesting against the judgments and conditions of the world, desiring and hoping for something better. But it is not always that, for at times the hope for something better seems utterly futile. This alternation of optimism and pessimism is best expressed through the "Pities" and the "Ironies" of the *Dynasts*, a work too vast in its scope and too complicated in its structure to be more than incidentally referred to here: to the Pities the world appears as a terrible tragedy and to the Ironies as an entertaining comedy. But the sight of the tragedy convinces the Pities that there must ultimately be some good, while the Ironies detect an innate malice at the basis of human affairs and enjoy the world because it is guided by this "purpose of deliberate

cruelty." They go on suggesting to the spirit of the years who sits unmoved, aloof that this or that "shows signs of eventual good or continual malignity," but the spirit of the years placidly answers that "the purpose of existence is neither good nor bad, but simply to exist." So we are left where we started from and find that Hardy offers perhaps the best explanation when he says :

"If way to the Better there be
It exacts a full look at the Worst."

So he looked at the Worst and could make
up his own epitaph in the following strain :

"I never cared for life : life cared for me,
And hence I owed it some fidelity.

It now says, 'cease : at length thou hast
learned to grind

Sufficient toll for an unwilling mind,
And I, dismiss thee—not without regard
That thou didst ask me no ill-advised

reward,—

Nor sought in me much more than thou
couldst find."

SHADOW OF EARTH

There is immortal day :
What we call night
Is not the fault of light—
Earth gets in its own way.

Night is mere shadow of earth.
We should not blame the sun
If Shanghai shades Verdun :
No, blame the world's own girth !

Far now America . . .
Now Asia . . . reaches up,
A child for a gold cup—
Both greedy for one star.

Each tramples down the other
And snatches at the sun
In turn : night for each one
Is shadow of his brother.

And, shadowed, each forgets—
Beyond the obtuse clay—
Haloed with deathless day,
The sun that never sets !

E. MERRILL ROOT.

—From "The World Tomorrow."

THESE THINGS SHALL BE

These things shall be ! A loftier race
Than e'er the world hath known shall rise,
With flame of freedom in their soul
And light of science in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free ;
In every heart and brain shall throb
The pulse of one fraternity.

New arts shall bloom of loftier mould
And mightier music fill the skies :
And every life shall be a song
When all the earth is paradise.

—JOHN ADDINGTON SYMONDS.

INDIAN Womanhood



The holding of the All-India Women's Educational Conference at Delhi from the 7th February next under the presidency of Dowager Begum of Bhopal will be an event of outstanding importance of this month. Lady

passage of Mr. Harbilas Sarda's Hindu Child Marriage Bill which is on the legislative anvil.



Srijukta Golapsundari Devi



The Late Annapurna Devi

Irwin will open the Conference which will be attended by eminent lady delegates from all parts of India. The presence of representative women from every province of India at Delhi during the Assembly session will, it is hoped, indirectly help to secure the

From the women's point of view the most notable event during the Congress week at Madras was the celebration of a Women's Day, when Indian women expressed their opinions on problems concerning India. The

unity of Indian womanhood was fully demonstrated on this occasion by the Presidents and speakers. Mrs. P. K. SEN (wife of Justice P. K. Sen of Patna High Court), a talented Bengalee lady, opened the proceedings on the first day, which was presided over by Mrs. Jankibai Bhat of Poona. Mrs. Kibe of Indore opened the second day's meeting held under the presidency of Dr. Muthulakshmi Ammal, M. L. C. Another event worthy of note in connection with the Indian National Congress was the organisation of lady-volunteers under the captaincy of Mrs. Kamala Devi Chattopadhyaya and Mrs. R. Lakshmiipati, who, clad in orange-red *Khaddar Sarees*, rendered splendid service. *Stri-Dharma* pays them the following well deserved tribute:



Mrs. R. Krishna Bai

"They seemed to glow like flames from a sacrificial and purificatory fire in the public life. Charge of sixty such young women night and day amid such crowds was no light task. That they were able to move freely about their duties without worry from any race of men present is a proof

that sex fear is an exaggerated relic of a militarist age, at any rate in an atmosphere where the service of the nation is a unifier of all differences"

We are glad to learn that **SRIJUKTA GOLAPSUNDARI DEVI**, widow of the late Babu Harimohun Roy, grandson of Raja Rammohun



Miss K. Accamma

Roy, has expressed her readiness to establish an up-to-date Girls' School and Widows' Home in connection with the Radhasagar Rammohun Memorial, making an endowment for its maintenance. Mr. D. N. Pal and Prof. Dr. K. D. Nag went to Radhasagar recently to

inspect the progress made in the construction of the building and they took the opportunity of approaching this charitably disposed lady while they were her guests. This lady has recently established the Golapsundari-Harimohun Charitable Dispensary in her village at a cost of over Rs. 25,000, and given away property of the value of over Rs. 75,000, for its upkeep. The opening ceremony of this beautiful building will soon be performed. Besides she has excavated a number of tanks for the use of her villagers. Dr. Nag explained to Mrs. Roy that her memory would be well perpetuated if she would make a suitable endowment for the education of the girls in her village and impressed on her the necessity of creating good mothers for the regeneration of India. She at once expressed her

Bengal in whose cause Raja Rammohun Roy fought so valiantly while he lived." Steps will immediately be taken to carry out her intention.

MISS SAKUNTALA RAO, M.A. (English and Sanskrit), adopted daughter of Mr. Hemchandra Sarkar, M.A., Missionary, Sadharan Brhama Samaj, Calcutta has been awarded by the Director of Public Instruction, Bengal, a Post-Graduate Research Scholarship of Rs. 100 a month. She is working under Dr. D. R. Bhaudarkar, M.A., Ph.D., Carmichael Professor, University of Calcutta, and the subject of her research is "Women in Ancient India." Miss. Sakuntala Rao is an adept in housekeeping also.

MISS KAMALA BOSE, B.A., whose picture we reproduce elsewhere in this issue, participated in the World Conference on New Education held at Locarno in August



Miss Sakuntala Rao



Malur Lakshmi Amma

willingness to place a decent sum at the disposal of competent trustees to carry out this noble object. "It is quite in the fitness of things", writes the *Indian Messenger*, "that she as the *pautrabadhu* (wife of the grandson) of the Raja should come forward to ameliorate the condition of the womanhood of

last. Miss Bose is the daughter of the late Rev. Mathuranath Bose, M.L., of Faridpur (Bengal). After graduating, with Honours in Philosophy, from the Bethune College, Calcutta she took to educational work in which capacity she has been working for the last fifteen years in several provinces

in India, *eg.*, Bengal, U. P. and the Punjab. She received a Certificate of Honour from Government in recognition of her educational work in East Bengal and was awarded a medal for services in connection with the War.

SRIMATI ANNAPURNA DEVI, author of a number of Telugu books and founder of the Mohandas Khaddar Parishramalayam at Ellore died recently at the age of 27. She had received her education at the Brahma Girls' School, Calcutta. She spoke English fluently and assisted Mahatma Gandhi in connection with collection of funds for Khaddar work. She kept herself in touch with the Non-cooperation movement—"in fact dedicated herself to it." She rendered valuable services as the captain of lady volunteers at the Coconada Congress. In an obituary note in *Young India* Mahatma Gandhi says of her:

Indeed I have lost more than a devoted follower. I feel like having lost one of my many daughters whom I have the good fortune to own throughout India. And she was among the very best of these. She never wavered in her faith and worked without expectation of praise or reward. I wish that many wives will acquire, by their purity and single-minded devotion the gentle but commanding influence Annapurna Devi acquired over her husband.

We learn that attempts are being made to perpetuate her memory by establishing a National Girls' School, starting an Adult Education School for women through Zenana Mission and by founding a medal in her name in the Andhra University.

MISS. R. KRISHNA BAT B.A., L. T. of Rajahmundry is the first Naidu lady graduate to take the L. T. degree. She is besides a painter of great promise and her paintings have won a certificate of merit at the Madras Exhibition and praise at the Poona and Bombay Exhibitions. She is also a good musician and a master of the violin and the Veena—the queen of the South Indian Musical instruments. She takes part in public life and recently opened the Non-Brahmin Youth Conference at Madras. As befitting her varied talents, she has been entrusted with the editorial charge of the "Art and Woman" section of the Journal of the Non-Brahmin Central League of Madras.

We learn that MRS. PATAVARDHAN has recently been appointed by government as an Honorary Magistrate for Madras.

From how long ago, we do not know, almost every village has possessed elderly Hindu ladies having a knowledge of simples, and some ladies belonging to the Vaidya (physician) caste have been known to practise the art of healing according to the ancient Hindu Ayurvedic system medicine. From the last quarter of the last century, Indian women have been taking to the practise of the western system of medicine,



Mrs. Patavardhan

surgery and midwifery in increasing numbers. They hail from every province of India. Dr. K. ACCAMMA M.N., B.S. is the first medical graduate from the little province of Coorg. Another Indian lady of high caste, Miss MALUR LAKSHMI AMMA, of Mysore who has just arrived in India after 5½ years' stay in Scotland was among those who received the degree of M.B., Ch B., at the Glasgow University Convocation. She is the first Indian woman to receive a medical degree at Gilmorhill.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

Calumniators of Muhammad

(A Rejoinder)

About three weeks ago the August issue of *The Modern Review* came into my hands. In the correspondence column "A sympathiser draws attention to some *hadiths* about the relationship of the Prophet of Islam with women. As he suspects the interpretation of the passages put on them by the non-Muslim author and asks their interpretations, I take this opportunity to give briefly my views on this point. Of course, I do not claim myself to be anything but an ordinary student of Islam.

At the outset it should be known that from their very character the *hadiths* (Traditions) cannot be absolutely reliable, depended as they on oral transmission for several generations before they were finally codified. In fact, there is no consensus in the Muslim world about the authenticity of the particular *hadiths*. For example, the shi'ahs do not accept the Sahib Bukhari and the other collections of Traditions of the sunnis. It is also well-known that there were many fabricators of the traditions. From internal evidence also a number of the Traditions are unacceptable on the ground of their mutual contradictions and of their supernatural element against all reason and science. These matters are known to every student of the *Hadith* literature.

On the above grounds I would have summarily passed over the Tradition reported by Hadrat A'ishah, had it not contained a verse of the Quran translated as: "Thou mayest decline. ...Crime in thee." The correct translation as given by Maulana Muhammad Ali, M.A. of Lahore, will stand as follows: "Thou mayest put off whom thou pleasest of them, and thou mayest take to thee, whom thou pleasest, and whom thou desirest of those whom thou hadst separated provisionally, no blame attaches to thee." I should here quote also the continuation of the same verse: "This is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them, with what thou givest them and Allah knows what is in your hearts and Allah is knowing, forbearing."

Here there is nothing "damaging to the Pro-

phet's reputation" as has been imagined by the learned Professor, for the verse in question simply gives some regulations about the dealings of the Prophet with his own wives. This is agreed by all and is also clear from the context. All the wives of Prophet (he had married them according to the custom of his country before the revelation of the Quran curtailing polygamy to four wives and recommending monogamy) were anxious to live with him constantly, they loved him so much (see the last portion of the verse quoted). This would have been a serious interruption to the religious pursuits of the Prophet in which he was engaged and at the same time he was keenly conscious of his responsibilities towards his wives. It was, therefore, necessary to have a revelation (to an agnostic, the voice of his conscience) touching this matter. Maulana Muhammad Ali comments on this verse as follows: "This verse must be read along with vv. 28 and 29, where a choice is given to the Prophet's wives to remain with him or to part. A similar choice is given here to the Prophet. And when his wives preferred to lead simple lives with him rather than seek worldly goods by leaving him, the Prophet was no less considerate to their feelings for notwithstanding the choice given to him to retain such of his wives as he liked, he did not exercise this choice to the disadvantage of any one of them, but retained them all, as they had chosen to remain with him. A reference is, indeed contained to vv. 28 and 29 in the words that they should be pleased, all of them, with what you give them,—which indicates that this was altogether a new arrangement in which both parties were given free choice and both sacrificed all other considerations to the sanctity of the marriage-tie. (p. 829). I quote here the verses referred to. "O Prophet I say to thy wives: if you desire this world's life and its or naturo then come, I will give you a provision and allow you to depart a godly departing. And if you desire Allah and His Apostle and the better abode, then surely Allah has prepared for the doers of good among you a mighty reward."

To one not conversant with Arabic or Islamic literature the words "the women who gave themselves to the apostle of God" quoted by "A Sympathiser" may convey an objectionable impres-

ession altogether. They are in fact a literal translation of the Quranic words *was habat nafsaha li-nnibiyi* contained in the previous verse. The meaning is simply one who offers herself in marriage to the Prophet without any dowry (*mahr*). This is the interpretation of Imam Abu Hanifah and is borne out by the life of the Prophet and by the context which has just after those words "if the prophet desired to marry her".

For those who are really anxious to know more about the private life of the Prophet I refer to the works of Sir Syed Ahmad, Mr. Amir Ali, and Maulana Muhammad Ali (of Lahore). In conclusion I should observe that it is highly desirable to have religious discussions for the sake of truth; it is equally desirable that while speaking of the great men of other nationalities or religions, we should be cautious in our expressions, so as not to appear irreverent. For example, I may not believe in Srikrishna, but I have no right to be irreverent to that great personage of India. It will be well if all religious controversialists remember this.

"A SERVANT OF MOTHER INDIA"

Mr. Thompson's "Curse at Farewell"

I have read with interest an article entitled "Mr. Edward Thompson and Rabindranath Tagore" by Mr. Priva-Ranjan Sen in the January number of your Review. Though agreeing in the main with Mr. Sen, I wish to lay the following before the readers of your Review.

- (a) "কোথা হেন অবিনীত দুঃ
হৃদললনার"

Mr. Thompson has translated the above as :
"Where see the laughing countenances again of
heaven's coquettes?"

Mr. Thompson has translated "ললনা" by "coquette". But "ললনা" is always used in a good sense, and "coquette" always in a bad. So Mr. Thompson's version has lost much of the seriousness of the original. Mr. Sen has not clearly pointed it out.

- (b) "এর পরে
বাহি নৌর অনাধর—তিরিত্রিতরে
তিরিন করি দুরাণ"

Mr. Thompson's translation is extremely inadequate. But Mr. Sen also might have been more faithful to the original. He translates thus : "To this I am not indifferent—I will cherish its memory lovingly and for ever." Mr. Sen's translation does not contain the significance of "তির" in "তিরিত্রিতরে". The "তির" in "তিরিত্রিতরে" shows the depth of feeling, as the "তির" in "তিরিন" shows the length of time; and so we cannot afford to omit the former "তির". I would like to translate as : "I will cherish its memory with infinite love, and for ever."

- (c) "বোহি নাই জাহি
মন তব ? হাবি নাকি প্রেম অধৰ্য্যায়ী ?
বিরদিত পুণ্য থাকে পরে বিলী,
দক তার দুকায়ে কোণার ?"

Mr. Thompson translates :
"Your heart I never read ?
You do not know love rules it ? Even when
dead the flower overblown clings to its

withered spray—But where has gone the scent ?"

Mr. Sen has taken exception to the translation of *বিরদিত* and *পরে* by 'over-blown' and 'withered spray' respectively, but has spoken nothing of the other inaccuracies. Mr. Thompson, translates "বাবি নাকি প্রেম অধৰ্য্যায়ী" by "you do not know love rules it ?" Though in Sanskrit "অধৰ্য্যায়ী" means "he who controls from within," yet in Bengali it is used in a secondary meaning, viz. "who knows the heart". The translation of "বিলী" by "to cling" and of "দুকায়ে" by "to go" are not satisfactory. Moreover, there is nothing in the original corresponding to Mr. Thompson's, "even when dead" used as an adjective to flower. I think the following is more correct :—

"Your heart I never read ? You do not know, love knows the (lovers) heart ? A full-blown flower may be lost in green sprays, but where will the perfume conceal itself ?"

The replacement of "you do not know love rules it" by "you don't know love knows the lover's heart" continues the idea suggested in the first line, "your heart I never read" and gives a better meaning.

- (d) "কেন পাঠ পরিসরি
পালন করিতে নৌর যুগশিতটরে ?"

Mr. Sen takes exception to Mr. Thompson's translation of *পালন* by "pet." *পালন* here means "to tend," or "to nurse."

Satendra Kumar Mukherjee

About "Strange Coincidences"

Re : Mr. Ganapati's comment in the *Modern Review*, December 1927 the description of the skill of the Dacca hand-spinner is borrowed not from Watt's Commercial Products of India, which is a dictionary of the extant literature on various topics, but, so far as I remember—my book was published 12 years ago—from the old monograph of N. N. Banerjee, who is quoted in the sentence that immediately follows, and who is an authority recognised by Watt himself. Perhaps a Dictionary might be used more freely as I have done. My Index of references at the end of the book shows my constant use of this Dictionary.

In the chapters on the Industrial Problem of India (b) and (c), the case for workshop and cottage production follows closely through all the pages of the famous book on the subject by Kropotkin, who is frequently mentioned, pp 372 (note), 374 and 375. The treatment ends with a string of long quotations (p 372 to p. 378) from the book, which is still the principal source of evidence on the subject; and it is observed "Kropotkin has come to the following important conclusions after thorough investigations into the conditions of small industries in Germany, in France and in Russia." The exact passages (p. 364 and p. 370) referred to bear unfortunately no reference, but when the indebtedness to Kropotkin's thorough analysis is acknowledged throughout the discussion the intention might possibly make amends for my negligence.

Radha-Kamal Mukerjee

Editor's Note

The explanation given by Professor Radha-Kamal Mukerjee is thoroughly satisfactory. *Ed. M. R.*



Paper Raincoat Weighs Little and Keeps Wearer Cool

For steamer voyages, and on other occasions when a great amount of walking through heavy traffic is not necessary, raincoats made of water-proof paper have been introduced. As they do not cling so closely as those of rubber, they afford

adjustable visor of transparent material to shield the eyes from the wind. It can be made of colored goods to afford protection from the sun as well and is considered a useful addition to the prevailing style of brimless turbans.

—Popular Mechanics



Paper Raincoat

more ventilation and hence are cooler, weigh but little and can be folded up in small space. Modern methods of water-proofing paper have been developed to such a high degree of efficiency that swimming suits have been made of the material.

—Popular Mechanics

Wide Visor For Women's Hats Shields Eyes From Wind

Especially suited to airplane travel or motoring a woman's hat introduced in Paris has a wide,



Wind-shield on a Hat

Eight Miles-Straight Up

How does it feel to soar more than eight miles into the air, higher than man has ever gone before, up where the air becomes too thin to support life; where the thermometer, headed for the absolute zero of outer space, has already reached nearly seventy below zero?

A few weeks ago I did it, reached 42,470 feet above sea level, and broke every world's altitude record for any kind of craft—airplane or balloon. Within a few weeks I am going up again, confident of making more than 43,000 feet. An 80,000 cubic-foot balloon took me up from Scott-field, Belleville, Ill., and once I had reached its ceiling, it brought me back so fast that I had to

leave it and step off in space with a parachute to check my descent.

At 42,000 feet, I was kept alive by compressed oxygen for the last four miles.

Far below, cruising along the top of the cloud banks at 13,000 feet, two escort planes, one with a movie photographer aboard and the other, with the post surgeon as passenger, hovered and watched me, though I could not pick them out of the mist. Below, them, the clouds covered the land except for an occasional rift. Once, through such a crevasse, I caught a magnificent view of the Mississippi and the Missouri, tracing their winding course for miles and miles to the north and the south.

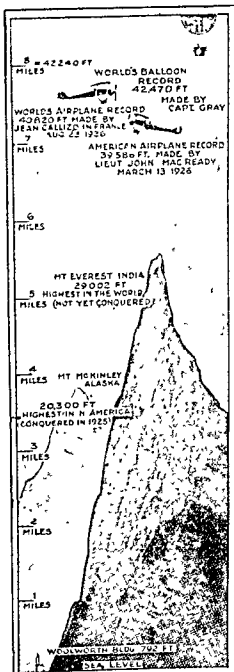
Up above, the cloudless sky was a deep, almost cobalt, blue. The dust particles that turn



Capt. Gray at 8,000 ft. above Sea level

sunlight white were all below me and in the thin and rarefied air above, the sky was magnificent in the depth of its coloring.

At 40,000 feet I had released the last of my 4,700 pounds of sand ballast and came to a stop. But I had prepared for that by having special parachutes built to carry the weight of each piece of equipment. One was attached to an oxygen cylinder which had been emptied on the way up, and the cylinder, a twenty-five-pound rare air, and weakend by breathing oxygen for some time, it seemed to me to weigh at least 150 pounds as I struggled to lift it over the basket rim. The release of its weight was sufficient to send the balloon up another couple of thousand feet—which broke the last world's record, the airplane mark of slightly over 40,000 feet claimed by a French pilot last fall.



Comparative Records from the Tallest Building to the Highest Mountains and the highest Airplane and Balloon flights

At that height, though still distended, I knew the gas bag above contained less than one-eighth of the gas I had started with. As the balloon had

climbed into lighter air and the pressure against it was removed, the gas had rushed out through the big appendix in the bottom, keeping the silvered fabric from bursting. So long as I stayed up, the balloon would be full but once I started down the gas would begin to contract under the increasing air pressure, so that if I could keep all the gas I had, there still would be less than 10,000 cubic feet when I reached the ground.

It was time to start back and a slight pull on the valve cord, which passes up through the inside of the bag to the valve at the top, was sufficient to start the bag downward, and once started, it began to drop faster and faster, as the statoscope, which records the rate of ascent or descent, indicated. To check it, I began to attach parachutes to other articles of equipment and drop them over the side. The parachutes were designed to fall at sixteen feet a second, the same rate as the large chutes used by fliers, but the bag was falling so much more rapidly that when I dropped things over the side they appeared to fly straight up in the air, because I went past them so fast. It was queer to see twenty-five-pound steel bottles apparently flying upward. Two more oxygen tanks, the storage battery used to run the electric heater in my oxygen mask, my radio batteries and loud speaker, and finally the wooden frame work which supported the sand-ballast bags, with all empty bags still attached were released to lighten the balloon. They served to check the descent somewhat, but not enough. Ordinarily a badly deflated balloon will flatten out and "parachute" as it comes down, but for some reason mine didn't. At 8,000 feet I got a sight over a tree top on a small marsh beyond, and discovered that the spot I was looking at kept right in line with the tree top, sure proof that my rate of descent and drift before the wind were just right to land me in the swamp. The bag was still falling 1,800 feet a minute, which is twice the safe landing speed in a parachute, so I finally was forced to leave my ship.

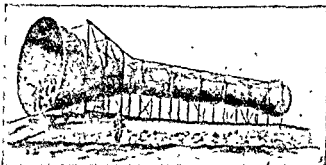
Climbing up on the side of the basket, I held into the load ring above, in which all the rigging is concentrated, reached for the valve line, pulled it down and tied it to the ring, so that the bag, when it reached the ground would deflate itself. Then I jumped and pulled the rip-cord ring of my chute, and drifted downward, while the movie plane circled around and filmed the final chapter.

—Capt. Hawthorne C. Gray, U. S. A.
in *Popular Mechanics*

Revolving Funnel to make Wind Generate Power

Mounted on a circular track so that it can always be pointed toward the wind, a huge funnel has been constructed by a California inventor for harnessing the breezes to generate electricity. The entire apparatus weighs about eighteen tons and is intended to so compress the wind that it will operate ten turbines as it rushes through the tunnel. These, in turn, would be made to actuate generators for making electricity.

The inventor has calculated that as much as 1,415 horsepower can be derived from the wind with this outfit and, if it proves a success, he will erect others in localities where strong winds prevail.



Turnable funnel to generate Electric power from the Wind

—*Popular Mechanics*

Edison's Greatest Invention Half Century Old

Fifty years ago, on Aug. 12, 1877, Thomas Edison scrawled four crude little diagrams on a scrap of paper, wrote across the bottom the laconic message, "Kreusi, Make this. Edison," added the date, and—the phonograph was born!

Almost half a century later, on his eightieth birthday, the greatest inventor the world has probably ever known picked up a scrap of paper on which a reporter had written, "By what would you prefer to be remembered?" and, with the same laconical briefness, wrote beneath the question two words—"The phonograph."

The reason why the man who conceived the carbon-filament light, created central-station generating systems, invented the non-acid storage battery, brought out multiplex telegraphy and gave a host of other inventions to the world, should pick the phonograph, whose greatest development has been in the field of entertainment, as his premier achievement is twofold. First, he believes the surface of its sphere of usefulness has hardly been scratched. Secondly, as probably the most impelling reason, the phonograph was not a discovery but a true invention. No man had ever conceived recording the human voice for mechanical reproduction.

Curiously enough, Edison did not set out to invent "frozen speech and music," but was trying to perfect a telegraph repeater to record incoming messages and later repeat them mechanically to another station. Having started in life as a telegraph operator, his first interests were in that field and the phonograph was more or less of an accident. The repeater with which he was experimenting bore a remarkable resemblance to the modern disk phonograph. In his notebook for that day he wrote:

"Just tried experiment with diaphragm having an embossing point and held against paraffin paper moving rapidly. The speaking vibrations are indented nicely and there's no doubt that I



*Portrait of R. B. Cunningham Graham Esq.
1891*

Mukul Dey

R. B. Cunningham Graham Esq.

R. B. CUNNINGHAME GRAHAM Esq.
By Mr. Mukul Dey, A. R. C. A. (LOND)



THE SACRED TREE
By Mr. Mukul Dey, A. R. C. A. (LOND)
(Member of the Chicago Society of Etchers)

shall be able to store up and reproduce automatically at any future time the human voice perfectly."

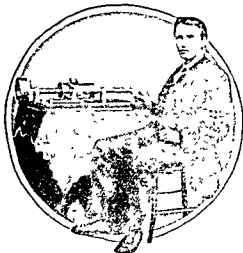
The telegraph repeater was forgotten. In his mind he could see exactly how a phonograph should look. The only question was the best material to use. Paraffin was too soft; the record wore out too quickly. A hard wax would have been ideal, but would require months of research,

Straight on to the end it went, not a word missing!

It was a memorable day, and night, too, at Menlo Park. Nobody went home. Hour after hour they stood around the machine, taking turns at speaking, laughing, whistling and singing, and then listening to their voices repeated back to them.

The next day Edison carried the first phonograph under his arm to New York and demonstrated it in the office of a friend. The demonstration was a success, and the papers were filled with reports which were cabled all over the world. Orders poured in from every quarter, and Edison, without stopping to perfect and improve, was forced to begin making machines immediately, to supply the demand. The phonographs were used for exhibition purposes. So great was the interest aroused that one enterprising exhibitor cleared \$1,500 in a single week in Boston.

The craze lasted for a year and a half, then gradually died out. Edison had become interested in the electric light, and for nine years let the phonograph languish. Yet he realized its possibilities and in an article published a few months after the invention, he listed no less than ten fields of development in which it would prove a boon to mankind.



Young Edison with his first Phonograph

and he wanted immediate action. Tinfoil suggested itself—something soft and pliable, yet more durable than coated paper. On Aug. 12, the rough diagram was drawn, with a note to John Kreusi, his instrument maker, to "make this." The mechanic also was told he could spend up to \$18 on the model!

The model was completed within a few days and carried to the "old man," as the thirty-year-old inventor was even then called. The laboratory staff, curious to see the outcome of what Kreusi had freely branded as a "crazy idea," gathered around. Edison turned the crank to test its friction, wrapped a sheet of tinfoil on the cylinder, fastening the ends down with a strip of lead, laid in a groove cut for the purpose, and adjusted the mouthpiece.

He grasped the crank, for the first phonograph was hand-operated, and began to turn, at the same time shouting into the mouthpiece:

"Mary had a little lamb,
Its fleece was white as snow,
And everywhere that Mary went
The lamb was sure to go."

The laboratory wits were convulsed with laughter at the picture of Edison shouting childhood rhymes at a revolving piece of tinfoil. Amid their shouts and jokes, Edison calmly substituted the reproducing diaphragm, turned the cylinder back to the starting point and spun the crank. Back from the tinfoil, in a high, thin voice came the words:

"Mary had a little lamb —"



Edison and his pupils with one of his first Phonographs

It wasn't until 1887, ten years after the original invention, that he went back to the phonograph. His first step was to revolutionize the machine, substitute a permanent cylindrical wax record for tinfoil, and a battery-driven electrical motor, which was very shortly replaced by a spring motor.

Until radio came along to challenge its supremacy, the phonograph held the center of the stage as a music and speech reproducer. Radio made a temporary dent in its prestige, but the various manufacturers; who saw their profits threatened, responded with a series of notable inventions that again revolutionized the canned music art.

The company which had been founded to

develop Berliner's disk inventions produced, in co-operation with the Bell telephone laboratories, an entirely new type of reproducing horn. About the same time radio and the phonograph were combined, using radio tubes and electrical power to pick up and amplify the vibrations of the needle traveling over the record.

Two other notable inventions involving phonographic records quickly followed. The first was the perfection of talking motion pictures, utilizing large phonograph records and radio amplifiers to furnish the sound. Talking pictures were not new. Leo DeForest had brought them out several years before, with the sound photographed on the edge of the film.

The new idea involved using an ordinary phonograph record which should be recorded in perfect synchronization with the movie film, and the projection of the film and the reproduction of the sounds in perfect tune, which is achieved by operating both from the same electric motor, so their speed in relation to each other cannot vary.

The latest application of Edison's original phonograph principle is in the recording of motion pictures on wax disks from which they can later be reproduced by playing the record on the phonograph. The idea is the invention of an English experimenter with television. The movie scenes are picked up, not by the usual camera, but by a photo-electric cell, which records them as pulsating electric currents, that in turn operate the cutting tool making the record. When the record is played, the reproducing needle is used to create another pulsating current, which operates a neon light to sweep bands of light and dark across the screen, creating the pictures again.

—Popular Mechanics

Freak of Nature

The above, supplied by Srijit Tarunchandra Sinha of Susung, Mymensing shows a curious

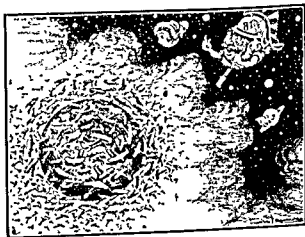


Calf with two Faces

freak of nature—a new-born calf, normal in every respect except for the two heads, the four ears and the four eyes. The calf was still born.

The Aviation Epidemic

Mars: "Venus, come quick and have a look. Old planet world is all covered with flies."



The Aviation Epidemic

—The Literary Digest

Prayer For Independence And Sincerity

Dr. Glenn Frank, President of the University of Wisconsin, is reported to have delivered at the opening session of the Wisconsin Senate the following prayer:—

"Almighty God, Lord of all governments, help us, in the opening hours of this legislature session to realise the sanctity of politics.

"Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

"Save us from thinking about the next election when we should be thinking about the next generation.

"Save us from dealing in personalities when we should be dealing in principles.

"Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

"Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

"Save us from indulging in catch words when we should be searching for facts.

"Save us from making party an end in itself when we should be making it a means to an end.

"We do not ask mere protection from these temptations that will surround us in these legislative halls; we ask also for an even finer insight into the meaning of government that we may be better servants of the men and women who have

committed the government of this commonwealth into our hands.

"Help us to realise that the unborn are part of our constituency, although they have no vote at the polls.

"May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

"May we know that it profits us nothing to win elections if we lose our courage.

"Help us to be independent alike of tyrannical majorities and trading minorities when the truth abides in neither.

"May sincerity inspire our motives and science inform our methods.

"Help us to serve the crowd without flattering it, and believe in it without bowing to its idolatries."

—The Western Christian Advocate

SOVIET RUSSIA

By RAMANANDA CHATTERJEE

THE horrors of the French Revolution in the eighteenth century are known to students of history. But in spite of the atrocities of which some of the leading French revolutionists and their comrades and followers were guilty, history has recognised and recorded what was commendable in post-Revolution France. That has not been regarded as an attempt at white-washing the misdeeds of those revolutionists. The revolution in Russia also is associated with many atrocities and much bloodshed. And even now, it is reported that many reprehensible methods are used there by the officers of the Government. Nevertheless, it would be only fair to try to find out whether Soviet Russia is doing anything commendable—not with a view to white-washing the careers of the evil-doers, but for gaining some idea of how things are going on in that vast region of Europe and Asia. The Soviet Union Year-book for 1927* helps the reader to make an attempt in this direction.

The Union of Soviet Socialist Republics was formed on the territory of the old Russian Empire, with some shifting of some frontiers. The population of the U. S. S. R. is composed of more than one hundred different nationalities, speaking different languages and believing in many different religions. These different national and linguistic groups lived in one state under one emperor, the Czar of all the Russias. But it is found that even when the controlling hand of the

great autocrat is withdrawn, these various nationalities continue to live as one political entity in one state. Adverting to the diversities of race, language and religion in India, Britishers have repeatedly declared for our benefit that the yoke of the stranger is the only thing that holds together and can hold together the diverse groups of people living in India, and that if that yoke were withdrawn, it would be impossible for them to form one state. The example of Russia shows that our British friends, patrons and protectors may not be quite infallible as prophets. The diversity in Soviet Russia is, in fact, greater than in India. But there is so much enthusiasm for the Soviet State even among the comparatively backward and less civilised Asiatic nationalities forming part of its population that, for taking part in the tenth anniversary celebrations of the Soviet Republic, women delegates from distant Asiatic regions went all the way from their homes to Moscow.

The birth-rate for the whole Union in 1926 was 42 per cent, and the death-rate 26 per cent. The increase in population thus formed 1.6 per cent, i.e., the same as in the pre-war period, and greater than that in India.

"After the Revolution of November, 1917, fundamental changes were introduced in the political and economic life of the country. The natural resources of the nation and the big works and factories which were formerly privately owned became national property. Industry, transport, foreign trade, and to some extent the internal trade, were now administered by and in the interests of the State, while the land which was formerly the property of the landlords was distributed among the peasants engaged in its cultivation.

* Soviet Union Year-Book, 1927. Compiled and edited by A. A. Santolov and Louis Segal, Ph. D. M. A. London: George Allen Unwin Ltd. Crown 8vo. Pp. 453. Cloth, gilt letters. 7s. 6d. net.



Some of the Delegates from Distant Provinces of the Soviet Union Who Came to Moscow Recently to Take Part in the All-Russia Women's Conference

The government of the country passed into the hands of the representatives of the labouring population."

"The period of restoration of the national economy of the Soviet Union from the decline which was the result of the war and revolution is now nearing its end. The reviving national economy is fast approaching the level of pre-war standards, and a period of development and expansion is opening up before it. The restoration has required great efforts for its achievement, considering that the Soviet Union has stood practically isolated in the world during the last few years and has had almost no credits from foreign countries as a result of the adverse attitude on the part of foreign governments."

Turning to Agriculture, which is Soviet Russia's most important sphere of economic life, we find that the gross agricultural production, which in the year 1921-22 was 50 per cent., of pre-war production, reached 78.9 per cent., of pre-war in 1924-25 and 92 per cent. in 1925-26.

As regards Industry, in 1925-26 the value of the production of industry at pre-war prices was 92 per cent. of that of the pre-war period. At the commencement of February, 1927, the Council of People's Commissaries and the Council of Labour and Defence of the Soviet Union decided to increase industrial production in 1926-27 by 20 per cent. as compared with the previous year.

Industrial production in 1927 must thus have considerably exceeded the pre-war production.

The trade turnover has been increasing year after year. The railway transport system has been developing continually. In the pre-war year 1913 the total length of railway line amounted to 58,162 kilometres. At the end of 1926 the total length of the line was 74,429 kilometres. In future about 2,000 kilometres of new line are to be laid every year.

In the interests of British iron and steel magnates and suppliers of railway stock, etc., the inland waterways of India have been greatly neglected under British rule. Under the Soviet Government water transport has also been extended. In 1913 the length of navigable waterways was 39,942 kilometres; in 1925-26 it was 42,087 kilometres. Considerable work was also done for the reconstruction of the ports and mercantile marine and the improvement of highways.

The Soviet Union is also making progress in the accumulation and increase of basic capital. The number of workers employed in industry, transport and communications, education, health organisations, etc., is con-

stantly increasing; and the average wages per worker is also continually increasing.

The authors have devoted 22 pages of their useful work to agriculture, 51 pages to mineral resources and industry, 20 pages to the policy and practice of concessions, 79 pages to foreign trade, and so on.

The Co-operative movement in all its three branches, Consumers, Agricultural, and Home Industries, has been making steady progress.

Expenditure for education and cultural purposes has increased by 22 per cent. and has risen to 290 million roubles. Expenditure for defensive purposes amounts to 692 million roubles and shows a comparative reduction in the budget. In India educational expenditure does not bear the same or even nearly the same ratio to military expenditure as it does in Russia.

In 1926-27 the total revenue of the Government of India amounted to Rs. 130,42,97,000, out of which Rs. 5,58,00,000, or approximately 42 per cent. were allotted for military expenditure, as against Russia's 143 per cent. If to the Government of India's revenue the revenues of the Provincial Governments for 1926-27, amounting to Rs. 94,01,16,000, were added, India's military expenditure would still be about 25 per cent. of the total Central and Provincial revenues. That would be about double the proportion of Russia. But is India's army thrice or twice as large and efficient as that of Russia?

In Russia in 1926-27 the state expenditure for education and cultural purposes was about 29 crores of roubles or 45 crores of rupees. In 1924-25 in British India the total public and private educational expenditure amounted to Rs. 20,87,48,319, of which the Government, municipalities and district boards combined contributed Rs. 12,91,27,690. This amount, spent for about double the population of Soviet Russia, is a little more than a quarter of that spent by the latter state for educational and cultural purposes.

"Of the local budget 40.7 per cent. is spent on the requirements of a cultural-educational character; economic expenditure absorbs 28.32 per cent.; administration and justice take 18.21 per cent.; other objects of expenditure take 8.10 per cent. As is seen, a considerable part of the local budget is spent on the educational and cultural needs of the country. This item of expenditure is moreover showing a continuous rise. In the 1921-25 budget it formed 31.7 per cent., and in 1926-27 40.7 per cent."

In the budgets of none of the provinces

of India does education absorb such a large, and administration and justice, such a small proportion of the local revenues, as in Russia.

In the local budgets of Russia about 40.7 per cent. are spent for education. With this let us compare the Bengal Governments' educational expenditure. In the years 1926-27 Bengal's revenues totalled Rs. 10,92,95,000 out of which Rs. 1,86,95,000, or a little more than 12 per cent. were allotted for education. If the Bengal Government spent more than four crores of rupees for education, the proportion would be about that in the local budgets of Russia. This can be done if Bengal gets the 37.5 lakhs from the jute export duty for education.

"The trade union organisations of the Soviet Union attach great importance to cultural and educational work, and devote much attention to it. About 10 per cent. of their income is devoted to educational work. In addition a special clause inserted in all collective agreements requires employers to pay about 1 per cent. of the total wages bill into the Union's cultural-educational fund."

Do our trade-unions in India have any cultural-educational fund? Do the employers of factory labour pay any amount to any such fund?

"The trade unions aim at satisfying all the cultural requirements of the worker, beginning with the need for acquiring knowledge and ending with the desire for rest and healthy physical exercise. Therefore, in addition to reading rooms, lectures and talks on political and scientific subjects, a prominent place is given to dramatic performances and concerts, sports and competitive games. To satisfy these needs workers are organising clubs, the membership of which is voluntary. There is now one such club to every 2000 trade union members, and the majority of the clubs are at the various factories and establishments."

About 33 per cent. of the members of the clubs are women workers. The trade unions have 6803 libraries with 84,14,040 books. How many, if any, of our trade unions have libraries and how many books have they?

"In 1925 the trade unions of the U. S. S. R. published twenty-two newspapers—six of which were dailies—and eighty-three magazines. There were in addition thirty trade union bulletins and a large number of minor publications and 'wall-newspapers', which are posted up in the factories. The circulation of the trade union newspapers was 9,81,275, of the magazines 9,07,600. This, of course, is quite independent of the circulation of the papers published by the Government, by local Soviets, by the Communist Party, etc."

"In addition the trade unions have undertaken the publication of books. This also is a rapidly growing activity. In 1923, three hundred books were published; in 1921, 791. Of these last 121—with a total edition of 10,41,000 copies—were issued by the Publications Department of the Central Council of Trade Unions."

What are the kinds and amounts of the literary activity, if any, of our trade unions in India?

There are sanatoria and health resorts in Russia, which now accommodate almost exclusively workmen and employees.

Literacy is far greater in Soviet Russia than in India.

"The 1920 census gave the following data in regard to the literacy of the population of the Soviet Union: For every 1,000 males, 617 were literate; 336 of every 1,000 women were literate; while the average number per thousand of the total population was 465. But during the intervening period illiteracy has been gradually reduced by the various campaigns carried on for that purpose."

The various kinds of adult schools form part of these campaigns. In 1924-25 the schools for adult illiterates numbered 42,000; with 21,50,000 pupils; in 1925-26 they numbered 49,801 with 15,99,765 pupils. "The decrease in the number of pupils attending the schools for [adult] illiterates, though the number of this type of school has increased, is explained by the fact that a large number of those receiving instruction have already learned to read and write." The number of those adult illiterates who become literate in one year was 5,50,245. What is India's record under British rule in this respect?

In India according to the census of 1921, among males aged 5 and upwards 139 per thousand among females of the same age 21 per thousand are literate; the figure for the total population of both sexes of that age being 82 per thousand. The proportion of literates in India is, therefore, about one-sixth of that of Russia.

The proportion of literate women in India is one-sixteenth of that in Russia.

According to Chambers's *Encyclopaedia* (new edition):

"In 1900 only one-fifth of the [Russian] army recruits could read and write. According to the 1920 census 46 per cent of the population were literate (617 per cent. of males, 336 of females.)"

Assuming that the army recruits came from the lower and comparatively more illiterate strata of the population in 1900, it would not be an underestimate to suppose

that for the whole male population of Russia of all classes the literacy figure was 300 per thousand in 1900. After 20 years we find that figure has advanced to 617—an increase of 317 per mille in 20 years. Of these 20 years, only the last ten belong to the Soviet regime—much of it being occupied with bloody revolutions. Let us now compare with these figures the advance in literacy under *par Britannica* (which means, the *Britannic peace*) in India from 1901 to 1921.

Here in 1901, 1911 and 1921, according to the census reports, 98, 106, and 139 per thousand males were counted as literate. The figures for 1901 and 1911 were arrived at by taking into consideration males of all ages; that for 1921 by taking into consideration only males aged 5 and upwards. Calculating the last by taking into consideration males of all ages, we find the figure to be 122 per thousand. So in India in 20 years literacy among males has advanced from 98 to 122 or 24 per thousand, against an increase of 317 for Soviet Russia, which like India includes many groups of people in various stages of civilization.

"According to the figures published by the Central Book Department, the number of books published in 1925 (in Soviet Russia) increased by 60 to 70 per cent. as compared with 1921. In the year 1925 the number of books, i.e. separate titles, amounted to 36,416. This already exceeds the number of books published in the pre-war period. In 1912 the number for the entire Russian Empire was 34,630 books. The number of copies printed in 1925 was nearly twice as great as in 1912—24,20,35,801 as compared with 13,35,61,856."

This shows that in Russia under the Soviet education and the cultivation of letters have spread to a greater extent than under the Tsars. The population of British India is about double that of the Soviet Union. But in 1924-25 in British India only 17,030 books were published; in the Soviet Union 36,416 books were published in 1925. How many copies of the books were printed in the aggregate in India is not to be found in any book of reference, but it is certain that the editions were not as large as those of the books printed in Russia.

We will next consider the different kinds of books published in Russia.

"Of the books published the first place is occupied by social science—45.2 per cent; next come applied science—21.2 per cent; fiction and belles lettres—11.2 per cent; exact science—6.3 per cent, and 16.7 per cent, various other publications. Of the total works published in the Russian

language 945 per cent. were original works and 55 per cent. translations."

No reference book gives any such classification for India. But in Mr. Michael West's book on *Bilingualism*, published by the Bureau of Education, India, there is a table giving the number and classification of Bengali books published from 1910 to 1923 inclusive (pp. 98-99), which is reproduced below:—

| Subject of Books. | Number | Subject of Books. | Number |
|-------------------|--------|-------------------|--------|
| Art | 389 | Miscellaneous | 2383 |
| Biography | 533 | Philosophy | 17 |
| Drama | 738 | Poetry | 1245 |
| Fiction | 2123 | Politics | 63 |
| History | | | |
| Geography | 1115 | Religion | 2630 |
| Language | 4596 | Mathematics | 705 |
| Law | 80 | Natural Science | 127 |
| Medicine | 511 | Travel | 84 |
| | | Total | 17,369 |

The population of Bengal is about one-third that of the Soviet Union. But in 12³/₄* years 17369 Bengali books were published, and in one year in Russia 36,416 books were published. The figures as to the kinds of books in the lists given above should be noted. Mr. West observes in regard to the Bengali books classified above that Language is swollen by a large number of elementary text-books, that readers of Bengali books must be badly off in respect of Law, Philosophy, Politics, Natural Science, and Travel, and that both relatively and absolutely the output in scientific and technical subjects appears to be extremely meagre.

"The books in other languages than Russian issued in 1925 were divided as follows according to subject: peasant books—777 (53,50,000 copies), economics, politics, public affairs—602 (38,94,750 copies); school and text books—486 (87,67,000 copies); party literature—202 (16,83,500 copies)"

So in Russia even *peasants* required so many as 53,50,000 copies of books in 1925!

Here are some statistics relating to Soviet newspapers:—

| Date. | Number of Papers. | Circulation. |
|--------------|-------------------|--------------|
| Jan. 1, 1923 | 507 | 15,32,910 |
| " 1924 | 494 | 22,88,080 |
| " 1925 | 579 | 69,56,093 |
| " 1926 | 591 | 82,81,820 |

The increase in the circulation of the peasant papers published in Moscow is shown in the following table:—

* From 1910 to 1913 inclusive is 14 years. But in preparing his table from the Catalogue of the Bengal Library Mr. West could not get copies of it for five quarters.

Paper.

| | April 1, 1923. | March 1, 1924. | May 1, 1924. |
|--|----------------|----------------|--------------|
| <i>Krestianskaya Gazetta</i> (Peasants' paper) | — | 60,000 | 2,00,000 |
| <i>Bednota</i> (Poverty) | 49,000 | 49,000 | 55,000 |

Whilst in 1923 the circulation of peasant papers constituted 8 per cent. of the total circulation of papers throughout the Union, in 1924 it had risen to 15 per cent, and in February, 1926, to 22.9 per cent. The number of peasant correspondents also rose, and on March 1, 1924, there were 2,500 peasant correspondents working on 65 peasant papers.

During the years 1924 to 1926 the number of papers printed in the various languages of the nationalities throughout the Soviet Union had increased from 103 to 190, but the total circulation increased from 2,38,000 to 9,28,943, i.e., nearly four times. The various types of papers published in the Soviet Union may be classified as follows: Class of Journal. Number in Circulation in

| | Feb. 1926. | Feb. 1926. |
|-------------------------------------|------------|------------|
| Peasant | 131 | 19,13,000 |
| National (in non-Russian Languages) | 190 | 9,28,943 |
| Worker | 58 | 12,76,810 |
| Red Army | 15 | 95,980 |
| Young Communist | 53 | 4,71,453 |
| Trade Union | 17 | 8,70,500 |
| Co-operative | 53 | 75,322 |
| General | 135 | 27,25,131 |
| Total | 652 | 83,57,112 |

In most other countries except the Soviet Union political power is wielded mainly by the nobility or the middle classes, or by both combined. In the Soviet Union power has passed to the industrial workers and peasants. But it must not be supposed that these classes there are as illiterate and ignorant of the affairs of the world outside their province or country as the corresponding classes in India. The proportion of literates among them is larger than even among our *bhadralok* (gentlemen) classes.

In this article I have compiled from the *Soviet Union Year-Book*, 1927, some of the things which may be said in favour of that State. Much can be said on the other side, too. In the *Labour Magazine* for November, 1927, Mr. Charles Roden Buxton, after showing the bright side of the picture, adds:—

"When one has said all this,—which is so necessary to insist on in view of the prevailing prejudice and ignorance on these important aspects

INDIAN PERIODICALS

About Women

The following paragraphs are taken from *Stri-Dharma* :—

ALL-INDIANISM

The unity of Indian womanhood was well demonstrated at the Women's Day by its Presidents and Speakers. A Bengali woman from Patna, Mrs. P. K. Sen, opened the proceedings. Mrs. Janakibai Bhat of Poona, speaking in Marathi presided at the morning session : Mrs. Kite of Indore, speaking in Hindi, opened the afternoon session, and Dr. Muthulakshmi Ammal, Deputy-President of the Madras Legislative Council presided over the evening session which was opened to men and women and held in the immense Congress Pandal. She spoke in English and Tamil. There were also speakers in Telugu, Tamil and Canarese and a Mahammadan woman speaker in Urdu. The unity was further emphasised by the opening prayers, Hindu, Christian, Muhammadan and a universal prayer repeated by all together.

NORWAY EQUALISES WIDOW'S RIGHT

Under a law just enacted in Norway widows are given the same right in the property of the deceased husband as widowers have had in the property of the deceased wife. This includes the right to occupy the home. The law became effective on January 1, 1928.

Spread of Bengali Culture

Mr. Rames Basu writes in *The Vira-bharati Quarterly* :—

During the Muhammadan supremacy the Hindu chiefs were generally engaged in fighting their rivals near at hand, or their overlords of the imperial, or the provincial courts. They had practically no time or opportunity to give any attention to cultural expansion. The fundamental and cultural unity of Hindu India was therefore kept up against great political odds.

It was left to the religious leaders to bring the culture of Bengal to the provinces outside Bengal. They were not hampered by political or geographical disadvantages, and their itinerary included places far and near. The Vaishnavas and the Shaktas founded cultural colonies almost throughout north eastern India.

During the latter half of his life Chaitanya-deva himself lived at Puri where the King Pratapaditya Deva became his disciple. The whole of Orissa was roused to a spiritual activity which found expression in literature, art and life. The apostles

Rupa and Sanatan Goswamis were deputed by him, and did evangelical work in re-establishing the glories of Brindaban and writing *smritis* and *rasa-shastras* for Bengal Vaishnavism. Later on Krishnadas Kaviraj and Jiva Goswami took up the task of laying the philosophical foundation of this new school.

The later Goswamis of Bengal influenced the courts of Jeypur, Karaul, Bharatpur, etc. The worship of Radha with Krishna was introduced by them. Viswanath Chakravarty, the celebrated commentator of the Bhagavata, was a power in Brindaban. It is also known that the kings of Tippera adopted Vaishnavism. The disciples of the Advaitacharya preached in Manipur. It is said that the Malla kings of Bhatgaon in Nepal were disciples of Bengali *Gurus*.

The Vaishnavas preached in the West, the Shaktas in the East. Raja Nara-narayan of Cooch-behar and his brother Shukladhvaja repaired the Kamakhya temple and patronised Assamese literature. It was by the introduction of the culture of the plains that, during the reign of Rudra Singha of Assam, the people were brought to the cultural level of other provinces. Shaktism as practised in Bengal was adopted as the state religion, and the celebrated Krishnaram Nyayavagish, who was commissioned from Navadvipa, became the *guru* of the kings, and gave directions for the worship of Durga, the reading of the Chandi, etc. The *pandas* of Kamakhya also became his disciples. His descendants are known as "parvatya gosains".

Vidyadhar Bhattacharya who is known for his skill in town-planning was at the court of Sawai Jey Sing of Jaipur, and also aided him in equipping his observatory.

The Savas of Bengal were not behindhand in claiming their own outside Bengal. Benares the capital of Savism had attracted the Bengalis from a remote past. According to the tradition of the *gurus* of the Sumera Math of Benares, it is known that Sankaracharya elected Iswaracharya Brahmananda Swami who was a Bengali as his successor there. It is also known that the celebrated Sarvananda Thakur of Mehar later on became the *mohanta* (abbot) of his Math and was called *Sastha-mahodevanda-tirtha Swami*. In the 18th Century the *Kashi naves* became the disciples of this Math. Rani Bhavani of Natore did much for Savism in Benares.

The peculiar Bengali style of architecture influenced the Hindus and Muslims outside Bengal to a certain extent. It is known that a Bengali architect was requisitioned at the court of Assam. Eastwards, near Maibang, the old capital of Kachar, a hut of this type has been carved out of a boulder and further north-east in Shubergar town a temple of Kali in the pancha-ratna type can

still be seen. Southwards, in Puri, a Bengali temple rises on the south bank of the Markanda tank Westwards, in Bilhari, the old capital of the Chedi kings... a Bengali *pancha-ratna* temple has been lately discovered, and further westward, in the tomb of Raja Baktrwar at Alwar, Rajputana, additions with Bengali curved cornices have been found" (J. A. S. B. 1909—P. 141). The new Bengali style of Indo-Saracenic architecture influenced the Muslims. "This style by means of its massive remains often of excellent workmanship, its big vaults, wide corridors, numerous domes, profusely carved brick panels and beautifully coloured glazed tiles, deeply influenced contemporary architects" Its influence is traceable in the works of Sher Shah's dynasty, and still more in Akbar's edifices. Speaking of "Agra, the royal residence", the *Ain* remarked: "It contained more than five hundred buildings of masonry after the beautiful designs of Bengal and Gujrat which masterly sculptor and cunning artists of forms have fashioned as architectural models." A part of Akbar's new palace in the Agra fort was called specifically the Bengali Mahal, presumably because it was built after that style" (J. A. S. B. 1909—P. 148). Bengali roofs are visible in the gates of Banku-bihari temple, the temple of the Sethis, and the Alalyabai ghat in Brindaban. The old temple of Madanmohan at Brindaban, erected by Gunananda father of Basanta Roy of Jessore, is of the early Bengali Math style.

Veterinary Science and Rural Reconstruction

We read in the *Indian Veterinary Journal* :—

We have heard much in recent times of 'Rural Reconstruction.' It is on everybody's lips. It seems to generate there and like many things born of the lips, it does not translate itself into action. The Viceroy talks of it, the Governor echoes it, the Politician advertises it and the Press retails it. The ryot with fated breath looks up to this great army of distinguished units for the promised millennium. He dreams of a new heaven, where he is promised a throne. But soon the realities stare him in the face and he realises that those who promise him a throne in heaven are not able to give him a stool on earth! He soon learns to scorn the well-spun theories, chalked out programmes and with a significant smile considers them as the hobby of those who stand in need of better occupation. He may be right or he may be wrong, but the fact remains that 'Rural Reconstruction' he is more remains that 'Rural Reconstruction' he is more a current phrase that rules the market to-day, a current phrase. What is wanted is honest substantial work and not the bellicose verbosity of which the heaven is weary and earth is sick.

We have perused with good deal of interest the evidence tendered on rural reconstruction before the Lunithgow Commission. Many have spoken about the necessity of proceeding with the reconstruction work on a comprehensive scale. "To serve him" (the ryot) simultaneously on every phase of life" has been the solicitation of witness after witness before the Commission. "Education, health, debt-redemption, arbitration, temperance,

agricultural improvements of all sorts, marketing produce, subsidiary industries" have all been suggested. But none has spoken about the expansion of the Veterinary Department as an important factor to preserve the cattle wealth of the ryot, under the new dispensation.

What will "debt-redemption" mean if the poor ryot is going to lose his cattle year after year from preventable causes? Will "Agricultural improvements of all sorts" mean much if the land is depleted of much of its cattle from the ravages of epizootics? Some witnesses have spoken about "the limited extent of success of the Veterinary Department." What more can be expected under the existing condition of one Veterinarian for every 700 square miles to treat nearly 1½ lakhs of cattle!

If ever any scheme on rural reconstruction is going to materialise at all, Veterinary Science should find an important place under that scheme. There ought to be Cattle Insurance Societies, a hospital for every tahsil or taluk, sera-producing centres for every province, preventive inoculation on a wider scale and Research Laboratories in all the provinces. All these mean expansion of the Veterinary department and science and unless and until that is done, the cattle wealth of our land is bound to be lost to the great economic distress of the ryot. His happiness under the promised "reconstruction" will be more a myth than a reality and we only hope that our voice will not be a voice in the wilderness.

Adult Education

Mr. T. V. Apparsundaram writes in the *Indian Educator* :—

In view of the new phases of life through which India is passing, the need for adult education should receive special attention. It should claim a large share of attention in view of the new era of political expansion opening up before India in these days. A persistent continuance of illiteracy among the masses is obviously antithetical to political advancement. Many of the adults are now voters and need education to understand the value of franchise and to exercise it in a direction which will contribute to national progress. Again, it is adults that control life. If education is to grow from strength to strength, these adults must be in sympathy with the new things their children learn at schools. Could you expect an illiterate parent to sympathise with the mass movement? No. On the contrary, it is the reaction exercised by the illiterate parent against sending his children to school that is a standing menace to the progress of popular education in India. When adults grow in illiteracy, it is hard to find any incentive to educating the children in schools. The general spread of literacy among parents would help to a large extent towards creating an atmosphere in favour of schooling.

Radhasoamists at Dayal Bagh, Agra

We read in the *Dayal Bagh Herald* :—

The communism of Dayal Bagh is inspired by a religious purpose rather than economic or politi-

cal. I do not of course, mean to minimise the importance of the system under which profiteering is made impossible, in so far as the industries of Dayal Bagh are concerned, (as the profits arising from manufacture will go to support the educational institutions of Dayal Bagh). Nor do I mean to underrate the significance of the ordinance under which those who are building houses in Dayal Bagh have only a life interest, as the houses they build pass on to the trust after them. For it is obvious that nationalisation of property, if carried on extensively and in the essentially peaceful way in which it is being done in Dayal Bagh, can have far-reaching effects. The experiment in religious communism (for that is what it comes to) which is being made in Dayal Bagh is, in any case, interesting and is reminiscent of similar experiments made before. There was, e. g., the institution of "Betul Mai" in the time of the prophet Mahomed, when the rich men gave up their wealth and lived the common life of their poor brothers-in-faith. Similar things have happened in the time of other great religious leaders.

In sharp contrast with the ancient religious tradition, however, stands out the fact that the ascetic vein, in the philosophy of life for which Dayal Bagh stands, appears to be very much less pronounced. They, in Dayal Bagh, it seems, are trying to strike a *via media* between what is called the modern materialistic civilisation and the ancient ascetic spiritual tradition. Thus they strongly discourage the tendency to retire from active life for purposes of religious meditation. On the other hand, they insist that the "*grihastha ashrama*" (the wedded and the family state) is, in many ways, suitable for *Sadhana* (spiritual culture). They do not of course underrate of self-control. But enforced celibacy (which in India is generally associated with the life of a "*Sanyasi*" who has generally renounced the world) is not always—in fact, is not often—the most effective way of being celibate in thought. On the other hand, one, keen on continence and self-discipline, can continue to have the temper of a "*Brahmachari*" (celibate) even though one is in the wedded state.

Decline and Future Possibilities of Indian Coal Industry

Mr. B. Mitter contributes to *Welfare* an important article on the above subject, well supported by facts and figures. He begins by saying:—

Coal is one of the five chief productions of India, the others being Jute, Tea, Rice and Wheat. Prior to the last Great War the Indian Coal Industry had been in a progressively prosperous condition. But since the Armistice which suspended the military operations and the subsequent Treaty of Versailles which ended the Armageddon position of the industry, at least so far as the Indian section of the business is concerned, has been getting darker and darker and at the present moment is shrouded in the deepest gloom unrelieved by even the faintest glow heralding the approach of its early revival. It is the second class collieries that have been

hit and hit very hard and have collapsed hopelessly. Indian colliery proprietors persistently complain that many of their collieries have been classed as second class most arbitrarily.

Various causes have operated to bring about this precarious position. A careful examination of the figures noted hereafter will reveal that the causes which contributed to effect this collapse are:—

- (1) The Reaction after the boom.
- (2) Competition of Foreign Coal in the home market.
- (3) Loss of the Export Markets.
- (4) Supplanting of coal by other kinds of fuel.
- (5) Utilisation of Electricity in place of Coal.
- (6) Owning of collieries by the Chief Consumers of Coal.
- (7) Apathy of the State.

He proceeds to examine each of the different causes item by item in order to try to find out what share each has had in bringing about this disastrous condition. He then suggests and examines the following remedies one by one —

- (a) State Aid
- (b) Centralisation of the Industry.
- (c) Utilisation of coal in other more profitable manner.

Freedom for Hindu Women on Ancient Lines

Discussing the problem of Hindu Social Reform in *Vedanta Kesari*, Swami Iswarananda takes as an example the question of the free mingling of the sexes in India and the freedom of women.

The orthodox are terribly afraid to think of it, while the reformer wants it at any cost. What is the fear of the orthodox in this matter? That his daughter or son might lose her or his chastity and purity. That is the innate thought working in their minds. But why not our women combine the freedom of the Westerners with the chastity and purity for which the Hindu woman has lived and died? Did not Sita live in the midst of Rakshasas for months and years? Did not Savitri go from place to place in search of her mate? Did not the Brahmadans of old go from court to court fearlessly challenging the great savants of the time? Thus we find that the idea of freedom of women is not new to Hindu society, but then the reform party forgets that freedom had carried with it tremendous will-power and the fire of purity and self-control nurtured in the ancient schools of Brahmacharya. Where that is absent free mingling of the sexes becomes positively dangerous, as the Western nations are slowly finding it out for themselves. And when there is this necessary safeguard you will find that no orthodox will stand against the freedom of women. Thus we find that where the ideals of the race are kept intact, we can allow all other conditions to vary as much as possible. Therefore the first duty of

the reformer is to educate the women in the ideals of the race as in olden days and leave her to herself so that she may solve her own problems.

Indian "Political. Awakening" in the 19th Century

Lala Hardayal writes in *The Standard Bearer* :

Let us examine what the "awakening" was like. What were the antecedents of the "leaders" who had emerged from the colleges with the new gospel of political peevishness and emasculation, which was to be preached from the platform of that small body with a big name, "The Indian National Congress."

Mr. Surendra Nath Banerjee, the orator of the "awakening," established a college for which he could not find the name of any Indian hero, and so had to fix on Ripon. He praised Alexander Duff, the Christian missionary in terms of warm appreciation. Then again he pleaded for simultaneous examinations, which should enable more Indians to ruin their country by joining an aristocratic service which holds itself aloof from the masses. Mr. Ranade was thrice invited to accept the honour and dignity of the Dewan of large Hindu States, but his denationalized proclivities led him to cling to his post under the British Government. This was the "new spirit" which taught Hindu scholars to prefer subordinate places under the British to honour and power under a Hindu Raja in a free State. Mr. Mehta was so great a friend of India that he called the British educational system "a great boon," while at the same time he was convinced that this system would clear the way for Christianity. He was the man who uttered that blasphemous sentence which makes every Hindu burn with shame—"Lord Ripon, Lord Buddha styled on earth."

This champion of the "awakening" compared a Christian Viceroy to a Hindu avatar, one of the greatest men, if not the greatest man indeed, that the world has yet produced. He also declared that "his faith was large even in Anglo-Indians." And last, but not least, we had Mr. Gokhale, one of those patriots who could not choose a better name for the college which was supported by their noble self-sacrifice than of an that English Governor of Bombay.

So much for the apostles of this "new" dispensation which has been the product of British schools and colleges and which postulates permanent subordination and inferiority to Englishmen as its ideal.

Historical Importance of the Puranas

Mr. S. Bhimasankara Rao observes in the *Quarterly Journal of the Andhra Historical Research Society* :-

For a long time past, it has been the prevailing impression and also the accepted opinion of many orientalists that the puranas contain little or nothing of any real historical value and were merely fairy tales proceeding from the fertile imagination of grateful bards to glorify their royal patrons. The present attitude of the modern

scholarship towards these documents has been changed and it was reserved for a Bengal Civilian High Court Judge the late Mr. F. E. Pargiter to rescue them from oblivion and to appraise their real historical value in 1913 by his publication of "Historical Tradition" which gives us the researches carried on by him into this neglected field of Puranas for many years. He has demonstrated that underneath the mass of legend there lies a fairly coherent skeleton of historical tradition mainly representing the standpoint of Kshatriyas, and not seldom contradicting the orthodox Brahmanic texts and this he has with great skill endeavoured to reconstruct. It had been shown that these puranas contained valuable historical information and the description of ancient monarchs and their realms given in them are trustworthy and his publication of the Dynasties of the Kalage in accordance with the historical facts narrated in the puranas, has opened the eyes of all orientalists and a critical study of the puranas on modern scientific lines has been inaugurated. It appears that the ancient Indians had extensive commercial dealings with Africa and in the course of their commercial ventures they had to find out the very sources of the river Nile in Egypt and a lot of geographical information was embedded in the Puranas which nobodly could discover till now. The discovery of the sources of Nile engaged the attention of many British explorers who could not succeed. It was only very recently Lt. Col. Speke was able to discover the sources of the Nile from a map which was constructed on the information given in the Puranas by Col. Wilford in his Asiatic researches. In his book "On the discovery of the sources of the Nile" Lt. Col. Speke, the modern discoverer of the origin of the river Nile, stated that the information which the puranas contained about the sources of the river Nile was so accurate that when planning his discovery of the sources of Nile, he secured best information from a map reconstructed out of the Puranas based on a map drawn by Col. Wilford from the information contained in the Puranas. This map traced the course of the great river Nila-Krishna through Kusadipa, the ancient Indian name for Africa, from a great lake in Chandrasthan. It has therefore been abundantly proved that the statements contained in the puranas with regard to the various places of the world, with which the ancient Indians had commercial dealings are geographically correct. Mr. P. T. Srinivasa Iyengar, the eminent South Indian historian referred to the fact in his article on South Africa published in the Hindu.

Chiefs' Colleges

The *Educational Review* writes :

We have referred from time to time, to the unsatisfactory nature of the Chiefs' Colleges in India in so far as they tend to encourage a feeling of unhealthy separatism on the part of the sons of the ruling princes. The members of the royal family in England do not think it beneath their dignity to send their children to the Universities of Oxford and Cambridge, and there is no reason why the petty feudatory princes of India should think it obligatory on their part to have a separate

institution for themselves. Members of the families of ruling princes have everything to gain in the development of intellectual ability as well as character by association with the educated middle classes in India, and the huge white elephants of the Rajkumar Colleges had better cease to exist as soon as practicable. While European domination has practically ceased in many of the higher educational institutions of this country, it is perpetuated even to-day in all the Rajkumar Colleges, where the prospective ruler of an Indian State is, more or less, compelled to look upon only members of the European community as leaders and men of ability.

A Principal's Recreation

Principal H. E. Stapleton of the Calcutta Presidency College writes in the *Magazine* of that College :—

The first thing that comes into my head is to recommend to every one that if they wish to enjoy a holiday properly, they should do something which is utterly different to their ordinary occupation. Last time I was on leave, I devoted myself (needless to say at my wife's behest) to endeavouring to help in the production of pullets that—unlike the ordinary barndoor hen which only condescends to lay about 80 eggs a year—would lay three times that number. This time I found our homestead in Jersey being devoted more and more to that most admirable of all animals, the Jersey cow. An Indian cow is regarded as somewhat remarkable if it yields 5 seers a day, whereas every Jersey cow gives at least 10 seers, with 5 p. c. Butter Fat, and one of our cows for some time after it calved in June gave well over 22 seers of milk. Now if you are fortunate enough to own such cows they must be fed—preferably with food grown on the place to save unnecessary expenditure; so I soon found myself turned into a farmer, diligently supervising the ploughing of land to sow with oats, mangels and above all, that most useful of all fodder crops, lucerne, while experiments were also begun early in the spring with a new fodder crop, Marrow-stem Kale—a sort of glorified cabbage with a long thick stem which is much appreciated by cattle. A drought in April and May proved a severe handicap to operations, but fortunately the weather changed, and, with plenty of rain for the rest of the growing season, everything grew well, so that when I left Jersey in September, ample crops were available to carry our small herd (now increased by 3 young heifers) over the ensuing winter.

Keshub's Cure for Communalism

Mr. T. L. Vaswani observes in *The Kalpaka* :—

Communalism will not be cured by compacts nor by each community insisting on its "rights". A new understanding, a new spirit of reason, a new appreciation of the essential Call of Religion as distinguished from sectarianism will indicate that there are "rights" which are wrong. Not by insistence on but by sacrifice of wrong irrational

rights may the Hindus and Muslims attain to that unity which is our crying need to-day. Easy going "tolerance" will not take us far. The spirit of Humanism is needed. Its essence is a profound belief in the rights of man as man. These are right "rights". Religions were not meant to be cults of strife and murder. Religions were meant to be servants of Humanity. This realised Sri Keshub Chandra Sen. I bring to his blessed memory my flowers of love and reverence and I salute him as one of our greatest prophets of the Religion of Humanity and harmony.

Caste in the Arya Samaja

Professor Ramesh Chandra Banerji expresses the opinion in an article in the *Vedic Magazine*—

The evils of the remnant of caste feelings are doing equal, if not more, mischief in the Samaja. Some time back, I read in *The Arya Mitra* of Agra, that a non Hindu convert was experiencing great difficulties in getting his sons married, although he entered the Samaja some twenty years ago. Why do we do Shuddhi work at all, if we cannot at once confer all the rights and privileges &c, on the converts? If we cannot have inter-dining and inter-marriage with those who come to us, why this farce of Shuddhi? A single instance of such invidious social differences will do us more harm than any good one hundred much advertised Shuddhis can do. Caste prejudices are at the root of this evil that separates Aryas from Aryas. I know there are many Aryas who are liberal-minded, who have risen above provincial and caste narrowness. But what is needed is this that the mass of the Aryas should be freed from the bond of caste prejudices and provincial narrowness. Punjab Aryas must be thanked for their comparative broad-mindedness in these matters; but much reform is needed in other provinces.

'Our Weak Physique'

We read in *The Volunteer* :—

It is not necessary to repeat that day by day we are going physically weak. That is one of main reasons why we should pay more attention to the physical efficiency of the Indian youths. Our weakness has made us dwarfs also. And we are afraid that if the state of things continues unchecked we will be wiped out.

The Hindu of the Panjab has the best all-round physique and comes nearest the European standard followed by the Mahomedan, the Hindu of Bengal and the Parsi. The Hindu of the Central and the United Provinces is heavier than the Parsi at the lower ages but at ages over 35 the latter becomes heavier than the Hindu and gradually draws away until a very marked difference in weight is observed at the higher ages.

There is little difference between the Hindu of the Central and of the United Provinces and the Hindu of Bengal, but it will be observed that at ages above 35 the Hindu of the Central and of

the 'United Province' is of a remarkably good build, if short in stature, but he does not maintain anything like the same standard at the higher statures, while the Hindu of Bengal is rather inclined to obesity at the higher ages.

It is therefore, our primary duty to improve the physique of our people and make them strong to work and sacrifice for the nation which is yet to be built.

The Teaching of Patriotism in Christian Schools

Irene Mason Harper observes in the *National Christian Council Review*:

Schools should touch life at every point. Education must not only prepare boys and girls for life in the future, but equip them for meeting the problems of life in the present. As nationalism and intercommunal strife are undoubtedly major present-day problems in India, which condition the lives of children and youths as well as adults, it seems impossible to ignore the need for teaching patriotism in Indian schools.

The desire and need for some teaching along these lines is growing. Some demands have been made of the schools by parents, and educators for a fuller recognition of Indian culture and aspirations, but little has been done to meet these demands. Training in good citizenship is also an imperative need. It is difficult to understand how the citizens of this country ten or fifteen years from now can measure up to their greater responsibilities, unless they are prepared for them in the schools of today. Particularly in the Christian community does patriotism need to be fostered. In the past, Mission schools, especially boarding schools, have been criticised on the ground that they have tended to denationalise the Christian community. The present trend of the community, urged by Indian Christian leaders, is toward fuller identification with national life. No one who has watched the development of Christian influence in national affairs, and who considers the possibilities of consecrated, patriotic Christian leadership, can doubt the duty of Christian schools to train that type of leadership.

It may be easily admitted that something should be done, and is being done, along these lines in the colleges and high schools. But emphasis should be put upon the need of teaching patriotism and good citizenship in elementary schools as well.

The Mother in the Hindu Home

The following passages are taken from hitherto unpublished lectures of Swami Vivekananda's delivered in California now Published in *Prabuddha Bharata* :—

There she is—the Hindu mother. The son's wife comes in as her daughter, just as the mother's own daughter married and went out; so her son married and brought in another daughter, and she has to fall in line under the government of the queen of queens, any mother. Even I, who never married, belonging to an Order that never marries would be disgusted if my wife, supposing I had

married, dared to displease my mother. I would be disgusted. Why? Don't I worship my mother? Why should not her daughter-in-law? Whom I worship, why not she? Who is she, then, that would try to ride over my head and govern my mother? She has to wait till her womanhood is fulfilled; and the one thing that fulfils womanhood, that is womanliness in woman, is motherhood. Wait till she becomes a mother; then she will have the same right. That, according to the Hindu mind, is the great mission of woman—to become a mother. But Oh, how different! Oh, how different! My father and mother fasted and prayed, for years and years, so that I would be born. They pray for child before he is born. Says our great law-giver, Manu, giving the definition of an Aryan: He is "He is the Aryan, who is born through prayer." Every child not born through prayer is illegitimate, according to the great law-giver. This child must be prayed for. Those children that come with curses, that slip into the world, just in a moment of inadvertence, because that could not be prevented—what can we expect of such progeny? Mothers of America, think, oh that I think the heart of your hearts, are you ready to be women? Not any question of race or country, or that false sentiment of national pride. Who dares to be proud in this mortal life of ours, this world of woes and miseries? What are we before this infinite force of God? But I ask you the question to-night: "Do you all pray for the children to come? Are you thankful to be mothers, or not? Do you think that you are sanctified by motherhood, or not?" Ask that of your minds. If you do not, your marriage is a lie, your womanhood is false, your education is superstition, and your children if they come without prayer, will prove a curse to humanity.

See the different ideals now coming before us. From motherhood comes tremendous responsibility. There is the basis, start from that. Well, why is mother to be worshipped so much? Because our books teach that is the pre-natal influence that gives the impetus to the child for good or evil.

The Dominion Status

In the *D. A. V. College Union Magazine* Prof. Sri Ram explains what the Dominion status within the British Empire means at present. After showing how the supremacy of the dominions has been recognised in their internal affairs, he writes, in part:—

That the British dominions enjoy representation in the league not simply as members of the British Empire to add to its voting power is now more than admitted. Its implications were brought home to the British Government when the Irish Free State representatives insisted on getting the 'Treaty' between the British Government and the Republican (Provisional) Government of Ireland transferred to the league office. This registration has fortified the Irish constitution with an international law—'a breach of the Treaty' by Great Britain can bring about an international crisis. Thus one of the dominion constitutions at least has now become an international instrument.

The power of creating ambassadors and of receiving them has also been conferred upon the

British Dominions. Canada was again first in this field. In 1921 the Irish Free State was also given the same power of representation in the U. S. A. or even elsewhere if she so liked.

In another way also has the autonomous position of the dominions been recognized. The spoils of the last war were distributed among the victors as mandated territories. These territories are to be governed by the mandatory powers under the general supervision of the League. Here is a task in performing which the dominions are responsible not to the British government but to an international body, the League of Nations. Thus the Union of South Africa governs S. W. Africa, and Australia rules over New Guinea. This is another recognition of the international position of the dominions.

Look at it, however we will, we shall thus find that the dominions now fall very little short of the international position of independent states. They enjoy most of the amenities of independent states without many of their troublesome responsibilities. They are members of a powerful league which includes a very large area of the world. They need not to go out to seek allies, they need not trouble themselves to found and maintain ever-shifting ententes and alliances.

But does not the fact of being "without many of the troublesome responsibilities" of independent states prevent the Dominions from developing the strength to face such responsibilities, and thus keeps them weak?

The Educational Situation in China

Dr. T. Z. Koo writes in the *Young Men of India* :—

Earlier in the year, is looked as if many of our schools and universities, both Government and private, would not be able to open their doors this autumn. Educational institutions in North China were having a difficult time because they were suspected by the militarists as hot beds of revolutionary thought and propaganda. In Nationalist territory, all schools are undergoing a complete reorganization. But contrary to expectations, nearly all schools have opened. Government schools like the Tungh University in Yunnan the First Chungshan University in Canton, the Third Chungshan University in Hangchow the Fourth Chungshan University in Nanking, the National University in Peking, the Tung Pei University in Moukden and others have commenced work. Private educational institutions like Amoy University in Fukien, Foh Tan and Kwanghua Universities in Shanghai, and Nankai University in Tientsin are carrying on as usual. Christian schools like Canton Christian College Hangchow Christian College, Fuchen Christian University, Soochow University, Shanghai Baptist College Nanking University, Ginling College, West China University, Shantung Christian University, Yen Ching University are open and most of them are crowded to their utmost capacity with students. The only notable exception to this rule is Hupeh and Hunan where all schools are ordered closed for six months in an effort to clean out communistic students.

The Future of Hand Spinning.

Mr. N. G. Ranga observes in the *Indian Journal of Economics* :—

To think of making "Hand Ginning and Spinning" as one of the prominent industries of the country as hand-weaving is, will be economically unsound. For whereas the hand-loom weavers have to compete only with the weaving mills; Khaddar has to compete with both spinning and weaving mills, and it is so quite a hopeless task. To sell Khaddar at the same prices as the mill made cloth is impossible, unless the wages paid to the ginner, cleaners, spinners and weavers are even much lower than at present, when it may not be worth while for the spinners and others to spend their time upon this work at all.

It is possible to argue that Khaddar can be and needs to be merely an auxiliary employment in the country to supplement the earnings of the ryots. It is also one of the chief industries which can be used to relieve the distress due to unemployment. If the State recognises the right of every worker, "who is able to work, willing to work, and capable to find work" to live and work, as it has done in England, then it would be worth while for the State to employ some of the workers on something rather than keep them idle and maintain them at its cost. Hand Spinning is the only prominent industry which can be organised on a national scale, and which can give employment to millions, and yet whose products can really find a market, provided the same prices as those of mill made cotton are charged. In that case, the Government would have to subsidise this industry; but it would pay considerably less than what it would have to pay on unemployment relief, if no work could be found for the unemployed."

We need not fear that khaddar will not be sold at all, for after all the country that is affected by railways and foreign imports is smaller than that which is yet uninfluenced by these things and it will be some generations all the country adopts finer kinds of clothes, since khaddar is more durable than the mill cloth and is more suitable to the needs of the peasantry and is therefore better liked by them.

The greatest achievement of the khaddar movement is that it has shown to the public and the Government that it is necessary to take urgent and effective steps to minimise the periods of unemployment. It has also demonstrated the economic potentialities of the spinning wheel and has provided a new means of relief for the famine-stricken areas. It is due to this movement that the Madras Ministry, the Mysore Government and the Bengal Government have accepted the Charka as one of the very effective means for relieving the unemployed.

Four Great Tamil Works

Pandit N. Cheagalrooyan writes in the *Quarterly Journal of the Mythic Society* :—

Four great works of this period, viz. *Kural* by Thuvallavar, *Kothil-thogai* by Nallan Thuvannar, *Chirappathakaram* by Ilanko-Adigal and *Manimekalai* by Chathbanar, are of outstanding importance. These furnish ample materials for studying the histories and civilization of the ancient Tamils.

In this literature we find a true and faithful picture of the social and political condition, the habits and manners of the Tamils, preserved in an enduring form. The monarchs of South India, besides patronizing education, took keen interest in developing the science and practice of fine arts, such as music, dancing, painting, sculpture and architecture.

There were several religions in South India in olden days. Among them Shaivism and Vaishnavism deserve special mention. Religious toleration was one of the most striking features of Tamil society.

"Can We Develop Mechano-Yogic Therapy?"

Yoga-Mimansa discusses the above question and writes in part :—

By *Mechano-Yogic Therapy* we propose to denote that system of treatment where the physiological advantages of Yogic exercises would be secured from mechanical contrivances used by patients who will themselves remain absolutely or at least partially passive.

Now the possibility of developing this new therapy will depend upon the possibility of finding out suitable mechanical contrivances which could be used on the same principles that underlie Yogic Therapy and which would lead to the same results.

Yogic Therapy proposes to give health to the degenerated organs by—

- i. Improving the nerves, glands or muscles responsible for the health of those organs,
- ii. Removing the offending matter causing pathological conditions therein ; and
- iii. Oxygenating the blood in general.

This is accomplished by—

- i. Bringing a richer blood supply to the nerves, glands and muscles concerned, with the help of poses and the force of gravity.
- ii. Massage automatic or otherwise.
- iii. Muscle movements promoting blood circulation and giving massage.

iv. Respiratory exercises.

It is possible to invent mechanical substitutes for the different Yogic exercises. Although these substitutes can never have the efficacy of the original practices, yet they serve the same purpose on a humbler scale and in a few cases have some advantages over the original. So the answer to the question heading the article is clear and we unhesitatingly declare that we can develop Mechano-Yogic Therapy.

Possibilities of Eri-Silk in Bihar

Mr. M. N. De writes in the *Mysore Economic Journal* :

Assam is the home of Eri Silk. Eri silk is the product of an insect like mulberry, tasar and muga and other kinds of natural silk. It feeds on castor and is fully domesticated. Hitherto it has been cultivated in the Assam Valley, but now with the facilities for obtaining healthy

eggs from Bhagalpur and other places, its cultivation can be carried on in Bihar and Orissa from the beginning of July, as soon as the monsoon breaks out, to the end of February, when hot and dry winds do not begin to blow. It is unsuited during March, April and May, when hot and dry winds continue to blow and the atmosphere is laden with minute particles of dust. The rearing is very simple and can be done on a small scale when once it has been seen. The production of thread and cloth offers no difficulties to people accustomed to spinning and weaving cotton, and where there is a demand for light profitable work, such as can be done by women and children. With the favourable climatic conditions of the Province, the industry is capable of wide extension as a Cottage Industry where castor grows abundantly. The worms are strong and stand diseases and rough handling. It is pre-eminently suited as a Cottage industry and the work involved is simple and inexpensive and can be easily carried on in Tatti Houses. The cultivator can expect to derive an extra income by providing work for his family during the recess between agricultural operations. The margin of profit in the industry is however very small and the utmost economy has to be practised while rearing the worms. The rearing should be done on a small scale in one of the dwelling rooms, it will not pay if done on a large scale with hired labour. It serves as an excellent object lesson for studying insect life for children in schools.

The Telegraphs "Clerical Review."

The Telegraph Review writes :—

It is the irony of fate that the Government of India should have, after mature deliberation, thought fit to give effect to a scheme of revision of pay of the Clerical staff employed in Telegraph offices with the view, we are told, of equalizing the pay of the staff with that of the staff of similar status in Post offices. The logic or justification of this step remains quite a mystery and passes all comprehension. If the mere appellation "Clerk" was the only criterion that guided the Government in equalizing the status of the Telegraph clerks with that of the Postal clerks or at least that section of Telegraph clerks designated as Signal Room Clerks we are afraid the Government of India are not correct and have inflicted a serious injustice on the helpless men and also given a rude shock to the sense of justice and equity. The nature of the duties and responsibilities and the conditions of service of the Signal Room Clerks are unique and there can be no comparison whatsoever with the Postal Clerks and yet we are told that their positions are similar. In the face of the facts that their hours of duty and nature of work are made equal with Postal clerks who have no night duties and have less hard work. Then again, supposing that this is so, may we inquire, with due deference, who might be the poor creatures on the Postal side with whom we are to compare the Clerks of the novel class III? Are we to find their counterparts among the Postal Delivery peons or among the ordinary sorters and mail-van drivers of the Railway Mail Service Branch?

FORUM PERIODICALS

Rulers of the Indian States

Mr. C. K. Patel writes in *The Indus* :—

The princes have their own ways and channels of spending. Thus rulers, in general require a larger privy purse than His Majesty George V. Out of the estimated revenue for the years 1922 of the British Government, put down at £1,216,630,000 (which can safely be taken as an average), £110,000 was set aside for Their Majesties' privy purse which is a percentage amounting to 0.09 of the total revenues. On the other hand the privy purse of Indian princes devour in several cases 50 per cent. of the total revenues of the State. So enlightened a ruler as His Highness the Gaekwar of Baroda requires 20 lacs of rupees for his privy purse, in addition to what is necessary for the heir apparent and other family members. Twenty lacs of rupees amount, roughly, to 10 per cent. of the whole of revenues; and besides that 2 per cent. of the revenues are set apart for the heir apparent and other members of the royal family. This is an exceptional case but as a rule petty rulers in Rajputana and Kathiawar require almost half of the revenues for their privy purse. And how is this amount spent? It is spent, in most cases, in chicanery at the Court, and frequent pilgrimages to European countries. These facts are so open that they require no proof, but as a proof, we may adduce the Mumtaz case and the scandal known as "Mr. A's" case in England. Many Princes instead of looking after their Government spend their time in annual visits to European countries.

Birth Control

The Week thus summarises portions of an article published in the *Yale Scientific Magazine* :—

One is grateful to Dr. Huntington who has taken what we have called a self evident proposition and tested it scientifically in a given case, i.e. the careers of 1700 graduates of Yale University who left College many years ago, whose position in life were assured and whose families complete," as he puts it in a survey of his investigations just published in the *Yale Scientific Magazine*. Now he found, first, that the most successful men "are married in much larger proportions than the least successful;" secondly, that the most successful tend to marry somewhat earlier than the less successful; thirdly, that "among the most successful tenth, no less than eighty per cent. have children, whereas among the least successful this falls to forty per cent. The net result is that the most successful on an average have about three times as many children as the least successful."

Dr. Huntington answers the question, "But what about the children in the larger families?" Studying 1,700 men who graduated at Yale brilliantly in the period 1922-1926, he found that "the classroom work for the entire four years of college shows a well-nigh perfect gradation from relatively low marks, on an average, among those who were the only children of their parents, up to a fairly high average among those coming from families of six or more." Nor was this superiority confined to the class-room. Students who had five, six, or more brothers and sisters "decidedly excel those from the smaller families, in literary, dramatic, religious and musical activities, in managing athletic teams, in student government, and the like." Finally, even the star athletes come from the larger families "That popular notion that children are benefited when families are limited to two", concludes Dr. Huntington, "is completely wrong as far as Yale College graduates are concerned. The bigger the family, the more likely a boy is to succeed in college."

Here are some facts, scientifically established at that. Unpalatable to birth preventers, no doubt. But facts.

White Men Advised to Dye Their Bodies in the Tropics

Mr. Steven Norris writes in *The British Empire Review* :—

It is actinic heat which is mainly productive of the symptoms of heat-distress.

Now, from the fair Norwegian (or "Nordic") type southward through the populations of Southern Europe, ability to withstand the effects of excessive heat is found to exist in direct proportion to the "index of nigrescence" (i.e. skin-blackness) prevalent among these people. The fair skin of the Nordic admits a maximum of these deleterious "actinic rays," whereas the dense black colouration of the Negro excludes the greater part of them. The frockies which appear on the fairest Northern skins are a feeble attempt on nature's part to call up a little pigmentation to protect the underlying nerves and tissues from the sun (possibly this attenuated pigmentation indicates a remote trace of southern race). The European of the Mediterranean basin, falling, as he does, midway between the Nordic and the Negro, is thus able to bear without distress considerable exposure to semi-tropical sunlight.

At present, attempts to combat the debilitating effects of exposure to tropical heat are made chiefly through the medium of clothing. White

is largely employed to reflect the "superficial" heat of the sun's rays. Thus we have the white pith helmet, reflecting the heat rays and protecting and shading the head and face, and the white drill suit. The use of red flannel sewn into the clothes, and covering the more vital centres of the body—e.g. the spine—has been found to diminish very considerably the penetration of the harmful "actinic" sun-rays.

We would suggest, however, that the next step in the search for immunity should be along the lines of "taking a page out of nature's own book." In other words, nature's own means of immunising her creatures should be studied, with a view to applying their principles to our own particular problem.

To achieve this end, the writer suggests that the custom should be introduced among white tropical populations of dyeing the body, by means of a bath taken in an indelible (or nearly so) and non-poisonous vegetable dye to a colour equalling in opacity the pigmentation of the negro. Requisites of such a dye will be: a fine, penetrative fluidity, having no clogging effect upon the pores; proof to perspiration, and permanent over a period of weeks or months—and renewable as often as the wearing effects of friction and washing make it necessary. Regarding the colour, research may show that in the case of Whites there are colours more effectually protective than nature's unvarying black. To ascertain the most suitable ingredients and colouration for the dye, research should be undertaken on this *Imperially important* question by one of the departments of tropical research situate on the spot.

In conclusion, we might mention that in deference to colour prejudice—which would hardly consent to the pigmentation by Whites of the visible parts of the body—it is probable that the face and hands might be immunised when taking the dye-bath were they previously rubbed over with oil or grease. The scalp however, it would in all probability be advisable to dye. The dye should be made commercially available, and bathing establishments provided as ordinary adjuncts to every-day life.

Were it found possible, upon research, to introduce such a simple and effective method of combating excessive heat as we have proposed, the greatest bugbear of white life in the Tropics would have been removed. The knowledge that such a protective measure was available would awaken a new interest in tropical colonisation. And by its extensive adoption thousands of square miles of tropical British territory, now *delect*, would become, automatically, eligible for white settlement.

The Public Library as a Factor in Education

We take the following passages from an article in *Current History* by Mr. George F. Bowerman, Librarian, Public Library, Washington, D. C. :—

The free public library, still an under-developed educational agency, has the capacity for becoming a highly effective complement of all formal education and a universal supplement of all in-

formal education. The library as continuation school offers to people of all tastes, of all degrees of literacy and aptitude, of all ages, elective courses in every field of knowledge. Parallel with accelerating the growth in numbers of those who are prolonging their school life is rapid enlargement of the fraction who feel the need beyond school for further educational equipment to meet the problems of life. The function of the library is not only to stand ready, but to make the initial move to capture this swelling army of those who pass through the schools, to win them to the idea that education is a never-ending process, to place the world of print at their disposal and to supply the skilled guidance needed to make their adult lives efficient, interesting and sane.

In 1921 the American Library Association adopted as a reasonable minimum for good public library service 11 per capita, with more than that needed for the development of a program of trained library service. A number of cities are spending considerably more than 11 per capita; among them Cleveland 11.64; Boston, 11.18; Portland, Ore., 11.13; Indianapolis, 11.01; Springfield, Mass., 11.07, and Evansville, Ind., Berkeley, Cal., and Davenport Ia., 11.04 each.

For the protection of society against the fruitless or vicious use of leisure time, for the avoidance of still greater expenditure on juvenile and other courts, charitable and correctional institutions for good citizenship insurance, will not "long-headed" Americans come to see the value of spending more money on their public libraries, and of insuring that their libraries measure up to opportunities? Even if not conceived as a moral obligation to make the whole body of citizens intelligent perhaps the good sense of our people will decide that general intelligence is a matter of necessary mental sanitation.

"Another Kind of Prohibition"

Abburi writes :—

In answer to a question put by Mr. Cecil Wilson, M.P., in the House of Commons (arising out of the connection between the sale of liquor and communal riots in Calcutta), Lord Winterton refused to admit that such a connection existed, and added that he was unable to obtain any confirmation of the statement that liquor shops were prohibited from closing voluntarily. The first point has been dealt with in previous issues. With regard to the second, it is sufficient to quote from the "General conditions applicable to licences in Bengal," where we read :—

(Par. 8) "Every licensee shall keep his licensed premises open during the prescribed hours, unless their temporary or permanent closure is authorised. He shall, in respect of any article which he is licensed to sell, meet the demand of every customer."

Par. 23 provides for the payment of compensation where the premises are closed for more than six hours.

Exact information on this subject has now been obtained from correspondents in Calcutta and duly passed on to the Under Secretary of State by Mr. Wilson.

We need to appreciate that military preparedness is a language as well as physical fact. One thing that it says is, "I am seriously considering the possibility of going to war. It looks sufficiently probable for me to think it worth while to withdraw from much needed constructive use these millions of money and these hundreds of thousands of men."

Let a country once really undertake to become overwhelmingly strong on land or on sea, at once by a sort of polarization it evokes corresponding efforts on the part of that country or group of countries which it has in mind in so arming and on the part of others too. If it is very powerful it evokes, above all, counter alliances.

More and more clearly the stage is then being set for war. Then evolves the fatal state of mind and state of facts that are characteristic of the race in armaments. The allies egg one another on, involve one another unreasonably and create a fatal division of responsibility. The situation becomes more and more tense and explosive.

Under such circumstances the crack is bound to come and if it comes again it will be the crack of doom.

Grazia Deledda

According to the *Nero Republic* :—

In making its award to the Italian author, Grazia Deledda, the Nobel Prize commission seems to have followed a practice of which it has furnished other examples : to recognize writers of unquestioned merit but of restricted or even local reputation. Signora Deledda's fame has not been confined to Italy. Especially her earlier works were translated into the principal European languages ; and five of her novels have appeared in America, the latest being "The Mother" (Macmillan) of 1924. Yet neither in Italy no elsewhere has she enjoyed a clamorous success ; nor from among her forty or more volumes does any one stand out as a member of the world's immortals. This is due, probably, to the narrowness of her distinctive field—the portrayal of the manners, customs, and figures of her native island, Sardinia—and to a corresponding narrowness of the moods and sentiments she exploits. Holding aloof from the great currents of thought and feeling which have coursed through the world, or even through her own country, during her lifetime, Grazia Deledda has for the most part clung to the matters she knows and to the life she understands. Publishers have occasionally urged her into strange fields—the psychological novel, for example, but she has always sensed the falseness of the divergent route and hurried back to her familiar ground. If it would seem surprising that this year's award, it names were overlooked in this year's award, it should be remembered that hardly another Italian writer has stood the test of forty years of wear and as Grazia Deledda has done. There is a fine and coherent seriousness of art in all her bulky production. While other more spectacular geniuses have been now applauded and now condemned, Grazia Deledda has been content with the esteem of a small but loyal audience, in each of the many countries of the western world.



Grazia Deledda

World Conference on Education

Shri Narayan Chaturvedi writes in *The Hindustan Student* :—

The World Federation of Educators is one of the most hopeful signs of the time. In importance it is perhaps second only to the League of Nations itself. Its meeting at Toronto in August last should have satisfied the most exacting and skeptic critic. It had brought together over seven thousand educators from different parts of the world. About sixty nations were represented there. Australia, Persia and Mexico were some of the newcomers to the Federation.

The work of the Conference was divided into a number of sections. Besides the five Herman-Jordan committees, appointed to explore the means of educating the rising generation in the ideas of world unity, there were special committees on illiteracy, the social aspect of education, use of the cinema, etc. India is most vitally concerned with the question of illiteracy and we found the work of this committee most interesting and useful from our standpoint. Perhaps no other section of the Federation will do so much good for our country as this one.

The all-India Federation of Teachers Association was represented officially for the first time in the

The New Turkey

In the same magazine Ibrahim A. Khairallah gives a good account of the regeneration of the Turkish people to-day, from which we make a few extracts below.

It is indeed difficult to say which of the two is the worthier achievement, the demolition of the antiquated system of the old regime or that of reconstruction undertaken by the abolition of the Sultanate and the Caliphate, the closing down of *madrasahs* (reactionary centres of religious intrigue), the suppression of the privileged class of Ulemas or Hodjas (religious teachers) who in the past were represented in the Cabinet by the powerful Sheikh-ul-Islam, and lastly, by the abrogation of the Moslem law, which regulated domestic relations in general.

Graduates from medical schools are by law obliged to serve three months in malarial regions, and two years—at a fair stipend—as district physicians. Considering the insufficiency of qualified physicians, the total number being 3,000, the department opened two infirmary schools and made them accessible to graduates of secondary schools. Tuition in them is free, and special courses in infectious diseases and sanitation are given. Two maternities were opened at Angora and Konia to study the problem of infantile mortality and propose means for lowering it.

The hardest task of the department was its campaign against malaria. The epidemic is now under control, and in the regions of Angora and Adana eradicated altogether. In other regions it has been reduced appreciably. A systematic campaign has also been waged against trachoma in the region of Malatia. And if we except malaria, which is being successfully coped with, the sanitary condition is quite satisfactory. Since the disappearance of typhus, which raged after the war, there has not been recorded one case of an epidemic, and that in spite of the influx of a large number of indigent immigrants.

VII. Education.—The law of 1924, called "the Law of the Unification of Instruction," definitely abolished the religious and backward instruction given in the *madrasahs* of the old regime, and established the modern national lay school. This was supplemented by another in 1926, which proclaimed the principle of a unified primary education, suppressed religious instruction in lycées and secondary schools, and reduced it to the strictly necessary minimum in the primary schools.

When compared with education under the old regime, which aimed at educating a particular class of civil servants only, and was influenced by religious prejudices, the reforms of the Republic are impressive. Under the new regime education is impressed with a thoroughly national character and made accessible to all: it is completely freed from all religious constraint and rests fundamentally on the principle of freedom of thought and scientific progress. Primary education is free and obligatory, requiring an attendance of five years. There are now 5,883 primary schools as against 2,632 in 1914; 11,770 instructors as against 8,165, and 335,455 students as against 250,200. In some of the secondary schools co-education has been

introduced tentatively, and, if successful, will be generalized.

X. Cultural Efforts.—In the press, as well as in the fields of literature and fine arts, earnest efforts are being made to break away from the past and adopt Western culture. The rupture with Islam is complete. The seclusion of women is a thing of the past. So is the Moslem law, that consecrated polygamy and woman's inferiority. The emancipated Turkish woman in no way differs from her Occidental sister.

Has the rapid modernization of Turkey been too precipitous to be lasting? Is the reawakening of the nation due solely to the inspiration of the man who shook it back to life from torpor that bordered on death? M. Marchand firmly believes that the change is permanent. Among the *intelligentsia*, the modernization of Turkey is the logical conclusion of a leavening of ideas for over a century. Among the masses the rupture with the past which the Republic precipitated and the Kemalist regime confirmed is but a resumption of normal development, temporarily checked, but never stifled, by the adoption of Islam, which dashed itself in vain against the rock of Turkish tenacity, and never succeeded in giving it a permanent Arab character.

Industrialism and Indian Life

In the course of an important contribution on the above subject to *The International Review of Missions* Sir Atul Chandra Chatterjee writes:—

It is the purpose of this article to direct attention to one particular aspect of the many profound changes through which India is passing at present, in common with Japan and other progressive Asiatic countries. Until fifty years ago there were no power industries of any magnitude or significance in India. Even agriculture was organized on the system of small holdings, and the numerical proportion of landless labourers was practically negligible. During the last half-century an increase in the population and other economic factors have created a considerable class of landless labourers who serve the tenant farmers for money or grain wages. Large-scale agriculture in the form of tea, coffee and rubber plantations has come into being and gives employment to workers who live on the estates and depend mainly on the money wages earned by them. Large groups of labourers, men and women, are frequently brought together from distant villages and hamlets for the execution of great schemes of public works, such as railways, canals, irrigation barrages or even a city like New Delhi. They often spend years away from their homes before the work is finished and the labour force is disbanded. The railways and other transport organizations have collected in towns and cities a large population of workpeople who would otherwise have lived in the villages. Finally, mills, factories and mines in different parts of the country are employing a daily growing number of workers for the production of minerals or manufactured goods. Most of these labourers are drawn from areas hundreds of miles away from the scene of their present occupation. The consequence of

all this is the gradual evolution of a new social organization.

The man or woman who has lived in the new environment away from village and caste people unconsciously acquires a freedom of thought and action which remains even after the return to rural surroundings. Strange and unfamiliar ideas are imported into the countryside. The leaven works slowly but surely and the old order is changing.

Is this influence for good or for evil? It is not yet possible to give an answer. From the economic point of view the results so far have been beneficial. It has been indicated that the outlet provided by the urban industries and large-scale agriculture has eased the ruinous congestion in many rural areas. The returned emigrant provokes intellectual curiosity and is often instrumental in popularizing new agricultural methods and practice. Socially, he is a disintegrating factor. He is helping to break down caste and many evil customs embedded in caste. But is he contributing to the building of a new, saner, healthier, wider civilization with high civic and ethical ideals to replace the old outworn village and caste organizations?

The answer will depend upon the life and conditions that will eventually prevail in these new industrial surroundings.

It is thus of supreme importance that the influence exercised by his environment on the industrial worker of India should be of a nature which will promote his moral and ethical as well as his physical well-being. The future of entire India is largely dependent on these circumstances. How is this great end to be secured? In the view of the present writer the responsibility does not rest merely on the State and employers. It is true that a great deal can be and must be done by the State and employers. A great deal has to be done by the workers themselves. But there is also plenty of work for the general public and for all well-wishers of India and the Indian people.

European and Indian Interpreters of Indian Philosophy

Prof. H. W. Schomerus of Halle writes in the same *Review* :—

Among the younger generation of German indologists a certain scepticism is prevalent, a doubt whether it will ever be possible for us Europeans, who have grown up in quite different situations and who are accustomed to think according to laws of thought quite different from the Indian, to reach a true understanding of the Indian world of thought. The concepts of which our thinking is built, the words with which we give expression to our thoughts, have their clearly defined content which is seldom, perhaps never completely, covered by the corresponding Sanskrit originals. We must therefore be cautious in speaking of analogies and parallels between Indian and European thought.

My mind was dominated by this idea when I set out to read the first book mentioned above. I said to myself that Indian indologists have a great advantage over their European and American colleagues. It is much easier for them to understand the true spirit of Indian philosophy, and

easier also to set it down in literary form. I therefore hoped that the book would not only lay bare much new material, but that it would lead us deeper in our understanding of Indian philosophy. I must confess that in this respect the book disappointed me. The schools of thought treated are all known to us already through the work of European scholars. And the author does not compel us to make any considerable change in the picture which these writers gave us.

Is that a proof that the scepticism of the younger German indologists is unjustified, and that European indologists have on the whole reached a true understanding of Indian philosophy? I should not like to answer this question with an unqualified 'Yes.' It would be 'Yes' if the author were an independent student. But that he does not seem to me to be. All through the book it is apparent that he is to a large extent dependent on European scholars, not only with regard to the material he treats but above all in the interpretation of Indian philosophical concepts. I was repeatedly surprised to find with how little scruple he puts European philosophical concepts in place of Indian.

The Indian who speaks to us in this book has had too strong a European influence in his education to save him from the dangers which lie in the use of European parallels for Indian philosophical concepts.

So the German Professor insinuates that Professor Radhakrishnan is indebted to European scholars both for his materials as well as for his interpretations of Indian philosophy. This should be controverted by the Calcutta University.

Provision for Prolonged Unemployment

We read in the *International Labour Review* :—

Unemployment insurance which goes back to the beginning of this century, exists at present in nineteen countries and covers, either as a voluntary or as a compulsory measure, some forty-five million workers, who are guaranteed an indemnity during unemployment, specified in amount and usually for a limited period. The persistence of unemployment in recent years has, however, obliged most States to introduce provisions in their legislation for the extension of the period during which insured workers are entitled to benefit, either by prolonging the benefits of insurance beyond the normal statutory period or by substituting for insurance in the strict sense, at the end of this period, a system of relief with a different scale of benefits and on another financial basis.

Why is there no unemployment insurance in India?

Sovereignty in Abeyance

John Dickinson writes in the *Political Science Quarterly* :—

There will from time to time be periods of political development when sovereignty will be in abeyance; when force or compromise will dictate the outcome, not through law and in an orderly fashion, but irregularly and to the exclusion of law. These periods are the great germinal epochs of politics; but they are inevitably periods of disorder and confusion, and commonly also of bloodshed, and accordingly such periods must be occasional and infrequent if progress is to be orderly and if society is to enjoy the advantages of political organization as contrasted with anarchy. Men have not attained the unity of viewpoint, the tolerance of adverse opinion, and the breadth of understanding of the needs of other classes than their own which will enable them to live together fruitfully under a regime of voluntary compromise to the exclusion of positive law. A regime of positive law must, therefore, be accepted as the normal status of civil society; and a regime of positive law presupposes and requires the existence of juristic sovereignty.

Plants Put to Bed for their Help

Mr. Edwin Ketchum says in the *Popular Science Monthly* :—

Blue light cast a weird shade over our faces, as we stood in the "spectral greenhouse." Beyond, broad beams of yellow and orange-tinted sunshine bathed boxes of growing plants in an unnatural radiance.

Growing plants under colored lights to find out how they behave—that is but one of the strange experiments you can watch daily at the Boyce Thompson Institute for Plant Research, in Yonkers N. Y.

Here plant growers make their own weather and germinate seeds at freezing temperatures—oddly indeed, in electrically "heated" ovens. They "scrub" coal gas clean and feed it to plants. They have shown that plants, unlike animals, get along splendidly without the ultra-violet rays of sunshine.

Why plants and seeds grow—how to raise and multiply them—these are the questions that experts at the institute are spending millions to answer. Nowhere else in the world is the duplicate of their "constant light room," where it has been proved all plants must have sleep, and that many need the full eight hours human beings require. In this room with twenty-five 1000-watt lamps are carts of potted plants, with numbers indicating how many hours they must sleep.

These plants never see sunlight. At specified hours they are "put to bed" in an adjoining dark room. Tomato plants become spindly and weak when their "working day" in the light is stretched to nineteen or twenty hours. Maryland tobacco and sweet peas require a goodly period of darkness in order to flower.

Turnips, salvias and oxcombs occupied one greenhouse I visited with Dr. P. W. Zimmermann, one of the experts. They seemed rather undersized in the blue room; beneath the yellow plants' cheerful light they were vigorous and bushy, while under the orange they were tallest of all but spindling.

Under the microscope, samples of stems showed that the blue and violet parts of sunlight are both necessary to plants. Without the blue, the plant is likely to seed or fruit imperfectly.

What Price Progress

We find the following in Dr. Lydia Ross, M. D.'s article with the above heading in *The Theosophical Path* :—

One may read some significant meaning in the reply of Commander Richard Evelyn Byrd, when Robert H. Davis, of the *New York Sun*, unexpectedly asked him: "What were you thinking about when you crossed the North Pole in the air?" Byrd is reported to have said:

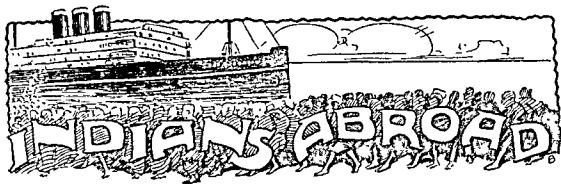
"I thought of the infinitesimal proportions of mortal man, of the frailty of the atoms that occupy the spaces, of the limitations of those who have taken over the conduct of civilization. I caught for the first time, as in a flash of understanding, the inadequate results of the effort to solve not the enigma of space and duration, but the problems of mankind."

Today a shot fired in any country is not only heard but felt around the world. The distant tread of soldiers shakes the whole globe, affects all its inhabitants, disorganizes all classes, saps the vitality of every nation. A declaration of war is an earthquake that racks both hemispheres. We have remade the world, ripped it asunder and remade it time and again.

"We have improved and progressed and developed, but we have failed to make the most of ourselves. We have explored everything except our consciences. We are still a horde of pygmies, selfish, and envious, each striving for individual supremacy."

"We have come through the ages worshipping in our different ways the Supreme Being that best suits our multiplied faiths, but the sum-total of our occupation of this shrinking planet is a pitiful demonstration of weakness. It is not the geographical but the moral limitations of the world that must be charted, and the really great explorers will be those who find the way to universal reconstruction, the first step in which is the abolition of war and the needless destruction of human life."

Those were the thoughts that occupied my mind on May 9th as I flew over the north pole and on the way back to my native land."



BY BENARSIDAS CHATURVEDI

The East African Indian National Congress

The last session of the East African Indian National Congress, held at Nairobi under the presidency of Mr. Tayab Ali Bar-at-Law, was a great success. The speech of Mr. Hakim Singh, Chairman of the Reception Committee, was a dignified one. Here is an extract from the speech dealing with the question of franchise, the most important problem at present so far as the position of our countrymen in Kenya is concerned.

From the very first, we had no illusions whatever as to the harmful working and nature of this racial franchise, and we strongly protested against it at the time of its inception and have been protesting ever since. We knew the utter futility of taking part in the Legislative and other Councils of the country on a racial franchise, and we appealed to the Government of India for help and guidance. The Government of India, as you will recollect, advised us to send our members to the Legislative Council on a nomination basis as a temporary measure. They made it clear to all concerned, however, that the Common Franchise was the only correct solution of the problems which inevitably arise in a mixed Colony like Kenya, and that they would re-open the question with the Home Government at a later date. Since then five years have elapsed and it cannot now be said that the system of Communal franchise has not had ample trial—and, as you all know, it has proved a dismal failure. Not only it has not brought about peace and tranquillity to Kenya by unifying the various interests, but it has helped to emphasise and accentuate our differences more and more as time went on until today they look well-nigh irreconcilable.

We expected, gentlemen, when a Labour Government first held the reins of administration in Great Britain that the Government of India would re-open the question of Common franchise in Kenya and would meet with sympathetic assistance from the British Cabinet. I do not want to tell you that we were all sadly deceived. The Labour party practically went back on all that they had said about the position of Indians in the Empire, and Labour Ministers and members were loud in advising us to accept the communal franchise here and the

Reforms of 1919 in India. I shall rest content with saying that we were driven from corner to corner and from pillar to post and left without any anchorage. It is difficult to resist the feeling that we have allowed ourselves to be persuaded into a notion that we are really weak and inferior and have surrendered one position after another, till after a disheartening struggle for more than three years we succumbed in the December of 1920 to the wiles and threats of persons and authority and allowed ourselves to be picked up into accepting the Communal Roll. In view of the new situation that has arisen, Ladies and gentlemen, it is now for you to determine whether an occasion has not arisen for re-consideration of our position.

Mr. Hakim Singh was quite emphatic on this question. Concluding his speech he said "We must stick to the Common Electoral Roll and prove it to the hilt that we will have it or have nothing else."

The speech of Mr. Tayab Ali was strongly worded and he mercilessly criticised Sir Edward Grigg for his anti-Indian activities. The speech dealt with several important points e.g. part played by Indians in the development of East Africa, difficulties of Indian settlers in Kenya, Hilton Young Commission, Land policy in Kenya, Indians in Government service etc. etc.

In his appeal to the people and Government of India the president said:—

"I would draw the attention of the Government of India to the fact that thousands upon thousands of acres of rich virgin country in Tanganyika territory are awaiting development. There are plenty of people in India who would make very suitable colonists. East Africa has been considered and rightly so, to be the natural outlet for the surplus population of India and India has plenty of it too.

In view of this fact I would request the Government and people of India to seriously consider the advisability of opening Information Bureaux at Bombay, Lahore and Rajkot to select desirable emigrants and to supply them with necessary information."

The suggestion is an important one and deserves careful consideration at the hands of the Indian public and our Government.

Unfortunately the Government have never given any thought to the question of having an emigration policy of their own. During the days of the hated indenture system they acted merely as an agent of the Colonial Governments to supply them cheap labour and after the abolition of this hated system they have only followed a policy of drift. The time has now arrived when they ought to frame a new emigration policy in consultation with the Indian leaders.

Several resolutions were passed in this session of the Congress. The most important of them were about the co-operation with the Hilton Young Commission, the demanding of no confidence in the Governor of Kenya. From the accounts of the proceedings of the Congress, published in the East African papers, it is clear that the masses of Indian people in these territories are now awakening. Mr. Hakam Singh was right when he said "The Indian people in East Africa have all through exhibited an indomitable will to suffer and to win at last, and if everything has gone wrong, I feel myself to be in a position to say that it has been due to the weakness shown by the men in front and not by their followers."

It is to be hoped that now our people in East Africa will not allow continuance of the old state of affairs in the Congress any longer. The Congress office must be organised efficiently if any sustained agitation is to be carried on during the present fateful year. It is painful to read in the report of Dr. S. D. Karve, General Secretary of the Congress, that our Congress hasn't yet got a single whole time worker to devote his energies to the cause of Indians in East Africa.

Dr. Karve observes:

"Apathy of Indians towards political work is well-known and members of the Executive committee were not an exception to this rule. If the community wants the Congress to be a real live body and if it wants to carry the political work to a successful issue, a special care should be exercised in electing the future members, electing only those who will put in regular and continuous and not spasmodic and haphazard work as hitherto. The Executive committee of the Congress have always felt the handicap of not having a suitable experienced whole time worker for the Congress. Repeated efforts were made to secure a suitable man and the Servants of India Society and many other institutions and individuals were approached without any tangible result. However, when Mr. U. K. Oza, a journalist who had done a lot of political work in India, was passing through Nairobi, the opportunity was taken

to persuade him to remain here and work for the Congress. We were really fortunate in that he altered his plans and accepted the post we offered him.

As all of you are aware Mr. Oza has put in a tremendous amount of work during the month or two that he has been amongst us and the success of the Unofficial Conference and of to-day's Congress is entirely due to him."

We in India ought to be grateful to Mr. Oza for the work that he has done in East Africa and we hope that he will continue it for a long time to come. In the end we have to draw the attention of our leaders in East Africa to the importance of publicity work to be done in India to educate the public on these questions. We hope the Congress will not grudge the expenditure of a thousand shillings for this important work, which has been unfortunately altogether neglected in the past.

Education of Indian Children in Fiji:—

Following is an extract from an address of welcome presented to Mr J. Caghley M. A. Director of Education, Fiji, by some Indian associations in that colony.

We would respectfully suggest that as the existing Government Secondary schools in Suva do not admit Indian pupils, the establishment of a Secondary school here, to provide facilities for advanced education of Indian children, is a very urgent need. This was recognised by His Excellency Sir Eyre Hutson in his Address in the Legislative Council on 27th November, 1925, and the recommendation of the Education Commission which was subsequently appointed to go into the whole question of education in Fiji is "that the establishment of a Secondary school for Indian pupils is a matter of urgency and should not be delayed." To make adequate provision for the education of our children who aspire to the higher qualifications, we suggest that a Secondary school be established in Suva and run on lines similar to the Boys' Grammar School and especially as Indian pupils are to be examined by the New Zealand University, it seems but fair to have well-qualified and sympathetic teachers from that large-hearted and helpful Dominion to come over and teach our children all necessary subjects. To this Secondary school should be attached a Primary department, to act as a model for other Primary schools in Fiji. It will also be useful in providing a demonstration school for the Teachers' Training Class which will presumably be a part of the Secondary school.

As regards Primary schools, we agree with the Education Commission that such schools should be established throughout the Colony to take in the 24,000 Indian children of school-going age, and in which adequate provision for vernacular education should be made.

We desire to refer to the education of the girls as well. We wish our women-folk not only to look back upon their long and noble heritage with pride,

illiterate. That was before the invention of the art of writing. But in those days there were independent peoples, and they were all illiterate. They did not have to import literate rulers from the planet Mars or some other member of the solar system. In civilized ages, how much book-learning, if any, did Akbar and Sivaji possess?

Even within historical times, many nations which are at present both independent and literate were largely illiterate. England has enjoyed representative institutions for centuries, but education has been widely diffused there only during the last century. In the age of King John, when the barons wrested the great charter from him, many of the nobility could draw spear-heads more skilfully than the letters of the alphabet; —book-learning was despised by them. In later ages of parliamentary history, too, literacy was not a prominent feature of English society. Robert Lowe, Viscount Sherbrooke, familiarly known as Bobby Lowe, went to the Education Office as vice-president of the Council in Lord Palmerston's ministry. He felt then and still more after the Reform Act of 1866 that it would be necessary to educate the people whom that Act had given the vote. He said in his address to the Edinburgh Philosophical Institution in 1867, that it was necessary "to induce our future masters to learn their letters." This shows that in Great Britain even so recently as the sixties of the last century the extension of political rights did not follow but was followed by the spread of education. When Lord Durham's report led to the grant of self-rule to Canada, it was stated in that report:

"It is impossible to exaggerate the want of education among the habitants. No means of instruction have ever been provided for them, and they are almost and universally destitute of the qualifications even of reading and writing."

Not to speak of others in Canada, there even "a great proportion of the teachers could neither read nor write." It was to such a people that representative institutions were granted.

When representative government was established in Japan in the sixties of the last century it was mainly the Samurai who were literate. Even in 1873 only 28 per cent. of the children of school-age were at school. By 1922-3 that percentage had

risen to 90. It is practically cost per cent. now. So in Japan representative government has not come after universal literacy, but universal literacy has been the result of representative government.

But let us take other countries under other forms of government.

The countries of Europe are now vying with each other to honour and welcome King Amanullah Khan of Afghanistan. His country is independent. But it has never been famous for the prevalence of literacy. In fact, some five years ago, the Statesman's Year-book for 1922 had nothing to say in regard to public instruction in that country. But the same book of reference for 1927 records among other educational arrangements that "elementary and secondary schools exist throughout the country. Elementary education is free and compulsory, and higher education is also free." What are the causes of such a wonderful change in the course of five years? They are, we presume to be found in the following facts stated in the same annual for 1927:

"On November 22, 1921, a treaty between Great Britain and Afghanistan was signed at Kabul, in accordance with which Great Britain recognises the complete independence of Afghanistan, and agrees to an interchange of diplomatic representatives; while Afghanistan accepts the existing Anglo-Afghan frontier."

"The Government of Afghanistan is, since 1922, a constitutional monarchy with Legislative and State Assemblies, and a cabinet presided over by the king himself."

So, Afghanistan has been preparing for universal literacy after establishing full independence, a constitutional government, a legislative assembly, etc.

In Abyssinia "education is restricted to the teaching of the secular and regular clergy. There are schools at Addis Ababa and Harar, at which, however, the attendance is practically negligible. The people are in consequence illiterate and ignorant." Nevertheless, the country is self-ruling and independent.

But let us return to the British Empire itself. There is Home Rule among savages in this very empire. These people live in the Gilbert and Ellice Islands in the mid-western Pacific Ocean. The Gilbert Islanders are nearly always naked, but wear a conical hat of pandanus leaf. In war they have an armour of plaited coconut fibres. Their canoes are made of coconut wood boards. Mr. E. C. Eliot, Resident Commissioner in

these islands, contributed an interesting article on them to the December (1915) number of *United Empire*, the journal of the Royal Colonial Institute, in which he wrote :—

"To-day a state of 'Home Rule' exists which is probably unique among native races under the protection of the British Crown. With their own code of native laws, revised and amended by a King's Regulation, the people are wisely and justly ruled by their own Councils of Chiefs and Elders."

A perusal of Mr. Eliot's article and consideration of the British objection to allow India to be self-ruling lead to the conclusion that barbarism like that existing in the Gilbert and Ellice Islands fit their inhabitants to be self-ruling and civilisation like that prevalent in India for millenniums disqualifies her children for self-rule.

There are other parts of the British Empire which in some respects afford a better parallel to India than the above-mentioned small islands inhabited by savages.

In the Union of South Africa the non-European population, mostly illiterate, numbered 51,09,092 and the European males, more literate, numbered 7,82,035 in 1921. In Kenya the European males and females number 12,529 and the Africans 26,82,848. In Nyasaland the European males and females number 1,656 and the Africans 12,90,883. In all these countries, and in many other vast regions about which similar statistics might be quoted, the numerically very small number of literate Europeans settled among them manage the affairs of those lands inhabited for the most part by natives who are generally illiterate. These Europeans differ from these Africans in race, language, religion, complexion, manners and customs, standard of living and in most other things. Yet they are thought to be fully qualified to manage the affairs of the countries they inhabit. In India the literates and the illiterates do not form separate sects, racial groups, linguistic groups, castes, occupational groups, or any other kinds of groups. Within the same sects, castes, sub-castes, linguistic groups—nay, families—some are literate and some illiterate. Literates and illiterates are one

another's kith and kin in India. Yet, the literates in India, many of them far more highly educated and more intellectual than any Europeans in Africa are thought to be disqualified to manage the affairs of their country, because they form the minority and the illiterates the majority. But in Africa the European literate minority are deemed qualified to manage the affairs of the country inhabited in common with them by the African illiterate majority. It, therefore, comes to this, that the fault of the literate Indians is that they are not "white" Europeans, and are, in addition, not aliens from a distant continent but are autochthonous to India and blood relatives of the illiterate majority.

In opposing the attainment of self-rule by Indians, Britishers lay great stress on literacy. But in actual practice, they do not attach any importance to it. Literacy is not a factor which finds a place as a qualification for electors. This is not, of course, peculiar to India. But, if literacy were really considered a *sine qua non* for self-rule in India, one would expect all illiterates to be excluded from the franchise. As regards candidates for election to the legislative bodies, illiteracy is nowhere mentioned as a disqualification. The barest literacy appears to be insisted on, because the candidate is required to sign his nomination paper and certain other declaration and notices connected with his candidatures. Consequently, in discussing the advantages and disadvantages of a residential qualification, Mr. E. L. Hammond, I. C. S., C. B. E., writes in his book on "The Indian Candidate and Returning Officer" (p. 35) :—

"Against this restriction must be set the fact that it may unduly limit candidature and result in the return of a worthy but uneducated rustic, unable to understand, though he may impede, the proceedings in Council."

So, though Britishers profess to consider literacy essentially necessary for self-rule, they have provided us with a form of so-called representative government in which the electors may be absolutely unlettered and the legislators "uneducated rustics", just able to sign their names!



NOTES

"F. E. A. T. M. Congress and After"

Under the above caption *The Calcutta Medical Journal* has published an editorial note in its last January number. The journal is edited by some of the leading physicians and surgeons of Calcutta. The initials in the heading, we take it, stand for "Far-Eastern Association of Tropical Medicine."

The *Journal* writes :—

The much advertised Eastern International Medical Congress met in Calcutta early last month "to increase our knowledge of tropical diseases." The arrangements were almost entirely official, and advantage was taken of the occasion by the Indian Medical Service Officers to misrepresent facts and to advertise the little work they have done in India. Out of about 900 delegates, nearly 80 came from outside India and were given the opportunity to visit certain parts of this great country accompanied by official guides. The official version of the sanitary and medical problems has been set forth clearly in chapters V to VII of a book called "Souvenir of the Indian Empire," published by the authorities for the occasion, which may very well take its stand by "Mother India" of Miss Mayo. A nice souvenir indeed, for it contains the grossest libels and misrepresentations suited for official propaganda about Indian medical talents and the Indian people.

His Excellency the Governor of Bengal opened and the official head of the Indian Medical Service presided over the Congress. The latter posed as head of the medical profession in India, as if the profession consisted only of the members of that heavenborn service. Frequent apologies were made for the sanitary backwardness of the people, and, though they confessed that "prevention was better than cure," they thought the backwardness was due more to the Indians' hopelessly low standard of living and to their unwillingness to adopt preventive measures than to the indifference of the State to the sanitary needs of the people. But alas! the foreign delegates do not know that, after a century and a half of British rule, "40 millions of the people of India (according to Sir William Hunter) pass through life with one meal a day" and that only "82 percent. of the people can read and write the vernacular despite (!) the efforts and money expended."

We are not surprised to learn that The Indian delegates who attended the opening

ceremony came back convinced that the whole show was part of a systematic campaign to prove the superiority of the British intellect and the perpetual inferiority of the Indian in the medical sphere. In spite of the abstention of many of the talented members of the independent medical profession, the number of papers contributed by Indian workers approached 80 p. c. of that contributed by the European workers (I. M. S. and others combined) in British India.

As to the statement that "a lot had been done" by the I. M. S. people, the *Journal* observes :

The officials admitted that "there was no organised health staff for more than 90 p. c. of the population" in India and, at the same time, they proclaimed that "a lot had been done" for combating preventable diseases and for public health. After holding the purse and controlling the revenues of the land for over 150 years, it is declared that a lot has been done when the malaria infected people got only 1/50th fraction of the amount of Quinine required for a complete course of treatment. Would our foreign delegates be surprised if we quoted some of the staggering figures of mortality from preventable diseases in India? To quote some, cholera carried away a quarter of a million people, plague over 360,000 lives and malaria over a million lives in 1924, and small-pox was responsible for 86,000 deaths in 1925. The number of people temporarily or permanently incapacitated or disabled for work by preventable diseases and the consequent national economic loss therefrom can better be imagined than described. With a general death rate of 24.72 and an expectation of life of only 27 years (as against 53 years in Great Britain), the half-fed population of India may be said to exist but not to live.

As regards medical research, we read :—

When we come to Medical Research, we find the names of distinguished Indian workers like Brahmachari, Row and Chatterjee omitted in the opening addresses and in the so-called souvenir, while prominent mention has been made of even the most modest workers connected with the Indian Medical Service, as if research was the monopoly of this class of workers alone. Though it was confessed that "recent discoveries in connection with the treatment of Kala-azar have made it possible to organise a campaign against that dreadful disease", the name of its discoverer, Dr. U. N. Brahmachari, was studiously avoided. Need we remind the delegates that most of the organised

places of research in this country are captured by the European officials and that Indian workers, whether official or non-official, are seriously handicapped in their attempt to contribute to medical research. We do not deny the usefulness of the association of renowned foreign workers in furthering medical research, but we fail to understand why British workers of inferior ability should occupy the posts and draw an enormous salary, when we can get much better specialists from the best institutes of the world at much less cost to India. A modest worker at the Calcutta School of Tropical Medicine gets three times the pay of a first-class worker in many of the advanced countries of Europe. This top-heavy organisation is detrimental to the best interests of India. Many of the delegates felt that the booming with regard to medical research by Europeans in India was out of proportion to the quality of work done in the various institutions.

The *Journal* concludes by observing:

We appreciate the value of such conferences between the various tropical countries, but they would bring very little good to India so long as Indians themselves cannot invite their guests to confer with them about their mutual requirements of national health. Such a day will come soon if only the independent medical profession in India make serious and organised efforts to wipe out the calumnies levelled against them by interested persons. This can only be done by establishing independent centres of work where our countrymen would get full scope for work. The work of Sir J. C. Bose, Sir P. C. Ray, C. V. Raman, U. N. Brahmachari, Raghobendra Row and others has shown that, provided Indians are given suitable opportunities, they can rise equal to or even higher than other nations of the world, for they have in them the talents inherited from an ancient civilisation.

If the late Sir Kailas Chandra Bose and others had stipulated that the money raised or given by them for the Calcutta School of Tropical Medicine should be earmarked for Indian workers, or if, in the alternative, they had founded an independent Medical Research Institute of their own, our countrymen would have got the "full scope for work" for which our contemporary pleads. It is not too late yet to turn over a new leaf.

League of Nations Health Delegation

If the League of Nations Health Delegation find anything good done in India, it is likely that they will set it down to the benevolence and efficiency of the European official medical men alone, and if they find that much remains undone which ought to have been done, they will, following their official guides, ascribe it to something inherently wrong in the country and in the nature of its people. When the Delegation visited Lucknow,

Lieut. Col. Baird, Inspector-General of Civil Hospitals, pointed out the difficulties that the public health officers had to surmount in order to carry on their work in a vast country like India, with all her complex problems. Ignorance of the elementary principles of hygiene among the villagers was one of the greatest obstacles. Prejudice against certain modern methods of safeguarding against disease was another. Certain precautions against the spread of epidemics had practically to be forced on the people. What the health officers could achieve could be judged from the relative statistics for two adjacent areas in one of which health officers had full scope, and in another in which their activities were restricted. Colonel Baird hoped that the health officers in India would not be judged harshly for not having achieved more than what they had done.

If our villagers are ignorant of the elementary principles of hygiene, which is not universally true, why did not the British Government during its more than 150 years of autocratic rule teach them these principles?

We do not contend that we are a perfect people. But we protest against misrepresentation. When a correspondent of the *New Statesman* made some extremely violent statements against Indians, similar to what Lieut. Col. Baird has said, Lord Iddesleigh wrote to that London paper.—

His main charge appears to be that the Indians are "never clean" and therefore "barbarian." The connection between physical cleanliness and civilisation is not as clear to historians as it is to your correspondent, but leaving that aside, the charge of dirtiness in connection with the Hindu is untrue.

After a year's residence in India I came to the conclusion that Hindus generally are as clean as their economic circumstances permit them to be. Wealthy Hindus are as clean as wealthy Englishmen, poor Hindus somewhat cleaner than the English poor, allowance being made for climatic conditions.

Three facts which qualify this conclusion remain to be stated.

(1) Certain Hindu holy men smear their bodies with ashes, using dirtiness as a mortification, just as hermits did in mediaeval Europe.

(2) Religious frenzy on pilgrimages leads to some insanitary practices. These are not as "BM-PVNS," implies, typical of Hindu life.

(3) Certain Hindu practices disgust Europeans, which are not really insanitary in the Indian climate. Chief among these is the use of cowdung both as fuel and as a flooring. Unpleasant though this sounds, it is not in the least objectionable. The cowdung forms a sort of clay, does not smell. The (according to Abbe Du Bois, whose "Hindu Manners, Customs, and Ceremonies" is still considered an authority) is frequently renewed.

Hindus reciprocate our squeamishness by shuddering at some of our customs; one example is fastening envelopes with saliva; another is the use of the same toothbrush day after day.

When Dr. Baird had finished speaking,

Dr. Madson of Denmark, replying on behalf of the Delegation, said that he too had noticed that there was a spirit of distrust towards the League's activities. The League had not indeed achieved, as yet, a great deal; but it was certainly not the league of the strong against the weak. His own country, Denmark, was one of the smallest countries in Europe; yet, if her voice was heard effectively anywhere, it was in Geneva and nowhere else.

Leaving aside the political aspect of the League's work, there was hardly any fear of misjudging its activities in the field of international finance, in the sphere of intellectual co-operation, and in the department of health. He for one, did believe that the health officers in India had achieved quite a lot. It was indeed remarkable that in the recent Kumbh Mela, the department managed the affairs so well that there were only 36 deaths, while the gathering had exceeded a million.

"The health officers in India had achieved quite a lot" only in the cities and towns, and that mainly in those portions in the cities and towns where the Europeans dwelt. The vast majority of the people of India live in the villages, where exactly the opposite of "quite a lot" has been done.

Dr. Madson thinks that the League is not the league of the strong against the weak. But, if ever the interests of Denmark clash with those of the big five, he would find out the real character of the League. Moreover, when it is called the league of the strong against the weak, what is meant above all is that it is a combination of the imperialistic nations and the independent occidental nations against the subject, backward or unorganised peoples of the earth, who form the majority of mankind.

In the sphere of international finance, the League has never done, nor can it ever do, anything to prevent Britain from cheating India to enrich herself. For instance, it has been admitted in the British Parliament and elsewhere officially that India was robbed of some 400 millions of rupees by what are known as "reverse councils". Many a time and oft has India lost and Britain gained very large sums of money by the manipulation of India's currency. Can the League, dare, the League, even try to prevent such swindling?

What again has the League yet done for India in the department of health? Nil. But it has already done something perceptible in the case of other countries. Last year, we pointed out in *Welfare* in detail what the League had done for other countries which it had not even attempted for India. For a Health Delegation to go about sight-seeing in India under the

misleading chaperonage of the I.M.S. people is no service done to India, but rather its opposite.

We are not aware that the League has done anything for India in the sphere of intellectual co-operation. Let us quote from its pamphlet, "The League of Nations: A Survey", issued by its Information Section.

"One of its first steps was the institution of a general enquiry into the conditions of intellectual life in different countries, and a series of monographs has been issued on the subject. (No monograph on India has been issued. Ed., M.R.) Efforts were made to bring assistance to those nations whose intellectual life was specially affected through economic conditions; suggestions were made to universities, academies, and learned societies throughout the world to organise the exchange of books and scientific instruments, and a large number of institutions responded. Books were sent from America, England, India, etc., to those in need of them, and gifts made by the Japanese universities made it possible to award two scholarships to Austrian students. Certain publications have been obtained for the Polish Academy, the Budapest Observatory, the School of Mines at Sopron, the universities in Roumania, etc., and exchanges have been organised between the Department of Scientific and Industrial Research in London and institutions at Athens, Dorpat, Vienna, etc.

"The general organisation of intellectual life has been promoted by the formation of a number of national committees for intellectual co-operation working closely in touch with the International Committee, and twenty are now in existence!"

Nothing has been done for or in India in any of the directions mentioned above. Where India comes in is in the sending of books from this country "to those in need of them." Evidently India herself does not stand in need of books—there is such a superfluity of them in India that what needs to be done is merely to distribute the excess abroad.

The League and Opium and Labour Legislation in India

The British and pro-British advocates of the League of Nations try to prove its usefulness to India by asserting that it has done great things in regard to the opium traffic. The real fact is, as Mr. C. F. Andrews has shown in detail in *Welfare* that the British Government in India had to agree to reduce the export of opium abroad because of the strong attitude taken up by the U. S. A., which is not a member of the League. Britain felt obliged to please America, and hence her promise to reduce

the export of that poisonous stuff. But what India herself is affected by is the consumption of the drug here. What Government will do in the matter is not yet known. Committees of enquiry are not always or generally fruitful of good results.

But supposing the League were really instrumental in the reduction of the export of opium abroad and of its consumption in India, is that a thing to boast of for Britishers? They ought to be ashamed, in that case, that what their government ought to have done long ago of its own accord, they were compelled to do under external pressure.

As regards labour legislation in India, it cannot be said without detailed examination of all the labour laws, which cannot be done in a brief note, how much of them has proceeded from philanthropy and how much to cripple competition on India's part with British and other manufacturers. The fact that India was made to ratify the Washington Hours of Labour Convention long ago, though the chief manufacturing nations of the West, including Britain have not done so yet, is very significant. The little that has been done is always well-advertised, but that things like unemployment insurance, sickness insurance, contribution by the capitalists to the educational-cultural funds of trade unions, are unknown and unimagined in India is carefully kept in the background.

But assuming again, in the case of labour legislation, that the British Government has done something in this sphere under the influence of the League, how can the advocates of that Government feel proud of it? Why did they not pass these laws long long ago? The League has not been in existence a decade yet, but the British people have been ruling parts of India for well-nigh two centuries. What had they been doing all this while?

Indore Again

The ex-Maharaja of Indore is again proving himself a great nuisance. His infatuation for a danceress created great scandal and led to his enforced abdication. The disgraceful affair filled column after column of our newspapers. Now again he is before the lime light, and our newspapers are wasting their space in descriptions of his movements and intentions. He has two wives living—

that is to say, counting only those illegally married to him. But he wants to marry an American woman. But as neither he nor the woman will turn Moslem, the woman must be converted to Hinduism in order that the Maharaja may be able to gratify his polygamous instinct. And this is to be called *shuddhi* or purification! Why not call it by its proper name in this case, *viz.*, *ashuddhi* or impurification? If any Hindu or Arya Samajist missionary performs this ceremony of perversion, he ought to be ashamed of himself and be denounced by his fellow-believers. Every religion has the right to admit to its fold people of other religions by genuine conversion. But all religions ought to be ashamed of travesties of conversion.

Reception of King Amanullah Khan in Europe

There is nothing to find fault with in the splendid reception given to King Amanullah Khan in the European countries through which he has been passing. But surely it is permissible to feel a little amused at the homage he is receiving and will receive at the hands of nations who have abolished both despotic and constitutional monarchy. And the feeling of amusement becomes greater when one cannot but have a shrewd suspicion as to some of the probable causes of European snobbery in his case.

It is well-known that Afghanistan is a big country with a very small population. The area is given variously as about 245,000 or 270,000 square miles, and the population according to the latest estimates is about eight millions. The population of England is 35,681,019 and area 50,874 square miles. The area of Bengal is 76,843 square miles and population 46,695,536. These figures show that, by proper development, Afghanistan can have many millions more of inhabitants, even though much of it is arid and mountainous. It is not suggested that Europeans would like to emigrate to and settle in the Amir's country. What they would like to do is to take part in developing the country. It would perhaps require large numbers of irrigation engineers, mining engineers, chemical engineers, road builders, bridge-makers, technical instructors, medical men, etc., and scientific machinery and instruments and materials of various kinds. These men, machinery and materials

would have to be imported from Europe or America. As His Majesty the Afghan king is now touring in Europe, the different nations there compete with one another in pleasing him in order to supply him with the men, materials and machinery which would be required. These European people also know that there may be openings for their other goods also in Afghanistan, though their hopes may be frustrated in this respect if the Amir continues in future to be as staunch a Swadeshist as he is at present. The European peoples also hope to finance His Majesty with capital. But perhaps they would not entertain this hope, if they knew that he desires to develop his country, slowly if necessary, with the pecuniary resources of his own country. He is very wise in this desire.

What we have stated above about the development of Afghanistan is supported by the description of its undeveloped mineral and other resources. "Northern Afghanistan is reputed to be tolerably rich in copper, and lead and iron are found in many parts. Coal is found in the Ghorband Valley and near the Khurd Kabul Pass. Gold in small quantities is also brought from the Laghman Hills and Kunar. Badakhshan is said to be the only country in the world to produce first quality lapis lazuli. This is smuggled in considerable quantities to China and Bokhara." As there has not been any geological survey of the country, there may be other minerals also whose existence is not yet known.

The Afghans have a fine physique: but as intermittent and remittent fevers and diseases of the eye are among their most common complaints, progressive medical science has obviously a sphere of work there. Some Indian doctors should settle there both for practice as well as for teaching young Afghans the healing art. His Majesty the Afghan King would also do well to import some of his engineers and technical experts from India. They would be as efficient as those from the West, and would suit the Afghan purse better.

Professor H. Glasenapp

Professor Dr. Helmuth von Glasenapp of the University of Berlin has been touring in India since November last year. He passed through Calcutta last month and told us that he would come back in February to deliver

some lectures in connection with the Calcutta University. The Calcutta Review informs its readers that he has been recommended by the Syndicate for appointment as a Reader of the Calcutta University to deliver a course of lectures on "Jainism" and "Influence of Indian Thought on German Philosophers". He has been for years a close student of Indian philosophy and has written books on



Professor H. Glasenapp.

Hinduism, Jaina philosophy, the doctrine of Karma, and the philosophy of Madhvacharya. Of the modern languages and literatures of India, he possesses some knowledge of Hindi and Bengali.

Conference of Indian Christians

During last Christmas a Conference of Indian Christians was held at Allahabad under the presidentship of Mr. B. L. Rallia Ram. He is, comparatively, a young man—he is not yet forty; but he has had varied experience in many foreign countries, which will stand him in good stead in serving his community and country with a broad outlook. During the War he served the Indian troops under the Y. M. C. A. in Mesopotamia. He was a member of the Commission sent out by the C. M. S. Committee in London to study and report on certain aspects of its work throughout India. He went in 1926 to Helsingfors in Finland as one of the delegates of the



Mr. B. L. Ralia Ram

Indian Y. M. C. A. to the World Conference of the Association.

"An Explanation"

The character-sketch of Mr. A. V. Thakkar, published in our last number, about which we printed an explanation, was not sent to us by its writer, but by a friend of his; and the latter sent it under a misconception as to our practice in relation to the publication of original articles. So none of the two gentlemen was in the least to blame.

Hartals and Disturbances

Some British journalists in Britain and India have been anticipating that the *hartal* proposed to be observed on the occasion of the landing of the Simon Commission in Bombay on February 3, may lead to riots and similar disturbances, and some of them have warned the promoters of the *hartal* that if such untoward incidents happen, these promoters would be held responsible for them. We should indeed be extremely sorry if the *hartal* does not pass off quite peacefully, as it is intended to do. But in the case of our British political opponents the wish is often father to the anticipation; and those of them who have been apprehending trouble are men of the same kidney with those who have the

power both to quell and create disturbances. It is the duty of the latter to prevent, not to promote, disturbances.

The Simon Commission Hartal

We have all along held the opinion that Indians should have nothing to do with the Simon Commission at any stage of its activities. In spite of what Anglo-Indian and British papers have been writing, we do not see any reason to change our opinion in the least. The small groups of Indians who have expressed a desire not to boycott the Commission have, no doubt, the right to think and act for themselves. But it is suspected that some of them are not masters of themselves and some are working for personal ends. In any case, it is certain that their intended co-operation with the Simon Seven will do no good either to their communities or to India as a whole.

As the vast majority of politically-minded Indians are in favour of boycotting the Commission, one view is that instead of a *hartal* its arrival should be treated with absolute indifference,—no notice being taken of it. There is something to be said in favour of this view. But perhaps as the appointment of the Commission is a slap in the face of the India which seeks self-determination, it may have been rightly considered necessary to do something spectacular to show that that India is hurling back the insult. In that view, it is necessary to make the *hartal* a complete success. It may also be necessary to tell Indian back-sliders or would-be co-operators on the sly, by means of a successful *hartal*, how strong and widespread the national feeling is against the Commission. For these reasons we wish all success to the proposed *hartal*.

The holding of daily propaganda meetings is necessary and unobjectionable. But Mr. Subhas Chandra Bose's notification to the public on the *hartal* should have been somewhat differently worded. He has neither the legal, nor the physical power to make the public obey him. If the All-India Congress Committee or even the Bengal Provincial Congress Committee had been thoroughly representative of most shades of political opinion in the country, and if those bodies had formally given him dictatorial powers, even then his language should not have been dictatorial. But the Congress

is less representative to-day than before and Mr. Bose has not been constituted its pan-India or Bengal dictator. So, nothing would have been lost, if he had simply earnestly appealed to or requested all those to observe *hartal* who, according to his notification, "shall not" do this or that. The moral force of a polite and earnest request would have been greater, not less, than that of the words "shall not." Where obviously the only means that can and should be used is persuasion, it is unwise to use language which is likely to put one's back up. Of course, no reasonable man should make the mere wording of a notification an excuse for not doing his obvious duty. But leaders should not leave any loopholes for shirkers, if they can help it.

Some Anglo-Indian journalists who have been trying to persuade Indians to accept them as their friends and well-wishers and follow their advice to co-operate with the Commission, have found that their efforts have not succeeded. So now indirect threats are being used. It has been said that, as the general strike in England was declared illegal, so *hartals* in India must be illegal, and those who are trying to bring them about are acting illegally. Anglo-Indian papers act in various capacities. They sometimes egg the bureaucracy on to take drastic steps. And sometimes they publish inspired articles to warn the Indian public that if it does not "behave", things would go ill with it. Again, at other times, they publish articles as feelers for the bureaucracy, just to ascertain public feeling. Whatever may be the object of tentatively suggesting that *hartals* are probably illegal, if the authorities try to prevent them by any lawful or lawless exercise of their power, whether the attempt succeeds or fails, the object of the promoters of the *hartal* would be completely gained. For, the taking of any such step by the Government would prove to demonstration that the feeling in favour of a general *hartal* was so strong and widespread that the powers that be were obliged to resort to extreme measures to prevent it.

Government has undoubtedly the right to prevent coercion and intimidation. But any steps with that object in view can be logically taken only *after* the resort to intimidation and coercion has been proved.

The Meaning of Swaraj

The derivative meaning of Swaraj is self-rule, self-mastery. *Swa* means self or own, and *raj* or *raya* means rule, mastery, governance. Hence national Swaraj derivatively stands for complete national self-mastery. So by laying down that the object of the Indian National Congress is the attainment of Swaraj by legitimate and peaceful means, the Congress creed has never prevented its followers from asserting their right to complete self-mastery. The English word "independence" is no doubt a word with a negative import. But in Sanskrit and in our vernaculars we do not use that word, or any literal translation of it like *anadhinata*; we use *swaraj*, *swadhinata*, *swatantrya*, etc., which are not negative.

Undoubtedly in the history of the Congress the word Swaraj has not been hitherto used definitely and unambiguously to denote absolute national autonomy. But neither can it be asserted that it has been used throughout definitely and unequivocally to mean "colonial self-government" or "dominion status." The word was first uttered from the Congress platform by Dadabhai Naoroji in his presidential address in the Calcutta session of 1908. There after describing in detail the political demands of the Indian nation, he summed up by saying: "the whole matter can be comprised in one word—'Self-government or Swaraj like that of the United Kingdom or the Colonies.'" Self-government like that of the United Kingdom is different from self-government like that of the Colonies even now when colonies like Canada are called Dominions and have earned many of the rights of independent countries. Self-government like that of Britain means absolute independence. Our interpretation, therefore, is that Dadabhai Naoroji placed before his countrymen the ideal of absolute autonomy as the most desirable goal, and that of colonial self-government as the next best thing. And it may be safely presumed that he knew that the second might and would lead to the first in course of time.

We construed his words in this way twenty-one years ago. Writing in the second number of this Review, we observed:—

Some of us have concluded in a mood of either hasty appreciation or of equally hasty fault-finding that Mr. Naoroji is in favour of self-government on colonial lines, but not of absolute autonomy. But the actual words that he uses,—"Self-govern-

"1435. Would Europeans be likely to invest their capital in works of that sort?"

He answered :—

"I think there is much error upon the subject of European capital in India."

He was again asked :

"1436. Under the existing law that restricts intercourse with India, is it probable in your opinion, that any companies would be found to undertake such works?"

His reply was :—

"I think Europeans who have acquired capital in India, might undertake such public works, with proper encouragement ; but I scarcely can anticipate so much enterprise and risk as to take capital from England to invest in such speculations : in truth, capital is, I believe, never taken from England to India ; it is made there and remitted home."

On this Major Basu observes :—

"It was then at that time somewhat of a myth that European sojourners brought any capital from England to India. Things may or may not have changed since then, but we require a parliamentary committee of enquiry to bring the true facts to light."

As to the efficacy of any such committee of enquiry in our times, we have our doubts. In the days to which the extracts made by Major Basu relate, Englishmen did not apprehend that what they said in evidence would be utilised by us in trying to safeguard the economic interests of our country, and hence they did not take much care to conceal some facts. But in our times Englishmen know that any admissions of truth made by them would be used by us for our purposes. Hence they would be careful not to disclose inconvenient facts. One fact, however, is quite clear without the labours of any parliamentary committee of enquiry. Much of the capital which comes out from Britain to India even now is money taken from India by officials. In the shape of big salaries, allowances and pensions and by men of business and others in the shape of profits or dividends earned in India. All the work—at least most of the work, done by these British officials, can be done equally well, if not better, by Indians, for smaller salaries and pensions. And if our Government had been a national government, Indian factories, Indian banks, Indian shops, etc., would have flourished in the place of most of the European concerns to be found in all provinces of India. It is, therefore, easy to understand the Indian dislike for the further exploitation of India with money originally obtained by

the political and economic exploitation of our country.

Major Basu proceeds to state that, as regards the necessity, and the advantages to the people of India, of the investment of British capital in India, Mr Rickards truly said in his evidence before the Committee on East Indian affairs, in 1830, that—

"India requires capital to bring forth her resources, but the fittest capital for this purpose would be one of native growth, and such a capital would be created if our institutions did not obstruct it."

This opinion still holds good. All Indian development and improvements should be made with Indian money obtained from Indians. Never mind if the process be slow on that account. The development and exploitation of India by means of foreign capital generally leads, as in mining, to the permanent depletion of India's natural wealth. King Amanullah Khan of Afghanistan has decided very wisely not to borrow any foreign capital for the development of his country, as such capital might give foreigners a strangle-hold on Afghanistan.

Exclusion of Legislators from the Directorate of the Reserve Bank

In his revised Reserve Bank Bill, the Finance Member has reverted to his initial scheme of excluding members of the legislatures from the directorate of the Bank. Are the members of legislatures in European and American countries and in Japan excluded from the directorate of similar banks there ?

Exclusion of "Hindus" from American Citizenship

We have received the following correspondence from Mrs. Taraknath Das too late for insertion in the Comment and Criticism section.

In the October number of the Modern Review, page 439, appears an article entitled "Latest On Hindu Citizenship" by Prof. Sudhendra Bose.

Mr. Bose states that, "The Washington Government has consented to validate citizenship of Indians naturalized before 1923. All legal proceedings which have been started to revoke their citizenship papers have now been suspended. This action will enable some sixty odd Indians to maintain their

legal status as full-fledged American citizens with all the rights of any other citizens".

I wrote to the Hon. Raymond F. Crist, Commissioner of Naturalization, asking for an authoritative statement as to the status of those Indians whose citizenship had been cancelled prior to the decision in the Pandit case. I enclose the answer from the Commissioner, which should be of interest to the Indian people.

Some 69 Indians were naturalized, and the citizenship of 45 persons cancelled; therefore 24 persons only still retain their citizenship. As things stand today, no Indian can become an American citizen, as Indians are not regarded as "white persons".

The 45 Indians whose citizenship was cancelled are not benefited by the decision in the Pandit case and unfortunately are rendered stateless.

The letter from the Hon. Raymond F. Crist to which Mrs. Das refers runs as follows:—

My dear Mrs. Das:

Your letter of the 25th ultimo. I regret to state, was inexplicably delayed in an unusually heavy incoming mail, and has just today come to my attention.

The statement quoted by you inaccurately presents the situation. After the Supreme Court of the United States had refused to grant the application for a writ of certiorari in the Pandit case, the Department of Justice authorized the respective United States Attorneys to discontinue the pending suits which had been directed against the naturalization of such persons and which had not theretofore been concluded. This did not alter the citizenship status of those whose certificates had previously been cancelled.

Very sincerely yours,
Raymond M. Crist,
Commissioner of Naturalization.

"Gandhi Still for 'India Free'"

Such is the heading of a short article in the *Literary Digest* of America, which runs as follows:—

"Exchanging One Master For Another" the poorest kind of policy for a country whose legitimate and highest aspiration should be freedom, says no less a personage than Mahatma Gandhi, who declares himself stoutly opposed to the idea that India should ally herself with Russia in order to drive the British out. His pronouncement was made to the Colombo *Times of Ceylon*, the capital made to the British colony. This news-paper is exclusively British owned and British edited, according to Indian editors, who are much impressed by that fact. They think the more of him that Gandhi makes it clear to-day as at the time when his non-cooperation movement was at its height that he is bent upon freeing India from the yoke of Britain. Though recent years have been marked with sanguinary conflicts between the Hindus and Moslems in various parts of India, his

resolve remains unchanged, it seems, and to the blunt question put by the representative of *The Times of Ceylon*—"Do you honestly believe that India would be happier if the British got out of the place altogether?" he replied with equal bluntness:

"Yes, I believe that that is the only solution of India's problems—and not only the problems of India, but also those of Africa. There is no half-way house to that solution. Of that I am convinced. It would be better, I admit, if the British remained as friends, at the mercy of India, and they would have to be at the mercy of India if they remained without the bayonet and the physical force which keeps them there now, and did penance for their past misdeeds. I admit, too, that there would be strife if they went; internecine trouble, probably much innocent blood would be shed, but India ultimately would find herself."

Gandhi was next asked by the reporter from the same paper why he and his people wished to non-cooperate with the British when they could reach their goal by cooperating with them. He replied with engaging frankness:

"I am strongly against cooperation with any force that is evil. My policy of non-cooperation is aimed at the forces of evil, quite irrespective of the individual, or of the individual administration. I realize that the individual is not to blame. I should not care whether the administration were British or whether from the Viceroy down to the doorkeeper they were Indians. If they were evil, I would not advocate cooperation with them. Congress is not entirely good—by which I mean it makes mistakes like the individual, but it does a certain amount of good, and that is why I support it."

Narcotic Drugs in China

Mr. C. F. Andrews brings to light in *The People* of Lahore some damnable facts to show how for the sake of filthy lucre some European powers and Japan continue wickedly to make a determined attempt to ruin China body and soul. Says he:—

The European powers, which had in former times used their power to introduce opium into China,—such as Great Britain by way of Hong Kong and Shanghai and Portugal by way of Macao, together with the Europeanised Japan which followed only too faithfully the bad example set by the West,—appear now to have discovered another mode of poisoning the manhood of China.

There has been, ever since the war, a continually increasing smuggling of the very worst and most deadly narcotics, such as heroin and codeine and morphia made from opium, and cocaine made from the coca leaf, which have in many provinces almost taken the place for drug addiction which used to be taken by opium itself. Death and impotence follow far more quickly from these powerful drugs than from opium. So that in many ways, owing to this new and devilish mode of poisoning masses of mankind, the manhood of China is being undermined and it is only with the utmost

difficulty and precaution on the part of Young China that the evil can be kept under any sort of control.

Mr. Andrews then quotes an account from Chinese sources which shows, by giving the figures for the total seizures of smuggled narcotic drugs made by the Chinese Maritime Customs during 1925 and 1926, that the narcotic situation in China during the year 1926 was much more threatening than that of the previous year, as shown by the fact that the importation or smuggling of foreign narcotics during 1926 had increased at least three times that of 1925.

What is being done to ruin China impels Mr. Andrews to observe:—

There is no comment needed on this graphic description of what is happening in China to-day. Only one thing needs to be told, namely, that these human fiends in the West and in Japan, who are prostituting science and mechanical invention for the manufacture of these insidious and deadly poisons, have marked down India also, as a base of operations. Cocaine, especially, is being imported by smugglers at immense profits for which men sell their souls. Only if the magistrates of India make the penalty for such an offence of smuggling much more severe, and not retrievable with a fine, will the evil be stopped.

Miss Mayo Criticised

The December number of *The Hindustanee Student* of New York is devoted almost entirely to pointing out the falsehoods and exaggerations contained in Miss Mayo's "Mother India." It is to be hoped that this issue of the journal will be largely circulated in America. What is printed in it has for the most part been already published in newspapers in India.

The Literary Guide of London for January publishes a review of that American woman's book by "one who resided in India many years." It is signed "A. L. Saunders." This reviewer is not blind to the element of truth in the book, but feels bound to observe:—

"The extent to which Miss Mayo can go wildly wrong in her generalizations may be gathered from a few quotations."

The quotations we need not reproduce. The reviewer proceeds:—

As Miss Mayo's countrymen say, can you beat it? She remarks at the beginning of her book that when she started on this Indian voyage of discovery she was warned not to generalize.

It is a pity such eminently judicious advice should have been disregarded.

Why, then, the book's success? Partly because of its appeal to a certain political school, the class of people who subscribed £25,000 to General Dyer; much more because it is an exhortation and a justification for missionary enterprise. Mission Societies, like the churches, are feeling the chill blast of unbelief, but can not so well shelter under the convenient cloak of "reinterpretation in terms of modern thought." The difficulty is in man-power rather than in money. The ranker the harvest is represented, the more hope of additional labourers.

It would take too long to follow Miss Mayo's philippic through each heading. Indian ways of living, which for her are insanitary in the extreme, are in many respects cleaner than those of Europe. She has, unfortunately, only too good a case for her descriptions of cruelty to animals; but the cruelty of Indians is callousness—seldom active as in Europe. It is the doing of men who are themselves underfed and hard worked and comfortless. Our humanity to animals is really not much more than a century old; and, though inspired writings are not a reliable guide, it is to be noted that while Hindu, Mahomedan and Buddhist scriptures preach kindness to animals, our Gospels are silent on the point, and the Catholic doctrine, that animals have no souls like men, does undoubtedly make for inhumanity.

Sacred books, the reviewer adds, though some guide to a people's ideals, are rarely trustworthy as a picture of actual life. It would be a mistake, for instance, to interpret the Gospel precepts as to taking no thought for the morrow, laying up no treasure on earth, giving away all one's possessions, as if they represented the actual practice of Scotch or American business men. Miss Mayo quotes the Hindu scriptures as supporting her hopelessly incorrect representation of the domestic life of Indian women and children and the social life of Indian outcasts.

Some Hindu Shastras may describe the Hindu wife as a submissive serf, and the Hindu widows as down-trodden chattel. The average Hindu husband or son knows better.

As to the outcasts—or untouchables, as she calls them—Miss Mayo's account of their degradation is exaggerated, though she has got two important facts correctly. One is that the sum and substance of the Indian caste division, which has flowered into multitudinous sub-divisions, is the racial antagonism between the conquering Aryans (fair-skinned) and the conquered Dravidians (negroids). The same caste rule prevails in the United States but is more violently enforced, and subscribers to American missions would do well to remember it. The other fact is that the large majority of Indian Muslims, as of Indian Christians, are converted outcasts or their descendants. The effect of this on the alleged oppression of outcasts

is obvious. You cannot oppress people very seriously when it is perfectly easy for them to transform themselves into members of communities you dare not meddle with.

The reviewer then points out the amount of truth that there is in the most sensational part of the book—that dealing with sexual matters. He also refers to some weak spots in European and American society in this respect, and mentions some Hindu and Muhammadan marriage customs which, in his opinion, the Christian West would do well to imitate.

As for turning the tables on the Britishers, in whose political interests Miss Mayo's book has been written, that has been done very effectively, among others, by Mr. Paras Nath Sinha of Bihar in *The Searchlight* and by Mr. Lajpat Rai in *The People*, *The Bombay Chronicle*, etc. It is, of course, a truism that to prove that in sexual morals Great Britain is worse than India is not to prove that Indian society is impeccable in that respect;—all our editors and journalists know it. If in spite of that obvious fact, Great Britain and America have to be exposed, it is because we feel compelled to show that, if the perpetuation of India's tutelage and bondage is sought to be justified on the ground of certain faults, Great Britain and America ought to be bound in stronger chains, and that, in any case, if we are to remain slaves on that account, Britishers are unfit to be our masters and mentors and Americans their supporters and eulogists. We must, of course, reform our society—we have been doing it. We do not require any reminders from impure-minded enemies of India. *The Literary guide's* reviewer gives it as his concluding verdict that "the book is clever, even brilliant. It is earnest and plain spoken. But its recklessness of assertion, exaggeration, and sensationalism make it useless as a sociological study."

The Bengal Social Service Exhibition

The Bengal Social Service League is now more than ten years old. During the thirteen years of its existence it has done good work in many directions. Dr. D. N. Maitra, its energetic, resourceful and enterprising secretary, has got together a small band of willing workers whose services will be more and more appreciated with the lapse of years.

The latest philanthropic venture of the League is the permanent Social Service Exhibition opened last month. It is rightly claimed to be a "permanent school of popular education through the medium of charts and models and through demonstrations, lantern lectures, and educative cinema shows." The ideal thing would be to have such a permanent exhibition in every village to teach the people to adopt better methods of living. That means the expenditure of money, but not of more money than has been misappropriated and squandered by unscrupulous persons connected with what may be provisionally called politico-philanthropic schemes. Unfortunately, the country does not open its purse-strings unless there be some political sensationalism and theatricality and political magic. Still, it may be hoped that the League will be able gradually to have a permanent social service exhibition at least in every district town. The Eastern Bengal Railway has successfully run a demonstration train. Cannot the Social Service League arrange with the authorities of that and other Bengal railways to have its Exhibition in one or more carriages of such trains in future?

The Secretary has appealed for only five thousand rupees to enable the League to extend the sphere of its operations. There are very many persons in Calcutta who can singly give this amount without feeling the poorer for the gift

The Indian Industrial and Commercial Congress.

Presiding over the last session of the Indian Industrial and Commercial Congress, held at Madras, Sir Ibrahim Rahimtoola delivered an ably thought out address. He deprecated provincial sentiment in industrial and commercial matters, observing:—

I have heard with regret that in some quarters economic interests are regarded as distinct as between province and province, and there is a tendency to introduce provincial particularism. I think it is necessary to remember that the division of India into provinces is for administrative purposes only, and that separate local administrations do not mean any conflict of economic interests. It is stated that the problems coming before the Indian Legislature are sometimes visualised from the interests of different provinces, resulting in divisions detrimental to the real interests of the country. In public affairs we have more than enough of divisions and

I earnestly trust that at least in the economic sphere the wider interests of India's prosperity as a whole will be the guiding light of all our activities.

After quoting a passage from a recent speech of Lord Ronaldshay's in which that ex-governor of Bengal had re-iterated the sanctimonious platitude that "Britain held India as a sacred trust for a people who had fallen on evil times" Sir Ibrahim said that in view of that claim it became desirable to examine how the "trustees" had discharged their duty by India during the century and a half they had been in supreme control of this country. After a detailed examination of this description, he arrived at the conclusion :—

Britishers do not come to India on a mission of philanthropy or for the benefit of their health. I will ask them to drop the pretence of holding India as a "sacred trust" and boldly to acknowledge the fact, that they are here for promoting their trade interests. I would appeal to Lord Irwin to visualise the Indian economic problem in the same spirit in which he, with Lord Lloyd, has done it for Britain in the "Great Opportunity" and to lay down a policy for India, consistent with the views he has expressed therein. I would ask him to call together the best brains of commercial India, to state the real object of Britain's control of India's destiny, and jointly to evolve measures for the prosperity of India,

The resolutions passed by the Congress covered all the most important industrial, commercial and other economic problems and questions of the country, such as Indian banking conditions, the Reserve Bank Bill, the ratio question, protection to the cotton textile industry, state aid to cottage industries, Indian mercantile marine, inland water communications, abolition of import and export restrictions, export duty on hides, protection for lac industry, India's representation at international conferences, Imperial preference, constitution of Port Trusts, the Railway Board, Railway services, Mining concessions, disposal of planting areas, Insurance legislation, Indianisation of services, reduction of railway freight for soft coke, Indian coal industry, female labour in mines, etc.

The Congress adopted a resolution advocating the boycott of the Simon Commission—strongly urging all Indian chambers of commerce and other commercial bodies not to give evidence before the Commission or otherwise assist it in its deliberations.

In bringing the proceedings of the Congress to a close the President said :—

The perfect unanimity which prevailed in this Congress in regard to questions affecting various parts of the country was a happy augury of the future united action of Indians to promote the vital interests of their motherland. He congratulated the delegates on the businesslike methods in which they conducted the proceedings and they had thus made his task the easiest possible. They had got through a tremendous amount of work and everything had gone on smoothly, harmoniously and in the best of spirits. There was nothing in the universe that could keep India in the present condition if they all presented a united front for the cause of their motherland and Indians were intellectually in no way inferior but were superior to people of other races, and even in spite of handicaps they could give a very creditable account of themselves in competitive examination with foreigners. In conclusion, he pointed out that if only all Indians united together there was nothing on the face of the earth that could keep India from her just and legitimate rights.

C. P. and Madras Councils and the Simon Commission

The Central Provinces and the Madras Legislative Councils have done their part well by condemning the constitution of and expressing their want of confidence in the Simon Commission. Other provincial councils and the Central Legislature should do likewise, though it is too much to hope that the Council of State will think alike with the vast majority of their politically minded countrymen.

The formation of committees of the legislative bodies for helping the Commission should be similarly prevented. This cannot be done if the elected members belonging to the Congress or Swaraj party absent themselves from the council chambers. But as the C. P. and Madras Swarajist members have been able to do good work by violating the party mandate, so should the Swarajist members of the other legislative bodies—particularly as obstruction is one of their basic principles. Utility should not be sacrificed or subordinated to theatricalities.

The Indian Science Congress

The Calcutta session of the Indian Science Congress was a very successful one. A large variety of papers was read, belonging to the spheres of both pure science and applied science. The delegates paid visits to various scientific, industrial and educational institutions, and had altogether quite a pleasant time

of it, in addition to the advantage of coming in contact with so many active minds.

As the Tropical Medicine people had already held their congress in Calcutta earlier, there were no medical section meetings this time in connection with the Science Congress. The other section, such as those relating to agriculture, anthropology, botany, chemistry, geology, mathematics and physics, psychology and zoology held successful meetings. A scientific exhibition was also held in connection with the Congress. Numerous fine instruments were shown, which were very much appreciated by the foreign delegates.

According to the Associated Press summaries of the proceedings of the Congress,

In the section of Chemistry alone, more than 140 papers of high technical value were read and discussed.

Calcutta contributed a large number of them, with Madras and Bombay coming second.

The section of Mathematics and Physics, presided over by Dr. Hunter, contributed 81 papers. Allahabad and Calcutta submitted more papers than any other centre in this section.

The section of Psychology attracted about 23 papers. Dr. Michael P. West presided.

The section of Agriculture, presided over by Rao Sahib Venkataraman, attracted 31 papers, as compared with the very meagre number in the first session of the Congress.

41 papers were submitted in the Zoology section of the Congress, presided over by Dr. Sundar Raj. Allahabad contributed more papers in this branch than any other single place, with Calcutta as the second best.

Mysore and Southern India and the Punjab submitted a large number of papers in the Botany section.

Dr. B. S. Guha, formerly of the Calcutta University, and at present of the Anthropological Survey of India, presided over the section of Anthropology, which attracted more than 50 papers. Mr. S. S. Mehta of Bombay read an interesting paper on "Indian and Roman marriage ceremonies compared." Mr. K. N. Chatterjee (Calcutta) read a paper on the use of nose ornaments in India. Dr. Kuidas Nag (Calcutta) discussed India's contributions to the culture of Indonesia. Mr. Ramprasad Chandra read a paper on culture contact in ancient India and showed that possibly the caste-system originated because of differences in culture.

Mr. Asoke Chatterjee of the "Modern Review," urged the protection of the aborigines in India.

Thirty-six papers were read in the Geology section, many of which contributed much to this branch of Science and greatly added to the possibility of industrial expansion and commercial development. A paper on the iron resources of Mandi State by Dr. S. K. Roy was read by Mr. Maitha.

It may be mentioned in this connection that the contribution of the Geological section of the Science Congress was considerable. In this connection the remark of Dr. Fermor of the Geological Survey of India may be mentioned, who stated that so long the popular idea was that it was only the Geological

Survey of India who contributed to the sum total of geological research and advancement, but it was now seen from the number of papers read during this session, that people other than those connected with the Survey had no small share in the development of the science.

"Power Alcohol" From New Sources

In the chemical section of the Indian Science Congress much interest centred round Professor Dr. Hemendra Kumar Sen's paper on "Power Alcohol".

Two natural products of the province of Bengal were *Gangwe Hyacinth*. The former was a tree growing very abundantly in Sunderbans and the cheapest wood in the market. There were at least 100 tons of sawdust available from the saw mills of the city. By introducing proper forestry regulations the growth of the tree in the forests could be maintained perennially. Prof. Sen obtained 30-40 gallons of Al. ohol from a ton of *Gangwe* sawdust. The usual figure obtained with other varieties in other countries was in the region of 20-22 gallons. The cost of production per gallon of spirit was shown to be 605 annas, which pointed therefore to a great prospect for the industry in the province. It was also stated that the Union Distillery of Calcutta managed by Dr. Bose's Laboratory were arranging to erect an experimental plant to give the process a large scale trial. The chemical interest of the problem was also great, as the work would bring out certain results of fundamental interest in Cellulose Chemistry.

The water hyacinth, the other natural product of the province, for destruction of which the Government and the people were so anxious, was found to yield good results. The method adopted by Prof. Sen differed from that followed previously.

A large number of distinguished gentlemen took part in the discussion that followed, amongst whom were noticed Dr. Chuni Lal Bose, Dr. P. Niyogi, Dr. Pandya of the Agra University, Dr. A. C. Sarkar, Dr. N. N. Goswami, Dr. J. K. Choudhuri of Dacca, Mr. J. N. Dutta of Sylhet and others. Dr. Panchanan Niyogi asked if the collection of water hyacinth would be feasible, to which the author replied in the affirmative from certain statistics both local and foreign. He emphasised, however, the need for careful organisation. Dr. Sarkar also expressed a similar view. Great enthusiasm was exhibited about this very important contribution of the University of Calcutta. The sectional President Prof. S. S. Bhatnagar warmly congratulated Prof. Sen on the important paper he had presented the section with, and hoped that there would be from now less occasion in future for accusing organic chemists of apathy in the study of natural products.—A. P. I.

Indian Aborigines and the Science Congress

Mr. Asoke Chatterjee, in the course of a paper entitled "A plea for the protection of Aborigines in India" stated that some of the aboriginal tribes in India, such as the Andamanese, were fast dying

out. It was necessary that steps should be taken for their protection and preservation before it was too late.

It was resolved that in view of the fact that it would be prejudicial to the economic and cultural interests of the aboriginal tribes of India, should there be unrestrained contact between them and individuals representing a different state of culture and progress, the Government be approached by the Indian Science Congress to institute an immediate enquiry by competent anthropologists and other men to go into the situation and to formulate protective legislation in the light of such an enquiry.

It was further resolved that proper authorities be approached specially to consider the case of the aborigines of India and to allow the Anthropological Section of the Science Congress to state before them in detail the case of the aborigines in British India and Indian States.

Production and Consumption of Sugar in India

In the section of Agriculture of the Science Congress, Rao Sahab T. S. Venkatraman, in the course of his presidential address referring to the sugar industry in India, said:

"The Indian consumption of sugar and sugar products is at present, largely, in the form of jaggery. A fourth of it, however, is in the form of refined sugar and now the bulk of this article—over 85 per cent—has to be imported from outside, at a cost of about Rs. 15 crores each year. In one year, the value of the article thus imported exceeded 26 crores. The dumping of refined sugar into the country is a serious drain on our wealth. It further exerts an adverse effect on the home industry, and might ultimately lead to the extinction of this crop.

"It is now widely accepted that sugarcane probably originated in India and spread to other countries from here. It was an interesting curiosity to our visitors in the years before the Christian era. Alexander the Great was much struck with it, and his followers named it the "Honeyed Reed" or the reed which makes honey without the help of bees. The Indian area under sugarcane is nearly half that of the world and hence much greater than that of any other single country. This ought to give India the premier position as sugar producer. But to-day she has to import large quantities of refined sugar from outside and across wide seas even to meet her domestic needs."

Educational Psychology

In the psychology section of the Science Congress Prof. West, the president, dealt with psychology and education, and many other speakers discussed problems relating to literacy, the education

of defective, normal and super-normal children intelligence tests, etc.

Mr. Natarajan on the Education of Women

Having before us only a very brief summary of Mr. K. Natarajan's presidential address at the fortieth session of the Indian National Social Conference, held at Madras, we wrote in our last number that "if he really said women's educational progress in India has been marvellous, we cannot help saying that his enthusiasm led him to indulge in the language of hyperbole." On reading this remark of ours, he has sent us a copy of his presidential address, saying that his observation had special reference to the Madras Presidency. What he exactly said in his presidential address with reference to the education of women is quoted below.

In the matter of the education of women the progress made during the last thirty years has been little short of marvellous, and nowhere more so than in this Presidency. You have now in Madras City two great Women's Colleges, attended by about four hundred students drawn from all castes and communities; the number of girls attending high schools and primary schools has also largely increased, and it is a remarkable fact that while, during and since the war, there has been, owing to the economic stress resulting from high prices and increased school and college fees, some retardation in the advance of men's education, these causes have had little effect in checking the steady growth, both numerically and otherwise, of the education of girls. I must not omit to refer here to the Women's University at Hignne Badruk which owes its existence almost entirely to the self-sacrificing zeal of Professor Karve, whose services to women's cause in India will always be gratefully remembered by social reformers all over the country. Personally, I hold that, in the present circumstances of our country, when a sort of tradition of women's intellectual inferiority has held sway for many centuries, it is necessary, at least till that tradition is wholly destroyed, to make no distinction in the courses of study, especially in the higher education open to men and women. I have, therefore, been all along rather sceptical in my appreciation of the idea of a separate University with an altogether different curriculum of studies for women. But I have always acknowledged that every method and every system which promises to bring the benefits of education of some kind to girls and women who would otherwise go without them, is to be welcomed; and from that point of view the Women's University is a very valuable and interesting experiment.

Medical Research in Ancient India

That Dr. Sir Brijendranath Seal, who has done so much to make the moderns acquaint-

ed with the knowledge of the positive sciences possessed by the ancient Hindus, would also be able to say something new on medical research in India, is only to be expected. This he did in introducing the delegates of the Far Eastern Association of Tropical Medicine to a meeting at Mysore. What they thought and felt after listening to Dr. Seal's brief address, we do not know. But it would encourage our young medical students in research, should they take to it, to know that in ancient times our forefathers did what was for those days remarkable and that they were not inferior to any contemporaries of theirs. If the members of the general public bear this fact in mind, they may also be disposed to help in the establishment and maintenance of medical research institutes for Indians on independent lines.

From the earliest times, said Dr. Seal, hundreds of years before the birth of Christ, from the days of Punarvasu, Atreya and Dhruvantari, the fathers of medicine and surgery, at any rate from the days of the University of Taxila, so famous for its schools of medicine, India has taken an active part in the investigation of diseases prevalent in her warm climate and of the indigenous drugs and their healing virtues. And from the extant treatises of Charaka and Susruta, we are surprised to discover that these early enquirers into what may be called tropical diseases and medicines used to meet in conference, in great gatherings of Rishis and savants on the banks of the Ganges, in some forest or mountain retreat, warmly discussing the fundamentals of life and health, and the principles of disease and its cure. These methods of the academy and symposium are no doubt familiar to us in philosophical enquiry, in Greece and India alike. So also the South Indian Academies of Literature, assigned to a fabulous antiquity, are famous in many a story and legend; but what may be called the Ancient Eastern Association of Tropical Medicine, attended by delegates from far Vahlka and Gandhara in the West to Benares and Kosala in the East, in fact, from Central Asia to Middle India, had their conferences and sessions centuries before Christ. Mark the long list of names, Atreya, the President of the Congress, Kumara, Shiras, Kanakbhayana, the Vahlka Physician, Vadisa, Marichi, Maitreya Kashipati—the Lord of Benares. Their name is legion and the debates and discussions show quite a modern spirit of enquiry and investigation, even if

they should be in the nature of imaginary conversations. And not investigation alone. India in the early Buddhist times, certainly not later than the third century B. C., inaugurated the organisation of medical relief to man as well as animals, by organising hospitals and attaching thereto gardens of medical herbs and drug stores as well as regular establishments of medical officers and attendants—an organisation which was carried to the Malaya Peninsula and the Eastern Archipelago in the course of India's peaceful civilizing mission.

The Far-Eastern Association of Tropical Medicine, to-day, equally in its activities of medical research and organisation of medical relief, is, therefore, Dr. Seal went on to observe carrying forward on a modern scientific basis the same movement of congress and conferences and of hospital organisation whereby Ancient India pressed knowledge to the service of suffering humanity. And it was not merely the motive power and impulse, not merely the principle of organisation, in respect of which the Ancient Indian medical organisation was akin to the activities of to-day. In some of their results and discoveries they anticipated in their pre-scientific empirical way some accredited and widely acclaimed results of present-day medical research in tropical diseases and drugs. He proceeded to give one or two concrete illustrations of this fact. Take for example, Sir L. Roger's earlier investigations into dysentery and leprosy. In the Ayurveda Pharmacopoeia, a decoction of the Kurchi bark and the Chaulmoogra oil, in certain combinations, were prescribed for dysentery and leprosy respectively, and the drugs in crude forms were in use as bazaar medicines. What Rogers and his assistants did in their first attempts was by modern analysis to find out and extract the active principle concerned in each of these cases. The subsequent developments of various forms of injection were scientific achievements which were necessarily beyond the reach of the ancient physicians; but still it is clear that the latter had diagnosed varieties of these diseases, and found remedies which though not specifics, could actually alleviate or arrest them, and, as it turned out, they thus laid the foundation of future scientific advance. Then, again, take the question of epidemics—what Charaka calls varsonas, devastations of whole peoples and regions, Charaka notes the characteristic signs

and accompaniments of these epidemics—the contamination of the water, the soil, the air, and the agency of various pests—including the mosquito, the fly and the rat, *makshika*, *mushakadi*—to select only a few from the list. Or, again, take the question of specific diets in relation to specific diseases; for example, the interdiction of salt in dropsy. In fact, the dietetics of *Susruta* and *Charaka* may fairly pass the test of any upholder of vitamins or the investigator of the innutrition theory of the origin of diseases.

Minimum and Maximum

Some British papers have asserted that the maximum which Britain may be disposed to concede, to the political aspirations of India is provincial autonomy. Previous to the last Madras session of the Indian National Congress, though revolutionaries had worked for absolute independence as their goal and many non-revolutionaries had declared in speech and writing that nothing short of absolute independence could be the ultimate goal of India, no representative and collective body of Indians, following the path of what is called "constitutional agitation," had declared for that goal. But now that one such body, the Congress, has declared that to be its goal, it cannot be said that all India is in favour of any lower goal. And that lower goal is in the case of the National Liberal Federation, the Muslim League, etc., Dominion status—nothing lower than Dominion status. It would, therefore, be quite accurate to say that the minimum demanded in India is Dominion status and the maximum, absolute independence. Britannia considers herself as the Lady Bountiful and India as the beggar. So, on the principle that beggars cannot be choosers, Britannia may confidently think that the maximum which she is prepared to concede, *viz.*, provincial autonomy, will have to be thankfully accepted by India, though it may be lower than her minimum demand. But Britain is not in reality the mistress of the situation. So India will continue to press forward towards her goal, though she is not just yet able to apply any pressure which will make Britain agree to her attaining even Dominion status—not to speak of independence.

Independence is sometimes thought of and characterized as "isolated" independence.

But if other independent countries in the world are not in an "isolated" position, what is there to prevent India from forming alliances with other powers?

Again, Dominion status is sometimes spoken of as superior to or better than absolute independence. We do not understand how. Perhaps it is meant that the self-governing Dominions in the British Empire enjoy all the advantages of independence without the full responsibility of self-defence. But is it really an advantage to lean on others for self-defence? The more one relies on others, the greater is the perpetuation of one's internal weakness. To be called upon all of a sudden to stand on one's legs is no doubt perplexing. But we are not just now contemplating any cataclysmic change. Should, however, there be any such change, the India which would be able to sever her connection with Britain in that way, would certainly be able to undertake the duty of self-defence.

It has been stated that interdependence of nations is a higher ideal, indicating a higher stage of political evolution, than mere independence. That is true. But that stage follows the stage of independence. If all nations be not free, they cannot obviously be mutually dependent. Taking the case of India and the other parts of the British Empire, it would not be interdependence if India alone were a dependency of the latter. For real interdependence, the other parts of the Empire must bear the same relation to India as India would do to them. That would mean exact equality of political status of all parts of the Empire. And even when that is attained, that would not mean the interdependence of the nations of the earth. India might then depend on Great Britain and Great Britain on India, but not India on Japan or France, or France or Japan on India, for example. Therefore, real and comprehensive interdependence of the nations of the earth presupposes first of all complete independence and equal political status for all nations—at least of such numerically large populations as that of India.

The Hartal and Students

We were opposed from the first to students leaving the state-recognised schools, colleges and universities in conformity with Mr. Gandhi's programme of non-co-operation

unless room could be found for them in other institutions which were at least as efficient as the former. We hold that view still. The observance of the Simon Commission *hartal* by students stands on a different footing. It does not mean leaving the educational institutions on their part for good. It means only a day's absence. The authorities of those institutions who are in favour of the *hartal* or are neutral will agree to give their students a holiday on February 3. Those who have to be opposed to it on political grounds, as the authorities of Government or state-aided institutions, need not take a more serious view of their students' absence for a single day than they do when they absent themselves without assigning any reasons. They sometimes do that to see a football match or a wrestling match or some race. As for the political aspect of the affair, students are not in these days punished for acting as Congress volunteers, Muslim League volunteers, etc. If students are made to assemble for celebrating the Empire Day, for example, that is certainly politics, though it is not the kind of politics objected to by Government and loyalists. It may be argued that the Simon Commission *hartal* is a direct insult to that body and an indirect insult to the British Imperial Government which has appointed it. But is not the enforced Empire Day celebration by many of our students a direct insult to our national self-respect? Who would willingly celebrate on a particular day the fact of our being a subject people? If our students are encouraged to insult themselves and their country by celebrating the Empire Day, why should they be punished for assisting at a function which is meant to hurl back the insult involved in the appointment of the Simon Commission in violation of India's right of self determination? The one insult is just as political or non-political as the other.

The Oil War in India

The British advocates of British mineral oil interests are angry with the American Standard Oil Company, because the latter are purchasing petroleum from Russia and selling it at a cheaper price in India than the oil supplied by its rivals. The British partisans say that the American Company has been thereby underselling the indigenous

product of the Indian Empire, and thus want us to range ourselves with them. We do not see why we should. Let us take an example. The Burma Oil Company is as much a foreign Company as the Standard Oil Company. The profits of the former fill the pockets of foreigners—not of the Burmese or the Indians. If the independence of Burma had not been destroyed for her oil and other natural resources, the oil would have remained underground till such time as the Burmans themselves could develop the oil industry and get all the profits. But now the greater sale of the Burma oil, the quicker would be the exhaustion of the total oil deposit in that country; so that even if in future Burma became self-ruling and wanted to buy out the Burma Oil Co, it would not be worth while doing so. Hence we do not see any reason to give preference to the oil supplied by the Burma Oil Co, on other rivals of the Standard Oil Co. We should buy whatever is cheaper for the quality. If the Burmans could tap and supply the oil of their own country, it would be reasonable to purchase it even at a higher price than American or Russian oil.

Meetings Against Child-Marriage

The citizens of Madras held a public meeting last month to support legislation against child marriage. The resolution adopted fixed the minimum marriageable age of bridegrooms and brides at 18 and 14 respectively. Mr. N. Srinivasachariar spoke against the resolution, though he was in sympathy with its object. Dewan Bahadur T. Varadarajulu Naidu moved an amendment to the resolution to substitute the figures 21 and 16 for the figures '18 and 14'. It was put and lost.

Madras students of both sexes are taking much interest in the question. At a meeting of the students of Queen Mary's College, which is a woman's college, held under the presidency of its principal, a resolution to fix 16 and 21 as the minimum age for the marriage of brides and bridegrooms respectively was passed. It heartily supported the principle of Mr. Sarda's bill in the Legislative Assembly and Dr. Mathulakshmi Reddy's bill in the Madras Council. Similar resolutions have been passed at the Lady Willingdon Training College, which also is a woman's college, the Law College, Pachaisappa's College, the Victoria Hostel and the Venkateswar Hostel. The students of the

Madras Presidency intend to carry on the agitation in all colleges in the city and in the mofussil until legislation against too early marriages has been brought about.

Archaeology in our Universities

There is a vast field for archaeological workers in India. Archaeological research is one of the principal means of adding to our positive and definite knowledge of India's past. It is, therefore, to be regretted that even in the postgraduate departments of Indian universities adequate arrangements do not exist for giving training to advanced students in archaeological work. Some of them study epigraphy, numismatics, etc., no doubt, and learn what previous workers have discovered. That is a valuable part of their education. But what is also required is that they should learn to be archaeological discoverers themselves, just as in scientific education students not only acquire what is already known but try to find out new facts and truths themselves. We referred to this desideratum in our universities in a note in a recent issue. Since then the Benares University has appointed Mr. Rakhaladas Banerji as one of its professors of history. As he is admittedly a very competent archaeologist, well-known for his discoveries at Mohen-jo-Daro and elsewhere, the Benares University may now, if it likes, make arrangements for giving archaeological training to some of its advanced students under Mr. Banerji's guidance.

As the years pass, the Government of India and our legislators cannot but have a higher and higher idea of the value of archaeology than they now have. More money will then be available for archaeological work and more workers wanted. India ought to be able to supply these workers, who will have a useful career. Our universities should prepare themselves betimes to become the nurseries of such workers.

Punishment for Wearing Sacred Thread

It is said, the Chief of Baghat in the Simla Hills has imprisoned and fined some members of the depressed classes for wearing the sacred thread. These persons had been recently "purified" and invested with the sacred thread by the Arya Samaj, which has the right to do so. While we do not think the wearing of the sacred thread itself

necessarily makes one a better man, no one has the right to prevent people from doing so if thereby they feel that they can add to their self-respect and raise their social status. The Chief should not have been so antediluvian as to consider an innocent act a crime.

Europeans and Indians in South Africa

In the course of a recent speech Premier Hertzog said that "it was often felt that South Africa would have been happier if Indians had not been present". But it was the Europeans who took them there to serve their own selfish purposes. Does not Premier Hertzog also know that, by other than the European intruders in South Africa and their partisans, "it was often felt that South Africa would have been happier if [Europeans] had not been present?" When the Premier suggested that "the Indians further complicated the colour question in South Africa," he admitted by implication that some other people had already complicated and in fact been responsible for the genesis of that question. And the Europeans were that people.

"Statesman" to Pay Damage.

Judgment has been delivered by the Chief Justice and Mr. Justice C. C. Ghosh, awarding damages of Rs. 1,000 with costs to Mr. Subhas Chandra Bose in the appeal preferred by him from a judgment of Mr. Justice Buckland dismissing his claim for damages for rupees one lakh against the proprietors and the editor of the *Statesman* in respect of a libel contained in the issue of that newspaper of November 26, 1924. Justice has been done; but perhaps the damages awarded should have been heavier.

Hooliganism in Madras Against Boycotters

In a previous note on the Simon Commission *hartal*, we have written that those who anticipate trouble owing to the *hartal*, are men of the same kidney with those who can both quell and create disturbances. Evidently what has been done against a Simon Commission boycott meeting in Madras, presided over by Mr. Yakub Hassan, is the first sample of organised hooliganism anticipated by the British journalists referred to in our previous note.





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VIDYAPATI, THE POET OF MITHILA AND BENGAL

BY NAGENDRANATH GUPTA

SEVEN cities might have contended for the honour of the birth-place of Homer, but with the exception of the poet Vidyapati I can recall no other name of a poet claimed as their own by two peoples speaking two different languages. It is not as if the poet had written in two languages, or had translated his works into another or a foreign language with a fascinating felicity of phrase and an artistic selection of words. Vidyapati wrote many works in Sanscrit, for he was a profound Sanscrit scholar of wide attainments; but the lyrical poems that brought him enduring fame were written in his own language, the language of Mithila, the far-famed land of Sita chronicled in epic song, the age-old seat of ancient Aryan learning, and now forming the district of Darbhanga in the province of Bihar. In spite of the facts that Vidyapati wrote his lyrics in a language which is not Bengali and that he was not a native of Bengal, he is recognised as one of the two earliest and greatest poets of Bengal, the other being Chandidasa. Vidyapati's poems are included in the earliest collections of Vaishnava poetry which flooded Bengali literature in the life-time of Chaitanya and after the passing of that great prophet of divine love. Both Chandidasa and Vidyapati lived before

Chaitanya. It has to be explained how the poems of the Maithil poet Vidyapati came to be included as an integral part of Bengali literature.

Before the time of Vasudeva Sarvabhauma, the preceptor of Chaitanya, there was no school or *tol* in Bengal. Mithila was the nearest seat of Sanscrit learning and young Brahmin scholars from Bengal used to proceed to Mithila to acquire learning. Naturally, they learned the Maithil language and greatly admired the poems of Vidyapati, which they copied out and brought with them to Bengal, where they rapidly gained wide popularity, as many people in Bengal in those days understood the language of Mithila. Vasudeva Sarvabhauma was a brilliant scholar who became proficient in all branches of Sanscrit learning. He had the misfortune of vanquishing his Maithil *Guru* in the course of an argument, with the result that all his palm-leaf manuscripts containing grammar, Nyaya and other Shastras, and the Darshanas were forcibly taken away from him and he was ignominiously expelled from Mithila, the Maithil pundits vowing that they would never again admit any scholars from Bengal. Vasudeva carried all his learning on the indelible tablet of his memory and established his own school

at Navadvipa in Bengal and Chaitanya was one of his earliest and most distinguished scholars, but from that time all contact between Bengal and Mithila ceased. The songs of Vidyapati were sung in the famous *kirtans* inaugurated by Chaitanya, and the language and the ravishing melody of the Maithil poet found many imitators among the Vaishnava poets of Bengal. Among the early poems of Rabindranath Tagore are a number of delightful songs in the language and manner of Vidyapati, composed under the *nom de plume* of Bhanu Sinha, the word Bhanu being a synonym of Ravi, the sun. Rabindranath never learned the Maithil language or grammar, but his poetic instinct and ear helped him to acquire the language of Vidyapati's poetry.

It is tolerably certain that for sometime after the intellect of Bengal had ceased to be in touch with Mithila and all inter-communion between the two provinces had ceased, the Vaishnava community of Bengal understood the language of Vidyapati's poetry and knew that the poet was not a Bengali. But as time rolled on and the waters of Lethe washed away the landmarks of memory, all about the language and identity of the Maithil poet whom Bengal had taken into her bosom was forgotten. It has been pointed out as a defect of the Indian intellect that it is entirely lacking in the faculty of historical accuracy, and lets imagination and hearsay do duty for the dry facts of history. This failing, however, is not confined to India. Vidyapati lived in an age older than that of Shakespeare, and yet in England itself there was a prolonged and even acrimonious controversy, the echoes of which were heard until recently, as regards even the identity of the greatest name in English literature. It was quite seriously maintained, with a great array of plausible evidence, that there never was any person of the name of William Shakespeare, or if there was one, the name was merely that of a mediocre play-actor to whose authorship the immortal plays were erroneously and gratuitously attributed. It was triumphantly announced that the real author was Francis Bacon, one of the founders of inductive philosophy and the famous author of the "Advancement of Learning" and "Novum Organum". Is it permissible to enquire whether this controversy is considered a laudable instance of historical research and a careful sifting of the facts of history?

About three hundred years after the passing of Vidyapati the text of many of his poems current in Bengal became hopelessly corrupted, as was only to be expected, since the writers of the manuscripts know nothing about the language in which the poems had been originally composed. Many other poems actually composed by him were treated as anonymous and were not included in his poems, because the last lines in which the author's name appeared were missing. This is a sort of imprimatur which is to be found in the poems of Hafiz and in the songs of Kabir, Tulsidas and Surdas, and in all the poems of the Vaishnava poets of Bengal. It came to be firmly believed that Vidyapati was a native of Bengal and several unfounded stories came to be associated with him. As, however, the language of the poems was obviously not Bengali, a theory, which was accepted without challenge or hesitation, was put forward that the language in which Vidyapati had written was Brajaboli, a dialect supposed to be in use in Multa or Brindaban. In point of fact, however, there is not the least resemblance between the language of the poems and the dialect spoken in the holy places named above. Moreover, it was never asserted that Vidyapati had spent a number of years in Brindaban, nor was it ever explained why he should have preferred another language to his own, on the assumption that he was a Bengali, for the composition of his poems.

All the fictions about Vidyapati, the mutilations in the text of his poems could have been easily set right by a scholar from Mithila, but the poet like the prophet is not always honoured in his own country. The name of Vidyapati is venerated in Mithila, there is a palm-leaf manuscript of the *Srimadbhagavatam* in the poet's own handwriting extant in a village in the Parbhanga district, and it is highly treasured; manuscript copies of a number of Vidyapati's poems are to be found in many Maithil homes, but beyond that nothing was done. The Bengali script is borrowed from the Maithil, so that Maithil scholars have no difficulty in reading Bengali, but nothing was done in Mithila either to correct the baseless theories prevalent in Bengal or to bring out a correct edition of the poems. All the errors occurred in Bengal and they were ultimately corrected in Bengal. A complete history of the poet's family was collected, an old palm-leaf manuscript of his poems was found in

Mithila, and a collected and corrected edition of the poems was published in Calcutta and another edition in the Devanagari character was published at Allahabad. A palm-leaf manuscript of the poems was found in the library of the Maharaja of Nepal at Khatmandu and new poems found in it were incorporated in the Calcutta and Allahabad editions.

Such great names in wisdom and learning as Janaka, Yajñavalkya, Vachaspati, Udayana and Pakshadhara belong to Mithila, but prior to Vidyapati no one had attempted to write in the Maithili language. Sanscrit alone was used as the medium of writing and the language spoken by the people was despised as a vulgar lingo. There is reason to believe that Vidyapati himself commenced his literary activities by writing in Sanscrit. There were three distinct stages in the output of his literary work: the books that he wrote in Sanscrit, the few others that he wrote in a form of Prakrit which he designated *Abahath* (अबहठ) and the songs and lyrics in Maithili, which undoubtedly represent his mature and mellowed writings, and have won for him fame and a permanent place in the literature of Bengal.

The system of orthography followed in these poems is that of Prakrit as distinguished from Sanscrit. The language approximates closer to Hindi than to Bengali, and is marvellously musical in the selection of words and the lilt and movement of the verse. There is no attempt anywhere at eking out a poem. The majority of the poems are models of brevity and the lyrical cry rings true. Occasionally, the master singer strikes another chord in his harp and one listens entranced to the burst of full-throated music and the stately roll and march of his verse. For a fine simile take a fragment of a song :—

जब गोबुधि समय बेसी
 भनि मखिर बाहर भेजी,
 जब जबपर निहुरि रीझा
 दख पसारिषि बेसी।
 भनि अक्षय दयसि बाबा
 जनि गौराधि दुखर माया।

"In the gleaming of the dusk the maiden (Radha) came out of her house and passed trailing behind her a lengthening contrast of a streak of lightning on a new cloud. She is young like a newly strung garland of flowers."

The darkling twilight is the background of cloud and the moving maiden is the line—not a flash—of lightning moving slowly in the dark. The *dvandva* (द्वन्द्व) is the contrast between light and darkness. It is a motion picture reminiscent of the superb similes of Kalidasa. In the *Raghuvarsam* the princess Indumati as she passed the rows of princes waiting for her choice of a husband moved like a lighted taper at night *sancharini dipasilheva ratrao* (संचारिणी दीपसिलेव रात्रौ), and as she withdrew the light of her countenance from prince after prince the dark pallor of disappointment spread over their faces as the edifices along a street are swallowed up in the darkness when the torch that lighted them has passed. In the *Kumarasambhavam* the moving figure of Parvati, adorned with various flowers, is spoken of as *Sancharini pallavini lateva* (संचारिणी पल्लवनि लतेव), like a moving creeping plant putting forth sprouts of new leaves.

In depicting the love-scenes of Krishna and Radha the Vaishnava poets had no thoughts about the love of mortals. These songs are regarded as sacred literature by the Vaishnava community. The mere fact that these songs moved Chaitanya, who became a Sanyasin and took a vow of celibacy while he was quite a young man, to the raptures of religious exaltation, proves their essentially religious spirit. These poems are really allegorical and afford glimpses of deep spiritual suggestion. Writing of the poems of Vidyapati Sir John Grierson, who was for some time a Civilian in Bihar and is a linguist of some note, said :—

"To understand the allegory, it may be taken as a general rule that Radha represents the soul, the messenger or *duti*, the evangelist or mediator, and Krishna, of course, the deity. The glowing stanzas of Vidyapati are read by the devout Hindu with as little of the baser part of human consciousness as the Song of Solomon is by the Christian priest."

The Vaishnava poets belong to the same order as the Sufi poets like Hafiz and Jalaluddin Rumi. The descriptions of Krishna do not at all conform to the ordinary notions of manly beauty. His complexion is always described as green like new grass, and surely the Indian poets, ancient and modern, were not colour-blind. The beauty of Krishna was the verdant beauty of nature, soothing and restful to the eye. In the

Song of Solomon the virgin seeking her lover is not fair. "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon." And further on she says, "Our bed is green." Here also is the idea of a colour refreshing to the eye.

The love-tryst is the symbol of the soul seeking and meeting the deity in secret, unknown to the world. The world knows nothing about an overpowering love for the Lord and is ever a stumbling-block in the path of the devotees and the man of God. Men who sought God and His great love renounced the world and escaped to the peace and solitude of the forest. In keeping her assignations with Krishna Radha laid aside every feeling of fear, and while the rain poured and the thunder rolled and hooded death in the shape of serpents crossed her path she went fearlessly to meet her lover :—

रयनि काजर वन भोग सुखद्वय

कुसुम पर ए दुरवार ।

गरज तरज वन रीते वरिष वन

संसार पद अभिसार ॥

* * * *

धरन वैषल्य धनि हित कर मानव धनि

निरन करण रीत ।

सुसुखि प्रहली तोहि सख कदहि मोहि

दिनेह कत दूर भोछ ॥

"The night emits black darkness, fearful serpents are moving about, the irresistible thunder-bolt falls; the rumble of thunder strikes terror into the heart, the clouds are pouring ruin in wrath, the assignation has become doubtful.—A snake coiled itself round her feet, but the maiden welcomed it since it silenced the tinkling of her anklets." Then the amazed and perplexed woman who was accompanying her, the *duti*, asked her wonderingly, "O fair one, I ask thee, tell me the truth, how far is the bourne of Love?"

How could the worldly-minded woman with her limitations understand that the deity attracts the devotee as the magnet draws the needle, that this was a love that dured all and that love is stronger than death?

There is a startling and fine conceit in a poem in which the *duti* urges Radha to go to the trysting-place on a night when the moon was full :—

भाज प्रनया तिय जानि कोए ऐहिहु

उपित तोहर अभिसार ।

देह जोति सयि किरन सयाइति

के विभिनान ए पार ॥

सुन्दरि अपनहु हृदय विचारि ।

प्रांथि पसारि जगत हम देखल

के सुख सनि नारि ॥

तोहि अनु तिमिर होत कर मानव

आनन तोर तिमिरारि ।

सहज विरोध दूरे परितर धनि

चल छति जतए सुरारि ॥

दूतो वचन होत कए मानव

पावक भेल पचमान ।

हरि अभिसार चडवि नर कामिनी

विद्यापति कवि मान ॥

"Knowing tonight is the full-moon I have come; it is fitting that thou shouldst keep the tryst. The light of thy body will mingle with the moonbeams and who will be able to distinguish between the two? O beauteous one, I considered in my heart and I opened my eyes and I saw there is not another maid in the world to compare with thee. Do not look upon darkness as thy friend, for thy countenance is the enemy of darkness. Let alone the conflict of nature; rise and come where Murari is waiting for thee. The maid listened to the messenger and Cupid became her guide. The poet Vidyapati says, the fair maiden went to the assignation with Hari."

The invisibility of Radha in the moon-light that flooded the earth is a daring and suggestive conception. The figure and fairness of Radha would merge in the moon-light as a component part of it, and she did not need the magic cap of invisibility to escape curious and censorious eyes. On the other hand, the darkness of a moonless night would betray her, for, is not there a perpetual conflict in nature between light and darkness and was not Radha like unto a slender beacon of moving light, not merely in her incomparable beauty but by virtue of the luminous aura of her soul eager to mingle with the All-soul and enveloping her as with a garment woven from starbeams? In the last line the poet says, Radha went forth in the glory of the full-moon to meet Hari. The name Krishna is not used and Hari is the highest and holiest name of the Lord.

Sometimes, not often, there is a play upon words in some of the verses. It is not high poetry, but it shows the wonderful flexibility of words in the Sanscrit language. There is no more precise or more perfectly formed language in the world, but the variety of meanings attached to single words is bewil-

dering. There is no other language living or dead, which can compare with Sanscrit in this respect, though such words may be found in other languages. The word "cleave" for instance, in the English language means to unite as well as to split, two altogether opposite meanings. Another such word is 'liege', and it means both a vassal and a lord. The single instance of a play upon words that I have selected from Vidyapati is not because it is important but because of an extraordinary coincidence. In a poem descriptive of the beauty of Radha these two lines are to be found:—

सरङ्ग मयन वषट्क पुन सरङ्ग
सरङ्ग तसु ममवाले ।
सरङ्ग उदर उगद दस सरङ्ग
देनि करयि मनुषाने ॥

The word *saranga* is used no less than five times and each time it has a different meaning. Taken in the order in which the word occurs, the meanings are: (1) an antelope, (2) A cuckoo, (3) Cupid, (4) Lotus, (5) A black beetle or bee. Translated, the verses mean:—

"Her eyes are like the antelope's, and her voice is like the cuckoo's; Cupid dwells in the glance of her eyes. Over her lotus like forehead are ten ringlets like black bees, playfully sipping honey."

The coincidence to which I have referred is that there is a couplet in the Punjabi language with a similar play on the same word *saranga*, and there cannot be the remotest suspicion in either case of either plagiarism or even auto-suggestion:—

सरङ्ग फड़ेया सरङ्ग नू
ओ सरङ्ग बोलाया आ ।
वे सरङ्ग आखि सरङ्ग नू
तान सरङ्ग मुख ते जाए ॥

In these lines the word *saranga* occurs six times, but the meanings are different from those in the verse of Vidyapati, though in the Punjabi verse there are only three meanings which are twice repeated. The word here means, following the same order as before, (1) peacock, (2) snake (3) cloud, (4) peacock, (5) cloud, (6) snake. The meaning of the verse is:—

"A peacock caught a snake. When the cloud spoke, that is, when the thunder was heard, the peacock cried to the cloud and the snake escaped from the mouth of the peacock."

Of the rhymes that swing to a stately measure part of one poem may be quoted as an illustration. It is a marvel of metrical movement:—

कुदुमसान विद्याम कानन
केन सिन्दुर रेह ।
निविड नोरद खरिद दसए
अरुन जनि निज रेह ॥
आज देखु गनराजगति
वर सुवति विभुवन सार ।
जनि काम देवक विजय वल्गो
विद्वि विद्वि स सार ॥
सरद सवधर सरिस सुन्दर
बदन खोषन खाल ।
विमल कचन कमल खदि
जनि खेख खन्नन ओल ॥
अधर पल्लव नय मनोहर
दसए दाखिम जोति ।
जनि विमल विद्रुमदल सुधारने
सौवि भव गनमाति ॥
मत्त काकिल वेनु बीना नाद
विभुवन भास ।
मधुर दावे पखादि मानलि
करए वचन विवाय ॥

"Like the pleasure of the god of Love armed with arrows of flowers is her hair, with the line of vermillion in the middle showing itself like the sun in the midst of thick, beautiful clouds. To-day I have seen the fairest damsel in the three worlds passing with the stately gait of a lordly elephant, moving like the victorious flag of Cupid in the world created by Brahma. Her face is fair as the autumn moon and her eyes are restless like a brace of wagtails playing on a lotus of pure gold. Her lips are tender as new leaves and the ghint of the pomegranate seed is in her teeth: it is as if the pearls found in the heads of elephants were arranged in rows on leaves of clear coral sprinkled with ambrosia. When she speaks with a smile all the musical notes of the impassioned cuckoo, the lute and the lyre in the three worlds are arrayed together."

The time came when, according to the tradition recorded in various ancient books, Krishna passed out of the sight and out of the life of Radha. Regarded as an allegory the interpretation of this incident is the estrangement of the soul from the deity and the void following the separation. In his poems dealing with this phase of divine love Vidyapati has sounded all the octaves of the whole gamut of grief and anguish. Krishna left Radha without even bidding her farewell:—

मधु निम्ना बेडो घनि भेलि नौन्द ।
उड्डिन न मेखे मोहि निदुर गोविन्द ॥
जाल खने दितहु भालिइन माद ।
जनि खुयार पव पव सँ खेस पाद ॥

Radha is speaking to a friend :—

"O fair one, I fell asleep in the summer night and cruel Govinda did not even ask my permission when he left. I would have given him a close embrace even as the rising tide clings to the shore."

There is one famous song which is sung everywhere in Bengal even to this day :—

सखि दे हमर दुखक नहि मोर ।
इ भर बादर भाइ भादर
शून मन्दिर मोर ॥
भस्मि घन गरजन्ति सन्तति
मुदन भरि बरिखसिन्धु ।
कन्त पाहुन काम दाहन
सघने खर भर हन्तिया ॥
जुलिष कत मत पात सुदित
मयूर नाथत भातिया ।
मत् दादुरि डाके हाडुकि
फाटि जाओयत छातिया ॥
तिमिर दिग भरि घोर आम्नि
दरके दामिनी पांतिया ।
विद्यापति कह केसे शमा उरि
हरि विन दिन रातिया ॥

"My friend, there is no end to my grief. In this fall rainy season, in the month of Bhadra, my house is empty. The clouds are thick, there is incessant thunder and it is raining all over the world. My lover is gone abroad and cruel Cupid is shooting his keen shafts at my heart. Thunderbolts are falling by the hundred, the glad peacock is dancing passionately, the impassioned frogs and the moor-fowl are lifting their voices, and my heart is bursting with grief. Darkness has spread in all directions, the night is fearful and lines of lightning are flashing. Says Vidyapati, how wilt thou pass the days and nights without Hari?"

In another poem Radha says there are means of mitigating the pangs of separation in the summer, but in the rains she is utterly helpless :—

खेदर मोजे कोकिल फलिकुल बारन
करकचन कमकाद ।
अखने छहदे भरलागिर बरिसन
तबनूक कजो न उपाद ॥
मगन गरज घन सुनि सम शङ्कित
बारिष हरि कव राये ।

दखिन पवन सौरभे छदि सतरार
डुङ्ग पन डुङ्ग विछुरावे ॥

"I shall chase away the cuckoo, and prevent the black bees from coming near me by jingling my bangles, but what shall I do when the clouds from Dhavalagiri begin to pour rain? I am alarmed when I hear the thunder in the sky and the rain clouds rumble. At the same time, if I escape the fragrance of the south wind in summer, my absent lover and myself may forget each other."

A time came when in the passion and intensity of her grief Radha lost her sense of identity and suffered not only the agony of her own estrangement but also the grief of Krishna at the parting. The *duti* who has proceeded to *Mutira* to interview Krishna says :—

भनुखन माधव माधव सुभरदत
सुन्दरि मे लि सभाद ।
धो निज भाव सीभावहि बिघरल
अपन सुन सुभाद ॥
माधव अपनव तोहर खिन्ह ।
अपन बिदे अपन तन जर जर
जिवइते भेलि सन्ध ॥
भोरहि सहरि कातर दिदि छिर
कल कल खोचन रागि ।
भनुखन राधा राधा रटतहि
भाषा बाधा बानि ॥
राधा सजो जव इन तहि माधव
माधव सजो जव राधा ।
दाबन प्रेम तबडु भदि दुदत
बादत विरहक राधा ॥
डुङ्ग दिख दाबदहन जइते दगधन
बाडुल कोट परान ।
ऐ घन सल सभ छरि दुषादुरो
कवि विद्यापति भाग ॥

"Remembering Madhava, Madhava at all times, the fair one has herself become Madhava. Tempted by her own qualities and enamoured of herself, she has forgotten her own condition and nature. O Madhava, this love for thee knows no precedent. Her body is worn by the separation from her own self and it is doubtful whether she will live. Distracted and with her eyes full of tears, she looks pitifully at her companion and, in a broken voice, incessantly repeats Radha, Radha! When she thinks of Radha she becomes Madhava, and again, thinking of Madhava she becomes Radha. Still there is no abatement of cruel love and the pain of separation is increasing. Says Vidyapati, as a maggot living in a piece of wood despairs of life when the wood takes fire at both ends and there is no way of escape, so, Lord, seems to be the state of the nectar-mouthed one."

The conception that runs like a thread of gold through this remarkable poem clearly and definitely transcends all notions of mortal love. It is the very ecstasy of the agony of the soul seeking union with God. The estrangement here enters upon a dual phase : first, there is the pain of desolation for the soul left destitute ; next, there is the realisation of the isolation of the higher Soul which is seeking to draw other loving souls unto itself. There is the alternating consciousness of both the seeker and the sought, the double-edged grief that cuts both ways. There is a confluence of two streams of bereavement ; but the waters do not mingle—they retain their individuality and distinctiveness.

The best known and most widely repeated poem of Vidyapati is one in which Radha, in reply to a question of a companion, sums up her experience of love as it is commonly understood and plaintively declares how it fails to quench the longing of the soul. It is a threnody of aching and unsatisfied yearning, but out of it gleams the ever-varying newness and the never-fading freshness of soul-love, as the intoxication of wine represents soul-intoxication in Sufi poetry :—

सखि कि पुइसि अमुभव मोए ।
 सेहो पियेति अनुराग बखानइत
 तिले तिले नूतन होए ॥
 जनम अवधि हम रस निहारल
 नयन न तिरपित मेल ।
 सेहो मयुर योल धनवदि छल
 भुतिपथे परय न गेल ॥
 कल मधु जामिनी रभते गमाब्योल
 न हृकल कइसन केल ।
 लाख लाख जुग हिय दिख राखल
 तइयो दिमा जुझल न गेल ॥
 कज विदगध जन रस अनुमगन
 अमुभव काहु न पेख ।
 विद्यापति कह प्राय जुझइत
 लाखे न मिलल एक ॥

"Friend, what dost thou ask me about my feelings ? That love and ardour become new every moment even in the describing. From my birth I have looked upon beauty, but my eyes have never been satisfied. My ears have heard that sweet voice times out of number, but the feel of that voice does not linger in my ears. How many summer nights have I spent in pleasure and yet I do not understand what pleasure is like : For lakhs and lakhs of eons I have held him to my heart and yet my heart has not been cooled.

Vidyapati says, many who are wise in love are plunged in it, but feeling is not to be seen in any one of them. Not one can be found even in a lakh to soothe the soul."

The word *anubhava* (अनुभव) which I have loosely translated as feeling, is in reality untranslatable. It is one of those words which are peculiar to the genius of a particular language, and for which no accurate or exact synonym can be found in another language. The word itself is in common use and has a plain meaning, but there is a deeper and subtler meaning which baffles translation. It is partly feeling, partly realisation, but in addition there is a subtle something which can be felt but cannot definitely be expressed. It is in this sense that the word has been used by the poet and it holds the key to the poem, because it is to be found at the beginning as well as the end of it. The word was used by Radha's friend in her question so as to get at the root of the matter. The most ethereal among the English poets, Shelley, has treated of Love's Philosophy in lines of surpassing loveliness, in which the deep calls unto the deep and the heights reach out to greater heights :—

The fountains mingle with the river
 And the rivers with the ocean,
 The winds of heaven mix for ever
 With a sweet emotion ;
 Nothing in the world is single ;
 All things by a law divine
 In one another's being mingle—
 Why not I with thine ?
 See the mountains kiss high heaven,
 And the waves clasp one another ;
 No sister flower would be forgiven
 If it disdained its brother ;
 And the sunbeam clasps the earth,
 And the moonbeams kiss the sea ;—
 What are all these kissings worth,
 If thou kiss not me ?

This is the loftiest expression of love on earth and also beyond it, the love that is mirrored in the affinities in nature and attunes itself to the music of the spheres. The note which runs like a long-drawn sigh of disillusionment through the verses of Vidyapati refers to mortal love, but there is also a haunting suggestion of that other love between the soul and the deity and which is the theme of our poet. The phrase about the lakhs of yugas is not a mere hyperbole but symbolical of the exclusively Aryan conception of the cycle of life wheeling round and round in a never-ending sequence of incarnations.

There are some hymns in which the p

addresses Madhava or Krishna as the deity. I shall reproduce a few lines from one of these :—

तात्तल सैकते यारिविन्दु सम
एतमिन रमनी समोजे ।
तोहे विसरि मन ताहे समरंज
अव महु ह्य कोन कोजे ॥
माधव हम परिनाम नितास ।
धुधु जगतारन दीन दयामय
अतए तोहारि विगोपास ॥

* * * * *
फत चतुरानन मरि मरि जाओत
न तुय आदि अयत्ताना ।
तोहे जनमि पुन तोहे समओत
सागर लहरि समाना ॥

"Like a drop of water on a hot and parched sandy strand I have remained among wife, children and friends. I forgot thee and gave my mind to them. Of what use are they to me now? Madhava, I despair of thee hereafter. Thou art the saviour of the world, merciful to the humble; therefore I place my trust in Thee. How many four-headed Brahmas die time after time! Thou alone art without a beginning and without an end. Other gods emanate from Thee and again enter Thy being, as the swell rises from the sea and again disappears in it."

A fitting conclusion to a tribute of appreciation, however inadequate, to this poet will be the recital of his invocation to the goddess of Energy, an ode of great sublimity :—

विदिता देवी विदिता हो
अविलदेस सोहन्ती ।
एकानेक सहस्रको घारिनी
अरि रंग पुरनन्ती ॥
बज्जल रंग तुय काली कहिययो
उज्जल रंग तुय बानी ।
रविमण्डल परचराय कहिए
मंगा कहिए पानी ॥
ब्रह्माघर ब्रह्मानी कहिए
हर घर कहिए गौरी ।
नारायन घर बमला कहिए
के जान डतपति तोरी ॥

"Manifest thyself, O goddess with the glorious thick tresses, manifest thyself! Thou art many in one, containing thousands and filling the battlefield of the enemy! Thy dark form is known as Kali, thy shining shape is Saraswati. In the nimbus of the sun thou art called Prachanda, the Fierce, and as water thou art known as the Ganges. In the house of Brahma thou art called Brahmani,

and Gouri in the house of Siva. In the house of Narayana they call thee Kamala, but who knows thy origin or whence thou comest?"

The allusion in the second line is to the allegory in which the goddess Kali, in the form of Chandika, destroyed the demon leader Sumbha and the demon army. It is related in *Markandeya Chandi* that armed warriors by the thousand issued from the shape of the goddess, as Minerva sprang full-armed from the brow of Jupiter, and slaughtered the demon army. Afterwards, as this phantom army was disappearing whence it had come, the goddess, who was about to slay the demon chief with her own hands, said to him, "O wicked one, I am alone in this universe, who is the second one beside me?" "दुष्ट, पैत्रा" जगत्य

द्वितीया का ममापरा?" This is the explanation of the whole poem. Sakti, or Energy, is multi-manifest, but it is one and without a second in essence. The antithesis between the dark and bright forms does not imply different entities. The prismatic hues of the rainbow, visibly different, proceed from a single source. Shut out the sun's rays and the rainbow with its variegated colours will disappear. Notable skill has been displayed in the arrangement of the various manifestations of the goddess Sakti. Each one is antithetic of the other and so the group is divided, two by two. To begin with, there are the two forms, one dark and the other bright, one destroying evil and the other the source of all artistic creation. Next follow the fierce energy to be found in fire and the sun side by side with the gentle spirit that moves on the waters. We next find the two Saktis respectively, behind Brahma, the creator, and Siva, the destroyer. Finally, there is the Sakti behind Narayana, the nourisher and the sustainer. Different peoples in different parts of the world have realised for themselves, either independently or in subtle spiritual sympathy with one another, the existence of a supreme and first Creator of the Universe, who set the wheel of the Law in motion, and they have called him God the Father. In the progressive and later stages of spiritual thought the Aryans conceived another and a gentler phase of the unresting activity in nature, and realised by the intuition of faith what has now been established by the patient inquiry of science, the existence of a single, dominant Energy out of which all things proceed

and which manifests itself in many conflicting mutually antagonistic forms. On this foundation rest the allegories, some full of beauty and others full of dread, of the many-named

and multiform goddess, who represents the female principle in the law of creation and to whom millions in India bow down as God, the Mother.

SOCIOLGY AND PROGRESS

The Contribution of L. T. Hobhouse to Social Philosophy

By PROFESSOR WENDELL M. THOMAS, JR.

SHOULD sociology confine itself to the attempt to discover the laws of observable social conduct, or should it endeavor also to point out the conditions of human progress, past and future? Can it fruitfully deal with both fact and value? While strongly insisting upon the necessity of distinguishing the facts of evolution from the values of progress, Prof. L. T. Hobhouse, the contemporary English sociologist, publicist and philosopher, would side with those who contend that the chief contribution of the sociologist is his selective or normative investigation and construction of social values. The scientist should be broad enough to be a preacher.

In every civilized country today, according to Prof. Hobhouse, "an army of reformers is toiling at the vast and absorbing problem of social progress. But in method, the 'army' looks more like a miscellaneous assortment of guerilla bands, acting without concert, often at cross purposes, sometimes coming into violent conflict, and at best with no clear sense of any common cause." The promoters of Temperance push their program without regard for anything else, and likewise the thrift specialists, the Single Taxers, the apostles of sanitary and housing reform, the Tariff Reformers, the Trade Unionists, Co-operators, Socialists, and Eugenists. Accordingly,

"To promote unity of aim among men of good-will and lay a basis of co-operation between those attacking different sides of the social problem is a practical problem of the highest importance."

The need is for sociology, the science that deals with the facts of society as a whole, and seeks rationally to discover human value and its conditions; and Hobhouse,

backed by his survey of experience and his interpretation of recent political issues, grapples with the problem in his books *Social Evolution and Political Theory*, the Trilogy *The Rational Good*, *The Elements of Social Justice*, and *Social Development* and in his lectures and seminars on *Social Philosophy and Psychology*. As a science, sociology seeks to discover ultimately the conditions of social progress: and in method, it does well to follow the scientific steps of biology.

(1) *A Construction of "a morphology... a systematic arrangement of types that we find in accordance with their affinities."* When Darwin began his work in biology, he found the whole fabric of organic evolution "standing, as it were, ready and waiting for him in the great natural classifications of botany and zoology." Hobhouse, as a pioneer in sociology, had to invent an arrangement. Guided by the inherent logic of the facts, he arrayed mental types according to their control over the natural environment. But as they now stand, both schemes are purely abstract. "To transform the dead, crystallized classification into a living movement," we need an enquiry into *genesis*: do the abstract schemes conform to a real time development? Paleontology replied Yes to Darwin; and history, anthropology and archaeology replied to Hobhouse with a Yes growing fainter and less certain as it travelled towards the remote past, but certain enough in the more recent development to affirm that the scale of types arrayed logically according to their control over nature represents also the "genetic affinity whereby the types pass into one another" in novel adaptations. With each

type of control over nature we find associated various expressions of social life in art, morality, government, customs, and the rest, all of which together constitute that particular type of society. Such phases of social development must be compared not by chance features of similarity in outer institutional forms, but by their inner purpose and meaning; "It is the *psychological* groundwork that determines the true affinities in a sociological classification." Once we have constructed our living classification,—a biological or a sociological morphology as the case may be, we are prepared for

(2) *An estimation of the morphological process, is*

"a formula of descriptive synthesis. *** How far and in what direction has it taken us? The biologists have been generally content to follow Mr. Spencer in conceiving evolution as a process from the simple to the complex, or they have regarded it simply as a progressive adaptation of the organism to the environment."

Using the sciences of comparative psychology and sociology, Hobhouse sees in evolution the process of a growing, developing, and harmonizing mind. But the final goal in every science is not mere description, but the discovery of laws, causes, conditions. If then sociology is to be a true science, it must seek

(3) *A determination of the conditions of the process.*

"When, in relation to the organic world, Darwin arrives at the conception of the struggle for existence, the laws of heredity and natural selection, as causes determining the growth of species, he is giving us a theory of the permanent conditions underlying this development."

But when Hobhouse as a sociologist chooses the species *man* that holds to conscious standards of *value* he is forced to study the conditions of *progress*. But before he can discover its *conditions*, he must define its *nature*; and this is a task for social philosophy, involving "a searching inquiry into the first principles of ethics." Let us then follow this double inquiry into the nature and the conditions of progress.

"Progress is a process of the realization of ends of human value, ethical ends." "In the world of thought there is a reality to which preconceived opinion and rebellious emotion alike must bow. When experiment and calculation have spoken, controversy is put to silence. Is there no corresponding reality, no analogous method in the world of practice, and of human values? No one would deny that given a certain End, the means employed to bring it about will be such as will

'really' succeed or 'really' fail...But what of our ends when we have gauged them? Do we not find that some are 'really' satisfying, and others 'really' vain and illusory, and if so, must we not admit that there is a reality and an unreality in the world of our desires, and a truth and falsity in our judgments as to what is good? Lastly, if A pursues an end which is very satisfactory to him, but a crushing blow to B,—is there nothing to determine what is just and fair between the parties? It looks, then as if the right and wrong stand to the will much as true and false stand to the judgment...We shall enquire whether there is a Rational, and therefore a demonstrable, standard of values—which we may call the Rational Good."

But

"It is useless to look for anything, call it Practical Reason, Will, or what we may, that stands outside the body of impulse-feeling and controls it."

'Reason, or intelligence, assumes control by an inner growth. The primal spring of action is *impulse*, an expression of hereditary reactions. But as the individual meets with experience, impulse becomes guided by the rudder of *feeling*. Now within impulse-feeling, on the ground of past experience, an idea is formed of future experience...and this idea regulates the act, reinforcing or checking the impulse to perform it." The union of *idea* with impulse feeling forms purposive *desire*, 'directed to a particular object or end

Now when desire has attained its object with satisfaction, "there is a harmony between the effort and its result, and the feeling involved in the harmony is one of pleasant tone." The effort of a child to consume a sweet, for example, is not checked but encouraged by the resulting taste. And there is no limit to this harmony.

"Any act or object, simple or complex, near or remote, which stirs feeling, may form the content of an 'experience' we call good or bad."

But since feelings themselves may conflict as when a person feels ashamed for having rejoiced, "the Good is a harmony of feeling with feeling." It is to be carefully noted that this harmony of feeling may be of the most exalted type, and is by no means to be limited to mere bodily affection. The most satisfactory harmony might well be called bliss.

Now the process that realizes this ultimate Good, this all-embracing harmony of feeling is the only process that can ultimately be called progress. And the only process that can continuously realize a universal harmony of feeling is the harmonious development of collective humanity, in which every personality

finds fulfilment. *Social progress, then, is the harmonious development of society.*

2 Now that Hobbouse has found the nature of progress to consist in The Realized Good of a harmonious, social development of personality, he is prepared to go on to infer its conditions. These he divides into four groups.—(1) physical, (2) biological, (3) psychological, and (4) sociological.

(1) One school claims to find the conditions of social development in the *physical environment*, in climate, food, soil, and the rest. Hobbouse grants that these may contribute variety to social development by determining local peculiarities, but maintains that their general influence is relatively small. Areas which afford security and encourage communication will obviously favour the rise and growth of civilization; towns will spring up where large numbers of people can congregate; and a specific climate and food will fix national mannerisms; but we lack evidence that these factors affect history apart from racial and political movements. Can England's commerce be explained by saying she is an island? Would the Black-fellows or Pygmies, placed on the British Isles, have duplicated the record of Englishmen? History shows that the purely physical factor diminishes in importance as the power of man over nature increases: the sea, for instance, at first a barrier, becomes a connector.

(2) The view that the *biological factors* determining the nature of the individual are the chief cause of human development became popular with Darwin, and tended to supersede all others: social progress was supposed to lie in the mating of individual cells, and the breeder of "short horns" knew more about it than the historian. This biological "enlightenment" takes three forms. First, the *struggle for existence between individuals* was assumed to give at a stroke both the facts and the norm of human progress: follow the law of nature, and let the fittest survive! Wrong in its facts, this doctrine is based on the illusion that the fittest in one environment are also the fittest in any; the fitness of a man in society to-day is determined by his social, not his biological qualities; a great inventor or a powerful magnate may be a puny physical specimen. Wrong in its norm, it judges superiority by successful competition which destroys millions of offspring, rather than by success-

ful co-operation which conserves its young, and grows in scope and complexity and strength of organisation. Secondly, the *struggle for existence between groups* was assumed both to display the value of loyal co-operation for the survival of present groups, and to serve as a model of conduct for well-behaved nations. Right in its perception that organization is a source of strength and progress, this doctrine is wrong in setting up the hopelessly self-contradictory norm of inner co-operation with outer competition.

Thirdly, the *Eugenists* seek to improve the stock neither by individual nor by group struggle, but by a *rational* biological selection. Nature produces a variety of individuals, some sound, some defective; why not destroy a stock that is socially harmful by preventing the mating of the individuals that bear the undesirable strain? According to Hobbouse, this method is sound, provided (1) we all agree upon what qualities are good for society. But lacking this common social philosophy, we can indeed apply eugenics to a limited extent if we all agree with the *careful* Eugenists that we do not want certain ultravicious defects such as feeble-mindedness, insanity, alcoholism, syphilis, or tuberculosis. But since a good quality, often dwells with a bad one,—for instance, since tuberculosis may be the physical defect of an inventive or poetic genius, society could not eliminate the one without depriving itself of the invaluable gift of the other. Accordingly "we must be certain that the stock which we seek to eliminate is so vicious that its removal is a net gain," and "that the vice is irremovable and not dependent upon the conditions which it is within our power to modify." But this certainly is not ours unless we possess a thorough understanding of the laws of heredity: we must learn, for instance, the difference between "small fluctuations that are constantly arising and dying away again which we have no adequate ground for eliminating, and definite mutations of permanent significance which we have every ground for eliminating.

(2) But in the last analysis, those who rely mainly on Eugenics are shutting their eyes to a method both surer and quicker. *Biological* selection is slow; measuring time by epochs, it is characterized by fixity rather than change; despite violent natural selections, we see from the Stone Age onward approximately the same human type, even in minor traits

But *social selection* is rapid; relying on the fact that in one way or another, living things become adapted to the environment in the short, or in the long, society can know that as is the social environment, so will men be. Society eliminates by hygiene not individuals but defects, by justice not stocks but misfits. The central fallacy underlying the inefficient method of the Eugenist is the biological conceit that human progress is a matter not of institutions, but of "gametes", that man is merely an individual, instead of an individual-in-society. Thus, according to Hobbouse the biological conditions of human development, whether natural or in man's control, are like the physical conditions, almost negligible.

(3) The *psychological conditions* are ultimate in social development, for society consists wholly of persons. *Impulse* is primitive, *feeling* is directive, but the valid expansion of life is a function of *intelligence* or *consciousness*, which grows up within impulse-feeling as its organizer, and by clarifying relations, becomes the normal method for dealing with every new and important situation. Thus any condition that favours intelligence makes for progress. But individual psychology is insufficient, since man, with his members and organization, demands a *social treatment*; Society molds the mind of the individual (1) by the *stimulation* of responses in him to social demands, (2), by the *selection* of congenial character and conduct through social approval and disapproval, and (3) by the *accumulation* of traditions and co-operative organizations. The individual molds the mind of society (1) by his special abilities, sympathies, interests, and (2) by his general demand for attention and co-operation. Since the individual and society are thus interwoven, the conditions discovered by social psychology are simply the individual side of the social conditions discovered by sociology.

(4) The *sociological conditions* of social development are the institutional embodiment of the principles of the free harmonious growth of the spiritual life. Rights and

duties, moral, social and political freedom, personal and social justice, the payment of service and the distribution of wealth, property and industrial organization,—in short, all the institutions of Democracy must be so adjusted as to effect a harmony between the free expansion of the individual, and the common good of society. This application of ethical principles to social structure is

"in form deductive, but this is not to say that it is an attempt to apply abstract principles without experience. On the contrary, the only valid principles are those that emerge out of our experience, and the function of the highest generalizations is to knit our partial views into a consistent whole."

To sum up, Darwin the biologist finds that the conditions of the organic process are "the struggle for existence, the laws of heredity and natural selection," and probably others; Hobbouse the sociologist finds that the conditions of human progress are a harmonious order of social institutions, including, of course, the mental effort necessary for its achievement. Darwin started with the supposition of organic modification, conceived the hypothesis of natural selection, and labouriously investigated a great number of situations which showed organic change, to ascertain whether it were always accompanied by "natural selection." Hobbouse starts with the philosophic definition of progress, and tests in turn the physical, biological, psychological, and sociological hypotheses to see which factors accompany progress. Thus Hobbouse not only follows the scientific method of Darwin, but also goes further; and as a sociologist interested in value, in progress, and in the future, he must go further. First, he sets up the ideal of progress; then skillfully selecting from his vast mental storehouse of facts those political and economic conditions that he feels have promoted progress in the past, he arranges them with the tested faith of an expert in an ideal harmonious social order which should minister even better to progress in the future. In thus blazing a scientific trail in the realm of social values, he has rendered humanity a distinct service.

SINCERITY IN SPEECH AND WRITING, AND THE ESSENCE OF TRUE ELOQUENCE

By MISS HETTY KOHN, B.A. (London)

"I spoke a word,
And no one heard;
I wrote a word,
And no one cared,
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant deed.

... ..
"Our hearers are beyond our ken,
Yet all we give may come again
With usury of joy or pain.
We never know
To what one little word may grow."
(John Oxenham; "A Little Word")

"Of all that is written, I love only what a
person hath written with his blood. Write with
blood, and thou wilt find that blood is spirit."
(Nietzsche.)

SINCERITY IN SPEECH AND WRITING IN DAILY LIFE

IN ordinary intercourse with people, it is
not, of course, possible to be always
literally sincere. As Moliere cleverly
shows in his "Misanthrope," a too ruthless
sincerity involves offending our fellow-men
and making enemies all round; and in the
face of our own day, "Nothing but the
Truth", we have a still more ludicrous de-
monstration of the practical impossibility of
living even twenty-four hours with our
fellow-creatures without telling a single
"white lie."

Sincerity, however, is not incompatible
either with politeness, hospitality or kindness
and is a far more satisfactory policy in the
long run than that of flattery. The pleasure
of listening to polite speeches wears off as
soon as we discover that they mean nothing,
and we long for a little sincerity from those
around us, even if we have to hear a few
plain, unpalatable truths about ourselves.
There is great value in being able to see
ourselves as others see us, but as our friends
are, as a rule, reluctant to give us this op-
portunity, we have to rely on our enemies
for it. With all this, there is no need to be
brutal or rude; though to combine frankness
with kindness requires considerable skill.
When it is a good friend who in a sym-
-

thetic manner tells us an unpalatable truth
or gives us wholesome advice, we may
resent it at first, but appreciate it in the
long run. This certainly does not apply to
such of our acquaintances as find fault with
us from sheer bad temper or from a love of
fault-finding. There are indeed people who
prefer to hear silvery words and compli-
mentary speeches, even when they are fully
aware that there is no real friendship behind
the empty phrases: they say it sweetens
daily life. Dr. Frank Crane, in one of the
essays ("Apples of Gold") in his delightful
book "Upper Meanings," has the following
to say

"The thing you ought to say is generally the
flattering thing. And what you ought not to say
is criticism.

"Shall we lie, then? Not necessarily. There
are usually two things to say upon any occasion.
Select the pleasing one.

"Even if you have to twist the truth a little
—well, if the only time you twist it is to bring
pleasure and to stir up love, you are to be
congratulated.

"I would much rather have an enemy who
makes me a delightful compliment of which he
believes not a syllable, avowed a sincere woman
than a friend who says disagreeable things to me
under pretext of doing so for my own good."

We agree with Dr. Crane in as far as
there are some occasions when to tell a lie
is more merciful than to tell the truth. We
lie to the patient on whom the doctors have
pronounced the death sentence—we conceal
from the aged parent the news of the death
or disgrace of a distant son or daughter, in
order to save his last few weeks on earth
from the despair into which the news would
cast him. A song entitled "The Truth—or
a Lie," which was sung years ago, gave
eloquent expression to this theme. In fiction,
too, some instances have become classical.
We respect the nun in Hugo's "Les Miser-
ables" who, to give Valjean, the ex-convict,
a chance to escape and lead a better life,
lies to the officials who come to search for
him;—the first untruth she has ever told. In
one of Carmen Sylva's Roumanian stories,

too, the mother tells her first lie, and goes to the length of swearing falsely with her hand upon the venerated family icons, to reassure her son of the supposed fidelity of his adored young wife: he believes his mother, because he has such faith in her unimpeachable honesty, and it saves him from suicide. Again, have we the heart to disagree with Dickens when he says that "there are some falsehoods on which men mount, as on bright wings, towards Heaven"? (Tom Pinch sacrifices his last ten shillings for Martin Chuzzlewit to take to America. Had Tom confessed that they were his all, Martin would never have accepted them.) Even in every-day life a "white" lie calculated to give genuine pleasure might be permissible—but in spite of all this, we cannot agree with the lady cited by Dr. Crane.

Let us desire sincerity as a general rule, and friends around us on whom we feel we could rely in the hour of need. When Dr. Crane goes on to say: "Disarm the brutal commonplace! Spin rainbows in your days, and hang coloured lanterns in your nights, if you do not want ruthless Disgust to trample all your roses and desecrate your dreams!" we cannot but feel that it is sincerity, and not flattery, which will give us the more lasting rainbow and the brighter coloured lantern to illumine our path through life.

It is often irksome to the sincere individual to have to go through with the polite formulae of pressing a tiresome guest to stay on, or to express his admiration for a gift which is unsuitable and utterly useless to him. One remedy is surely to cultivate as far as possible that generous attitude towards the guest or donor which makes the best of the person, and by "drawing him out" will actually make the painful duty of entertaining him into a pleasure, or which, in the instance of the gift, takes the good will for the deed.

The fact is that a great proportion of the polite "white" lies usually resorted to on these occasions, are entirely superfluous. Let us refrain, by all means, from hurting the feelings of our friends, but why, when an unwelcome visitor apologises for having stayed so long, should we think it incumbent on us to overwhelm him with extravagant assurances that among all our acquaintances it is precisely he whose company gives us the greatest pleasure? A friendly "Not at all. Come again whenever you feel inclined" is

quite sufficient. Let us steer clear of flattery at least as far as is humanly possible.

It is maddening to be praised by outsiders for some good quality which we feel we do not possess, while our real merit goes unappreciated. It is also irritating in daily life when people tender us flattering invitations or make us promises which, as time shows, they never meant seriously enough to intend to carry out at all. They perhaps meant them at the moment when they made them, but gave the matter no further thought. Insincerity in pretty things such as invitations, is especially galling when coming from a person we esteem. The object of the invitation may be trifling enough in itself, a walk, a drive, or a tea-party,—yet the "victim" cannot help feeling wounded. He feels lowered and cheapened in his own estimation, for at the time, the friend thought him worth inviting—unless (worse still) the invitation was a mere polite phrase—whilst later he did not think it of sufficient consequence to refer to the invitation again! We are reminded of the cartoon in "Punch" where one man constantly tells another that he is going to invite him to dinner, and enquires minutely as to the address of his office, but does not trouble to make a note of the friend's telephone number.

Much insincerity in ordinary conversation is due to the reluctance of many people to confess that they do not know a certain thing which they are asked. This is a strange weakness, for there is no disgrace in a man's not being a walking encyclopaedia. The maxim of the mediaeval rabbis, quoted in the previous article in connection with sincerity in religious belief, might well be adopted for every-day conversation. It is: "Learn to say: I do not know." We know many persons who, rather than bring themselves to say those four fatal words, will, in their desire to appear well-informed and "important," give grossly inaccurate or exaggerated or indeed, purely imaginary information on any given topic. Needless to say, we soon discover this tendency in our friends, and after being misled once or twice, are on our guard not to accept their statements as gospel truth.

In letters, gushing sentimentality is never really eloquent. While in conversation it is often possible to detect the false note of insincerity in the person's voice and facial expression, in letters it is sometimes difficult

to distinguish the wheat from the chaff. Hence the reticence of a genuine person in writing letters of congratulation or condolence: he rejects each "suitable" phrase of convention as hackneyed and likely to give the addressee the impression of being mere commonplace compliment.

The custom, still so prevalent in Britain, and now in vogue in certain circles in India, of sending greeting cards to friends and acquaintances at Christmas or the New Year, calls for tact in the selection of the verses printed on the ready-made cards. The main idea is to exchange cards with friends just for remembrance's sake at the festive season, and one might, therefore, argue that the wording of the cards does not much matter. However, the recipient involuntarily attaches a personal significance to the sentiment expressed in the verse, and the greeting will for this reason be far more eloquent if the sentiment is appropriate to the degree of intimacy between the two friends. To receive a card with a picture of ivy leaves (an emblem of constancy) and a verse referring to love and friendship and to precious memories of the golden past, is gratifying when it comes from a dear friend, but strikes a false, jarring note when sent by a new or casual acquaintance. When the two acquaintances are of opposite sexes, matters are still further complicated. For instance, a card bearing the following verse by J. G. Holland, beautiful in its simplicity, will be appropriate only from a good friend:

"Where true love bestows its sweetness,
Where true friendship lays its head,
Dwells all greatness, all completeness,
All wealth of every land."

Again, in the matter of farewell speeches, presentations, or demonstrations in the nature of a "send-off," the person desirous of paying a genuine tribute to him whom he esteems, finds himself in a quandary, for he knows that it requires consummate tact to pay this tribute gracefully without seeming to flatter or to offer mere officious incense. The German, for instance, does not hesitate to bombard the hero of the "farewell" with bouquets of flowers, which custom is more in line with our Indian way of doing things than the undemonstrativeness of the Englishman. Such customs are liable to abuse, and become a nuisance. The sincere person should, however, overcome his reticence, for, as it is but human for a person to enjoy receiving tributes of true appreciation, why

should we not do honour *during his life-time* to the person who has won our esteem and affection? As the French poet says, every farewell is, in a sense, death to those one loves, for the tenure of life is uncertain. It would be a happier world if more flowers were offered to the living, and not only to the departed! The risk is that ultra-sincere persons, in their anxiety to avoid the very appearance of ostentatious flattery, may perchance only succeed in embarrassing the recipient instead of giving him pleasure.

The essence of true eloquence Having touched on the lesser aspects of eloquence namely, in conversation, letter-writing and social life, we come now to eloquence proper, namely, in speeches, lectures and sermons, and in books.

Among the ancient Greeks, eloquence played a far more prominent and vital part in public life and actual politics than it does in any country to-day. 17th century France, an age of excellent orators, lamented this decreasing role of eloquence. Nevertheless, apart from oratory and books, there is no gainsaying the importance of eloquence in the legal and teaching professions and in the commercial world.

True eloquence, whether in speech or writing, whose effect is to be lasting, must have complete sincerity as its basis.

Though earnestness is the first requisite, for the orator or writer must have something to say, mere hysterical enthusiasm is not sufficient. In the case of a canvasser, the enthusiasm may, indeed, suffice to carry the hearer off his feet and induce him to purchase the article—whether he regrets his purchase afterwards or no. Similarly the fiery earnestness of preachers at religious revival meetings has been known to effect the "conversion" of hundreds of people—but in how many cases is the conversion a lasting one?

To attain true eloquence the orator (or writer) must put various restraints on the flow of his words.

Adaptation of the diction to the subject, and also to the minds of the audience or the public is a preliminary requirement, and the fact that this is so often forgotten, accounts for much waste of even the finest eloquence.

The arrangement and presentation of the subject must be clear and logical. The words must be selected carefully to convey the right shade of meaning, and any ambiguous expression rigidly excluded. "A sentence

that needs explaining," said Voltaire, "is not worth explanation: its one duty is to present a fact."

It is partly the presence of ambiguous expressions and obscure metaphors which render the esoteric mysticism of some of the modern poets meaningless to the ordinary mortal. We would not wish to be as caustic as Lessing who in his fable of the nightingale and the lark, suggests that there are poets who, like the lark, soar far from the earth to sing, so as not to be heard, but perhaps it is difficult for the ancient idea that "the gods love that which is dark and concealed," to die!

Sometimes it is the language itself rather than the individual orator, that is responsible for a vague or misleading term. It is the task of the orator to see that none but the right impression is conveyed to the minds of the audience. An illustration is furnished by a paragraph in the recent issue of a German Catholic review, which deprecates the coining of a new and euphemistic word "Freitod," i. e., "voluntary death" instead of the usual word "Selbstmord" (literally "self-murder") for "suicide." The objection is that the new expression has an attractive and heroic ring about it, suggesting that man's life is in his own hands, to be disposed of or ended as he (and not Providence) thinks fit; it is pointed out that the new word invests the suicide with the false halo of courage, making a hero and a martyr of him; and that, if allowed to obtain a firm footing in the German language, the word will contribute to the false notions of liberty prevalent now-a-days. As the paragraph points out, he who ends his own life is in any case a coward who had not the courage to face out his life's battles, or at best a fool who lost his head during temporary stress of circumstances, so that he should be blamed or pitied, but not glorified as a hero of liberty.

The objection is not pedantic: it is merely sound psychology—and in the case of an entirely new word for an abstract idea, it is after all in the hands of the orators and writers whether the expression is to become common property or not.

Figures of speech must be sparingly used, and each one must be appropriate. No great orator will allow a metaphor in his discourse unless it really drives a point home. In the words of Pascal, "It is not enough that a thought or illustration be intrinsically beautiful; it must be appropriate to our subject,

in which nothing ought to be excessive and nothing deficient."

In commenting on a line in one of Corneille's plays ("Polyeucte") where the paraphrase "the enemy of [the human race]" is used instead of "the devil," Voltaire, the apostle of simplicity, points out the appropriateness and dignity of the phrase in the context, and says that the word "devil" (diable) would have been ludicrous: for, the popular notion of the Evil One is a monster with horns and a long tail, whereas "enemy of the human race" conjures up a terrible being who presumes to do battle with God Himself.

"When a word presents an image which is base, disgusting or comic ennoble it by accessory images; but do not attempt to add vain grandeur to an idea which is imposing in itself. If you want to say that the king comes, say: 'The king comes'—do not imitate the poet who despising these words as too commonplace, said: 'The great monarch wends his majestic steps hither.'"

Simplicity is the golden rule of the best speakers and writers. Voltaire, when complimented on his fine phrases, broke out angrily: "My fine phrases! Know that I never composed a single one in my life." French prose-writers rarely depart from the golden rule. Among British authors, the works of George Eliot and R. L. Stevenson may be cited as patterns of a dignified simplicity worth emulating by aspirants to literary perfection. Among present-day novelists, W. J. Locke and Compton Mackenzie might be mentioned. As regards public speaking, our University undergraduates, and graduates too, might to advantage take the restrained eloquence of the Hon. Srinivasa Sastri as their model, and also adopt the same principles in their essays. The following quotations speak for themselves:

"Refrain from trying to be witty; depict truthfully, and your work will be delightful. Consider that you are suffocating your child by too many caresses. The greater your simplicity, the less will be your desire to shine; make straight for the point; say only what is essential."

(Voltaire: Letter to Cideville)

".....The slightest affectation is a vice."

(Voltaire: Letter to a lady)

Brevity, too, is the aim of the elite in the field of eloquence, though some themes naturally require longer treatment than others. We need not necessarily be as zealous in brevity as Joubert, who was tormented by the ambition to put "a book into a page, a page into a phrase, and a phrase into a word," nor take literally the advice of Sir John Adams to his students, namely, to use our

words as sparingly as if they cost a rupee each as in a cable message, but brevity is a difficult art worth acquiring. Calvin, a less impetuous orator than Luther, prided himself upon the brevity of his style. Pascal, whose discourses were most impressive, realised that "continued eloquence wearies." The majority of audiences are unable to concentrate on one subject for an indefinitely long period: but this is a fact ignored by many preachers and lecturers, judging by their "long-windedness" and unreasonable claims on their hearers. The essays of Dr. Crane in "Upper Meanings" dealing with life and conduct are models of brevity. Such themes require brief treatment, for in the hands of a moralist devoid of humour, they become dry and dull. Scarcely any essay in the above-mentioned book exceeds 800 words, and many contain less than 150 words. Every novelist knows how much more difficult it is to write a good short story than to spin out a yarn according to his fancy.

Superfluous words are an unforgivable sin, for the sole duty of words is to convey ideas. The sarcastic criticism of Voltaire on the "Academie francaise" might be quoted in this connection:

"The necessity of speaking, the embarrassment of having nothing to say, and the desire to gain a reputation for wit, are three things which are capable of making even the greatest man ridiculous."..... Unable to find new thoughts, they have searched for new phrases, and speak without thinking, like people making a pretence of eating, while they are perishing of inanition.

"Instead of there being a rule in the French Academy to have all these speeches printed, they ought to make a rule of not printing them."

Repetition is inexcusable except where the speaker wishes to emphasize a point by presenting it again in a different way. Summing-up is, of course, not included in "repetition."

Exaggeration is allowable only in rare instances, as for example, to give proper perspective to the main idea of a drama.

Eloquence depends for its effectiveness also on the *conscientious care* which has been bestowed on his work by the orator or author. When men of genius find it necessary to devote time to the preparation of their speeches and to revise their manuscripts, speakers and writers of a lesser order need not disdain to do so. Earl Curzon, it is said, wrote out his speeches beforehand, carefully deciding upon each word, and

memorising the whole manuscript. Mr. G. Bernard Shaw tells us that he sometimes re-reads a page twenty times before he considers it ready to go to the printer. Such matters as the choice of titles do not always receive the attention they deserve. As Pascal says, "the last thing which one finds in composing a work, is to know what to put first."

The two quotations given below need no comment.

"For every four words that I write I delete three"
—Pascal

"They think they err, if in their verse they fall

On any thought that's plain or natural.

Would you of everyone deserve the praise?
In writing vary your discourse and phrase

Take time for thinking, never work in haste
And value not yourself for writing fast.

Gently make haste, of labour not afraid;
A hundred times consider what you've said

Polish, repolish, every colour lay,
And sometimes add, but oftener take away."

(Boileau. "Art of Poetry" translated by Soame)

The *criteria* of eloquence are its convincingness, and its power of creating a permanent impression and really touching the hearts of the multitude. Poetry, the novel and the drama have often achieved, by their pathos, what oratory pure and simple could never have achieved. The public, like children, desire a parable. It took a Charles Dickens to awaken Victorian England to the abuses in schools, workhouses and prisons — true eloquence backed by sincerity and a definite utopian purpose. It would be difficult to think of any treatise which could plead more eloquently the cause of the down-trodden Jew in mediæval Europe than the few lines in "The Merchant of Venice":

".....Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? if you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge?"

In the realm of non-fiction, the telling dicta, the "winged words" which are involuntarily remembered by hearer or reader, are often, though not necessarily, the mark of the cream of eloquence. A book on an abstract subject, interesting and well-reasoned out though it may be, cannot but gain in

impressiveness if it contain a few sentences in which certain of its ideas are crystallised. To take, by way of illustration, a book on teaching ("Education for Self-realisation and Social Service, by Frank Watts), the reader, especially if he is a teacher himself, will remember and be inspired by such sentences as :—

"Make the vague idea clear, the clear idea attractive, and the attractive idea convincing."

"Faith (i.e., in one's vocation) and force are as clearly identical as doubt and debility."

Eloquence, then, noble art though it is in itself, shines brightest when it serves as the companion and adornment of Truth, or as a guide to the seeker after Truth—Truth in its highest, widest, and most abstract meaning. Verity, the ideal—or goddess, if you prefer—worthy of lifelong pursuit, even though absolute Truth be elusive and unattainable. As example, however, is better than precept, the following one, quoted by Carlyle in an "Essay on History" ninety-seven years ago, will serve our purpose admirably :—

"The old story of Sir Walter Raleigh's looking from his prison-window, on some street-tumult,

which afterwards three witnesses reported in three different ways, himself differing from them all, is still a true lesson for us."... Raleigh took up the manuscript of the second volume of his history, then just completed; 'How many falsehoods are here?' said he. 'If I cannot judge of the truth of an event that passes under my eyes, how shall I truly narrate those which have passed thousands of years before my birth; or even those that happened since my existence? Truth, I sacrifice to thee!' The fire was already feeding on his invaluable work, the labour of years; and he calmly sat till it was utterly consumed, and the sable ghost of the last leaf flitted up the chimney."

It is perhaps advisable, after all that has been said in this and the preceding article, published last year in the November number of this Review, to point out that we in no wise undervalue the importance of true eloquence. Eloquence is beautiful and desirable, and there is always scope for it in this world of suffering and injustice; but it must be the genuine article, pure, and free from the debasing elements of insincerity and excessive adornment. Cheap, false eloquence not only misses its mark, but serves to confuse the minds of the hearers, thus contributing to mental insincerity, the very evil we wish to avoid.

PHYSICISTS AT THE VOLTA CENTENARY CONGRESS

Translated specially for the Modern Review from the Italian Journal "Lottiana"

ARNOLD SOMMERFELD—Professor of Theoretical Physics in the University of Munich, Bavaria, Germany. A great physicist and mathematician. He has made very notable contributions to the solutions of fundamental problems in the field of electricity, hydrodynamics, light and relativity. His works on atomic physics have exercised a great influence on the progress of that subject. He is the most popular teacher of Physics in Germany, and can count amongst his students the majority of the younger generation of rising German Physicists.

ASTON, F.W.—of the Trinity College, Cambridge, one of the most gifted pupils of J. J. Thompson, discoverer of the "mass-spectrograph", with which he proved that atoms of all elements have integral weights, and thus extended the theory of isotopes to the non-radioactive elements. Nobel Prize man (1922).

HALL, E.H.—Professor of Experimental Physics in the Harvard College. Made a special study of electrical, thermoelectrical, and thermomagnetic phenomena. Discoverer of "Hall Effect."

DEBYE, P.—Professor of Theoretical Physics at Zurich; now called to the chair of Experimental Physics at Leipzig. He is thus a "Physician Complet" in the language of Lagervin. His greatest contributions are on the Theory of specific heat, on X-rays and on the formation of molecules.

[Debye is a Dutchman by birth, was first professor at Göttingen, then at Zurich in Germany. Now he has been called to fill up the chair of Experimental Physics at Leipzig in Germany. The reader will note how in European countries, particularly in Germany and Switzerland, University chairs are filled up irrespective of questions of nationality, and birth. He will also note that such a thing as applying for a post is unknown. Posts are always offered to the most deserving candidates].

Professor Debye is a very versatile man and can talk English, German and French very fluently. JANET, P.A.M. Director, Ecole supérieure, Paris, has done important experimental work for systematizing the units of electricity, and proving that the ratio of the two units is equal to the velocity of light. An electrotechnician of great fame.



Pietro Debye

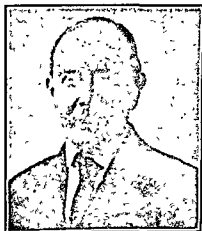
CABRERA, B.—Professor of Experimental Physics at the University of Madrid, Spain. Has made a deep study of spectra of elements, and with his colleagues has made systematic study of magnetic properties of elements and compounds. To Cabrera is due the great impetus given to the study of Physics in Spain. One of his pupils, Catalan, has made the most notable contributions in spectroscopy in recent times in the discovery of multiplets.



Paul Andre Marie Janet

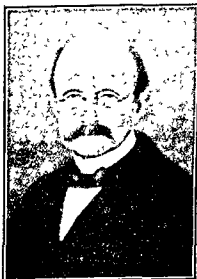
LANGMUIR, I. Chief of the Research laboratory of the General Electric Company of Schenectady, New York, U.S.A. Experimenter and Theorist

combined, he has made fundamental contributions to the problems of emission of electricity from hot filaments to problems of adsorption and diffusion, is the inventor of the "Langmuir Pump" and has made numerous contributions to technical Physics. Has recently produced flames of atomic hydrogen in which temperatures of 6000°C are reached.



Arthur E. Kennelly

EHRENHAFT, F.—Professor, and director of the 3rd physical institute of the University of Vienna. Has made a special study of the properties of Ultra-Microscopic Particles. Inventor of very fine experimental method for the study of Brownian



Max K. E. L. Planck

movement of the properties of colloids, of the action of light on submicroscopic particles; he has gathered round him a numerous band of students with whom he is contesting the usually adopted fundamental conception of the atomicity of Electricity. He may be called the 'Doubting Thomas' of the present age.



Guglielmo Marconi

KENNELLY, A. E.—Professor of electro-technics in the Technological Institute of Boston, U. S. A. Has a large number of works on the application of mathematics to electro-technical problems. Has made numerous contributions of great Technical value to problems of alternate currents. One of the first to recognize the existence of an ionised layer in the upper atmosphere of the earth for explaining the phenomena of propagation of Radio-waves (Kennelly Heaviside-layer.)

PERUCCA, E.—Professor of Physics in the Polytechnic Institute of Turin. Has made very good contributions to the field of optics and electricity.

SOMIGLIANA, C.—Professor of mathematical Physics in the University of Torino, has exercised a profound influence on the coming generation by his teaching. Has made very important contributions to the mathematical theory of Elasticity and to the theory of the figure of the Earth.

WEISS, P.—Professor of Experimental Physics and Director of the physical Institute Strassburg. Alsace, has made very fundamental researches in the theories of magnetism.

BRAGG, W. I.—Professor of Experimental physics in the University of Manchester, has made fundamental contributions for studying the structure of crystals with the aid of rays. With his father, Professor W. H. Bragg, he discovered the reflexion of X-rays from crystal surfaces. Nobel Prize man with his father in 1915 and probably the youngest Nobel Laureate at that time.

PLANCK, M.—Professor of Theoretical physics in the University of Berlin. Author of numerous profound researches in the thermo-dynamics, radiation and problems of dissociation. He is best known as the author of the most revolutionary and at the same time most fruitful conception in modern physics, viz., The Quantum Theory of Radiation.

MARCONI, G.—One of the scientific glories of Italy and of the world, known far beyond scientific circles as the discoverer of Wireless Telegraphy. He is not only a great inventor but also a great philanthropist.

CANTONE, M.—Professor of Experimental Physics in the University of Naples. Has made fundamental researches on magneto-elastic phenomena.

MAJORANA, Q.—Professor of Physics in the University of Bologna, and President of the Reception Committee of the Congress. He has made very important researches on Gravitation, on Contact Electricity, on Double Refraction in liquids caused by a magnetic field, and on Radio-telephonic transmission by Ultra-violet light.

TOLMAN, R. C.—Professor of Physical chemistry and mathematical physics in the Technical institute of Pasadena, California. Has made numerous contributions to problems of physical chemistry, thermodynamics and statistical mechanics.

BRILLOUIN, M.—Professor of mathematical physics at the College de France, Paris. Has got very important contributions to problems of dissociation, on thermodynamics and many problems of mathematical physics.



Quirino Majorana

VOX LAUE, M.—Professor of Theoretical Physics in the University of Berlin. Discovered the diffraction of X-Rays by crystals in 1912 and thus once for all settled the nature of X-rays. Nobel Laureate in 1914. Theoretical Physicist and mathematician of great power, he has illuminated by his researches many dark problems in optics, thermodynamics, electricity and relativity.

WAGNER, K. W.—President of the Imperial Department of Telegraphic Technology, Germany and honorary Professor at the Charlottenburg Polytechnique. Profound investigator in numer

ous branches of electro-technology, he has particularly devoted his activity to transmission of signals by electromagnetic waves, and to the study of suitable conductors and dielectrics.

GERLACH, W.—Professor of Experimental physics in the University of Tübingen in Germany. One of the ablest experimenters in the field of Optical and Atomic Physics. Along with Stern, he has proved that all atoms are miniature magnets with definite magnetic moments.

EDDINGTON, A. S.—Plumian Professor of Astronomy at Cambridge, England. A mathematical physicist of great fame. He has made a profound study of the theory of Relativity which he has made popular by his writings. He has made a deep study of the astronomical consequences following from the theory of the electronic structure of matter, has formulated a theory of stellar systems under radiature equilibrium, combines intuition with mathematical sagacity.



Max. Von Laue

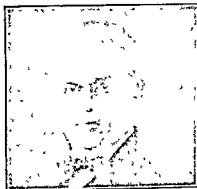
AMABUZZI, L.—Professor of Experimental Physics in the University of Parma, Italy. Has made very important contributions to Photo-electricity, was one of the earliest collaborators of A. Righi.

FRANCK, J.—Professor of Experimental Physics, University of Göttingen, Germany. Has performed experiments of great value for studying the ionisation of gases and of solving the problems in chemistry with the aid of modern knowledge in atomic physics. Nobel Laureate in 1925. One of the greatest experimental physicists of modern Germany.

DUANE, W.—Professor of Biophysics in the University of Harvard. Has made very important

contributions to fundamental problems in X-ray spectroscopy.

FERMI, E.—Professor of Theoretical Physics in the University of Rome. One of the youngest members of the Congress (he is only 28); he has risen by his brilliant original contributions to be one of the ablest Physicists of Italy. Author of the Fermi (Dirac) statistics in thermodynamics, he promises to become one of the ablest physicists of the world. Has also performed experiments of great value in the domain of thermo-optics.



Robert Andrew Millikan

SMEKAL, A.—Professor in the second Physical Institute of Vienna. Has made very notable contributions to the structure of matter, to thermodynamics, quantum theory and emission and micro-structure of X-rays.



Hendrik Antoon Lorentz

FRANKEL, J.—Professor of Theoretical Physics in the Polytechnique Institute of Leningrad, Soviet Russia. Has made very important contributions to electrodynamics and atomic physics. His con-

tributions are marked by a boldness of conception and fineness of execution.

LA-ROSA, M.—Professor in the University of Palermo, Sicily. He has made numerous important contributions to spectroscopy, General Optics, and theory of alternate currents.

ZEEMANN, P.—Professor of Physics at Amsterdam, Holland. One of the most eminent persons in the scientific world, his experimental studies have a profound influence on the progress of our knowledge of the structure of matter, and propagation of light in matter. Father of magneto-optics and discoverer of Zeemann-Effect. He was awarded jointly with H. A. Lorentz the first Nobel Prize in 1902.

MILLIKAN, R. A.—Director of Norman Bridge Laboratory, Pasadena, California U. S. A. One of the ablest experimenters now living. Has made very fundamental researches on Photo-electricity and studied its connection with Volta effect. Has



Meghnad Saha

made the most accurate determination of the fundamental electronic charge with the simplest apparatus. Has bridged the gulf between ultra-violet light and X-rays with his vacuum spectrograph. In recent years has been studying the "cosmic rays" or highly penetrating rays coming from space. Nobel Laureate in 1923.

GIANFRANCESCO, G.—Professor of Physics at the Pontifical Gregorian University. Has made numerous researches in different branches of physics.

LEVI-CIVITA, T.—Professor of Rational Mechanics in the University of Rome. One of the most genial mathematical physicists of our time. His researches are of profound significance and of quite definite character, and are dedicated to the most important problems of applied mathematics. He has made contributions to the generalised theory of relativity, to hydrodynamics, electrosta-

tics and electromagnetism. Einstein's theory of generalized relativity would have been impossible but for Levcivita's contributions to absolute Differential Calculus.

BORN, M.—Professor of Theoretical Physics in the University of Göttingen, with a profound grasp of the most important problems of Physics. He has brought to bear upon them his unique powers of mathematical analysis, and has exercised a profound influence on the course of events. His ideas on crystalline structure and their application to thermochemical problems constitute a very genial and fundamental contribution of the present decennium. One of the founders of quantum mechanics, he has drawn round him a large number of students.

LORENTZ, H. A.—Emeritus Professor of Theoretical Physics in the University of Liden, Holland, and one of the masters of modern physics. His researches on the influence of magnetism on the emission of light led to the discovery of 'Zeemann Effect' in 1897, for which he was awarded the first Nobel Prize in 1902. A most expert mathematician, he has enriched Physics with most important contributions in the theory of Relativity, in electron theory and created a very active school about him.



William Robert Wodt

SAHA, M.—Professor of Physics in the University of Allahabad, India. Theoretical Physicist of no common merit, he has drawn the attention of the whole scientific world by his researches on the interpretation of spectra of stars. By his happy intuition in this field, he has opened a way for a most notable number of researches of the greatest interest for applied and pure physics and Astrophysics. In recent years he has dedicated his studies with great success to the structure of spectra and internal constitution of atoms.

WOON, W.R.—Professor of Experimental Physics in the University of Baltimore, U. S. A. and one of the most original minds at present living. He has enriched Physics with numerous experimental investigations of fundamental value to which he was led by mere intuition before there was any theory to guide him. Amongst his numerous researches may be mentioned—investigations on the

Fluorescence spectra of vapours, studies on absorption spectra, fundamental researches on interference and diffraction of light, invention of a new method of tricolour photography, and in recent times an apparatus for producing high frequency sounds by means of which he can kill fish from a distance.

MAC LENNAN, J. C.—Professor of Physics in the University of Toronto, Canada. He has a series of profound researches on Radioactivity and spectroscopy. In recent years he has carried out a series of brilliant experiments on the origin of the auroral spectrum, which are sure to increase materially our knowledge of the upper layers of the atmosphere.

KRAMERS, E. A.—Professor of Theoretical Physics in the University of Utrecht, and one of the genial collaborators of Bohr in the study of modern theories of Atomic structure.



Niels Bohr

GRUNZEISEN, E.—Sectional Director of the Physico-chemical Reichsanstalt, Berlin, and at present Professor of Physics in the University of Marburg. Has made very important contributions in the domain of Electrotechnics and their application to optics and methods of measurement. He is an authority on the physical properties of metals and has materially advanced our knowledge about them.

AMERIO, A.—Professor of Experimental Physics in the University of Pavia. He has made important contributions on the determination of the temperature of the Solar Photosphere and on the emission spectra of elements. An inventor of very delicate self-registering instruments.

DUKE DE BROGLIE, M.—Paris. One of the ablest experimenters in the domain of atomic and molecular Physics. He has made very extensive researches on characteristic X-ray spectra of elements, and has made many discoveries regarding B-ray emission from radioactive elements. A great worker on the internal structure of atoms.

GIORGI, G.—Professor of Mathematical Physics in the University of Cagliari, Sardinia. Has made very important investigations on the Ratio between electrostatic and electromagnetism units of electricity.

RICHARDSON, O.W.—Professor of Physics in the University of London. His fundamental researches on thermionics have opened a new chapter in

Physics and made possible the advent of the three electrode tube without which wireless telephony would have been impossible. He is a profound student of the Electron Theory of matter, and in recent years has dedicated his energies to the systematisation of molecular spectra of Hydrogen.

BOHR, N.—Professor of Theoretical Physics and Director of the Institute of Theoretical Physics at Copenhagen. Nobel Laureate in 1922. Author of the first successful theory of the hydrogen spectrum and of a profound series of researches dealing with the structure of matter, his ideas have dominated the whole scientific world for the past decennium. They have stimulated researches, on the structure of matter, and the origin of spectra all over the world, and have left a lasting stamp on the course of progress of the physical science. He has gathered round him an enthusiastic band of students from all parts of the world, including even aristocratic England and Germany.

SCORRER, A.—Professor of Physics in the Sorbonne, Paris. He has made very important researches on Optics, on the ultra-microscope, on double refraction in matter under the influence of electric and magnetic fields.

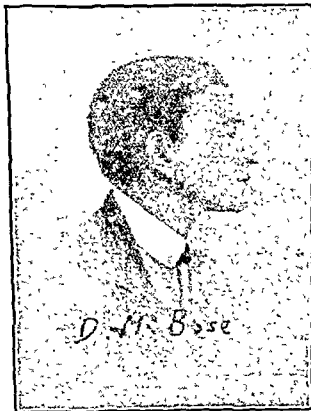


Sir Ernest Rutherford

RUTHERFORD, SIR, ERNEST.—Professor of Physics in the Cavendish Laboratory, Cambridge, and President of the Royal Society, London. One of the most distinguished experimental physicists of ours and of all times. For his first successful theory of Radioactivity, he was awarded the Nobel Prize in 1908. His experiments led to the nuclear theory of the atom which is now accepted all over the

world and form, the cornerstone of the present-day atomic physics. In recent years he has been engaged on the artificial disintegration of atoms, with a view to determine the structure of the nucleus. Founder of a new school, he has gathered round him a brilliant galaxy of workers in Physics.

STERN, O.—Professor of Theoretical Physics in the University of Hamburg. In addition to his contributions in Theoretical Physics he has, in collaboration with Gerlach, worked out a very ingenious and fruitful method for determining the magnetic moments of atoms.



Debendra Mohan Bose

COMPTON, A. H.—Professor of Physics in the University of Chicago. His name is best known for the discovery of "Compton Effect," which proves the corpuscular nature of radiation in a most straightforward and convincing way, has besides made numerous contributions to the structure of crystals; to the theory of T-rays, to the theory of absorption of radiation by matter. Professor Compton had been in India in 1926 when he was invited by the Punjab University to deliver a course of lectures on the relation between matter and radiant energy.

HEISENBERG, W.—The Benjamin of the Congress, being only 25 years of age. One of the most gifted students of Sommerfeld and Bohr. He has been already called to the Chair of Theoretical Physics in the University of Leipzig. Heisenberg has been

engaged on his researches on the structure of atoms and origin of spectra only for the last three years, and he has already excited the wonder of the scientific world by the originality of his ideas and the fertility of his conceptions. His works along with those of Pauli, have led to the explanation of complicated spectra, and of the Periodic Classification of elements.

[Educationists and particularly authorities of Colleges in Bengal may take a lesson from the career of this young man with regard to their policy in the matter of appointments in educational services. In Germany the usual age at which a man is called to a full-fledged chair ordinarily varies from 35 to 40, and he has to pass through successive stages of assistant lecturer, assistant Professor to a full-fledged Professorship. But the only test for promotion to a higher grade is "efficiency" and if a particular man is found efficient he may be promoted to the highest posts over the heads of men much senior to him in experience and service. Heisenberg has been called to the chair of physics in one of the oldest and most renowned of German Universities, over the heads of people who might be double his age. The Germans care only for efficiency and for nothing else.]

Contrast with this the practice which is followed in Bengal. The chief deciding factor is superannuation, i. e., how many years of service a man has put. This vicious policy has been very ruinous in the past and if followed further will mean the ruin of education in Bengal. I need not cite examples. They can just take the Presidency College of Calcutta, once the premier Institution of Bengal, but now in the opinion of the writer occupying a very secondary position because in the matter of new recruitments and filling up of highest posts, the authorities have been guided by only service rules, and seem to have forgotten that there is such a thing as Efficiency.]

PASCHEN, B. C. F.—President of the Physical Reichsanstalt, and one of the greatest experimental spectroscopists of modern times. One of the ablest experimenters, now living, and inventor of most sensitive measuring instruments.

SIEGMUND, M.—Professor of Physics in the University of Apsala, Sweden, and Nobel Laureate in 1924. Has made a series of most important experimental investigations in the spectroscopy of X-rays in which he has displayed extraordinary mechanical ability and grasp of fundamental facts. Has gathered round him a very capable batch of workers who are extending his works in all directions.

LASAREFF, P.—Director of the Institute of Physics and Biophysics, Moscow. He has made numerous contributions to problems of physics, and physical chemistry. Has carried out with fine instruments of his own invention extensive surveys of anomalies in the value of gravity, and magnetic field of the earth in Russia.

BOSE, D. M.—Professor of Physics in the University of Calcutta, India. He has made important contributions to the study of tracks of H-particles, to problems of origin of magnetism and other important problems.

! HOW BRITAIN GIVES MILITARY PROTECTION TO INDIA

By THE REV. J. T. SUNDERLAND

PART I

GREAT Britain makes constant and strenuous claim that she is in India for its protection. The Indian people, she declares, cannot protect themselves, and so she generously and unselfishly renders them this great service. When they complain, as they constantly do, of the enormous proportion of the country's revenues spent by their foreign rulers for military purposes, the reply is made: "You should not complain; all this expenditure is for your good; and it is far less than your own expenditure would have to be, if we were not here and you had to protect yourselves. We maintain our army in India solely to guard you, to prevent you from being attacked, invaded, subjugated by a foreign power. Even our mighty British navy, for which you have no expense, we use to guard you from danger. This is a matter of pure generosity on our part, for which you should be profoundly grateful. You are in the highest degree fortunate thus to have the powerful protection of the great British Empire."

What reply is to be made to this claim of Great Britain?

The reply which the Indian people make is to deny that there is any truth whatever in it.

They declare that Britain, instead of being their protector, is a usurper that has deprived them of their dearest possessions on earth, namely, their country and their freedom; that she refuses to give these back; and therefore, that the foreign nation which, far more than any other, they need to be protected from, is Britain herself.

India puts her case essentially like this: "Britain, a far-away power, having no just claim on us and no right to be on our soil, has conquered us, is holding us in subjection against our will, and is exploiting our country. All that Britain's army and navy do for India is to make more firm her grip on us. That is to say, Britain has taken possession of our country by various unrighteous means; and by means of the army which she keeps here (which India

has to pay for), and by the aid of the British navy, she (Britain) holds us down, and at the same time prevents any other power stealing from her her ill-gotten property—her big valuable Indian Empire. This is the sense, and the only sense, in which Britain gives India military and naval protection."

India says to us in America: "Our Indian situation is much what yours would be if Germany had conquered and was holding in subjection the United States, and was maintaining a big army there (at your expense), and was using her navy, to prevent you from revolting and throwing off her rule, and to prevent any other nation—say England or France—from taking you away from her. Would you regard Germany as your protector? Would you have reason to be very grateful to Germany for using her army and navy to make secure her possession of her stolen American empire?"

Is not India right in the way she puts her case?

Really to protect a country is to protect its freedom: is to protect its people, its rightful owners, from having their country taken from them by foreigners, or from being ruled and exploited and despoiled by foreigners. Britain does nothing of this kind for India; but the exact opposite. Instead of protecting India against foreign conquerors, foreign domination, foreign exploitation and foreign tyranny and injustice, Britain uses her military and naval power to rivet all these upon India.

If somebody takes my house from me by force or other unrighteous means, I do not care much to have him protect himself against having the house stolen from him by some other person. That does not benefit me. What I want is the return of the house to me, its rightful owner. That is protecting me in my rights; nothing else is. In like manner, really to protect the Indian people is to give them back their country, of which they have been deprived. Nothing else can ever be.

I repeat: what Britain maintains her army in India for, and what she uses her navy for, is not at all to protect the Indians in their

right to liberty and justice, but to protect herself from what she regards as two possible dangers to herself in India, namely (1), that of the Indian people rising, shaking off their foreign yoke (the British yoke), and recovering possession of their own country; and (2) the danger that some other nation may drive her out of India and thus steal from her the country (the rich possession) which she has taken from the Indian people.

Thus we see that the only protection the British give India in return for the crushing military burden that she is compelled to bear is the infinite injustice and wrong of subjection, bondage, exploitation, loss of freedom, deprivation of the place which she has a right to occupy among the great nations of mankind.

And now as to the cost of all this to India.

As already has been said, Great Britain claims not only that she protects India but that she does it at a far less expense to the Indian people than they would have to bear if they protected themselves. They have to pay nothing for the service of the great British navy; and the cost of the Indian army, great as it is under British rule, is less than an army of their own would cost if they were independent. This is the claim. Is the claim true? India answers, no, it is not.

The Indian people have studied the matter carefully, and there seems to be clear evidence that their military budget now under British rule, is considerably larger than it would need to be under independence; in other words, that they are now paying considerably more for British "no-protection-at-all" than it would cost to maintain an army and a navy of their own which would give them real protection.

Where do they get their evidence? A substantial part of it from Japan.

Japan is more dangerously situated than India. It has more threatening enemies than has India. Russia, which Britain has always regarded as India's only peril, is far nearer to Japan than to India: indeed, Russia's Asiatic possessions extend to Japan's very door, while, on the other hand, she is separated from India by hundreds of miles of space, by lofty and difficult mountain ranges and by buffer States. Yet Japan's army and navy, which afford her ample security, and by means of which she actually fought a victorious war against Russia,

entail upon her a *military and naval expenditure considerably less than that borne to-day by India.*

Let us see exactly what are the figures—the figures which nobody can deny.

According to the Statesman's Year Book for 1926 (and there is no higher authority), Japan's total estimated expenditure for her army and navy for the year ending March 31, 1926, was \$145,612,270. By the same authority the total estimated military expenditure of India for the same period was \$200,735,660. Thus we see that India has to pay actually over \$50,000,000 a year more for military domination by foreign rulers, called "protection," (which is not protection at all but subjection), than it costs Japan really to protect herself with her own army and navy, and have freedom.

Nor is even this all. Notwithstanding India's much larger military expenditure, India has not a War College, or a Naval College, or an Army General, or a Naval Commander, or a battleship, or an aeroplane, or a fort, or a regiment of soldiers, or a cannon, or a rifle, that she is allowed to call her own. In Japan there are all of these; and they belong not to foreigners but to the Japanese people, and are used wholly for their benefit.

In these facts and figures we see the ground for India's claim, not only that Britain's so-called protection is a sham, but that under freedom she could provide for herself real protection at a considerably lower cost than she now pays for the sham.

PART II

The latest and crowning movement of Britain for the "protection of India" is that of creating a "Royal Indian Navy." The plan for building such a navy has caused much discussion in Parliament and elsewhere and some opposition, but it seems to have been finally decided affirmatively.

To the world looking on, and also to some of the Indian people, it has seemed at first sight as if now India will have something of a military kind which will be really her own, which she herself will be permitted to control, and which will really protect her. But—this illusion has been dispelled. It has turned out that the plan is one formed not at all for India's benefit, but wholly for Britain's. Its real object has proved to be to increase the

British navy, under the name of India and at the expense of India.

To be specific; it has three objects in view, as was made clear in the debate on the subject in the British House of Commons, April 5, 1927. In that debate three Amendments to the Bill creating the Navy were moved, all of them aiming to give India some real ownership and some real control. But all were defeated by heavy majorities of more than two to one. The Amendments proposed were to the effect:

1. The Indian Navy, paid for by India, should be used only for the defense of India, in Indian waters, and not for the defense of the Empire, in distant waters.

2. That if sent to distant waters, in defense of the Empire, the cost of the same should be borne by the Empire and not by India.

3. That it should not be sent to a distance, in the service of the Empire, without the consent of both Houses of the Indian Legislature.

But as already stated, these amendments were defeated by large majorities.

It was definitely decided by the British House of Commons:

1. That the so-called Indian Navy, notwithstanding the fact of its being built wholly by Indian money, is to be really a part of the Imperial Navy, to be used anywhere and for any Imperial purposes that the British Admiralty may order.

2. That the cost of using it outside of Indian waters and for general Imperial purposes may at any time be placed on India, if Parliament shall so order.

3. That the Indian Legislatures (that is, the Indian people) shall have no control over it whatever.

Thus the so-called Indian Navy is placed upon exactly the same footing as the Indian Army. While paid for wholly by India, it is to be King George's "My Indian Navy," and a constituent part of his "My Indian Empire"—that is, it is to be owned wholly by Britain, controlled wholly by Britain and used wholly for Britain's ends.*

* In this connection attention ought to be called to a question which is being asked in not a few quarters. The question is, whether, in creating this Royal Indian Navy as an auxiliary to and really a part of her British Navy, Great Britain does not violate her promise made in connection with the Washington Conference for the Limitation of Armaments. At that Conference, she, in

What about "protecting" the Indian people? As for really protecting them (from the tyranny, domination and exploitation of a foreign government, which is the only protection they need), the new Navy is to have no such function at all. Its sole purpose is to be that of *protecting Britain* from the danger of *losing India* either by rebellion or through attack and invasion by some other nation.

What about *cost* to India? We have found that before the building of the New Navy, the amount which India has paid for her so-called protection (military and naval) has been \$200,735,660 a year, some fifty million dollars a year in excess of what, if free and independent, she would have had to pay for real protection like that of Japan, with an army and navy of her own as strong as those of Japan. Now let us add to that great sum the heavy cost of building this new navy and the further heavy cost of its perpetual up-keep. Then we shall be able to get some idea of what the impoverished Indian people will be required to pay when Britain's scheme of an "Indian Navy" shall have been put in operation.

Will be required to pay for *what purpose*? As we have seen, not for *protection* at all, but for the support of a military and naval system the object of which is to *rivet more firmly India's chains*.

[This article forms a chapter of the Author's forthcoming work on "India's Case for Freedom," specially contributed to the *Modern Review* like the other chapters published in it]

connection with several other nations, engaged to limit her naval construction in a certain specified manner and to a certain specified degree. Technically she seems to have kept her promise; that is, she appears to have limited her *home* naval construction exactly as agreed. But what about this naval construction of hers *in India*? Does she not here really break her promise? It is noticeable that in the debate in Parliament this question came to the fore, members seriously urging that the creation in India of a "new Navy of capital ships, submarines, cruisers, and the rest," to be used anywhere and in any manner the British Admiralty may direct, even including being ordered to China to suppress her struggle for freedom, is a clear violation of Great Britain's duty and pledge to assist in promoting naval disarmament in the world.

The matter is one which is troubling not a few minds outside of Great Britain. Evidently British statesmen will make a mistake if they treat it lightly.

THE CAPETOWN AGREEMENT

By C F ANDREWS

WHILE heartily congratulating Mr P S Aiyar on so ably stating his case against the Capetown Agreement in a wholly impersonal manner there are certain comments which are necessary for me to make, in order to correct any false impressions —

(1) *Repatriation* I had already come to dislike Repatriation as strongly as Mr P S Aiyar. This I have stated again and again in the public press, and explained my own earlier mistakes. At the same time, it is fair to say that the Agreement of 1927 is an advance upon that of 1914 on this subject. On three points there has been real gain —

(i) Anyone now accepting the Government bonus is able to come back within three years provided he pays back the bonus. He is in exactly the same position as other returned immigrants except that he has to pay back the borrowed money.

(ii) The age of any minor who returns with his parent, is reduced from 21 to 16.

(iii) No form of recruiting will be allowed which the Indian Government objects to as either non voluntary or unfair.

It is true, that during 1927 a larger number were repatriated than in 1926. This was due to two reasons —

(a) The bonus offered was increased early in 1927.

(b) Many who took the bonus in 1927 are expecting to return if India does not suit them.

(c) In practice, we find that whenever the bonus has been increased the number who have taken it has first risen and then has fallen again.

(d) In practice also if India does not suit those who are now coming over there will be no insuperable difficulty in their finding the money to repay the bonus even if they have spent it. Money is more plentiful out there and friends will often help or else lend the money on good security. South African Indians have had an experience of the world which makes them able to look after themselves.

(ii) *Industrial Legislation* Mr Aiyar's argument — that harsh industrial legislation is being enacted simply in order to drive Indians to become repatriated — is hardly borne out by the facts, because the main classes attacked by this class legislation are the African natives and coloured persons, who cannot possibly be driven out of South Africa which is their native country. The Indian only comes in as a side issue and he suffers the same disabilities as the two classes I have mentioned. I would agree with Mr P S Aiyar that if the Colour Bar Act were to operate indeed, I have publicly condemned the Indian Delegation at Capetown for not making a protest in this matter and also with regard to clause 104 in the Liquor Bill which was already in draft

when the delegates arrived in Capetown and should have been protested against at that favourable moment. There were also points in the Industrial Wages legislation which discriminated against Indians. These should have been cleared up. I agree with Mr Aiyar so far.

But to object to the principle of the two Industrial Wages Acts was impossible for they were in principle non racial and we have always agreed to abide by legislation which is non racial. I was interested in Mr Aiyar's quotation from the Lange Asiatic Commission of 1921 which strangely enough I had not noticed before. But we cannot go back in industrial legislation to the year 1921 in South Africa with a Nationalist Labour Government now in power and Labour often in the saddle.

(iii) *Aliens* Mr Aiyar's point about Indians being still regarded as aliens has surely been settled by the Agreement itself wherein domiciled Indians are definitely recognised as a permanent section of the South African population.

(iv) *Fort Hare College* Here Mr Aiyar's position that Indians should not attend for higher education at an African College is quite untenable. Personally I hope that when the new Indian College is opened in Durban it will be on the same generous non racial basis as Fort Hare. I sincerely trust that a welcome will be given to African natives in our own Indian College just as these African natives have given us a generous welcome in theirs. Nothing but good can come from the warm friendships which have already taken place, between those who will be African leaders in the future and our Indian higher-educational students. To speak of the African natives in the war Mr Habib Moten does (as quoted by Mr Aiyar) is most insulting and I hardly like to think what racial trouble he is stirring up by doing so. The poet Rabindranath Tagore gave me a definite message to the Indians in South Africa. He stated that if the Indian Community could not win the respect and affection of the Africans (who had the true right to be in South Africa, as the children of the soil) then they had no place there. They were imperialist intruders. Mr Habib Moten's statement, which Mr P S Aiyar quotes at length with evident commendation, must shock every Indian nationalist who reads it. It is directly contrary to all that the poet told me to advocate.

Let me explain. There is no direct colour bar as far as I am aware to the European Universities in South Africa, in most subjects but inveterate custom is against Indians and the social ostracism is so hard to endure that practically no Indians qualify in that way. They prefer to go to England. On the other hand the Lovedale and Fort Hare institutions which are primarily for Africans have no social ostracism at all. Europeans have gone there in small

numbers, and also Indians; they have received the most kindly and generous treatment, which the South African Indian Congress has acknowledged. Indeed, some of the most highly educated and patriotic Indians in South Africa have been educated at Lovedale and Fort Hare. Let me say, also, in a parenthesis, that the late Chief Justice of South Africa, Sir J. Roos Looes, used to speak with pride of the same experience, for he was educated, along with African students, at Lovedale. He gloried in the fact. The Africans in consequence loved him, as a friend. There could hardly be a sweeter relationship, and one which would more effectively break down colour prejudice. I believe, but am not quite certain, that the present Chief Justice, Sir William Solomon, holds the same proud record.

But Mr. Habib Motan writes: "My Committee records its emphatic protest against any arrangements for Indian students at Fort Hare Native College, and if, in spite of our protest, you make arrangements, and if even one student, not only from the Transvaal, but even from any part of the Union of South Africa, attend the said College, the Indian community will be greatly upset, and

it would then be the duty of my Committee, to come out openly and record our protest against such degradation at your hands."

It is difficult to explain in India, how terribly such words as these, published broadcast and commented on in the South African press, will inflame African minds against the small Indian community. The blunder committed is even worse than a crime.

(c) *Land Alienation Ordinance.* On this point, Mr. P. S. Aiyar is right. The Indian Delegation ought never to have accepted and ratified the municipal land alienation ordinance for Durban, which is an exceedingly bad piece of class legislation, tending to lead to the segregation, in separate areas, of the two communities in the future. We are going to have endless trouble over that. The South African Indian Congress strongly dissented from that part of the Agreement, and is still lodging its protest.

Let me say however, that the Indian position all round, in South Africa, is stronger to-day than it has ever been before, since 1914. Of that I have not a shadow of doubt. Our real danger to-day is in East Africa.

POSITIVE OUTLINE OF IMPERIALISM

By NIRMAL CHANDRA MAITRA

IMPERIALISM is undeniably the ingredient "par excellence" in the politico-institutional technique of the 20th century. Curiously enough, it is also the only great political fact to which a correspondingly adequate political theory is lacking.

It is my purpose, in this article, to offer a definition of "empire" and to make out of it a theory of and a case against Imperialism, strictly from the point of view of Political Philosophy.

The proposed definition is adumbrated in the following three points:

I. "Empire" is an historical category, "sui generis", the genesis and development of which under certain historical circumstances can be traced and the demolition of which under altered historical circumstances can be clearly foreseen.

II. "Empire" consists of more than one constituent nation; the word "nation" is used in the sense prescribed by Bluntschli's well-known definition of it.

III. Of these nations, one nation is sovereign; the other nations have (or, if

there are only two nations in an empire, the other nation has) duties to perform towards the sovereign nation to the fullest extent, and have no power of independently willing any right, civil or political, except the political-legal right of rebellion against Imperialism, which is also a natural right.

From the 3rd point, it is easy to infer that the right of rebellion, in order that it may be effectively exercised, must be affiliated with a militant consciousness of nationhood which the people who constitute an empire must possess, and if they do not, must acquire and develop so as to make it a motive-power of destruction.

According to the three points of the definition, given, Russia has ceased to be an "empire" since 1917, when she declared and carried into effect the "national self-determination" principle and Italy has become an "empire" since 1919 when the Nicholases and Metterniches of the treaty of Versailles conferred on her the power of tyrannizing over the Germans of the Upper Trentino.

Neither of the essentials can be dispensed

with, for no State in the modern world being uniaxional, the 'elimination of the 3rd point would entitle every state to call itself an "empire" and the leaving out of the 2nd point would place all the slave-states of the ancient world in the imperial category.

Some existing fallacies must be overthrown before the truth of the definition, sketched above, can be made apparent in all its bearings.

FALLACY No. I

Can "empire" be called "state"?

While many would be inclined to answer this question in the affirmative, terminological accuracy demands that the answer should be in the negative.

The radical differences that exist between "empire" and "state" are noted below.

Firstly, as regards manner of origin: while the State is the objective result of a long and peaceful process of subjective evolution, the empire is the objective result of the subjective fiat of one single person who is often the 'dominus omnium' carried into effect at a stroke, by "blood and iron". (See Georg Jellinek on state-origin, quoted in Willoughby's "Nature of the State." This view of the origin of the State, by no means confined to the Evolutionists proper, commands the widest acceptance.)

Secondly, as regards manner of existence: while the State, after having come into being, depends and nourishes itself upon majority opinion as manifested through law, the empire after having been created, supports itself on force as manifested through ordinances. (Holland, in his definition of the State, stresses this point. The element of force in the basic composition of the State remains potential, or if any concession is to be made to the Treitschianism of H. Treitschke, is so varnished that it loses its edge.)

Thirdly, as regards outlook: while equality is the principle of the State, subordination is the principle of "empire". In the State is expressed the principle of free self-determining personality; in the empire is expressed the principle of dominant personality.

Fourthly, as regards distribution of power: while the State is one community which is free and politically organized, "empire" consists of communities which are not free and which ought to be, but are not politically organized.

It follows hence that while in the State, "law is the same for all whether it protects or punishes," in the empire, laws vary according to rulers and the ruled. The juristic difference between "laws" and "ordinances" being well-known, it is possible to argue that in an empire, "laws" in the strict sense cannot exist; those which pass for "laws" are, in reality, "ordinances."

Fifthly, as regards aim: while the action of the State is directed to the development of every individual to the fullest liberty and to the fullest personal perfection, the empire aims at promoting the ends of some individuals through the vassalage of others.

The State finally, loses statehood when it becomes an empire. Empire, is an entity "sui generis", not to be likened to anything else.

FALLACY No. II

Popular parlance throughout the ages has ideologically affiliated "pax" with "imperium" and it is imperative to disabuse ourselves of this falsehood. Emperors and designing politicians have found it to their interest to encourage this delusion, as for example, the Emperor Napoleon III, the hero of the Paris massacres, in his celebrated speech to the Bordeaux Chamber of Commerce, magniloquently perorated, "The empire is peace!" In spite of this effusion, people credited him with projects of four large-scale wars and subsequent events proved the substantial correctness of the popular forecast.

"Pax Romana" is said to have its Indian analogue in "Pax Sarvaubhaumica", and "Pax Britannica" looms large in loyalist conception even to-day. We have but to turn to the pages of Engelbert, Abbot of Dumout (circa 1325 A.D.) to witness the exposition of Roman Imperialism as it actually was. His book, "De Ortu et Finit Romani Imperii" contains a passage which is well worth remembering by everybody obsessed with the superstition of "Roman peace." It is this:—

"The Roman empire was and is always troubled by wars and rebellions; hardly ever were the gates of the temple of Janus shut; the greater number of Roman emperors have died violent deaths; and the Roman empire has been the cause more of disorder than of peace."

The kaleidoscopic changes that accom-

* Quoted by Prof. Benoy Kumar Sarkar in his book "Futurism of Young Asia."

panied the expansion of states into empires and the manufacture of "Pax Sarvabhaumica," consequent upon it, were the resultant more often of "Bherighosa" than of "Dhammaghosa"; and the panoramic swiftness with which frontiers extended or dwindled, internal or external policies were broken off or renewed, testifies to the uncertainty of the period, these changes occurred in. Domestic factions debilitated internal sovereignty while foreign potentates menaced external sovereignty and rendered it precarious. The north German tribes were to the Roman emperors what Pulakesin was to Harsha, a menace; and the fratricidal dissections in the Moghul empire consequent upon the infirmity of Shahjehan have their European counterpart in the warlike animosities of Charlemagne's successors, consequent upon the death of the great Frankish emperor.

As regards modern empires, it is not very necessary to stress this point, for we need only envisage the political-economic history of Europe in the 18th and 19th centuries, replete with the details of war, intrigue and empire-making, with an open mind to be convinced that "Pax" differs from "Imperium" as widely as heaven does from Vauxhall.

This brings us to the heart of Imperialism. Imperialism, at its inception, denotes nothing more than the strangling of one State by another. This strangling is the result of the co-operation and interplay of two historical abstractions, force and fraud. N. Machiavelli (1469-1527) condensed the eternal philosophy of state-dynamics into a convenient apothegm when he said, long ago, that a prince who would expand his territories must combine the characteristics of a lion with those of a fox.

Force, the motto of all World-Augustuses, has been to hold by the sword what the sword has won. The Imperialism of Shi Hwangti who brought China for the first time under one "imperial umbrella" was as much an affair of the sword as was that of Asoka, the arch-protagonist of world-peace. The army has ever been the axis on which imperial systems have revolved. The Pretorian Guards and the Roman Empire, the Janissaries and the Turkish Empire, the Imperial Guard and the Napoleonic Empire—in all these cases, history proves that imperial efficiency has seldom run along lines other than those of military efficiency.

Charles V frittered away his imperial energy in trying to evolve homogeneity out of heterogeneity; he failed in his task only because his gun was not loud enough to silence the manifold opposition he evoked. The scattered empire of Napoleon and the consolidated empire of Akbar were alike held on one tenure, which was that of the "big battalion", or the "shining armour", or that of the "mailed fist"

British Imperialism, it may be observed in passing, has thoroughly proved its fidelity to the Roman original, a copy of which it professes to be, by basing all its arguments—even that which declares the goal of British policy to be "the progressive realization of self-government in India"—in the final resort, on the solid bed-rock of artillery and armaments. This fact, she does not conceal, but most avowedly bandies about, as for example, she always takes pains to tack to the words just quoted from the declaration made in the Imperial Parliament on August 20, 1917, the phrase, "as an integral part of the British Empire", thereby destroying any possibility of misconstruing the present or prospective relations of India towards herself (Sir Sankaran Nair, in his famous Minute of Dissent, made a point somewhat to this effect)

Fraud—this is a weapon which is, unlike force, operated upon insidiously. The Richelieu of Ancient Magadha, Vassakara, the Brahmin minister of Ajatasatru, who was deputed to the territory of the Vajjis to sow the seeds of dissension there, is not a vanishing, but a permanent type of imperialist statesman.

It is not hasty to conclude from what has been said that Imperialism holds together only so long as there is sufficient force to draw upon.

While the Neo-Hegelians of Oxford—Green, Bradley and Bosanquet—have propounded the theory that consent, not force, is the basis of the state, nobody outside Bedlam has yet maintained nor can anybody ever dare maintain that consent of the subject peoples, normally obtained (i.e., not through bribery or force) is the basis of "empire", too. Consent, in an empire, is always and necessarily lacking and Imperialism remains in the saddle so long as it is powerful enough to keep disruption at bay. War of Liberation is bound to begin whenever there is enough fighting strength and resource

in those on whom the yoke of Imperialism has been imposed.

Imperialism, then, is exactly what Hobbes called "a state of war"; not that there is actual war, but a state in which there is a disposition to fight always present.

"Warre", says Thomas Hobbes in his "Leviathan" (Chapter XIII), "consisteth not in Battel only, or the act of fighting; but in a tract of time wherein the will to contend by Battel is sufficiently known; and therefore, the notion of Time is to be considereth in the nature of Warre; as it is in the nature of the weather. For, as the nature of Foulle Weather lyeth not in a shower or two of rain; but in an inclination thereto of many days together; so the nature of warre consisteth not in actuall fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary."*

NEWTON'S 3RD LAW IN POLITICS

It is now possible to deny that obedience to Imperialism is an act of duty. An empire depends, it has been seen, both for its birth and for its existence, on superior strength. As Rousseau says, "Strength is physical power. I do not see what moral force could result from its action. To yield to force is an act of necessity and not of will; it is, at the most, an act of prudence. In what sense could it be of duty? If obedience must be rendered to strength, it is not necessary to obey from duty; and if obedience is not enacted, it is not necessary to obey."

It is perhaps necessary to point out that when Carlyle thundered "the strong thing is the just thing" and "rights are correctly articulated mights" he did not mean physical force, which is the sole guarantee of Imperialism (See E. Barker's "Political Thought from H. Spencer to the present day," page 185).

The fact that Imperialism, like 18th century despotism, sometimes deems fit to be benevolent, does not negative the inherent

inability of subject peoples, so long as they remain under subjection, to independently possess any right, civil or political. There can be no talk of "rights" under an empire, for "rights" are totally different from "charities" and they presuppose a state to vindicate them. "Empire" is strictly speaking not a state at all; it is the negation of statehood.

True, indeed, constitutions are granted. But the very statement that they are "granted" proves that they have no rootings either in "volonte generate" or in "volonte de tous." They are imposed from without, not evolved from within.

To speak of subject peoples as being wholly rightless would be wrong; for one right and that alone they indubitably possess: it is the right of rebellion. This right remains potential so long as it is felt that it cannot be successfully exercised.

The naturalness of this right cannot be questioned, for resistance to force is an instinct which is common to all created beings from the ant to the elephant. (By the world, "natural" no reference is implied to any supposed precivic "state of nature").

Is rebellion against Imperialism also a political right? If it is alleged that it is, where is the state guarantee for it to be sought? Certainly not in the empire; for even if the "empire" were a state (which it is not), it cannot be expected that it would dig its own grave by countenancing a right, so utterly subversive of itself.

The answer to the question is found in the fact that every empire derives its life from pre-existing state systems. The physical destruction of these by superior military-naval strength which brings about the empire, leaves to them only a spiritual existence in the consciousness of the vanquished peoples who become reduced to subjection. To be more explicit, these states continue to exist as "self-conscious ethical substances" all throughout the imperial period and, what is more, retain sovereignty over the subject peoples. The memory of independent statehood is cherished by the people, fed on historical studies, and handed on from generation to generation, until the whole accumulated force breaks forth in a paroxysm of rebellion. The ancient states, metaphorically speaking, are so many Hamlet's fathers, goading the Hamlets to enact vengeance. It is for the physical resuscitation of these states that subject

* Ancient Sparta consisted principally of two nations, of which one was reduced to the position of "helots"; it was, therefore an "empire" according to the essentials of the proposed definition. Hegel, in his "Philosophy of History," referring to the internal constitution of Sparta, says that it resembled that of a ship, the crew of which is in a state of constant mutiny and which seethes with incessant warfare thereby. This statement illustrates what is called "a State of War."

peoples rebel, it is a feeling of lost sovereignty that keeps them uneasy under the empire. Hence the "perpetual war," the Hobbesian "state of war", as it has been called above.

If rebellion is successful, the states which were in a state of suspended animation are ushered back into complete life again; they externally manifest themselves and declare, either actually or constructively, the retrospective legality of the rebellion. Even if rebellion is unsuccessful, its leaders may be hanged by putting in some extra expense for the hangman and the rope, but its political righteousness cannot be assailed, though it cannot be authoritatively declared.

The right of rebellion is a legacy which the physically expiring states bequeath to their citizens; and it is created by the fact of state-destruction, which is, so far as the creation of this specific right goes, an essentially "juristic act."

Denial of legality to rebellion arises, at bottom, from the Benthamite conception of right, as being creatable solely by "positive law." Bentham, when he said, "Rights properly so called are creatures of law properly so called", meant by "law" nothing more than "positive law." There is no doubt that Holland, too, has the same idea of "law" in mind when he defines "legal right."

But this assumption—that "there can be no law without a definite sanction, i.e. without a constituted authority having the duty and the power of compelling observance of the law by penalties and executing the judgment

of those who administer it"—is an error; no less a personage than Sir F. Pollock, the great lawyer, declared the opinion, founded on this assumption, as "transitory and insular." (Address to the University of Manchester, on October the 30th, 1916).

It is a mistake to suppose that state-sovereignty legislatively manifests itself through judicially enforceable "positive laws" alone. It boots us little to know that the "right of rebellion" can be infringed with impunity, for it cannot be enforced in any court of law under the empire.

The fact is that "positive laws" are but one channel and let it be conceded that they constitute the most important channel for the manifestation of state sovereignty, but are by no means the only channel. "Law is any rule or canon whereby actions are framed" (R Hooker), and that right which is in consonance with it is a legal right. The antecedent sovereign states, though divested by Imperialism of the symbolisms and excrescences of sovereignty, retain the essence of it and supply the "assent and assistance" which Holland makes essential for "legal rights"

What, then, we may finally ask, is the right of the empire to be? To one who has "followed the real truth of things rather than an imaginary view of them", the answer is clear. The empire has right in so far as it has might and might in so far as it exists in such a way that its subjects regard rebellion as a greater evil than obedience.

RAJPUT ORIGINS IN ORISSA

By PROF. R. D. BANERJI, M.A.

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LIKE the chiefs of other provinces of India many of the feudatory chiefs and zamindars of Orissa claim to be Rajputs. Yet their genealogical tables and the accounts which they have supplied to the compilers of Imperial and Provincial Gazetteers in this country very often prove the contrary. In almost all cases the chiefs claimed to be of Rajput descent before the British conquest of the country. Many of the modern chiefs

of Orissa are really descended from ancient kings of that country and their ancestry can be traced back, historically, much further than those of most of the princely houses of modern Rajputana. The most prominent example is that of Mayurbhanj. In other cases Rajput origin has been claimed on very meagre and insufficient grounds by chiefs of humbler origins and these claims have gone unchallenged so long. The most

prominent examples are the families of Vizianagram and Patna-Sonpur.

In the case of Vizianagram, the claim to Rajput origin seems to have been tacitly acknowledged by the Rajputs of Rajputana and by accurate historians of the type of Prof. Jadunath Sarkar. Prof. Sarkar, writing of the foundation of the Chiefship of Vizianagram, in the first volume of his monumental work on Aurangzeb, says "In 1652 a Rajput officer of Golkonda seized Vizagapatam and extending his conquest formed a petty Rajahship." * The authority quoted in a footnote in this page is the Imperial Gazetteer, (Vols. X, XII & XXIV). Out of these volumes only Vol. XXIV contains any reference to the Vizianagram family. Prof. Sarkar refers to page 339 in this Volume and on this page we find the following statement: "The family claims descent from Madhavavarma, who led a Rajput colony into the Kistna valley in A. D. 591 and whose descendants held important posts at the court of Golconda. In 1652 one of these, Pusapati Madhavavarma, entered Vizagapatam." The claim to Rajput descent and the tacit acceptance of the statement in the gazetteer made Prof. Sarkar admit that the conqueror of Vizagapatam in 1652 was a Rajput. The Maharaja of Vizianagram is no doubt admitted to be a Rajput at the present day and intermarriages are taking place with the highest Rajput families. But the facts to be taken into consideration in deciding the claim of a descent from a Rajput clan are;—(1) the date when a migration is said to have taken place, and (2) the conditions of the migration, e. g., different versions of the same story and their probability.

With these three points of enquiry before us in the case of the Vizianagram family, we find that the first point is decidedly against the theory of Rajput descent. The name Rajput was not in existence in the 6th century, and even if a migration into the Krishna valley is admitted at that time from some unknown place in Northern India, it is not possible to connect such people with genuine Rajputs of the divine Agnikulas of legends. The subsequent Rajput intermarriages of the family are no proof of its descent, as later on all kings became Kshatriyas, genealogies were provided for them as late as the 16th and the 17th centuries (the Koches of Kuch Bihar and the Ahoms of Assam)

and in the nineteenth century most princes became Rajputs. Inspite of the inherent defects in the story provided by the agents of the Vizianagram Estate to the compilers of the Imperial Gazetteer, it contains certain important pieces of information, and if they are correct and authentic they ought to prove the real descent of the family. The name Madhavavarma is very suggestive. Several chiefs of that name belonging to the Sailodbhava family ruled over the Kongodamandala in the seventh century. One of them, the subordinate of Sasanka, king of Gauda, was alive in 610 A. D., a date not very far removed from the traditional date of the migration of the so-called Rajputs into the Krishna valley. Madhavavarma-Sainyabhita was not a Rajput, but he was a king and his people ruled over Java and Sumatra when the Rajputs of the bluest blood were still wandering Gnjars or unconverted Hanas.

The chiefs of Patna and Sonpur claim to be descended from the Chauhan or Chahamanas. The story of their migration is of interest and provides us with an important specimen of the evolution of Rajput pedigrees of Orissan chiefs in the British period of Indian history. So far as I know, no Orissan chief has been able to produce any genuine records in support of their claims to Rajput descent. The entire claim of the Patna-Sonpur family is based on legend and tradition which varies from time to time with the whims of the individual, either the chief or his officer. The earliest record of the genealogy of the Patna-Sambalpur-Sonpur family is to be found in the narrative of the English traveller T. Motte who was deputed by the East India Company to the "Diamond mines at Sumbhulpur" in 1766. His journal was printed in the Asiatic Annual Register for 1799, Motte says:—

"Sumbhulpur was founded by Bulram Dakee of whom they relate the following history. About two centuries are past since a company of Hindus set out from the banks of the river Sommer in the province of Azmir, on a pilgrimage to the temple of Jaggeroot. On their return the whole party was murdered, except one woman who made her escape to Patna, a place thirty coss south from hence, at that time the capital of this part of the country. She supported herself with begging until her son grew up, who shewed such a happy genius for learning, and such dexterity at

* Vol. I p. 215.

his exercises, that the Rajah adopted him. When he succeeded, he built this place, and made it his residence, calling it Sumbhulpoor, from the country of his father. Had his family come from the Sommer, he would have called it Sommerpoor; whereas, I should think, he came from Sumbhal, a large city in the Rohilla country.*"

Motte found that the chiefs of Sambalpur claimed descent from a man who had come from Sambhar, the ancient Sakambhari, the first capital of the Chahamanas before they migrated to Delhi. He does not say whether the originator of the Patna-Sambalpur-Sonpur family was a Chauhan or a Parihar or a Kachhwaha. We reach the next stage in this maze of genealogy in "the Gazetteer of the Central Provinces of India" by Charles Grant, Nagpur, 1870 (Second Edition).

In this book the ancestor of the Patna-Sambalpur-Sonpur family has lost the characteristics of a pilgrim to Jagannath, he has become the Rajput Raja of Sambar near Mainpuri. "The Maharajas of Patna claim direct descent from a race of Rajput Rajas of Garhsambar near Mainpuri and trace it through thirty-one generations. It is alleged that Hitambar Singh, the last of these Rajas, offended the king of Delhi, and was killed; that his family had to abandon their country and fly in every direction; and that one of his wives, who was at that time *enroute*, found her way down to Patna, which was, it seems, at that time represented by a cluster of eight 'garhs,' and the chief of each garh took it in turn to rule for a day over the whole. The chief of Kolagarh received the Rani kindly, and in due time she gave birth to a boy, who was called Ramai Deva. The chief adopted him, and eventually abdicated in his favour; and when it came to his turn to rule, he took the first opportunity of causing the chiefs of the other seven garhs to be murdered and setting himself up as the ruler over the whole, with the title of Maharaja."†

This statement is certainly based on informations supplied to the compiler of the Gazetteer by officers of the Patna State. It differs materially from the statement of Motte in making the ancestor of the family a Raja instead of a comparatively insignificant private person of Sambhar who came

on pilgrimage to Jagannath and in making him come from Garh Sambar instead of Sambhar near Ajmer. Mr. Grant quotes the report of Major Impey, which has not been printed as yet but considerable extracts from which are to be found in a learned paper by Mr. C. U. Wills, ICS, on the Chhattisgarh States, published in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. XV. 1919. I have since obtained a copy of the original report and I find that Mr. Grant's quotations are not exact and Major Impey's report contains certain statements which bear on them the hall-mark of untruth. Writing on the 29th May, 1863, Major J. B. Impey states:—

"2. The Maharajahs of Patna claimed direct descent from a race of Rajput Rajas of Garh Sambal—near Mynpooree and count back the individuals of this race for thirty-two generations

"3. It is narrated that these Rajas used to be in constant attendance at the court of Delhi till the last, named Hitambar Singh, having intrigues and run off with one of the king's daughters, was pursued and killed and his family forced to fly. Amongst the wives of this Rajah was one who, escaping, arrived *enroute*, in Patna, and found refuge with the chief of Kholagarh, being one of the 8 garhs, as marginally noted and which at that time alone formed the territories of Patna, being comprised within the three rivers, Ung, Mahanuddy and Tel and bounded on the west by Khurria (a possession then of Jeipoor) and Brindanawagurh; and the chiefs of which took it in turns a day at a time to exercise full authority, as Rajah, over the whole. She was placed in charge of the said chief's Brahmin at Ramoor and there gave birth to a boy, named Ramaee Deo. The chief adopted the boy—and subsequently on his coming of age, himself being sick and weary of rule, resigned his position to him. Ramaee Deo soon after this succeeded in murdering the other seven chiefs, and usurping to himself the whole and permanent authority in Patna. Finally he married a daughter of the ruler of Orissa through whose influence and power he was enabled to maintain his usurped position."

The difference between the statements recorded by Motte in 1766 and Impey in 1863 is very great. The State officials had become bold enough to claim that this supposed petty chief of Mainpuri had become of sufficient importance to intrigue with a princess of

* Asiatic Annual Register, 1790, pp. 73-74.

† Central Provinces Gazetteer, Second Edition, Nagpur, 1870, pp. 393-4.

he Royal House of Delhi. There is a greater amount of difference with regard to the date of the migration of the ancestor of the family. Motte stated that the ancestor of the family came to Orissa a couple of centuries before his time (1766), say in the middle of the sixteenth century. At this time Akbar was on the throne of Delhi. Will any respectable scholar admit today that Hitambar Sing, a petty Jaigirdar or military adventurer, intrigued with the daughter of the great Mughal Emperor? Grant quotes the names of 26 generations of the chiefs of Patna up to his time. Impey quoted 25 up to Vajra-Hiradhara Deva who died in 1762. Even if we take 20 years to be the average duration of the rule of a chief we cannot name Hitambar Sing, the reputed father of Ramai Deva, to be a contemporary of Akbar. It became clearly necessary now to furnish additional information to State historiographers and compilers of Gazetteers in order to cover this defect. Let us turn to the next editions of the District Gazetteer. It should be sufficient at this stage to note that a suggestion of Motte made in 1766 and recorded and printed in 1793 was sufficient to put the State officials on their guard in 1863 and 1870; that Somer near Ajmer of their tradition may be Sambhal a great Rohilla stronghold. Therefore, in all subsequent "information" supplied to British officials they stuck loyally to Sambhal and gave the go by to the Sambhar of the artless "Chhamkaran" of 1766 who supplied facts as he knew them to Motte. In between Motte and Impey or Grant another Englishman gave a different turn to the ancestry of the chiefs of Patna-Sambalpur-Sonpur. Sir Richard Temple states in 1863, in his report on the Zemindaris and other petty chieftaincies in the Central Provinces—"The Sambalpur and the Patna Rajas are some times said to be descended from or related to the royal or independent Haihaibansi dynasty of Ratanpur, in the Chhattisgarh Plateau, which was formerly the capital of Chhattisgarh." * This rambling reference by the late Editor of the Indian Antiquary only proves a wild craving on the part of these chiefs to secure another Rajput ancestry if the Chauhan claim failed.

We must now return to examine the reports or "information" supplied by the next generation of State officials in which they

attempted to cover the deficiencies of their predecessors. This is to be found in the Bengal Provincial Gazetteer, containing the account of the feudatory states of Orissa. This volume, printed at the Bengal Secretariat Press, was edited by Mr. L E B. Cobden-Ramsay, I. C. S. I have not seen a more glaring instance of carelessness on the part of an editor. Mr. Cobden-Ramsay has permitted himself to be hood-winked by his own subordinates as well as many of the State officials. He has failed to consult printed books on the subjects on which he was writing and was careless enough to rely entirely on his Indian subordinates. His predecessor Mr. L S S. O'Malley, I. C. S., who compiled the Gazetteer of the District of Sambalpur, is no better in comparison. We can detect even now that some sort of intrigue was being carried on between the petty chiefs of Orissa for the establishment of their Rajput ancestry and one party got hold of the subordinate establishment of some British office and managed to introduce their version of the ancestry of their own chiefs to the detriment of their opponents. Messrs. O'Malley and Cobden-Ramsay, totally oblivious of facts as recorded by Impey and Grant on these particular points, printed the "informations" supplied to them by the State officials through their Indian clerks. We find two of them mentioned by O'Malley in a footnote on p. 23 of the Gazetteer of the Sambalpur District, printed in 1901. "I am indebted to Babu Satyabadi Padhi and Babu Nand Kishore Bohidar of Sambalpur for assistance in preparing this account of the legendary history of Sambalpur." * It was the interest of the Sonpur-Sambalpur party to prove that Mayurbhanj and Keonjhar were at one time their dependencies and the editor of the Gazetteer quietly printed these names among the 18 dependencies of Sambalpur. † He did not consider it necessary to look into the authenticity of the claim of the Patna-Sonpur group. Mr. Cobden-Ramsay proved himself to be far more adaptable to the needs of the Sonpur-Patna party. He admitted everything placed before him to be true and gave the stamp of truth to these statements by including them in the Gazetteer. His book gave the chiefs of Patna and Sonpur some right to

* Bengal District Gazetteer, Sambalpur, 1909.

p. 23.

† *Ibid.*, p. 22.

* Reprinted at Nagpur 1923, p. 8, foot-note.

claim that their ancestor came to Orissa 600 years ago, *et*, in the beginning of the 14th century instead of the middle of the 16th (p. 22), it admitted the independence and existence of the petty chiefs of Sonpur at the end of the 12th century by the acceptance of the following statements: "It is said that the third monarch of the line, between 1170 and 1202, measured his kingdom from the Nighly to the Godavari and from the Sea to the frontier of Sonpur, the state which adjoins Baud on the West" * There is no evidence of the existence of Sonpur or Patna as separate States in the 12th century or of the migration of the ancestor of the present houses in the 14th.

Mr. Cobden-Ramsay has also provided a second line of ancestors for the Sonpur-Patna group of chiefs by stating another legend according to which one Hamir Deva fled from Garh Shambar and established himself at Manikgarh in the hills of Khariar. He went to fight and was killed. He had seven queens, six of whom became Satis. The seventh was pregnant and found refuge in the forest between Patna and Khariar. She was protected by the aborigines of the Binjhal tribe and her son was Ramai Deva.† The uncertainty of the Rajas of Patna and Sonpur about their ancestry and their eagerness to ensure their descent from Rajput stock is proved by their inclusion of two different lines of ancestors on the same page of the account. Evidently there was some one behind one of the parties who had sufficient knowledge of ancient Indian History and Epigraphy to understand the value of the futile suggestion that Sambhal near Mainpuri was the original home of the so-called Chauhan of Patna-Sonpur and not Sambhar or Sakambhari in Rajputana. §

The claim to Rajput descent of the Sonpur-Patna family entered into a new phase in the last quarter of the century from the present day. This attempt was headed by a respectable scholar, Mr. B. C. Mazumdar, formerly a lawyer of Sambalpur and at present a lecturer in the Post-Graduate Department in Arts of the Calcutta University and a Vakil of the Calcutta High Court. Mr. Mazumdar's first work on this subject was published in 1911 and is entitled "Sonpur

in the Sambalpur tract." In Chapter VI Mr. Mazumdar says: "the legendary account of the Chohan Rajas is that one Humeru of the family of Prithviraj of Delhi, having lost his position at Mainpuri in Upper India during the time of the Mahomedan rulers, came with his queens to the borders of Patna State and established a little principality of his in that locality. How this Rajput adventurer came upon this far-off tract after travelling many hundred miles through rugged hills and dense forests is not now easy to ascertain." (p. 44-45). This account differs from the previous "Informations" supplied to the compiler of the Bengal Gazetteers, of Sambalpur, and the Orissa Feudatory Tracts, published in 1909, in the fact that the pilgrim of unknown caste described by Motte in 1766 who had become a Chauhan of Sambhal near Mainpuri in Impey's report of 1863 and Grant's Gazetteer in 1870 and who had gone up at least three hundred years anterior in date than the date given by Motte, now becomes a member of the family of Prithviraja. Mr. Mazumdar perhaps does not know that the Chahamanas continued to rule over the North-Eastern portion of Rajputana after the fall of Delhi and Ajmer in 1192-93. So it became convenient to make Humeru, and Hitambar Sing, come to Orissa instead of following the fortunes of Hari Singh or Hammira I of Ranastambhapura or Ranthambhor in the Jaipur State. It also became convenient for Mr. Mazumdar through the accommodation of Messrs Cobden-Ramsay and O'Malley to assert that Mayurbhanj and Keonjhar once acknowledged the suzerainty of the Chauhan Rajas of Patna and Sambalpur. He says on p. 48: "some old records disclose the fact that the Chauhan Rajas of Patna and Sambalpur issued orders of demand of Revenue upon some chiefs of Keonjhar and Mayurbhanj. It is to be regretted that no trace of these records can now be obtained, though they were inspected either by Sir A. Grant himself or by his responsible assistants some time previous to 1862". There is no mention of such records in the Gazetteer of the Central Provinces either in the first edition of 1863 or in the second edition of 1880. Mr. Mazumdar henceforth can only be regarded as the historiographer of the chiefs of the Patna-Sambalpur-Sonpur group of chiefs and not

* Bengal District Gazetteer, Orissa Feudatory States, p. 23.

† *Ibid.*, p. 284.

§ *Ibid.*, p. 285.

* Sonpur in the Sambalpur tract, p.

a critical scholar. The next feat attempted by Mr. Mazumdar was in 1925 in his "Orissa in the Making", published by the University of Calcutta. Here he accepts as correct the statements in the Bengal Gazetteers of 1909 and 1910 that "so early as the 12th or 13th century A. D. one Humeru of the family of the Chohan Rajputs of Mainpuri in the United Provinces came to Patna with his wife" (p. 219). The most important addition in this instalment is that "the son of Humeru born in Patna State became by his mythical powers the chief of the eight Mallikis who had the government of Patna and Sambalpur in their hands and thus established the Chohan rule in the Kosala country by being installed at Gad-Sambar." (p. 220). The only proof in support of the statement which Mr. Mazumdar can quote is the acceptance of this tradition by the Maratha Rajas of Nagpur and by Major Impey. As if any of the Bhonslas or their officers were in a position to ascertain the true Rajput origin of any family! In the British period the story of Motte stands out distinctly as the only correct version of the ancestry of the Patna-Sambalpur-Sonpur group of chiefs among the number of accounts supplied to writers like Messrs. Impey, C. Grant, Cobden-Ramsay and O'Malley. Every true scholar will grieve to find the respected name of Mr. B. C. Mazumdar included in this group. "The chiefs of Patna-Sambalpur-Sonpur group were descended from a pilgrim of some unknown caste who came on pilgrimage from Sambhar to Jagannath in the earlier part of the 16th century, founded a kingdom which later on became powerful and began to claim Rajput origin and who, with the help of British Gazetteer writers, have now become the agnates of Prithviraja II of Delhi and Ajmer.

I shall take only one other instance among the chiefs of Orissa, viz., that of Mayurbhanj. The Bhanjas of Orissa were independent monarchs in the time of Ranabhanja I. This chief began as a semi-independent ruler sometime in the 8th century A. D. From the rank of a Raneke he rose to be a Maharaja and his descendants ruled over almost the whole of Orissa from modern Mayurbhanj to the Gumsur Taluka of the Ganjam-Berhampur district of Madras. Many chiefs of Orissa still call themselves Bhanjas and rule over many of the Garhjat States and Zamindari. The present chiefs of Mayurbhanj, instead of claiming descent

from the ancient Bhanja kings of the inscriptions, started a new theory about their descent in the British period. Evidently the Oriya "*Chhamakarana*" of Mayurbhanj and the allied group of chiefs were neither so intelligent nor so forward as those of the so-called Chauhan chiefs of Patna-Sambalpur-Sonpur. The theory they started was very fallacious and therefore it immediately became open to attacks of the writers of their opponents. Mr. Mazumdar says: "it is narrated that a son of a celebrated Man Sing of Jaypur in Rajputana came to Puri and got the zemindari of Hariharpur on marrying a daughter of the then Gajapati Raja of Puri and that subsequently the eldest son of this adventurer became the ruler of the northern half of the State and the second son became the proprietor of the southern half, which developed into the State of Koonjhar. It is also stated that Jay Sing after the acquisition of Hariharpur conquered Mayuradhvaia, then holding the Gadi at Bamanghati in the western part of the State, and thus effected a territorial extension.

The new ruler after this acquisition of territory assumed the surname of Bhanja as a measure of policy. The absurd dates recorded in the family annals may be wholly disregarded, as the Temple of Jagannath and the progenitors of the Gajapati Rajas were not in existence earlier than the middle of the 12th century A.D." (pp. 119-20). The statements of Mr. Mazumdar are perfectly correct. In Mr. Cobden-Ramsay's Gazetteer of the Feudatory States of Orissa it is stated that "the Mayurbhanj State was founded some 13 hundred years ago by one Jai Sing who was a relative of the Raja of Jaipur in Rajputana. Jai Sing came on a visit to the shrine of Jagannath at Puri and married a daughter of the then Gajapati Raja of Orissa and received Hariharpur as a dowry. Of his two sons, the eldest Adi Sing, held the Gadi of the Mayurbhanj State. The Annals of the Mayurbhanj Raj family, however, say that Jai Sing came to Puri with his two sons Adi Sing and Jati Sing, the elder of whom was married to a daughter of the Puri Raj." (p. 239). The Rajputs were not in existence as a generic clan in the 6th century A.D. and the Kachhwaha State of Dhundhar, Amber or Jaipur was not in existence at that time. Therefore the "information" supplied to the compiler of the Gazetteer was totally wrong. The attempt of the modern chiefs with the suffix Bhanja of Orissa can, therefore,

be regarded only as a very ill-conceived attempt to obtain Rajput ancestry. The "Chhamkaran" of the Mayurbhanj State was not equipped in Rajput history or ancient Indian chronology and therefore, he made statements to the compiler of the Gazetteer which would make any other man blush in the 20th century.

What, then, is the real origin of these claims to Rajput ancestry on the part of the chiefs of Orissa? Vizianagram is certainly not in Orissa but I have included it within this enquiry because it fell within the zone of influence of Orissa up to 1550 and in the southernmost limit on the eastern coast within which Rajput origin is claimed by Indian chiefs. In all three cases we find that a date is claimed for the migration when the Rajput had no existence and when the migration could not have taken place. The connected circumstances are such as to make the migration theory absolutely improbable. In the case of Patna only persistent and intelligent attempts have been made by State officials and state historiographers to make the claim more acceptable in the light of modern research, but older records of

English writers and modern discoveries in ancient Indian chronology have proved these claims to be entirely false. The only cause which I can assign for this craze for Rajput origin is the preponderance of the Rajputs as warriors and mercenaries in the 17th century when under the Mughals they spread their fame from Balkh to Assam and from Kashmir to Ahmadnagar. Rajputs of Malwa entered the service of the Sultans of Ahmadnagar and Golkonda and there was a rush for Rajput ancestry all over India even on the part of princes whose blood was blue when the Agnikula Rajput was a barbarian clothed in his war paint. The real origin of the Bhanja chief of Mayurbhanja is now being recognised by critical scholars like Rai Bahadur Ramaprasad Chanda* and Rai Bahadur Hira Lal†. We must close our enquiry regarding the Rajput origins of Orissa at this point. And at a subsequent date we must take up the Rajput origins in Berar and the Maratha country.

* *Annual Report of the Archaeological Survey of India, 1922-23*, and 1923-24.
† *Epigraphia Indica Vol. XVIII, p. 290.*

PLUCK OR TIMIDITY

By J. L. SATHE L.C.S.

IT is a great puzzle to many that whereas Hindus are capable of the most heroic deeds, including the most supreme sacrifice, viz, that of one's life, they are seen to give way often to ludicrously inferior antagonists even in the most common-place altercations of everyday life involving physical violence. The stories in the Puranas of Kings' surrendering Kingdoms for a word or for the satisfaction of their elders' whims or of a son's giving up his youth so that his father might be rejuvenated again, are not totally absurd myths, but illustrate a true characteristic of the Hindu race. A Hindu when his sentiments are roused is capable of making any sacrifice. Even now thousands of Hindus may be seen any day in India literally courting death, or torture or poverty, or imprisonment, or disease, in

fact any evil of whatsoever magnitude, out of sheer sentiment, affection, obedience, or duty, as the case may be. But when it comes to a question of blows, however light they may be, or whatever the odds in his favour may be, the Hindu instinctively turns away from them. It may be that he will return and put up a brave fight, braver than any one else in the same position may be capable of doing. But his first instinct is to avoid all fight and to give in to every show of force. Very often this first surrender seals his fate and he has no second chance to retrieve his mistake. Occasionally he gets an opportunity to retaliate and to get into his own.

It cannot be denied that the average Hindu is not politically minded and does not at all desire to rule himself or his country. In the old past he was ruled by a small

class of his own people, viz., the Kshatriyas, and later when they succumbed to internecine feud, and the superior prowess of foreigners he was quite content to be ruled by the latter. All that he longs for is like the herbivorous wild beasts of the forests to be let alone with his family to eke out his life in peace and passivity. He must exert himself to cultivate land because he must eat. He must eat because it is ordained by nature that he must do so in order to live. He would even fain not to eat at all in order to avoid having to exert himself and at best he will exert only just enough to keep body and soul barely together. You may call this laziness if you like, but nature does not prompt a creature to exert itself more than is necessary for the struggle of existence. Even a tiger will not roam about killing animals simply for the fun of it or for terrorising others. He lies down and has rest after he has had his fill and will not get up again until he is again hungry. It seems to be the very law of nature that creatures should merely subsist and procreate and should exert themselves only so much as is necessary for the above purposes. The desire to adorn one's self, to gather things round oneself or to exercise power over others merely for the sake of authority or dignity seems to be against instinct and alien to nature. In this respect, the average Hindu is therefore more akin to nature than the other races. He may stand up when he or his family or his belongings are attacked and then like the sambhur or bison at bay he may be very ferocious. But he requires a conscious effort to rouse himself to fight. His instinct is to avoid a fight and to fly from danger. It is possible that this was the instinct of all human races in the beginning and that the present craze for power, for luxury and wealth is an unnatural craving subsequently acquired. But the fact is that this craving is to be found amongst the Europeans as well as Muhammadans, with the result that they have been able to aggrandise themselves at the expense of the Hindus and other similarly minded people. It will be an interesting study in ethnology to ascertain in what races and nations and to what extent this spirit of self-aggrandisement is present.

The blame for this passivity of the Hindus is often laid at the door of their religion, which enjoins contentment. But what is religion? It is merely the creation

of the best thought in a nation. So ultimately the blame for this defect or virtue of the Hindus—from whichever point of view you may look at it—comes to their own nature. The doctrines of contentment, passivity, future birth, unreality of this world, asceticism, "chaturvarnashram" etc., took root and flourished among us because they found fruitful soil there. These doctrines were not imposed on the Hindus by any outside agency and the nation as a whole has not been inveigled or constrained to accept them, involving as they do the relegation of the majority of the population to dumb servitude or to timid trade and commerce entirely at the mercy of the ruling minority. When the latter could not withstand the onslaught of more aggressive foreigners, the whole nation sank into servitude practically without a murmur.

This does not mean that the Hindus are morally or mentally cowards; for cowardice is different from timidity. On the other hand, they are capable of making a stand against the heaviest odds in the face of practically certain defeat, when they are morally convinced that it is right to oppose. This explains the innumerable heroic deeds performed by the Rajputs and other castes and recorded in history. This explains the "Jauhar" performed by Rajput wives and the practice of *sati* so common when the British came here. This explains the innumerable deeds of heroism and self-sacrifice described in the *Puranas*. This also explains the phenomenal success of Mr. Gandhi's passive resistance movement. But by instinct the Hindu will try to avoid all strife and danger. His hand will not rise automatically to strike another, be he even his assailant and enemy. Nay, it will not rise even to give the "coup de grace" to a dying animal to end its agonies!

That the organisation of Hindu society whereby the majority are content to be ruled was not imposed from outside but was entirely in consonance with the instincts of the Hindu race is proved by the fact that it has subsisted for so many thousands of years in spite of its being the cause of its (race's) practically perpetual servitude. For, in this world which is becoming increasingly small for the size of its population, no nation can hope to be left alone for long. Even the harmless animals of the wild forests have not been left alone but are gradually being exterminated. So how

could the Hindus be expected to be allowed to remain in perpetual enjoyment of such a beautiful and desirable continent as India? Consequently, the Huns, the Greeks, the Scythians, the Mohammedans and the Europeans all came in their turn and established their sway over the docile and unopposing Hindu. And yet the Hindu social organisation held together! The Kshatriyas and Brahmins, themselves the belots of the foreigners, still continued to have their own belots, viz, the Shudras and the untouchables. But with the coming of the Europeans there is a change. No doubt, they too like their preceding invaders imposed their sway over the Hindus. But their attack against Hindu thought was more formidable than the attacks of their predecessors, the Mohammedans. The Huns and Scythians did not count at all, as they themselves succumbed to the enchantment of the Hindu thought. And so gradually and at first imperceptibly, the western ideas began to infiltrate into the minds of the people and to alter their very nature. That is why the old theories of predestination, contentment, avoidance of action, contempla-

tion, etc., are now appearing puerile and childish to many of us. That is why the Shudras and untouchables are now dissatisfied with their lot, and that is why movements like the anti-Brahman movement, simply unthinkable a few years ago, now flourish. That is also why the Hindu-Mohammadan dissensions are now so acrimonious. Many Hindus no longer submit now to any aggression and some of them even show aggressiveness themselves.

The future will show whether this change is for the better or worse for mankind as a whole; for, it is sapping the foundations of our beliefs and religion, the very superiority of which over other faiths arises from its affinity to nature, its let-alone-ness, its peacefulness, its idolization of contemplation, its asceticism, its theory of *Karma*, its tolerance, in short its preaching of *म* in preference to both *र* and *अ*. For the present at any rate the change seems to have been prompted by the law of self-preservation and the survival of the fittest, as the example of even the wild beasts shows that the docile and meek and helpless species are apt soon to be exterminated.

RECRUITMENT OF THE CIVIL SERVICE

By NARESH CHANDRA ROY, M.A.

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THE recruitment of the Civil Servant constitutes an important problem of government to-day. Upon his integrity and efficiency depends largely the excellence of an administrative system. His ability, his sense of responsibility, and his devotion to duty, all go to make up the character of a government. It is only natural, therefore, that all reasonable attempts should be made to invite the best talent of a country to the Civil Service. All appointments should be made on the principle of "career open to talent." Before the fifties of the last century, however, the patronage system, which is the very antithesis of this principle, was universally in the ascendant. Both in Europe

and across the Atlantic, offices were distributed only among the friends and relatives of the people in power. In England, this use of patronage was the most handy means of conciliating the supporters either in the constituencies or in the House of Commons.¹ Lower grade offices were generally used in influencing elections in particular constituencies while the higher-grade and the well-paid posts were usually reserved for the worthless cadets of the ruling families.² This system of jobbing practically "loaded the Civil Service with incompetents, who could not be got rid of, lest their patrons should lose votes."³ This almost hopeless condition of the public service in Britain

had, however, one saving feature about it. Although an appointment was made on the principle of party-favouritism, a person, once appointed, was not ordinarily removed on the turning of the political wheel. He remained in office generally for life. Removal for partisan motives could never be a general practice in England.⁴

In America, however, a system, more vicious still, gradually came into being. "To the victor belong the spoils" became the leading doctrine of politics in the U. S. A. A long tenure of office also came to be looked upon as detrimental to good public service in a democratic country. Every man must have a chance to serve his country in some public official capacity. "Rotation in office," therefore, caught the imagination of the people. However capable, a man might prove to be in his office, and however, valuable an asset his experience might be to the department, he must not stick to the position as a permanent incumbent. He must make room for others who would be waiting for the sweets of office which he had enjoyed so long. Every four years after a presidential election, America witnessed, as a matter of course, a general sweep of the men already in office and the installation of new men in their stead.⁵ This practice vitiated the American public life for long, nor has it yet been completely eradicated. The system of rewarding the party workers and supporters with a public office degraded the politics of the country and corrupted the administration. In an atmosphere of constant wirepulling and canvassing for the "spoils," efficiency and honesty of the civil service were absolutely irrelevant and out of the question.⁶ Men were put into a job, not that they were fitted for it, but that they must be rewarded with it at any rate for the service they had done to the party.

In Canada also, a similar political principle was for long in the ascendant. "We must support our supporters"—was the Canadian counterpart of the American maxim, "to the victor belong the spoils."⁷ And with the turning of the wheel of party politics, the administrative departments were, much often, absolutely denuded of their old incumbents and packed with the supporters of the new party in power.⁸

While this patronage system was a part and parcel of the public life of the leading states of the modern world, the East India Company in this country could not be

expected to forego this divine right and launch upon a new method of appointing its Civil Servants. The Company was for long only a body of merchant-adventurers; its servants accordingly were appointed like those of any other trading company. The same practice, however, continued to be followed even after it became the arbiter over vast territories. After the battle of Plassey, its political importance came to overshadow its commerce and by the year 1772 it was compelled to assume the direct administration of some provinces in India. Its agents were all on a sudden transformed into public officials and were called upon to discharge public administrative duties. But even after this revolution in the real status of the Company's officers, their recruitment still continued upon old principles and methods.⁹

It was always a custom with the Company to send out men, very young in age, to this country. Men advanced in age and settled down to some occupations in their own country, would not either consent at all to come over to India or insist on such terms as would not suit the Company. Besides, younger men only were likely to adopt themselves to the Indian atmosphere and environment. Older people would lose the pliability of their character and temper and feel out of element in an alien atmosphere. The practice of sending out only young boys to India was, therefore, continued. And what is more, it was regularised and sanctified by parliamentary statutes. Within these restrictions of age-limits, the Company could appoint any person to its service in India.¹⁰ Educational qualification was, really speaking, no essential condition for an appointment to a writership or cadetship. Relatives and friends, whatever might be their academic status, were ship-loaded to India to administer the Company's possessions. At the start of the last century, Lord Wellesley, the newly appointed Governor-General, felt the anomaly of this position of the Company's officers. They were called upon to discharge highly responsible duties. They were to shoulder the most weighty of administrative burdens. They were to apply themselves to work that demanded a high amount of brain power. But their general and special training was not equal to the task they were to fulfil. The Governor-General accordingly adumbrated a scheme for starting a college at Calcutta, where all the Company's recruits, on their first arrival in this country, would take a comprehensive training in liberal

Arts and pursue a course in oriental studies. The Company's authorities in England, however, turned down this far-reaching plan and only consented to maintain at Calcutta an institution purely for Indian studies.¹¹

But although the broad plan of Wellesley did not appeal to the court of directors, they could not resist the demand for a better training of their nominees. In the year 1806 they started a college at Hailebury, some miles off from London. The young men, nominated to the covenanted civil service in India, had all to undertake a systematic course of studies in this institution. And no one was given the appointment unless he had passed four terms at the college.¹² The training at Hailebury was quite comprehensive and all-sided. They got acquainted with the broad principles of European Arts and Sciences and at the same time acquired physical and athletic habits which stood them in good stead out here in India.¹³ Besides, "the spirit of camaraderie which it (Hailebury) fostered"¹⁴ contributed a good deal to the enjoyment of their official life in this country. "Hailebury formed a tie which the vicissitudes of official life could never break."¹⁵ But "this strong esprit de corps had its drawbacks. The interests of the country were too often postponed to the interests of the service." The Haileburians came out to this country in an organised band with almost the attitude of the officers of an army of occupation. They looked upon themselves as the representatives of a superior civilization and a governing people. Their authority was hence to be undisputed and their methods of administration infallible. Their attitude came to be dictatorial, and the extreme aggressiveness and haughtiness, which are associated even to-day with the Indian Civil Service, are really the legacy of the Haileburians. This spirit of hauteur and stiffness was not only fostered by the congenial atmosphere of Hailebury but also by the environments and the traditions of the families from which they came. During their regime, the covenanted civil service really constituted "that sacred college of sons and nephews."¹⁶ Only young men, saturated with Anglo-Indian ideas and brought up in Anglo-Indian traditions, could enter the Indian Service. They looked upon India as their birthright and developed a narrow outlook towards Indian affairs.¹⁷

The Charter Act of 1833 completely broke the monopoly of the Company's trade in the

East and henceforward it simply remained a "patronage bureau."¹⁸ The attention of the public now came to be more persistently drawn to this anomalous situation, and an agitation was set on foot to take away this patronage from the clutches of the Company. The sweets of India office which had so long been enjoyed by a few Anglo-Indian families would now be made accessible to the nation at large. Accordingly twenty years later, when the Charter came to be renewed in 1853, the Directors of the Company were divested of their Indian patronage. A committee was appointed forthwith with Lord Macaulay as the chairman. Of the other members, Benjamin Jowett, later the Master of Balliol, was the most distinguished. This Committee was to draw up a detailed scheme for the future recruitment of officers to the Indian Civil Service. It supported the principle of open competitive examination as the exclusive channel of recruitment "Hitherto the admissions have been given by favour", observed its Report, "They are henceforward to be gained by superiority in an intellectual competition."¹⁹

The principle of competitive examination as a method of recruiting public servants, has never been given a unanimous support by the public. Many would point out that this system would encourage cramming in the candidates and bring into the public service only the most efficient and successful of the crammers.²⁰ The general ability and true fitness for work of the candidates would not be properly judged by this method. It is, of course, very difficult to judge to-day as to who would make a successful officer in the future. But it can be presumed at the same time that a young man who has carried off the prizes at the School and the College, who has displayed so far the greatest amount of acuteness and industry would also maintain his calibre and ambition in the public service. Most of the luminaries in the Houses of Parliament, at the Bar and at the Bench were highly distinguished in their academic careers. The foundation of their future was laid at the school and the University. Their noble ambition and high aspiration were stirred and shaped in these institutions. It was here that their habit and character were formed. It can be easily expected, therefore, that those who have marked out their name at the school and the University and have now, by dint of their merit and industry, come out

out of 82 Snatakas who had sent in their replies 38 are working as National servants in the different fields of National activities. Educational institutions :—

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These figures bear an eloquent testimony to the spirit which has inspired these Snatakas to devote themselves to the service of their country. After the report was published some more Snatakas have gone to the villages as National servants. The various Ashramas and schools where these Snatakas are working, have been satisfied with their work; and they always look to the Vidyapitha whenever they are in need of more workers.

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may become a laughing stock of the critics for the steady decrease in the number of its students year by year; but if service and spirit of love constitute real education, the Vidyapitha may not despair of its achievements even if the number goes on declining. The Vidyapitha may not have opened brilliant lucrative careers for its Snatakas—it may not have produced intellectual giants—but if it has contributed even something in sending out real workers in the cause of suffering humanity, it has more than justified its existence.

As these lines are being written, lovers of the Gujarat Vidyapith are making strenuous efforts to reorganise the institution. Mahatma Gandhi, the Chancellor of the Vidyapith, has decided to spare no pains to put life and vigour in the institution; and with the spinning wheel in the centre of its educational curriculum, the Vidyapitha promises to open a brilliant future before it by earnestly taking the problem of village-reorganisation and mass education in Gujarat. May the Vidyapitha receive the blessings of God in realizing its noble ideals under the inspiring guidance of Mahatma Gandhi.

THE SUNSET OF THE CENTURY

(Written in Bengali on the last day of the last century)

The last sun of the century sets amidst the blood-red clouds of the West and the whirlwind of hatred.

The naked passions of self-love of Nations, in its drunken delirium of greed, is dancing to the clash of steel and the howling verses of vengeance.

The hungry self of the Nation shall burst in a violence of fury from its own shameless feeding.

For it has made the world its food,
And licking it, crunching it, and swallowing it in big morsels,

It swells and swells

Till in the midst of its unholy feast descends the sudden shaft of heaven piercing its heart of grossness.

The crimson glow of light on the horizon is not the light of the dawn of peace, my Motherland.

It is the glimmer of the funeral pyre burning to ashes the vast flash—the self-love of the Nation—dead under its own excess.

The morning waits behind the patient dark of the East, Meek and silent.

RABINDRANATH TAGOREL
—From "Nationalism,"

⁴. See Bryce—*The American Commonwealth*, Vol. II, pp. 132-31.

⁵. "The spoils system...has been for seventy years the most potent of all the forces tending to bring about the degradation of our politics. No republic can permanently endure when its politics are corrupt and base, and the spoils system, the application in political life of the degrading doctrine that to the victor belong the spoils, produces corruption and degradation." See Theodore Roosevelt *Administration. Civil Service* (1902), p. 5.

⁶. See R. M. Dawson—*The Principle of Official Independence*, p. 90.

⁷. *Ibid.*, p. 91.

⁸. See A. L. Lowell and H. M. Stephens—*Colonial Civil Service* (1900), pp. 7-8.

⁹. C/Statutes 24 Geo III. C 25 Secs. 42, 43, 63, & 33 Geo. III. C 52, Sec. 56, 57 See Lowell and Stephens—*Colonial Civil Service* (1900), pp. 8-9.

¹⁰. See Peter Aulter—*An Analysis of the constitution of the East-India Company* (1826), pp. 165-166.

¹¹. This was demanded by the statute of 1813. See Aulter, p. 626.

¹². See Sir George Trevelyan—*The Competition-Wallah* (2nd Edn. 1885).

¹³. Lowell & Stephens—*Colonial Civil Service* (1900), p. 308.

¹⁴. Trevelyan—*The Competition-Wallah* (1885), pp. 6-7.

¹⁵. Sir William Hunter—*India of the Queen and other Essays* (1903), p. 28.

¹⁶. Sir George Trevelyan—*The Competition-Wallah*, pp. 12-13.

¹⁷. "The East India Company after 1833 became solely a patronage Bureau" Lowell and Stephens, *Colonial Civil Service*, p. 216.

¹⁸. See the Appendix A in Lowell and Stephens *Colonial Civil Service*, pp. 77-78.

¹⁹. Ramsay Muir *Peers and Bureaucrats* (1910), p. 44.

²⁰. C "Look at every walk of life, at this House, at the other House at the Bar, at the Bench, at the Church, and see whether it be not true that those

who attain high distinction in the world were generally men who were distinguished in their academic career. Macaulay in the House of Commons in 1833, see *Life and Letters of Lord Macaulay* by Sir George Trevelyan, p. 585, Again "the ablest man who ever governed India was Warren Hastings, and was he not in the first rank as Westminister? The ablest Civil Servant I ever know in India was Sir Charles Metcalfe, and was he not of the first standing at Eton? The most eminent member of the aristocracy who ever governed India was Lord Wellesley. What was his Eton reputation? What was his Oxford reputation?" in 1853 *Ibid* p. 590.

²¹. Ramsay Muir *Peers and Bureaucrats* (1910), p. 43.

²². Sidgwick *Elements of Politics*, pp. 392-391.

²³. Dawson—*Principle of Official Independence*, p. 79.

²⁴. The first step towards this reform in the U. S. A. was taken in 1883. See Bryce—*The American Commonwealth*, Vol. II, p. 139. In Canada there was no doubt a movement towards Civil Service reform since 1857 but a sure step was taken only in 1908. See Dawson—*Principle etc.*, pp. 74-75.

²⁵. Dawson—*Principle of Official Independence*, p. 84.

²⁶. See Lowell—*The Government of England*, Vol. I, p. 159.

²⁷. See the *Public Services Commission Report* (1886-87), p. 40.

²⁸. "Although this system has, on the whole, worked well with Englishmen, it is open even with them to objections and draw-backs, and to think of applying it to the natives of India is nothing less than absurd. Not the least important part of the competitive examination of the young English man was passed for him by his forefathers, who, as we have a right to assume, have transmitted to him not only their physical courage but the powers of independent judgment, the decision of character, the habits of thought and generally those qualities that are necessary for the government of men." Sir John Strachey—*India: Its Administration & Progress*, p. 544.

THE SNATAKS OF GUJARAT VIDYAPITHA

By DILKHUSH B. DIVANJI

THE Non-co-operation movement of 1920-21 gave birth to many national educational institutions. The Gujarat Vidyapitha is one of them. It was established in November 1920, and the inauguration ceremony was performed by Mahatma Gandhi. Seven years have rolled away and the stirring days of 1920-21 have also passed away. But the Gujarat Vidyapitha still holds its own

against heavy odds. The fall in the number of students in the Vidyapitha may at first seem disheartening; but numbers alone do not constitute the strength of an institution. We have to judge the value of the Vidyapitha by the quality of the students it has turned out. The latest figure shows that till now the Vidyapitha has turned out 271 Snataks (graduates). Two years ago the Snataks of

the Vidyapitha formed themselves into 'a Snatak Sangh' (graduates' association). The Sangh is still in its infancy and hence it has not yet chalked out definite lines of work. But as a preliminary steps to its wider activities the Sangha has collected very valuable information regarding the activities of Snatakas who have left the Vidyapitha.

The Sangha has only recently published a report of its inquiries in this direction. The information published in this report throws a flood of light on the quality of the Snatakas turned out by the Vidyapitha. The main charge against National Educational Institutions is that they do not open out brilliant "careers" for the Snatakas turned out by them. If the term "career" carries with it a comfortable and convenient life that expresses its value merely in Rupees, Annas and Pies the Gujarat Vidyapith has to plead guilty to the charge. But if the justification of a National Educational Institution is to be measured by the "career" it has opened for National service, the Gujarat Vidyapitha may well claim to have inspired its Snatakas with a real craving for National Service. The informations collected by the Snatak Sangha bears eloquent testimony to the spirit that is working behind the Gujarat Vidyapitha. The work that is being done by the Vidyapitha deserves a wider publicity, because it will show to impartial observers the valuable constructive work done by the non-co-operating students of the National Universities in India.

Out of the 271 graduates the Sangha was able to get the needed information from 82 graduates. The Sangha analysed informations received from these Snatakas, and published it in the form of a very valuable pamphlet. The Snatakas were asked to give the whole story of their activities since they joined Gujarat Vidyapitha; and hence we are able to know almost everything about them.

The critics of the Non-co-operation movement have always argued that the response given by the students to the call of Mahatma Gandhi proceeded mainly from the working up of the emotions and sentiments of the impressionable youth. There is some element of truth in this remark, but we must also know the other side of the picture. In answer to the question as to the real motive that impelled them to join the Vidyapitha, the Snatakas have given various replies. An analysis of these replies, gives us the following figures;—

| | | |
|---|-----|----|
| Disgust for the present system of education | ... | 10 |
| and a real craving for National Education ... | 10 | |
| Faith in the efficacy of the Non-co-operation | ... | 10 |
| movement | ... | 33 |
| Political ferment | ... | 11 |
| In response to the call of the Nation | ... | 6 |
| At the inspiration of their relatives | ... | 12 |
| Sentimental enthusiasm | ... | 82 |

The report has published extracts from the replies in support of this analysis and some of them are worth reproduction. One Snatak writes —

"Non co-operated, because could not control myself. My family was against it but relying on my strength launched in the movement. Knew at that time that it was a leap in the dark, but was fired with the zeal of sacrificing my life to free the Nation from its slavery."

Another Snatak writes —

"Realized even at that time that it was a sin to remain in the Government School. Have still retained the same belief. Did not mind loss of education. Only wanted to be away from the sin. Stone-breaking in the streets considered preferable to this sin. Truth of the remark realized even now. If unable to do more, this opportunity of flying away from the sin was eagerly welcomed. Hence non-co-operated."

A third Snatak writes:—

"Many considerations impelled me to boycott the college, but did not do for one month. Waited for one month to convince myself 100 per cent of the necessity of the step. This precaution was found necessary to avoid future repentance."

Some students left the college to do National Service: "Service of the Mother-Land—the chief Motto."

These extracts tell their own tale. They at least show the real *stuff* of some of the students who joined the Vidyapitha. They were really inspired by high ideas of National Service, and if that is a sentiment one must remember the pregnant remark made by Napoleon that the great movements of the world are always based on sentiment.

With the Vidyapitha began its chequered career. The students joined the Vidyapitha not to spin out brilliant academic careers but to qualify themselves for National Service. The Vidyapitha tried its best to mould these students into National servants. The work of the Vidyapitha is to be tested not in the scales of the numbers and examination results; it is to be judged by the quality of Snatakas, it has turned out. The pamphlet gives very valuable information. The present activities of the Snatakas and their ideals are analysed and we find that

successful in the competitive examination, will also impress their personality upon the public service.²¹

The system of competitive examination also fits in with the ideals of democracy. It ensures the recruitment of the most talented of the candidates, no matter from which rung of the social ladder they may have come. It upholds the principle of "career open to talent" "which is the essence of democracy, as patronage and favour due to connexion are the essence of oligarchy."²² In fact, when all points of view are taken into consideration the conclusion becomes irresistible that competitive examination is the best channel of recruiting the public servants.²³

"Competitive examinations, however, may be applied in two different and quite distinct ways; they may be used to ascertain ability of a general nature or ability of a special nature."²⁴

For, quite a long time past, both the U. S. A. and Canada have revolted against the patronage and the spoils system which got such a strong foot-hold in those countries. And as a counterblast to this obnoxious practice of patronage, the system of competitive examination has been accepted, universally in Canada, and partially in the U. S. A.²⁵ But in both these countries, the object of the competitive examination is only to discover the immediate fitness of the candidates for the work they are expected to do. For, almost every vacant post a separate examination is held to "test the peculiar requirements that may be necessary in the office".²⁶ The candidate who is able to satisfy best the examiners with regard to the nature of his immediate duty must be appointed to the post. He may have somehow crammed the details of the Postal Guide and Postal Law, but otherwise may lack altogether intellectual alertness and general culture; but still he will be given a postal appointment to the exclusion of a candidate that may not have been able to pick up the details of the guide but may otherwise possess capacity and initiative. This system is, on the face of it, defective and unscientific. It ignores the fact altogether that an officer once appointed will not be required to do the same duty throughout his career. The one routine business for which he prepared himself at the moment of his appointment is not to be discharged by him throughout his official life. As a matter of course, he must expect to go over to a

responsible position that will call for tact, initiative and the higher powers of the mind. But unless he has a thorough general education, keen intelligence and a capacity for rapid assimilation and adaptation, he will be quite out of element in his new role. In fact, in any career that involves responsible administrative work, this system of recruitment by testing only the immediate fitness of the candidates is absolutely at fault. And Macaulay's Committee on the Indian Civil Service was quite right in brushing aside all questions of immediate fitness and putting all the emphasis upon the general information and culture of the candidates. The Report observes—

"It is undoubtedly desirable that the Civil Servant of the Company should enter on his duties while still young; but it is also desirable that he should have received the best, the most liberal, the most finished education that his native country affords. Such an education has been proved by experience to be the best preparation for every calling which requires the exercise of the higher powers of the mind... We believe that men who have been engaged, up to one or two and twenty, in studies which have no immediate connection with the business of any profession, and of which the effect is merely to open, to invigorate and to enrich the mind, will generally be found, in the business of every profession, superior to men who have at eighteen or nineteen, devoted themselves to the special studies of their calling. The most illustrious English jurists have been men who never opened a law book till after the close of a distinguished academic career nor is there any reason to believe that they would have been greater lawyers if they had passed in drawing pleas and conveyances the time while they gave to Thucydides, to Cicero, and to Newton. The duties of a Civil Servant of the East India Company are of so high a nature that in his case it is peculiarly desirable that an excellent general education, such as may enlarge and strengthen his understanding should precede the special education which must qualify him to despatch the business of his *Outchery*."

According to the recommendations of this Report the competitive examinations for the recruitment of the Indian, British and Colonial Civil Servants are all held to test only the general capacity and the intellectual calibre of the candidates.²⁷ The special training for immediate duty begins only after the candidates have been selected through the channel of this rigid intellectual test. It is now admitted on all hands that this principle is quite scientific. It is easy enough for an alert and well-stored mind to pick up the special requirements of an office at a short notice. An officer, who has a thorough grounding in some branches of liberal arts

and sciences, who has a disciplined intellect and a sharpened common sense, can in a short while adapt himself to the requirements of the balance sheet or affairs of local self-Government.

Now, although recruitment to the Indian Civil Service continued to be made in England through this channel of open competitive examination, all demands of Indians for holding a similar and simultaneous examination in India were brushed aside for a considerable period of time. It was a very difficult job for Indian candidates to cross the seas and sit for the competitive examination held six thousand miles off in London. The agitation, however, bore no fruit. It was pointed out on behalf of the Government that, although the principle of competitive examination as a method of recruiting public servants quite fitted in with British conditions, the Indian atmosphere was too uncongenial for it.¹

University life in England was favourable to the all-round development of manhood. It not only catered to the intellect, but it helped the strengthening of character and the formation of the physique. Intellectual, mental and bodily vigour was developed all together. Young men, therefore, who had the advantage of training in these universities, and who now stood the test of the open competitive examination and came out to India as Civil Servants were, as a matter of course, expected to possess not only the intellectual calibre, but also the physical vigour and dash which would be called for so much in the public service. Besides, the corporate life of a British University which blunted so much the angularities of man and fostered in him an attitude of give and take, was a most important factor in the training of the young men now entering the Indian Public Service. The Indian Universities, however, were very poor imitations of the sister British institutions. Corporate life was ill-developed or absolutely undeveloped. Physical training went by default. Only the intellect was somehow cared for. Under these circumstances, it was out of the question that young graduates of these Universities would prove to be successful in administrative work, simply because at the age of 21 or 22 they stood an intellectual test.²

Besides, all the classes and groups of the Indian people had not taken kindly to University education. The Mahomedans were

simply lagging behind. And of the Hindoos, too, only some particular classes were taking advantage of western education. Hence even if the open competitive examination which was looked upon in the West as the hand-maid of democracy and equality, was introduced in India, it would not be able to create an opportunity for all classes and creeds; only some particular groups would profit by it.

The situation has changed considerably since the above view was maintained and the stronghold of higher education has been stormed by members of all communities alike. To meet the new circumstances a competitive examination has been held in India since 1922 for the recruitment of some officers to the Indian Civil Service. This competition is limited to the Indian candidates alone. But the competition is not an open one as in England. It is limited to the candidates accepted by the Public Service Commission on the recommendation of the different provincial Governments. And the provincial Governments do not recommend the candidates simply with an eye to their physical and intellectual qualifications. Political considerations come in at once. And, as could be only expected, candidates academically distinguished and physically fit, have been in many cases left out of the examination arena for grounds not adduced. This has taken away considerably from the efficacy of the competitive system. Competition loses much of its force if it is not an open one. The principle of Competitive Examination has been devised only to bring into the public service the best available talent of the country. If, however, just at the outset, many of the gifted candidates are shut out altogether, its object gets at once defeated. It is high time, therefore, that the authorities should go the whole hog and throw open the doors of the examination to all who are physically fit and academically up to the mark.

¹ See Ramsay Muir—*Peers and Bureaucrats*, pp 32-33.

² Later on when all other departments accepted the principle of competitive test for appointing their officers, the Foreign Office stuck to its old gun and as such it was described by John Bright as the "out-door-relief department of the English aristocracy." See Laski—*A Grammar of Politics*, p 393.

³ Ramsay Muir *Peers and Bureaucrats*, p 35.

⁴ See A. L. Lowell—*The Government of England*, Vol. I, p. 153.

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If one carefully goes through the report published by the Snatak Sangha he will find that the Snatakas of the Gujarat Vidyapitha at least have rendered good account of their work after their graduation.

But the real test of the spirit which works behind the Vidyapitha came, when recently Gujarat was over-run by unprecedented floods that devastated the garden of India, and rendered thousands of its people homeless and penniless. We may not underestimate the splendid work of relief done by other volunteers (who again were mostly the followers of Mahatma Gandhi), but the work done by the students and Professors of the Vidyapitha in Dholka and the surrounding places have earned the admiration of all. When the floods came, the academic year of the Vidyapitha was in full swing; but the regular literary courses were postponed, and the students went out in haste to the flood-stricken area to help the unfortunate victims. They did not in the least hesitate to act as ordinary scavengers even, and wading through deep waters they cleared the dirt of the villages. The Vidyapitha

may become a laughing stock of the critics for the steady decrease in the number of its students year by year; but if service and spirit of love constitute real education, the Vidyapitha may not despair of its achievements even if the number goes on declining. The Vidyapitha may not have opened brilliant lucrative careers for its Snatakas—it may not have produced intellectual giants—but if it has contributed even something in sending out real workers in the cause of suffering humanity, it has more than justified its existence.

As these lines are being written, lovers of the Gujarat Vidyapitha are making strenuous efforts to reorganise the institution. Mahatma Gandhi, the Chancellor of the Vidyapitha, has decided to spare no pains to put life and vigour in the institution; and with the spinning wheel in the centre of its educational curriculum, the Vidyapitha promises to open a brilliant future before it by earnestly taking the problem of village-reorganisation and mass education in Gujarat. May the Vidyapitha receive the blessings of God in realizing its noble ideals under the inspiring guidance of Mahatma Gandhi.

THE SUNSET OF THE CENTURY

(Written in Bengali on the last day of the last century)

The last sun of the century sets amidst the blood-red clouds of the West and the whirlwind of hatred.

The naked passions of self-love of Nations, in its drunken delirium of greed, is dancing to the clash of steel and the howling verses of vengeance.

The hungry self of the Nation shall burst in a violence of fury from its own shameless feeding.

For it has made the world its food.
And licking it, crunching it, and swallowing it in big morsels,

It swells and swells

Till in the midst of its unholy feast descends the sudden shaft of heaven piercing its heart of grossness.

The crimson glow of light on the horizon is not the light of the dawn of peace, my Motherland. It is the glimmer of the funeral pyre burning to ashes the vast flash—the self-love of the Nation—dead under its own excess.

The morning waits behind the patient dark of the East, Meek and silent.

RABINDRANATH TAGORE
—From 'Nationalism.'—



What Machinery is doing to Us

Democracy on the Junk-Heap, our school system scrapped, culture crucified by mass-production, and finally all nations, including America, with new cultural and educational values, ruled by "a new social hierarchy based on the facts of human nature"—these are a few of the changes which the age of machinery is bringing to civilization, according to Aldous Huxley, the English novelist and critic. And down the rough road to these consummations, it seems, America is leading the way. For good or for evil, the whole world is being Americanized. Mr. Huxley tells us in a startling article on "The Out-look for American Culture," to which *Harper's Magazine* deservedly gave the place of honor in its August number.



Mr. Aldous Huxley

The writer has made a special study of our case, he says, not because we are unique or superior,

but because "in speculating on the American future one is speculating on the future of civilized man."

Machinery, with the larger degree of prosperity which its use has brought to the common people, Mr. Huxley believes, is ushering in a new era in which the intelligent minority will have to fight for its life against the rule of the unintelligent majority. In that era, we are told, "the humanitarianism which professes to regard all human beings as equally endowed with moral worth and intellectual ability will be looked upon as an absurdity." Americans, he adds, will be slow to give up the theory of equality on which their nation was founded, but "the growing incapacity of political democracy to deal intelligently with the ever-more complicated problems of world policy will force them to change their ideas about government." Choosing Chicago as a horrible example, Mr. Huxley continues—

"Nobody can honestly suppose that a system which permits of such things as Mr. Thompson's election to the mayoralty of Chicago, with all its grotesque and outrageous accompaniments, is desirable or even in the long run practicable. The revolt against political democracy has already begun in Europe and is obviously destined to spread. There will be no return to autocracy; of course. Government will tend to be concentrated in the hands of intelligent and active oligarchies. The ideal state is one in which there is a material democracy controlled by an aristocracy of intellect—a state in which men and women are guaranteed a decent human existence and are given every opportunity to develop such talents as they possess, and where those with the greatest talent rule. The active and intelligent oligarchies of the ideal state do not yet exist. But the Fascist party in Italy, the Communist party in Russia, the Kuomintang in China are their still inadequate precursors. Owing to the strength of her democratic tradition, America will probably be one of the last countries to change her present form of government. But in the end the change will come. A country can not go on indefinitely being afflicted by Thompson elections and anti-evolution laws."

Mr. Huxley, it may be remembered, is a grandson of the man who fought the first battles for Darwinism in England, two generations ago. In his effort to discover what the laws of social evolution are going to make of our present institutions, he begins by regarding machinery as chief of the driving forces that are changing the world. He grants that we owe many blessings to labor-saving machines; that they have brought

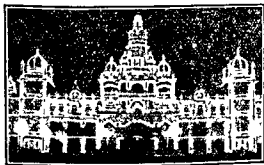
some degree of leisure and prosperity to almost everybody, and that "universal leisure and variety of impressions make possible a rich universal culture." But are there any signs that this fuller life is coming? For answer the author says: "Let me advise any one who believes in the near approach of the social millennium to go to any great American or European city and note what the majority of men and women do with their new-found prosperity and leisure." We read further:

"A great many men and women—let us frankly admit it, in spite of all our humanitarian and democratic prejudices—do not want to be cultured, are not interested in the higher life. For these people existence on the lower, animal levels is perfectly satisfactory. Given food, drink, the company of their fellows, sexual enjoyment, and plenty of noisy distractions from without, they are happy. They enjoy bodily, but hate mental, exercise. They cannot bear to be alone, or to think. Contemporary urban life, with its jazz bands, its negroid dancing, its movies, theatres, football matches, newspapers, and the like, is for them ideal. They can live out their lives without once being solitary, without once making a serious mental effort (for the work which most of these people do is mainly mechanical and requires little or no thought), without once being out of sight or sound of some ready-made distraction. The notion that one can derive pleasure from arduous intellectual occupations is to such people merely absurd. More leisure and more prosperity mean for them more dancing, more parties, more movies, more distractions in general. Most of the inhabitants of ancient Rome belonged to this type, so probably do most of the inhabitants of modern New York and London. And unless some system of eugenics is practised in the interval, there is no reason to suppose that the inhabitants of the great cities in the year 3000 A. D. will be radically different."

—*The Literary Digest*

Splendor Of Oriental Palace Magnified By Lights

How modern genius can be applied to emphasize the wonders of bygone days is well-illustrated in



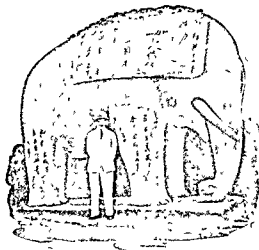
Palace of the Maharajah of Mysore as It appeared under Electric Illumination: the Display Reveals the Intricate Details of Indian Architecture

the use of electric lights on famous buildings. Architectural details are thus more clearly revealed and the beauty of the structure heightened instead of lost in the night. When the maharajah of Mysore entertained the viceroy of India recently, a feature of the occasion was the illumination of his palace, which glowed like luminous lace.

—*Popular Mechanics*

Stone Elephant As Bill Board Shows Changes In China

That modern China is recognizing the importance of advertising, even to the extent of tramping on the traditions of the past, is shown by



Superstition and Modern Advertising Meet on Chinese Stone Elephant; Ming Tomb Figure Is Billboard and Shrine

the accompanying illustration. The nationalists have used a stone elephant near the Ming tombs as a billboard on which to display posters urging citizens to put down communism and attend the nationalist-party conference. In striking contrast to this modern note are the stones on the back of the elephant. They were tossed there by women following an ancient superstition, signifying that, if the stone lodged on the monument, good luck would reward the thrower and her next child would be a boy, but if it fell off, a girl child would be born.

—*Popular Mechanics*

Marconi—the Father of Radio

Atop a bleak Newfoundland cliff overlooking the December Atlantic, a young man sat at a queer looking set of instruments. Wires and coils were grouped about him, while above the small building a kite darted and plunged, carrying aloft a thin wire. Telephones were clamped to the young

man's ears. Then came three clicks that have made world history.

"Do you hear anything, Mr. Kemp?" asked the young man as he passed the receivers to his assistant.

"Yes," was the reply, and Guglielmo Marconi knew that he had heard the letter "S" hurled by wireless across two thousand miles of ocean from Poldhu, England.

Today, twenty-six years since a wireless wave's first trans-Atlantic hop, Marconi finds us living in a world of radio. Broadcasting stations entertain us and the people of fifty-six other lands. Eighteen million radio receiving sets, our Department of Commerce tells us, bring music and speeches of famous men to 90,000,000 listeners the world over. The other day a photograph was dispatched by radio to far corners of the earth. Television is being perfected, and even radio power seems just around the corner.

Even as Marconi laid down his receivers after the first transoceanic signal, his mind was dreaming of these newest radio successes, but he knew then that the world would doubt his first achievement. It was not until three months later, when Marconi



Marconi (center) and his assistants, G. S. Kemp (left) and A. Paget at a far north experimental station for wireless in 1903

received whole messages on a ship taking him from England to Canada, that the last doubt disappeared. From that time on, progress of radio was rapid. "Wireless telegraph" became "wireless telephone," then "radio" as we know it. Broadcasting stations came into being; then "beam wireless," modern wonder. Now radio waves steer airplanes and detect hidden metal ores.

Despite his achievement, it was not with Marconi that the idea of signaling without wires originated. In 1867 Professor James Clerk-Maxwell, British physicist, based a theory of transmitting electric waves upon earlier experiments of Michael Faraday. Twenty years later Heinrich Hertz in Germany generated by means of an electric spark gap waves that could be measured. Marconi developed Hertz's invention into a device of practical use.

Legend has it that Marconi, at nineteen, then a

student at Bologna, first thought of wireless because his sweetheart's Irish mother forbade their communication. All he has ever said is, "I wanted to communicate with some one with whom I could not otherwise communicate."

Marconi's first wireless patent, obtained in 1896, embodied a "coherer,"—long since replaced by vacuum tubes—that used wireless waves to render a tube of iron filings a relay for electric currents, and with it familiar coils and instruments theretofore used by electrical engineers.

Marconi went to England in 1896 and set up experimental stations and in 1899 sent a wireless message across the Channel to Boulogne in France. Three years later he came to America to continue experiments and by 1901 twelve ocean liners were equipped with his wireless system.

In August, 1901, the first trans-Atlantic wireless station, with twenty 200-foot masts carrying its aerial, was nearing completion at Poldhu, Cornwall, when it was wrecked by a storm.

"I was extremely disappointed," Marconi said, but by the middle of November he had erected a makeshift aerial—sixty copper wires converging in fan shape at the bottom, suspended from a triangle of cables hung in the air. Again Marconi set off for America.

Inconspicuous press notices told of his arrival, in contrast with the columns that were devoted to him when he came to this country last fall. Marconi, wise for his age—he was only twentyseven—knew that if he announced his purpose to span the Atlantic he would be a laughing stock.

On Signal Hill, overlooking St. John's harbor, Marconi set up his apparatus. He must get a wire, a receiving aerial, into the air. A balloon with the first one was carried off by fierce winds. A huge kite bore the second up 400 feet and defied the elements. Marconi cabled the operators at Poldhu. They were to send the letter "S," three dots or clicks in the Morse code.

At half past twelve on that historic December twelfth, Marconi heard the signals faintly. At ten minutes after one came a succession of S's of unmistakable clearness. Once again Marconi thrilled to hear the clicks that day, and again the following noon.

Two days later the world was told, Marconi had spanned the ocean. And, as Marconi fully expected, few believed it!

Modern engineers have called it a miracle that Marconi's crude apparatus was able to detect at all the feeble S's from the wheezy Poldhu transmitter—even present-day stations, they say, might have failed to catch them. Is it any wonder, then, that the startling announcement "OCEAN SPANNED BY WIRELESS TELEGRAPH" was met with skepticism in 1901?

To reporters, Thomas A. Edison, electrical wizard, said frankly, "I don't believe it." Dr. Lee De Forest, inventor of another system of wireless telegraph, doubted it.

In Britain, none dared deny the signals had been sent, but every one doubted their reception. Then two dispatches reached the press. The first:

ST. JOHN'S N. F. SATURDAY—CONFIRM THAT SIGNALS WERE RECEIVED HERE THURSDAY AND FRIDAY DIRECT FROM CORNWALL RECEIVING WIRE SUSPENDED BY A KITE. MARCONI"

And the second:

"SINCE MARCONI HAS STATED OVER HIS OWN SIGNATURE THAT HE HAS RECEIVED THE SIGNALS FROM ENGLAND I BELIEVE HIM AND I THINK THAT HE WILL CARRY IT TO A COMMERCIAL SUCCESS IT IS A GREAT ACHIEVEMENT, AND HE IS A GREAT EXPERIMENTER.

EDISON."

Marconi went to England, and returning, received on shipboard messages from Poldhu, 1561 miles away. He set up a new station at Glace Bay, Nova Scotia, and exchanged messages with Poldhu.

Where Marconi led other inventors were quick to follow—Fleming with his "valves" and De Forest with his vacuum tubes; Alexander Graham Bell with his wireless telephone; Armstrong and his successors with their oscillating circuits. By 1921 only twenty years after Marconi's first trans-Atlantic test, broadcasting was a fact in America. A year later England, France and Germany had regular broadcast programs.

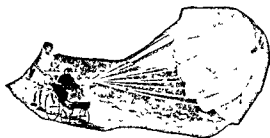
Commercial radio—for "radio" it had now become—was making tremendous strides meanwhile. In 1916, Marconi started investigating short wave radio and low-power, high-speed beam transmission." As early as May, 1924, Marconi telephoned from Poldhu to Sydney Australia by beam radio, his voice being clearly received—a little-known event far preceding last year's trans-Atlantic phone success.

Now the new Canada-England and England-India beam radio links have shown their unlimited possibilities. An experimental line is to link New York and England. The new beam system has already handled 1,000 words a minute in laboratory tests, the inventor says.

The world is getting smaller through radio. An American motor car company recently dispatched a wireless photograph of its latest model to far corners of the earth. A motion picture producer in London has just bought the \$225,000 movie rights to a New York stage success after a conference by trans-Atlantic phone; his actual signature was flashed across the sea by radio. Latest aids to international communication are the new Canada-London phone and direct radio service from New York to Belgium.

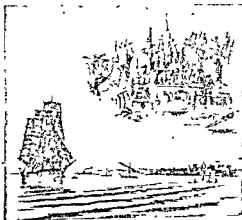
—Popular Science Monthly

Novel Baby Carriage



A thoughtful parent at Brighton, England, hitched a parachute to the baby carriage. Result—it entertains the baby and lightens the nursemaid's task.

Mirage



Fata Morgana, famous mirage of the Sicilian coast. Rays through many irregular layers of air of various temperatures rear beautiful castles in the air.

Stammering



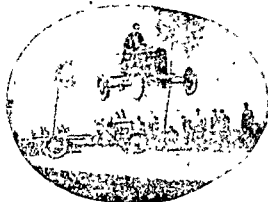
The trouble with people who stammer is not in their tongues, but is caused by the failure of their lungs to abstract sufficient oxygen from the air they breathe, according to Professors E. B. Twitmyer and H. E. Starr, University of Pennsylvania psychologists, who are shown making one of the tests that they declare prove their contention. Measuring oxygen in air from a tank before and after the subject breathed it, they find his lungs close up did not retain normal amount of oxygen.

Rubber from Cactus Juice



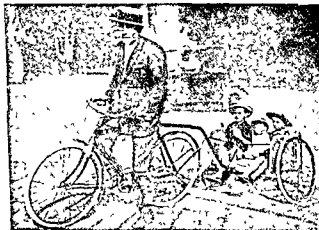
Dr. John C. Wichmann, Los Angeles, is shown at the left with the juice he extracts from cactuses by boiling, which he declares makes a satisfactory rubber substitute. He predicts that his method will soon turn cactuses into automobile tires.

Autos Play Leapfrog



Hurdling one motor car with another is the stunt with which M. Mercul, Belgian dare-devil, entertains, thrill-seeking throngs. In the jump photographed, made in a run off a short ramp, the driver rose more than six feet and the length of his leap was more than sixty-five feet. The machines used are specially built for the purpose. The hard landing after flight would smash to bits most ordinary automobiles used in passenger service.

Bicyclist Has Trailer to Carry Children



It's easy to take the children for an airing when you know how! A French-man devised this novel trailer to be attached at the back of his bicycle. Now he piles his youngsters in the wide carriage seat, buckles them in with a strap, and pedals along the boulevards.

Lightning Shorthand Typewriter



A new French shorthand typewriter prints standard characters on a tape at 200 to 250 words a minute, said to be fifty percent faster than the ordinary method. Light in weight, as the picture shows, the machine has twenty-one keys and can be operated with one or both hands. It is now in use in the Paris courts, the Chamber of Deputies and many of the offices.

Laboratory May Produce Life

Not many years ago the idea that men might ever succeed in duplicating the substance of living creatures was regarded as entirely fanciful and impossible. Yet today many of the organic compounds found in living organisms, such as urea,

starch, sugar and numerous others, actually have been manufactured by chemists in the laboratory. Such a thing as the synthetic production of materials that go into the structure of our bodies turns out to be quite possible with adequate skill and knowledge.

"Why, then," we may ask, "cannot chemists or physicists go a step farther and produce life itself?"

Far from denying that such an achievement of creation is possible, I should say, it is probable. Indeed, students of organic chemistry, and biochemists who study the foundation material of life which we call protoplasm, tell us today that if we could contrive in the laboratory to extend the manufacture of organic compounds until we had a mass of protoplasm, and were able to subject it to suitable treatment, they would expect it to show vitality and to manifest one or another of the lower forms of life!

From some points of view I regard that proposition as not only reasonable but probable. The reasons are plain. It is an undoubted fact that our planet was once a mass of molten material, or even glowing gas, in which life as we know it, was impossible. Yet we know that living things have appeared on this planet. Hence we must assume that something of the kind must have gone on in the past—some first appearance of life in suitably prepared material or protoplasm. And what has gone on in the past may be going on in the present, and may, conceivably, be better understood, and even controlled by man in the future.

Before men can hope to achieve that and many another surprising aim, however, we must vastly increase our knowledge and understanding of the marvel of life and its relation to the inanimate substances we call matter.

Consider first the lower forms of life. A seed, or every life cell, it appears, is itself composed of an enormous number of atoms. Each of these atoms is now known to be a set of minute electrical particles revolving around an electrical nucleus. They have grouped themselves into molecules of such complexity as to form the substance we know as protoplasm.

Now, if we interfere with this protoplasm drastically it may show no signs of life. But if, on the other hand, we preserve it intact, the seed will germinate and bud, gathering molecules and energy from the rest of the material world until it builds up the elaborate and perhaps beautiful structure of a plant or an animal. Equally marvelous, it can continue the same process through generation after generation without limit.

And yet no amount of examination of the seed or germ will reveal or explain its vitality. Within it is an elusive something which not only enables it to build up the structure from alien material, but controls that material in such a way as to erect a structure of definite form and specific type—much as a human builder might erect an imposing cathedral of a definite type of architecture.

What this type shall be depends not at all on the material substances composing it, but entirely on the indwelling vitality, of which the material is only the vehicle.

It is easy enough to destroy this manifestation of life, or vitality. We know today how to aid it to flourish, or how to retard it. But we have

no other control over it, and no real understanding. The essence of life is beyond us: we know not whence it comes, nor whither it goes. So far as our present knowledge goes, there is no life without previous life, passed on from one organism to another.

To realize how truly marvelous is this action of life, we need only observe the living objects all about us. Within a single acorn, for example, lies the power to produce a whole forest of oaks. A bird's egg kept warm for a few weeks, though at first apparently a mere mass of unformed protoplasmic material, can result in a fledged creature, with bones, muscles, nervous system and eyes—which can emerge and fend for itself, stand and peck with discrimination, though perhaps hatched out in a mere incubator. And even the movements of the lowly protozoan, or the amoeba, as it crawls and absorbs nutriment and grows and subdivides and multiplies, is more than anything we are able to account for in terms of the properties of matter.

When we come to the higher forms of life, and



Sir Oliver Lodge

particularly to man himself, the marvel of vitality grows. For here we come to the manifestation of mind. I see no radical distinction between life and mind, though mind is conscious of itself, and life presumably for the most part is not. I regard life as the rudiment of mind, and mind as the conscious apex of life. They are, so to speak, the same thing in different stages of development. Neither is a mere consequence of complex material substance.

Our bodily mechanism consists not only of muscles, through which we alone act on the external world, but it contains a brain and nervous system which controls and works these muscles and receives impressions from our sense organs. Yet the brain is merely the chief instrument which mind, or life, utilizes, and through which all the rest is accomplished. If the brain is

damaged, or out of order, the manifestation of life is imperfect, or may cease altogether. This familiar fact has led some people to say that mind has no existence apart from the brain, that brain is not so much the instrument of mind as it is the mind itself, and that when the brain is destroyed, the mind is destroyed too.

This does not follow at all. In fact, it is contrary to all analogy. A close examination of the brain will not explain thought, though it will show us the mechanism by which thought is reproduced in material form that we can perceive. Examination of the instruments of an orchestra, or the strings of a piano, would never yield a symphony or a sonata; and yet these instruments are necessary for its reproduction or manifestation. A savage wandering in the interior of an organ would be no nearer the understanding of music; nor would he be destroying music if he wielded a hatchet in his journey; though he would be injuring its presentation. Similarly, even if we could see the processes going on in the molecules of the brain, the rhythm would be interesting, but we might not be any more enlightened than if we merely witnessed the movements of conductor and violinists in an orchestra.

How then shall we discover the secret processes of this all-controlling mind, or life, or vitality, which, though apparently distinct from material substance, interacts closely with matter, thereby manifesting itself and achieving its purposes?

It is plain to everyone that matter does not exhaust even the physical universe. The ether, or whatever is equivalent to it, must be taken into account; though this and all ultramaterial things—such as beauty, intelligence, aspiration, faith, hope, love—are only known to us in their association with matter. We have discovered, for example, that light is an ethereal vibration, but what we see is not the light itself, but the material objects on which it falls.

If the ether is constituted, as I believe it is, it must be the seat of enormous energy, not necessarily infinite but far beyond any energy of which we have any conception. All the energies that we experience in matter are but a minute and residual fraction of the ethereal energy of which they are a feeble manifestation.

My speculation is that this boundless ether, thus full of energy, is utilized and is impregnated throughout with something that may be called life and mind in the highest degree; that it is the home of the ideal and the supernal, and that all life and mind we are conscious of is but a tiny fraction of this majestic reality. I conceive of the ether as the vehicle or physical instrument of this supreme mind. It may be that "spirit" is a better term, that spirit permeates and infuses everything, and that it controls, sustains, and has brought into being the visible and tangible frame of things.

In myself the conviction has gradually formed that the physical ether is literally and physically quivering or pulsating with life and mind. It is as if we might regard it as a great reservoir of

life, from which separate individual fragments can from time to time be drawn, as from a store of raw material in a warehouse. Life is not really generated, but is entrapped by matter. And so it may be possible for us, probably some centuries hence, to construct an efficient trap, and thus to offer a material habitation to otherwise purely ethereal life.

Many persons, I know, will feel afraid of such a conclusion. They will say that such a self-acting mechanism for the creation of life would remove from the universe the need for a planning and creative Mind, so as to be out of harmony with certain deeply implanted instincts and religious ideas. These fears seem to me groundless. For the process we have assumed as some day possible in a laboratory, is surely not a self-acting process at all. A chemist who in the future may discover how to construct protoplasm and to infuse it with vitality, is himself no self-acting machine. He surely is full of knowledge and contrivance and planning, and is conducting operations full of understanding and design. That life, therefore, when it appears, will not have come into being without antecedent life. The chemist or physicist who does it will have been alive, and will only have designed and accomplished it through the agency of a powerful mind. The phenomenon will not have occurred haphazardly or without thought. There is nothing in the process to which exception need be taken. Rather, it might be welcomed, even by religious people, as showing what amount of thought was necessary to produce any imitation of actual existence. If we are wise, we never will be afraid of any progress in knowledge; we will never oppose or obstruct the achievements of science.

At present there are some who will try to say that the ether does not exist, and that the idea of life and mind existing out of association with a material organism is an absurdity. They do not see that the really strange problem is how life and mind came into association with matter at all. They will not entertain the notion that they are incarnations, for a brief period, of a persistent something that is not material. And they deny the possibility of any other mode of existence.

The fact is that mere survival or continuity of existence, when regarded from the proper point of view, must be admitted as inevitable. The only rational question is about individual survival. And that question must be answered by an investigation and scrutiny of facts which are gradually forcing themselves more and more on our attention; but which are not yet accepted or studied by any of the orthodox sciences. They are, in fact, too simple, too concrete, too like the ordinary experiences of daily life, to be palatable to the majority of scientific observers; and accordingly, though partially apprehended by the simple, such facts are usually ignored by those who consider themselves the wise and prudent.

—Sir Oliver Lodge in the *Popular Science Monthly*



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

An Indian Painter Engraver

Some grave errors have unwittingly crept into the article, "An Indian Painter Engraver" by Dr. Saniti K. Chatterjee of the Calcutta University, which appeared in the February number of your esteemed Magazine. In his article Dr. Chatterjee says that "He (Mukul Dey) spent sometime copying the frescoes at Ajanta and at Bagh, and to him we owe the first sketches of the unique frescoes at the latter place, which were later on copied by Nanda Lal Bose, Asit Kumar Haldar, Surendranath Kar, A. B. Bhonsle, B. A. Apte, M. A. Bhand and V. B. Jagtap, at the instance of the Gwalior Darbar, and these copies have since been published by the India Society of London."

This is, however, far from the actual facts. Mr. A. K. Haldar was deputed by the Gwalior Darbar to make copies of the famous frescoes at Bagh in 1917, which were published in the *Rupam* and *Prabasi* of that year, that is, long before Mr. Dey ever dreamt of going there.

Mr. Dey gathered all available informations regarding the famous caves from Mr. Haldar, the leader of the first sketching expedition to Bagh, and went there to make sketches and studies long after the earlier batches of copies by Messrs Haldar, Bose, Kar, etc., were published.

L. M. SEN, A.R.C.A., (LOND)

INDIAN EPICS IN INDIAN COLONIES

By PHANINDRANATH BOSE, M. A.

THE Indian Epics, Ramayana and Mahabharata are popular in India even in the present day. Those Epics have been translated in almost all the provincial vernaculars in India and are read by almost all the Indians. It is, therefore, very natural that the Indian epics should find a place in the Indian colonies beyond the sea. The colonising movement of the Indians begins from the first century of the Christian Era. As the Indian colonists began to cross over to the islands of the Indian Ocean and thence to the Further India, they carried with them the culture and civilisation of India. Not only the Indian religions—Hinduism and Buddhism, but also the Indian literature

found their way into the Indian colonies. Of the Indian Sanskrit works, the Ramayana and the Mahabharata attained great popularity specially in Java, Cambodia and Champa (modern Annam). The Javanese people have preserved for us a Javanese recension of the Mahabharata. Even in the present-day Javanese dance the story of the Mahabharata finds a conspicuous place. The Sanskrit inscriptions of Champa and Cambodia contain numerous references to the various epic personages, such as Rama, Krishna, Yudhisthira, Arjuna, Bhimasena and others. Not only this, the Cambodians got a fascination over the stories of the Indian Epics. They, therefore, sought to represent the stories of the

Mahabharata and Ramayana on the walls of their temples. Thus the bas-reliefs of the magnificent temple of Angkor-Vat in ancient Cambodia depict various scenes from the Mahabharata. M. Coedes has identified many of the bas-reliefs of Angkor-Vat. The scene of the churning of the ocean was very popular with Indo-Cambodian artists. In the bas-reliefs of Angkor-Vat one can easily distinguish the serpent Vasuki, the mountain Mandara, Visnu, the devas and Asuras. The Indo-Cambodian sculptors also made the famous scene from the Mahabharata, namely, Arjuna fighting with the god Siva under the guise of a Kirata. The Ramayana episodes also supplied suitable themes to the sculptors of Angkor-Vat, the most splendid temple of Cambodia, erected under the patronage of the king, deified under the name *Parama Visnuloka*. As the temple was dedicated to the cult of Visnu (though when the French archaeologists had discovered the temple, they had found the image of Visnu replaced by the Buddhist image), it is very natural that the bas-reliefs should contain scenes from the Ramayana and also scenes depicting the Visnu and Krisna legends. Thus we have the following scenes from the Ramayana as identified by M. Coedes:—

- (1) Svayamvara of Sita
- (2) Carrying off of Sita
- (3) Rama soliciting the help of Sugriva
- (4) Alliance between Rama and Sugriva
- (5) Duel between Valin and Sugriva and the death of Valin
- (6) Meeting between Hanumat and Sita
- (7) Alliance between Rama and Vibhisana
- (8) Rama and Lakshmana bound by Indrajit
- (9) Kumbhakarna assailed by monkeys
- (10) Hanumat bringing the mount Mahodaya
- (11) Duel between Rama and Ravana
- (12) Ordeal of Sita

Besides these episodes from the Ramayana some legends of the lives of Visnu and of Krisna are also represented on the bas-reliefs of Angkor-Vat. They are as follows:—

- (1) Sleep of Visnu
- (2) Churning of ocean
- (3) Krisna bearing the mount Govardhana
- (4) Krisna fighting with the serpent Kaliya
- (5) Krisna fighting the elephant Kuvslayapida
- (6) Krisna fighting the Asura Bana
- (7) Krisna fighting the Asuras
- (8) Visnu fighting the Asuras
- (9) Visnu on Garuda.*

Besides these scenes on the bas-reliefs, there are two Saivaitic scenes including the one in which Arjuna is represented as fighting

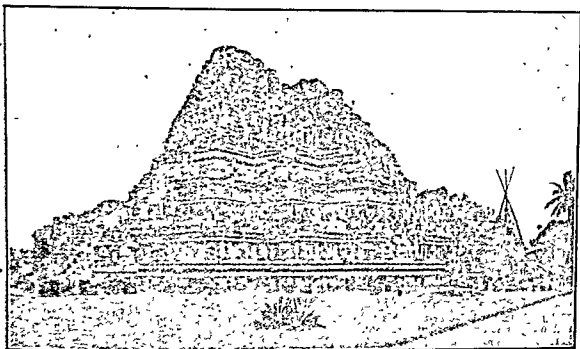
with Siva in the guise of a Kirata. There is also the representation of the well-known fight between the Devas and Asuras. Thus, we have on the bas-reliefs of Angkor-Vat, scenes from the Ramayana and the Mahabharata. With them we may add Harivamsa, because the Krisna legends are mainly taken from Harivamsa. It is a very interesting study to follow the steps how the legends of the Ramayana, Mahabharata and Harivamsa are carried over to Cambodia. In building the splendid temple of Angkor-Vat the Vaisnava Builder King thought of making it a fitting memorial to his presiding god Visnu. And the result was the carving of the above bas-reliefs and others on the temple of Angkor-Vat. We find similar representations also on many Indian temples, but the fact that these are found in a beautiful Cambodian temple speaks of the popularity of the Epics in the distant colony of Cambodia.

Not only Cambodia, but also Java offers another example of the representations of the Indian Epics on temple walls. We do not refer to the glorious pyramidal temple of Borobudur, where the scenes from the lives of Buddha—past and present—are represented. But we refer to the Siva temple at Prambanan in Java. The temple has been thus described by Dr. M. E. Lullius Van Goor of the Archaeological Service of the Dutch East Indies:

"The body of the temple proper, the cube of the temple, rests with its sub-base upon a terrace, which may be regarded in the light of a second, lower-lying sub-base. In the case of the Siva temple, this lowest sub-base is richly ornamented with lions set in niches, flanked by shallow niches in the back walls of which are richly-fashioned trees, carried out in bas-relief. It has a parapet, which encompasses the whole terrace; on the outer side of this parapet are carved *apsarasas* (heavenly nymphs) and figures playing music and dancing. On the inner side of the wall are set scenes from the Ramayana, carved in relief. The upper sub-base, the foot proper of the temple, has carved representations of gods sitting after the fashion of Buddhas."

The Visnu temple of Prambanan also contains bas-reliefs of the Krisna legend. It is significant to note that the Siva temple, Saivaitic in character, bears the bas-reliefs of the Ramayana in which Rama plays the chief role. How a Siva temple could contain Vaisnava bas-reliefs we do not understand. We can explain the appearance of the Krisna-reliefs on the Visnu temple, but not that of Ramayana scenes on a Siva temple.

* See, B. E. F. E-O, 1913.



Siva Temple at Prambanan, Java

Let us first consider the Ramayana-reliefs on the Siva temple at Prambanan. The bas-reliefs begin with the king Dasaratha's sacrifice for obtaining sons. We have Visnu seated upon the snake and Rsyasringa performing the sacred sacrifice. The King Dasaratha with his three consorts is observing the sacrifice. In Cambodia, we have the scene depicting the Svayamvara of Sita. In this Javanese temple also we have the same scene: Rama bending the bow of the king Janaka, while on the left Janaka, Lakshmana, Visvamitra and others observe him, on the right Sita standing with her hand-maidens. Again, as in Angkor-Vat, we have here the scene of Rama's meeting with Sugriva. The fight of Valin and Sugriva and the subsequent death of Valin also supply themes to the Javanese artists as to the Cambodian artists. The scene of the meeting of Sita and Hanuman occurs both in Java and Cambodia. The bas-reliefs of the Siva temple in Java are more numerous than those of Angkor-Vat in Cambodia. Mr. Van Stein Callenfels has identified the 43 bas-reliefs of the Javanese Siva temple. They are as follows :—

(1) King Dasaratha's sacrifice : Visnu seated on

the snake, before him Rsyasringa performing sacrifice and king Dasaratha sitting with his three consorts

(2) King Dasaratha deliberating over the marriage of his sons.

(3) Visvamitra, seated on a raised place of honour, asking Rama's support against the Rakshasas.

(4) Rama with Visvamitra and Lakshmana entering the forest and killing Tadaka

(5) Rama defeating Marici and other Rakshasas in the hermitage of Visvamitra.

(6) Svayamvara of Sita, Rama bending the bow of King Janaka.

(7) Parasurama challenging Rama on his way back to Ayodhya to bend his bow.

(8) Rama bending the bow of Parasurama.

(9) Kaikeyi asking for the banishment of Rama.

(10) The whole city in great joy for the coronation of Rama.

(11) After Rama's exile, the King and Kamsalya mourning for Rama

(12) Rama, Lakshmana and Sita going to the forest.

(13) The burning of Dasaratha.

(14) Bharata trying to persuade Rama to return, but Rama refuses.

(15) Uncertain.

(16) The episode of Rama, Sita and the crow.

(17) The Rakshasi Surpanakha declaring her love to Rama

(18) Surpanakha complaining to Ravana.

- (10) Lakshmana guarding Sita while Rama follows the golden deer
 (20) Rama killing the golden deer
 (21) Carrying away of Sita by Ravana.
 (22) Fight between Ravana and the vulture Jatayus
 (23) The dying Jatayus hands over Sita's ring to Rama
 (24) Fight of Rama and Lakshmana with Kabandha
 (25) Uncertain
 (26) Meeting of Rama with Hanuman
 (27) Meeting of Rama and Lakshmana with Sugriva
 (28) Rama giving proof of his strength by piercing with an arrow seven palm trees standing in a row
 (29) Wrestling between Sugriva and his brother Valin
 (30) Rama killing Valin
 (31) Sugriva again becomes monkey king and gets back his consort.
 (32-34) Rama, Lakshmana and Sugriva hold a council of war and send monkeys to search for Sita
 (35-36) Meeting of Hanuman with Sita
 (37-38) Hanuman being seized his tail is burnt, but he escapes and sets fire to the town
 (39) Hanuman on his return tells his experience to Rama Lakshmana and Sugriva
 (40-42) At the advice of the seagod Rama with the help of monkeys builds the bridge over

the sea and marches with his monkey army to Lanka.*

These are the episodes which are sculptured on the walls of the Javanese Siva temple. Here we get the sculptural representation of the Ramayana from the very beginning, namely, the sacrifice of king Dasaratha for children, and it is continued up to the crossing of Rama and his monkey-army to Lanka to rescue Sita. The Cambodian representations omit many of the episodes represented in the Javanese temple. The bas-reliefs of Angkor-Vat begin with the marriage of Sita and end with the ordeal of Sita after his rescue. Besides these representations from the Ramayana, we have 12 scenes representing the Krishna legends on the Vishnu temple of Prambanan in Java. These Krishna episodes comprise the death of the Rakshasi Putana, of Arista, of Kaliya, of Agha, of Sankhacuda and other scenes of the childhood of Krishna mainly taken from Harivamsa. We are told that in Prambanan Hindu-Javanese art reached the culmination of its florescence, its greatest wealth of ornamentation.

* A short Guide to the Ruined temples in the Prambanan Plain By Dr Al Lulus Van Goor

THE MIDWIFE PROBLEM AND ITS RELATION TO CHILD WELFARE

By DR. N. G. MOITRA, M.D. (Berlin)

IN all the advanced countries of Europe there are some laws regarding the training and activities of midwives. In Germany no woman is allowed to practise as a midwife, who has not undergone an efficient training for six months and has not passed a corresponding examination. During the course of training special stress is laid on the proper understanding of the use of asepsis and antisepsis which plays the most important part in all the branches of modern medicine. In England the control hitherto neglected is now carried on by the central Midwife Board. There in England the midwives are registered, and undergo a

training for six months but the law is still not definite enough to prevent those women practising as midwives who under various pretexts, still practise midwifery, without proper training. But now a bill is pending in the House of Commons, which aims at prohibiting radically any practice of midwifery by unskilled persons. In Germany, France and England every birth is attended by a trained and registered midwife who being conversed in complications of birth, is instructed to call in a Doctor in cases of necessity. After this very short sketch of the conditions prevailing in European countries, let us pass over to the conditions still

existing in Bengal, and to discuss the evils of the same

In the last few years much public attention has been directed to the inadequacy of our laws governing midwives which contain neither the uniform provision, nor the required standard. There are very few provisions to educate the midwives and give them a good standard of life. With the exception of very few activities in some big towns this question has been allowed to drift along without having regard to the consequences. That assistance is required for all women at birth is recognised by all nations, so also the care of new-born children is regarded as sacred as worshipping God. So we find that in Bengal, the midwives were known to exist from the remotest ages, but their standard and condition have remained just the same as it was before a few centuries. It is no exaggeration to say that we excel in bad hygienic conditions in which the so-called future hope of family is born. It is sometimes quite astonishing how we have managed to live under such primitive condition during child-birth! The future heir of a millionaire is born in a thatched cottage, the worst room of a family, with no ventilation, and surrounded by dirtiest clothes, quite unfit even for the adult to live in. It is no wonder that India is said to lead the world in regard to child mortality. The part played by faulty and inadequate obstetric practice as causative factor in high infant mortality at birth, and during early infancy has for a number of years been constantly emphasised in all efforts to reduce the high mortality not only of the infant, but of the suckling mother too.

We find many of the ailments, to which the women fall prey, begin from the first child-birth. So this problem should be manipulated with utmost care, as it is of vital importance on which the future well-being of our nation depends.

Let the matter be discussed, in the light of our present knowledge, and its bearing to India. There is hardly any nation where members of the medical profession are the only persons who are called to assist at child birth. The large majority of the births have always been handled by women other than of the medical profession. Certain women became known as willing to help their fellows during childbirth, and thus get experience in the work, and therefore

were allowed to practise as midwives. There is much criticism whether we should solve this problem by providing adequate help at every confinement by medical men, and midwives being abolished, or whether experienced women should be trained and allowed for practice under strict supervision and control. I think there is no point in eliminating even the half-trained existing midwives without replacing them with qualified ones. Up to this time no restrictions are laid in our country as to the qualification of women assisting a birth.

Briefly speaking we should lay special stress on the following points:—

1. The ideal of the professional midwives be raised, who as they are quite indispensable for the growth of a nation. Intelligent and educated women should be encouraged to dedicate their lives for maternity work. A widow or some one with no home-ties would be a suitable person for this purpose.

2. Provisions be made for the good training in midwifery. The girls in the high schools should be selected for the elementary knowledge of maternity and infant welfare work. The educational requirements of a midwife should be an equivalent of high school education, or of school leaving certificates, i.e., they should have a good standard of general education so that they could assimilate the course of midwifery.

3. Private institutions should be started, and accommodations be made in all hospitals for affording training in midwifery. These institutions should be allowed by law to give certificates of proficiency. Special stress should be laid on the practical side of the training. Boards like the Obstetrical Societies of London or Ireland be formed who could grant the Diplomas to successful candidates, who should have the right to registration, as "Licentiated midwife."

4. The course of study can be divided under the following heads:—

- (a) Elementary principles of hygiene,
- (b) general knowledge of anatomy, with special reference to female generative organs,
- (c) knowledge in general midwifery and subsequent care of mother and infant for the first three months after birth,
- (d) special knowledge of fevers during and after confinements (puerperal fever), inflammatory eye conditions of the new-born, and its prophylaxis

- (5) Explanation of the laws govern-

ing the practice of midwifery and the limitations of a midwife. In the event of any complications, i. e., abnormal symptoms during pregnancy, miscarriage, bleeding, abnormal presentations etc, the midwife is required under her rules to advise the father or other responsible relations that medical aid is necessary.

Great difficulties have risen over the question of paying the doctor's fee. This can be solved in two ways. Either the Dr. should attend free of charges or the local board (as it is done in England by Midwife's Act of 1918) should take the responsibility of paying the fee, and recovering the same from the patient, if she is not unable to pay it.

Efforts should be made in the existing medical schools to improve the standard of teaching in midwifery, and special stress be laid on the practical side of the subject, and the students should be encouraged to study the diseases of children.

(6) A list of the qualified midwives should be kept with address and educational qualifications, and the general public should be

encouraged to ask only the qualified persons to their help. So long as the number of qualified midwives is quite inadequate for a vast province like Bengal, we should not prevent unqualified women to practise, but of course, every practising midwife must be registered, though unqualified, so that we can have control over them.

(7) Penalties for the violation of the laws governing the midwives should be imposed by law upon the offending party. As every medical practitioner should be quite aware of his responsibilities to the general public so also the midwife.

(8) Notification is required of all viable children whether alive or dead, i.e., of all children born after the 28th week of pregnancy. An Act should be formulated by which the parents or the midwife or the persons present at birth will be required to notify the occurrence of the birth to the medical officer within 48 hours. "By assisting the expectant mother and the new-born child we not only help ourselves to grow into a healthy nation but we also serve the humanity."

THE ANNIVERSARY OF TANSEN

His Life and Anecdotes.

By RADHA KRISHNA SAKSENA, B.Sc.

WRITING about Tulsī Das, Vincent Smith refers to him as "The tallest tree in the 'magic garden' of mediaeval Hindu poesy,"—as

The greatest man of his age in India,—greater even than Akber himself, inasmuch as the conquest of the hearts and minds of millions of men and women effected by the poet was an achievement infinitely more lasting and important than any or all of the victories gained in war by the monarch."

Such indeed is 'the undefinable influence exercised by a glorious and victorious reign, which necessarily produces a stimulating effect on all the activities of the human mind,' that another luminary in the great art of music—a contemporary of Tulsīdas Miyan Tansen flourished at the illustrious court of the Great Moghul, three centuries

and a half ago, about whom Abul Fazl declared that 'a singer like him has not been in India for the last one thousand years.'

Tansen, originally a Hindu, belonged to the court of the Baghela Chief, Raja Ram Chandra of Rewah, whence he came to Akbar's court where he was converted to Islam, and given the title of Mirza in 1562. He was a close friend of Sur Das—the blind bard and devotee of Northern India, and was initially educated in music at Gwalior in the school founded by Rajah Man Singh Tomar. His favourite instrument was the now almost obsolete Rabab, made of a wooden shallow bowl covered with parchment, something like a shortened and flattened Sitar, with four strings of brass and gut.' It is said to possess a more pleasing and fuller tone and better 'graces' than the Sarangi or

Sitar. His descendant disciples later on, were known after these instruments, the Rabab and the Veena, as the Rababiyars and Binkars, a few of whom are to be found now in the Rampur State.

Many interesting anecdotes about this celebrated singer are known, one of them relating (Music of India: H. A. Popley) how one day the Emperor Akbar, after Tansen had finished one of his best performances, asked him if there was anyone in the world who could sing like him. Tansen replied in the affirmative, and said that there was one who far excelled him. The august monarch who was a fervent lover of music was all attention to hear the name of this other musician. Tansen named his Guru, Haridas Swami, a famous Hindu sage and devotee of Lord Krishna, who lived at the banks of the Jomna at Brindaban. The Emperor asked him, to bring the honoured sage to his Court, to which Tansen respectfully replied that he would not come to the Court even at the command of His Majesty. Thereupon, the Emperor desiring himself to be taken to him, accompanied Tansen to the hermitage of Haridas Swami, disguising himself as his instrument-bearer. There, Tansen asked his Guru to sing, but he refused. Then Tansen practised a little trick and himself sang a piece before his old master, making a slight mistake in doing so. The Guru at once called his attention to it, and showed him how to sing it properly, and then went on in a wonderful burst of song, while the Emperor listened enraptured. Afterwards, as they were going back to the palace, the Emperor said to Tansen, 'Why cannot you sing like that?' 'I have to sing whenever my Emperor commands,' said Tansen, 'but he only sings in obedience to the inner voice.'

Like the stories current about the fascination of wild animals by the music of Baijoo, the spontaneous ignition of lamps when Gopal Naik sang the Deepaka Raga, and the harp of Orpheus touching the heart-strings of the most ferocious beasts and moving even the inanimate creation, one that has been related (Popley) about Tansen says that one day Akbar ordered him to sing a night Raga at noon, and as he sang, darkness came down on the place where he stood, and

spread around as far as the sound reached.

To the memory of this great musician, Gwalior annually pays in the vicinity of the Basant Festival its reverential homage before his unassuming tomb—a simple one-storied open structure supported by twelve outer pillars and four inner. This year the event fell on the 17th, 18th, and 19th January and for 3 days and nights the spacious grounds around the tomb were enfeited, with a full programme of dancing girls, singers and musicians,—some of them from Agra, Lucknow and Rampur,—vying with one another to produce their best in them. The great Bombay musician-devotee, Prof. Vishnu Digambar with his disciples also paid his tribute of homage to the celebrated Tansen a few weeks before, when he organised a Music Conference as well.

The Late Maharaja Madho Rao Scindia himself a connoisseur in the art, and according to Prof. Bhatkhande, an authority on the Abhinaya branch of Music, earmarked a special grant in the State Budget for the celebration of the Tansen Anniversary and entrusted the management of the function to a special committee.

One striking feature about this annual celebration where Hindus and Mahomedans congregate in large numbers is that the spirit of religious toleration, always preached and rigorously practised by the late Maharaja, and also thoroughly inculcated in his subjects, is evidenced everywhere from start to finish. The function begins with the recital of Hari Katha by a Brahman priest and his music party, and ends with the Moslem ceremony of Chadar-laying on the grave of Tansen; and as the Muezzin from a neighbouring mosque sends forth his sonorous call at the prescribed hours, the Muslims quietly leave the gathering to offer their prayers, and the streams of music from the violin, the fiddle, the guitar and the veena, as also the intonations and modulations of the nautch girls and men-musicians continue to flow uninterrupted from the different camps as before. No question about 'music before mosque' is ever raised and not a ray of communal thought enters the minds of these hero-worshippers gathered together to do their homage en masse.

LEPROSY PROBLEM IN BANKURA

By PROFESSOR JOGESH CHANDRA RAY

I

PEOPLE outside the District of Bankura have come to know it as a land of frequent famines. But famines on account of floods of rivers or failure of crops are not uncommon events in our country. Neither is malaria uncommon killing the people by lakhs nor cholera by thousands every year. What is not common elsewhere but common in this District is leprosy, that terrible, loathsome and agonizing disease which condemns the sufferer to living death and is a perpetual source of danger to others and to succeeding generations. In the Census Report of 1911 Bankura was described as "the blackest leper spot in the whole of India". The next and the last Census of 1921 found it worse. We can hardly conceive a calamity greater than race degeneration.

Bengal is not particularly unfortunate in this respect. There were 66 lepers in 1921 in every lakh of her population. There are Provinces which counted more. But there is not a single Province where the proportion was found to be as high as 270 as in Bankura. In Bengal the only Districts which contained over one hundred are Birbhum 148 and Burdwan 112, the two Districts are the north and north-east of Bankura. How black Bankura is and what a terrible state the colour reveals, will be apparent from the annexed map of Bengal reproduced from the Census Report of 1921.

The average of 2.7 afflicted in a thousand of the population of Bankura does not adequately convey the true state. The intensity in certain wide parts of the District is appalling. Thana Gangajalghati had 54, Saltora 47, Majia and Bankura* 45, Indpur 43, and so on. The only Thana outside the District and comparable with Bankura is Thana Gopiballabhpur situated on the sea-coast in Midnapur, counting 6.5. The annexed map of the Districts of West Bengal copied from the Census Report of 1921 will

show the distribution. It will be seen that a wide tract running from south to north through the middle of the District is the most infected area, and that the prevalence becomes less and less on the two sides of the region, and markedly on the east side.

The average of the District as given in the Census Report was always regarded as a very low estimate by those who had intimate knowledge of the District. The late Mr. J. Vas, I.C.S. Collector of the District, took great interest in the Leper problem and tried to arrive at a correct estimate during the last famine in 1918 through the officers employed in Relief operations. The number was found to be 4700, or 47 per thousand of the Census population in spite of the death-rate exceeding the birth-rate by over 6 per cent during the previous famine year of 1914-15. There was thus an increase of 2 per thousand in the seven years between 1911 and 1918.

There are separate statistics for the town of Bankura available to me. But the local Doctors estimated the proportion so highly that it seemed incredible. Recently Dr. E. Muir, Head of the Indian Leprosy Relief Association, sent a trained Doctor to this town for training the local Doctors. His casual observation has confirmed the high estimate. He went along the Bazaar for a short walk and without special enquiry detected 14 cases, some of them keeping shops. What is more startling is the fact that he found 10 infected boys in the Govt. Zilla School containing 280 pupils! They are the sons of well-to-do and respectable parents. In another school, the Wesleyan Mission school, having about 300 boys, the percentage is about the same. The sub-divisional town of Vishnupur was never considered as bad as the chief town. Yet an examination of one hundred persons of the Bazaar taken at random shewed one case!

The Thanas of Onda and Gangajalghati were chosen for survey and propaganda by a party of trained Doctors. I have not the exact figures before me, but I understand

* Excluding the leper population in the Leper asylum.

that the proportion found is four to five times the Census figures. Roughly therefore, the number of the afflicted in the District is over ten thousand, or *one per cent of the population*!

During the course of forty years from 1881 to 1921 there was steady decline in Bengal from the proportion of 192 to that of 66 afflicted in a lakh of the population Bankura also shewed some improvement between the years 1881 and 1911. But the course was reversed and the census proportion rose from 230 in 1911 to 270 in 1921. There is no explanation for this rise except two famines which happened within the period during which privation and mal-nutrition took away the power of resistance and rendered many an easy prey to the infection. But the virulence of the attack seems to have been much greater than what the rise indicates. During the famines, the first in 1915 and the second in 1918 a large number of indigent lepers having been unable to combat the disease in this weakened state must have died, though not actually of starvation. The leper is naturally short-lived and any debilitating cause hastens the end. Add to this the fact that the second famine was accompanied with epidemic influenza which carried off a still larger number. As a result the population decreased in the ten years 1911-1921 by death or birth to the extent of over 45 per cent. But in spite of the elimination of the "unfit" there was increase in leprosy. Evidently this was due to rapid infection, and fresh cases cropped up during and after the famines.

Possibly a part of the increase was due to emigration of the able-bodied to other Districts in search of employment, leaving behind those who were unable to move on account of their infirmity. But since emigration is a normal feature of a District which cannot in any year feed its entire population, this cannot be responsible for the total increase in leprosy. Neither can we assume that the census was more accurate in 1921 than in 1911. We are thus forced to the conclusion that there has been going on steady increase and that the recent revelation of the appalling condition is not entirely due to correct diagnosis. The prospect is then becoming gloomier year by year.

II

All physicians, ancient and modern, Indian and European, are agreed that leprosy is con-

agious and that it spreads rapidly unless it is checked by segregation and restriction of free movements of the afflicted. The Ayurveda tells us that "like venereal disease leprosy spreads" from person to person, by sexual intercourse, by contact, by breath, by eating, sleeping and sitting together, by using garments, garlands, and unguents of the diseased." It is now known that "leprosy is due to a small germ which grows inside the body especially in the skin and nerves. People get leprosy by close contact for a long time with a leper who is discharging these germs from ulcers of the skin or from the nose. Living in the same house with such a leper is dangerous, living or working in the same room with him is more dangerous; sleeping in the same bed, using the same clothes, towels and eating-utensils is more dangerous still. People are infected at all ages but children are most liable to infection and are commonly infected by parents and other relations and by house servants."*

Unfortunately, the exact method of transmission of the germ is not yet known. But the above conclusions are surely based on observation and cannot be disputed. It seems that if the germ finds an entrance into the skin of a person through an abrasion cut or wound anywhere in the body it makes its home there, and, if the soil be favourable, develops the disease. Every case of infectious leprosy is thus a centre of dissemination. Of the ten thousand cases in the District even if half the number be in the infectious stage the danger to the community is awful.

The innocent-looking sweet-meat, the dust of the street, the water of the bathing pond, the cloth washed by the washermen, the razor of the barber, the house-flies, the bed bugs, the king's cossies etc., may, for aught we know to the contrary, carry the germs. The densely crowded Bazaar, *melas*, *jattras*, theatres, circus and public meetings are extremely dangerous places where people crowd and sit close together for hours. I wonder how much of the infection of the school boys is due to their running about and playing foot-ball in fields abounding in sharp-angled quartz, and seldom have I seen a team of which one

* *What the public should know about Leprosy.* Issued by the British Empire Leprosy Relief Association (Indian Council), Simla. The pamphlet ought to be translated into Bengali and freely distributed in the District.

or more of the young players have no bandages in the arms or the legs over cuts.

In Bankura the disease is so common that it does not attract notice, and the gravity of the danger is not always realized. Add to this the fact that lepers try to hide the affected parts of their bodies as long as they can. They know that the public look upon these with mingled feelings of abhorrence and compassion and there is no hope of their ever occupying the position of man in their community. It is despair which drives them to assume an apparently defiant attitude when they come forward in social ceremonies, offer their *hooka* to friends, sit close to them and when occasion arises distribute food with their hands to invited guests. Not a few are driven by poverty to persist in their employments, and fear of starvation blunts their better judgment. There is also a belief among many that the disease disappears if the afflicted mixes with people and take it lightly. Brooding over the calamity is said to prolong it and the superstitious belief arose as an antidote. Happily there are many who realize what it means and calmly keep themselves aloof and pray to merciful God for early deliverance. There are families, poor and illiterate, where the patient is given a separate room or shed with separate clothes, beds and eating-utensils. And who can count the patient martyrs who attend to the sick whom the disease makes fretful and irritable to a degree, not for a day, a month, a year, silently bearing the anguish of heart until Death is merciful and carries the victim off the stage? There is no man who does not sympathise with the woman who treats her leprous husband as if nothing has happened, the mother, the father who fondly cling to the darling child hoping no harm is done by their caresses. When nature is so strong, and nurses are not available, it is useless to discuss the question of hereditary transmissibility of the disease.

The Hindu sastras wanted to stamp out the disease by declaring it as the penalty for the greatest sin one might commit and the sinner as the untouchable among the untouchables. The sastras follow the law of nature which lets only the fittest survive, makes society greater than individuals and seeks the greatest good of the greatest number. I sometimes wonder whether the modern advances in medical science waging

obstinate war against nature is really doing good to society by giving a precarious lease of life to those who are wrecks and swell the number of units by their progeny. It is possible to carry feeling to excess and to regard the tiny flesh as the end of all existence.

But it is neither feeling nor reason but ignorance and callousness which is at the bottom of the spread of infectious diseases. In this petty town of Bankura consisting of 14000 male and 12000 female population there are probably 280 men and 120 women lepers, at least half of whom are in the infectious stage. Certain quarters of the town, the original villages out of which it has grown, without any sanitary plan are densely congested. The town being the Headquarters of the District draws a large number of people from every part of it, and it is not uncommon to find infectious-lepers handling food-grains and vegetables, sweet-meat and grocery, selling their handicrafts, and jostling in the small crowded bazaar and in law-courts. Tea-drinking shops are springing up like mushroom, and all grades of men from college students to petty shop-keepers are drinking the beverage out of the same cups. It is indeed a melancholy state when afflicted young men of some education contract marriage, and whole families of respectable and well-educated gentlemen get the disease. "People often appear to the public to be quite well, while all the time they are discharging the germs of leprosy from the nose or from ulcers under the clothes. Such people may be a great danger to those who come in close contact with them at home, in the course of business or in public conveyances." Again, beggar lepers are "not so dangerous as is often supposed. In most beggar lepers the germs have died out leaving only disfigurement. * * * Besides these people do not come in close contact with such beggars. The ordinary respectable citizen, who, to guard his respectability conceals the fact that he is suffering from leprosy, is a much greater danger to the community than the pauper." The lowest classes are everywhere the victims of this disease in which poverty and want of personal cleanliness prevail. But in Bankura the highest class, the Brahman caste, counts a large number. Mr. Vas found Brahmans forming 8 per cent. of the total lepers in a Thana, and in Onda they have been found to stand next to the Bauri

caste. This unmistakably shows that they have not the sense of untouchability and freely mix with lepers.

The problem has a wider aspect. The Census Return of 1921 shows that a lakh and a half of the population of Bankura emigrated to other Districts of Bengal to earn their living. In the famine year of 1918 fifty thousand men and women are estimated to have gone to the tea-gardens in Assam. Many are seasonal emigrants. We cannot, however, imagine that all the men and women who go elsewhere as labourer or the vast number of men and also of women to serve as shop-assistants and domestic servants are free from leprosy. At the conference on the Leper Problem in India held in Calcutta in 1920, Mr. Vas observed that "these two circumstances—the wide prevalence of the disease and the great volume of emigration—make it clear, I think, that Bankura is not only a great focus of the disease of leprosy, but a centre of dissemination to other areas and other population." * It would be no exaggeration to describe the problem as one of grave Provincial and even Imperial danger." Indeed, when Railways and motor buses have made travelling easy, the safety of a Province is determined by the safety of its units.

III

Leprosy seems to have been endemic in Bankura since remote past. It has been the home of the worship of Dharma who implicated the terrible punishment of leprosy upon the unbelievers and condoned those who faithfully worshipped him. The lowest classes, the aborigines, were, his worshippers, but the highest were always afraid of his displeasure. The disease has now become pandemic, and it is not possible to say whether it has become milder or not. But the wide prevalence goes to show that the people have not been immune to it.

Similarly there is literary evidence to show that seven or eight hundred years ago leprosy was so widely prevalent in Eastern Bengal that the writer, an inhabitant of central Bengal who alludes to it gave the fact to illustrate the effect of eating salted and dried fish. Whether the explanation is correct or not, the fact remains that while E. Bengal has vastly improved, W. Bengal has not, and that Bankura is still "the blackest leprosy spot in the whole of India." In the

Census Report of 1921 we read that "in 1881 leprosy was more prevalent in Northern Bengal and almost as prevalent in Central Bengal as it is now in Western Bengal, and the proportion afflicted in E. Bengal was more than half of that in W. Bengal today. The improvement has been great in E. Bengal, greater in N. Bengal and greatest of all in Central Bengal where the proportion afflicted is but 27 per cent of what it was 40 years ago."

Why has Bankura remained an exception and why has it been going down? It would appear that the explanation is greatly economic and partly social. But before entering into it let us examine the predisposing causes of leprosy. These may be according to Dr. Muir, 1) temporary, due to acute disease like enteric, influenza, etc. or (2) more permanent, due to chronic ailments such as bowel diseases, syphilis, recurring attacks of malaria, hook worm, etc. or (b) due to climatic conditions, unhealthy and insanitary surroundings, lack of sufficient exercise or unsuitable diet. The predisposing causes can thus be summed up in what is vaguely called loss of resistant power or vitality. Unfortunately, more than one of the permanent causes are present in Bankura in some part or another, and as the germs of the disease are there in large numbers, it is not surprising that the disease does not show decline.

The Ayurveda recognised the influence of climate in limiting the spread of diseases, and laid particular stress on diet in warding off the infection of leprosy. Certain combinations of food and excessive consumption of particular kinds of food were believed to predispose the body. Physiographically Bankura is not the same in all parts, the northern and western parts being borders of the plateau of Chotanagpur, and its southern and eastern parts of Lower Bengal, not many years ago three-fourths of the District were covered with forest. But reckless destruction has made the air of the northern part drier, annual variation of temperature larger and the soil less moist and fertile. The zone of leprosy is widest in this part and possibly the change of climate for the worse has accentuated it.

It was long supposed that the incidence of the disease is high over lateritic soil and extensive tracts of Bankura have red soil. Possibly the iron contained in it dissolving in drinking water induces chronic

pation. The water of many wells in the town of Bankura is highly charged with iron, and outsiders coming to it complain of constipation for some time, and emigrants to Lower Bengal are afraid of the water there which they say brings on looseness of bowels. Though the people in the villages generally drink the water of ponds and lakes, a large number appears to have chronic constipation.

Among other permanent predisposing causes of leprosy Dr. Muir mentions syphilis and the local Doctors are unanimous in asserting that the majority of the leprosy patients at first suffered from this disease. Some having wide practice in this line go so far as to say that ninety per cent of the population of certain castes living in the town have syphilitic taint. It is difficult to say which of the two diseases has more disastrous results on the race, and it is sad to reflect that nothing has been done to root out the patent predisposing cause of leprosy known to all. More disquieting is the news that venereal disease is common also in villages. Some contract the disease elsewhere during their temporary stay and on return spread it in their families. At the conference on the Leper Problem in India referred to above Mr. D. L. Joshee of Ramchandrapuram, Madras, told a similar story. He said that "quite a number of coolies who have been to Rangoon come to us with the disease of leprosy. They themselves say that the cause is their immoral living. They say their disease began with syphilis and developed into leprosy." But it is to be remembered that Burma is highly infected, standing next to Assam. The two infections being present, the diseases developed one after the other. Perhaps this is the reason why syphilis has drawn more notice in this town than in others.

The social structure of the population of the District is its most remarkable feature. more than a third of the population consist of the lowest and poorest classes. They form the boundless labour class. What is more remarkable is the presence of a lakh of Brahmans in this poor District, who though not actually landless cannot maintain themselves and a very large number cannot be distinguished by their appearance from the lowest class. But considerable contact of two races in widely unequal stages of civilization results in moral degeneration of the higher and physical deterioration of the lower. The Santals of the District who

number a lakh have so far kept themselves aloof, and though as poor as the other two lakhs of the labour population have still retained the vigour of their race. Probably leprosy is not so widely prevalent among them as among these classes who live as close neighbours, of higher castes serve as domestic servants, and supply agricultural labour. In ancient times, and even now in many Provinces, they were kept at a distance as untouchable. The domestic servants recruited from the low class used to live in the family of their masters. But necessity has no law, and the same necessity surely dictates the raising of the level of life of those with whom we are compelled to associate. The physical law of action and re-action holds good in moral and material life and the real problem is centred in this fact.

We have seen that Bankura cannot feed its population even in normal years and sends away a lakh and a half to other Districts. But even in spite of this huge emigration, there is not much relief to the District. The standard of living of the vast majority is extremely miserable. Perhaps one-third of the population are always on the verge of starvation. Perhaps another third seldom enjoy two full meals a day. In the town itself where is an outward appearance of better condition in dress among the general population the thin frame, the haggard look and stooping gait of men and skinny limbs and dry face of women at once show the extent of under-feeding. Many a family live on one meal of rice a day, the other meal consists of a few mouthfuls of *muri* (fried rice) or a handful of cooked rice in plenty of water. Soup of pulse with copious water is a luxury, and oil in the daily diet is barely sufficient to give its smell to the leaf vegetable often of the coarsest kind, and wild herbs. There is not a drop of oil to rub on the body before bath that it may cleanse the skin, protect it against the sun and weather and the germ foes floating in the air. But the craving of nature for oily food is not so easily satisfied, and the baked paste of poppy seed is used as a delicacy by all classes either alone or as an adjunct to a vegetable. Another striking feature in the diet is the habitual consumption of an excessive quantity of salt. Perhaps this is due to nature's another craving, the craving for organised salts present in vegetable and fruits which are lacking in

the diet. A standard Ayurvedic writer is of opinion that consumption of poppy seed dries up the tissues and has constipating effect. It is popularly believed to cause night-blindness which is common among the people. As to excessive use of common salt the Ayurvedic writers have all condemned the habit. They say that it makes the body flabby and predisposes it to skin disease, ulcer and leprosy. In this connection I may mention a fact recently noticed by the surgeon of the local Medical School Hospital that the blood of his patients takes long time to coagulate, longer than what he found in the Calcutta Medical College Hospital. The discovery is worth investigation in its relation to leprosy.

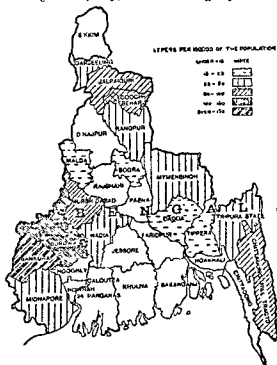
The ordinary diet of the next economically better class counting perhaps another third of the population is as low and unbalanced as the above. It is deficient in protein and markedly in fat. The same hankering after poppy seed and salt is conspicuous. Fresh vegetables are not plentiful and fruits are rare, particularly in the drier parts of the District which are also highly infected. The corrective to chronic constipation is wanting, and there is surprising avidity for innutritious vegetables which fetch abnormally high prices. Compared with this diet that of the neighbouring Districts of Hugli and Midnapur is much better at least in fresh vegetables and to some extent also in fats. The people there consume less salt. Their diet is, however, low and unbalanced, and, I think responsible for their low vitality on account of which malaria has been ravaging the Districts for over half a century. Low diet and low vitality are twin brothers, and low productive capacity accompanies. There is thus a vicious circle from which there is no possibility of escape. The energy of the people of E. Bengal is chiefly if not entirely due to their nutritious diet. West Bengal is almost dead, and Bankura in particular as shown by its indolence prevailing among the common people.

IV

In his *Diagnosis, Treatment and Prevention of Leprosy* Dr. Muir names five enemies of this disease and asks the public to make them allies in order to fight against it. These are (1) freedom from other diseases (2) bowels well regulated, (3) exercise abun-

dant, (4) habits regular, and (5) diet fresh, nourishing, not excessive. As to treatment "the first great essential is the elimination of the predisposing cause or causes," and "diet, exercise, skin and bowel sanitation must be attended to, and the climatic, hygienic and social conditions under which the patient is living must be enquired into."

Fortunately, these instructions form the elements of hygiene and are not special for leprosy, and it is obvious no preventive or curative remedies can cope with a widespread disease unless persistent efforts are made from all directions for many years. Enlightened public opinion is the first requisite in a campaign against the terrible scourge of leprosy, and what a glory would



Map showing Lepers per 100,000 of the Population in Bengal

it be to the public spirited sons of the land to declare it free from it! The problem is too pressing to wait a day longer.

I do not wish to minimise the gravity of the problem, bound up as it is with economic and social causes. Agriculture, the main stay of our country, is uncertain in result when it is solely dependent on the monsoon and more uncertain in places like

this where monsoon itself is naturally uncertain. The greater part of the District is not meant by nature for profitable agriculture, and the people have neither capital nor knowledge to combat with her. Commencing with the terrible famine of 1866 there have been six officially recorded famines up-to-date giving one in every decade on the average. In a recent Government Resolution in the Report of the survey and settlement operations in the District, the case has been clearly stated. "Of the total area of the District only 47 per cent is culturable and even this moiety suffers so much from drought and unequal distribution of rainfall that a partial or total failure of crops occurs every third or fourth year. Even in a normal year, the settlement officer calculates that the total yield of paddy is barely sufficient to provide 84 per cent of the population with two meals a day." There is thus no surplus to buy the other necessities of life, and I have tried to show what the meals are. And how long can the people drag on the miserable existence and cheat nature of the inexorable law of survival? Famine and pestilence are inevitable, and the population is bound to decline unless measures on a comprehensive scale are immediately taken.

There are only three ways by which Nature's balance can be maintained, and these are birth-control, permanent emigration, and increased means of livelihood, and I believe if the affairs of the District be properly handled there is yet hope for it. It is not the place to discuss them in detail, but it is not surprising that the people have been forced to adopt one or all of them. There is the general practice among the poor of marriage by purchase. The price of the child wife varies according to her age and the low social and material condition of the husband. The highest price prevails among the Brahman caste. The total cost is often prohibitive and compels young men to defer marriage to a late age and sometimes to pass life as old bachelors. The great desparity of age of the married couple results in small family, desirable in a poor country, but early widowhood in undesirable in a moral people. Mere increase of population is no test of prosperity, the real test is increase of longevity. The lower classes having cheap wives, child marriage and widow marriage multiply as rapidly as they die. This is Nature's last attempt at preserv-

ing the race, more are born in order that a few may survive. This state is however not peculiar to Bankura, but affects its welfare in a marked degree. The swelling of the poor class is not a blessing, when there is no means of livelihood, and enforced bachelorhood among those who have some means is bound to lead to immorality. The ratio of men to women lepers in the province is as three to one, but in West Bengal and particularly in Bankura it is as two to one. Men are more exposed to infection than women; but where women move freely and have leprous husbands and other male relations, the ratio is increased. The best and the quickest remedy for lowering the marriage expenses and diminishing the number of widows is the introduction of widow marriage under certain conditions, and here is a vast field for the Hindu social reformers.

The excess population of a District naturally migrate to other Districts, and Bankura has been following this law. The last Census Report shows that in ten years 1911-1921 it has lost 104 persons out of every thousand of its population. About one-half of this is due to death, and the other half to emigration. Probably the subdivision of Vishnupur which has lost 168 persons is the worst off in respect of death due to malaria and influenza. The only consolation is that excepting the Thana of Sonamukhi the other Thanas are not highly infected with leprosy and that in the matter of decline of population due to death the sudder subdivisions of Bardwan and Midnapur have each lost 111 persons, Arambagh 108, Ghatal 105, and so on. As a consequence labour has been scarce in them and extensive rice fields are lying uncultivated and all useful works requiring manual labour are at a stand still. There is thus large field for emigration from Bankura to the neighbouring Districts to the good of all. Temporary or seasonal emigration does no permanent good to either. Let the necessary labouring classes as well as artisans be encouraged to settle with their families in their new homes in new Districts and concerted action of the public spirited well-wishers of the Districts is sure to achieve success in redistribution of population.

But the greatest evil of chronic poverty is moral deterioration. The people lose the sense of self-respect, become cunning

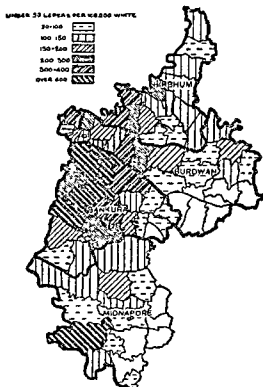
and suspicious, exactly the reverse of the qualities necessary for improvement and advance through co-operation. The thoughtful residents of the District deplore the change in the character and mental outlook of the people which they say has been gradually brought about in the course of the last twenty years or so. Of course, this effect of frequent famines and wide-spread diseases like malaria or leprosy is not immediate; it takes time to develop into pessimism inaction on one hand and blind selfishness with attendant evils on the other. Mr. G. S. Dutt, I. C. S. and Collector of the District devoted his best energy to the amelioration of the condition, but it is an up-hill work and requires patient and continuous labour for years before any appreciable upward movement can be effected. The stubborn fact is inertia, and resolute must be the spirit of workers to overcome it. There should be well-qualified and well-trained lecturers to impart the lesson of self-help and self confidence. Visual demonstration and comparison are the two means to awaken interest.

The improvement in leprosy noticed in other parts of Bengal has been automatic with improved standard of living and the campaign against the disease will be fruitless unless the problem is attacked on all sides. So far as nourishing food and altered diet goes Bankura need not despair. It is fortunate in possessing a variety of climatic and soil conditions and can grow a variety of crops for which it is now dependent upon other Districts and Provinces. It can raise barley and wheat, pulses and oil seeds in larger quantities than it does at present. The waste uplands may be profitably cultivated in the rainy season for soya bean, the combined pulse and oil seed, which the people direly need in their diet. Vegetables can be grown every where in abundance, and many kinds of fruit trees in waste lands. Let the necessity for these be inculcated, and the question of irrigation will solve itself.

It is a happy sign that the District Board has become alive to the gravity of the leper problem, and appointed three Doctors for treatment by the modern method of injection. This provision appears to me inadequate. For, the number of patients is enormous and widely scattered, and the treatment is long. Both the Ayurved and modern medical science are unanimous that leprosy

is curable in the early stage, and more attention ought to be given to these early cases than to the advanced where cure is not certain. But unfortunately people neglect the disease when it is not yet painful and does not attract notice of the public. At least three more Doctors have to be appointed for the treatment of the early cases, remembering that expenditure is always heavy at the beginning of a campaign.

The Research in Leprosy treatment is not yet advanced and the Ayurveda and the modern treatment are on the same footing as to result. Some cases are per-



Proportion of Lepers per 100,000 of population in several districts of the Burdwan Division (Bengal)

manently cured, some temporarily, and others not at all. The Bengal Council ought to allot sufficient fund for pushing on research in the school of Tropical medicine. In the mean time, when the Ayurvedic treatment is at least as good as the other, and the people have natural and traditional faith in it there is no reason why competent

Kabirajas should not be appointed for those who wish to avail of it especially in view of the fact that treatment is voluntary and resources are limited. The chief point is to bring relief to the sufferer and to check the spread by awakening the sense of danger. As an aid to this treatment trees such as Nim (*melia*), Karanja (*Pongamia*), Chaulmogra (*Taraktogenos* or *Hydnocarpus*), Guggula (*Balsamodendron*) should be freely planted along village sides and in forests. The District Board might grow the latter plants in a nursery and freely distribute them. If practicable the women lepers and venereals might be induced to be rendered sterile.

Compulsory segregation of lepers is out of the question when the number is legion and Homes and Colonies are wanting. The only course left open is to rely on persistent propaganda and to create public opinion. How much could preachers of the gospel of *Sadachara* or right living, which is synonymous with Hinduism and the stepping stone to spiritual growth, do! The field is vast for qualified preachers who could appeal to the masses through the Sastra.

There are pauper lepers who die unfed and uncared for and the people of Bankura cannot be too grateful to the Christian mission to Lepers for establishing an Asylum in the outskirts of the town. The accom-

modation is limited, and the number of inmates is at present 180. Thanks also to the benevolence of the late Babu Kishorlal Jatia of Calcutta for increasing the accommodation and providing for a resident Doctor. But these are, alas, a mere drop in the ocean. Besides, it is a fact that even pauper lepers are not willing to seek the Asylum for fear of losing caste and becoming Christians. Surely, they cannot be compelled to segregate and locked up in a place which they do not like. Some Homes are, therefore, necessary where they may live in peace.

All the measures suggested above require funds. But I believe that if appeal be made Bengal will come to the rescue and will not allow this District to be a land of cripples. The Government of Bengal knows it to be "one of the poorest and most backward District, in the Province." But it is apt to be forgetful of its duties unless constantly reminded. The defective definition, of a Leper in the Lepers Act ought to be amended in the light of the present knowledge and the Act enforced in order to prevent free movements of the lepers. There was a proposal for a Leper Colony in Midnapur, and the Bankura representatives may ask the Government regarding its fate undoubtedly, they have undertaken onerous duties on behalf of the District, and may their efforts be crowned with success.

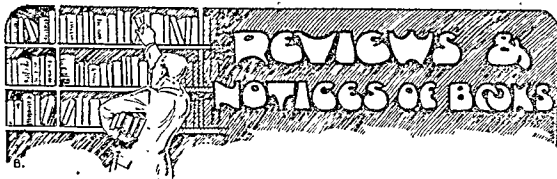
IF LIFE IS A TREE

If Life is a tree
Joy is its leaf
Leaves bud, leaves grow; leaves fall --

If Life is a tree
Its roots are sorrows...

Long after the leaves are fallen,
Long after the boughs are bare,
The roots cling fast
Deep in the Earth-Mother's bosom.

—From "The World Tomorrow." KWEI CHEN



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

HAPPINESS IN MARRIAGE:—By Mrs. Margaret Sanger. Published by Jonathan Cape, London. Pp. 224 Price 5 sh.

There is nothing so difficult to write about as sex. The very word is sufficient to bring an embarrassed smile to most people. Why this is, how this developed in the course of our human evolution, is a mystery. For sex is the origin of life, the origin of every creature that exists. It is the primal force from which most that is creative and beautiful in our life today, springs. It is sublimated sex energy that has built our culture—our music, art, and literature. Yet out of this deepest of instincts, and about it, has grown up the oddest, the sickest and the most perverse attitude. It is noticeable that the men and women who most abuse or misuse sex, are the ones who have the lowest opinion of it and in whose presence one often feels unclean. They are the persons who speak loudest of purity (in others) and who regard a study of sex as obscenity.

One can well understand why some persons, even intellectual men and women, take this attitude. Perhaps their own intimate lives are ugly and beastly. For, the lives of many men and women are out of harmony with all that they profess in public. Modern and progressive in public life, their intimate relationship at home may be on the level of the most primitive tribes. No, one can hardly say that, for primitive peoples often live very clean sex lives. One might say, instead, they are on the level with the ordinary capitalist whose buying and selling habits extend into the realm of sex also.

But it is just because of the silence about sex, just because of the ignorance that ugly people permit to grow up about it, that young men and women should study the best literature on this subject before embarking on marriage. With knowledge comes light, and with light, beauty and health. The old order costs too much in pain and suffering. The ignorance that passes as purity,

is a danger to the individual and the race. It is for this reason that Margaret Sanger's book can be recommended to married couples and to those who are to marry.

Margaret Sanger is the leader of the international birth-control movement. Not only is she a woman trained in medicine, but for years she has been a woman to whom other women have gone to seek advice and help in their marriage relationships. She is further a mother of two sons, whom she has brought to manhood and whose questions she has had to answer and whom she has had to educate to avoid the ugly mistakes that most youth faces. On the sex problem she has a very natural and beautiful outlook. All of this has led her to write a book, which is not, like her others, primarily on birth-control, but one which deals in detail with the intimate relationship between husband and wife. In it she has taken the problems which thousands of men and women have laid before her in their search for a solution of problems in their own lives. She has found that the problems can almost be classified, for, they are so much alike. And she has tried to give a solution by showing what a normal and beautiful marriage relationship should be.

The first part of the book—that on courtship—does not impress the reviewer of this volume. The manner of courtship as described by her there belongs to a certain class of people only, in a certain system of society. It is American—or perhaps also Anglo-Saxon. It is certainly not German or Russian or Scandinavian. But the last half of her book is universal, for here she approaches the period of married life. She emphasizes the ignorance of men (who boast that they know "all about women" just because they may have had relations with prostitutes or barmaids or landladies) about sex or about the emotional lives of women. There are countless thousands of men who have lived a sex life before they married, who are absolutely ignorant of the nature of woman, and who eventually are responsible for the nervous diseases from which women so often suffer. To

many men, woman is really little more than just a convenient piece of bed-room furniture, as also a cheap house-servant. That there are periods when a woman should not be approached, and that sex relations should depend upon the nature of woman, is ignored by most husbands who regard their wives as private property who have no autonomy over their own bodies.

Mrs. Sanger in conclusion pleads with eloquence for a race of children born with the conscious desire of the parents. She is opposed to children conceived by accident or chance or habit. Forced motherhood is one of the ugliest things in the human race. She also believes that a woman has much to give to society as a woman, and not just as a mother; for this reason, as well as for the health of the woman and child, she advocates that motherhood should be postponed until at least the age of twenty-three, and that a woman should, through birth-control methods, be able to space her children as she finds suitable with her inclination, health, and economic means.

She also touches a problem which is especially to be brought before the Indian public—that maturity means not just physical maturity, but it must mean physical, *plus* mental, *plus* psychic, maturity. To regard a woman as mature from the physical standpoint only is to disregard the things which separate man from the beast,—the mental and psychic factors. The human being matures more quickly physically than it does mentally or psychically. Mrs. Sanger holds that a woman has finished the period of adolescence, or growth to ripe maturity, only at the age of twenty-three. In India it might be a bit sooner, but it is doubtful if it is much earlier. It is very, very doubtful, if any woman should be a mother until after the age of twenty. And even then Mrs. Sanger holds that motherhood is not the sole aim of marriage, but that marriage means a very deep companionship as well. She advocates a period of at least two years to elapse after marriage before the first child is conceived. This two years she holds to be necessary for a husband and wife to know each other, to cement the ties of love and comradeship, and to work together in their journey through life. The whole attitude of many men that a woman should become a mother at once after marriage, is out of harmony with nature. Sex desire, and the instinct for motherhood, are two entirely different things, and both demand and deserve the respect of all. The desire for a child generally comes long after sex desire has developed. The drive to motherhood which is artificially created by a society, is not the natural motherhood. As a rule, this instinct is aroused in a woman only when she feels in her spirit that she is one in body and soul with her husband. Women cannot feel this unless they know their husbands thoroughly. It takes a long time for a man and woman to know each other, even in the west where we are comrades from childhood, in youth and into maturity. And the woman who desires a child by a husband who is strange to her, who is cruel or disrespectful of her as a woman, hardly exists.

There are chapters in this book which are of very great importance but which it is not well to write of. That they should not be written

of—but a review of a volume is no place to treat them. Such intimate subjects demand more extended treatment; they have received that in the volume under review. They deal with the most intimate relationship between husband and wife, and out of which great unhappiness and nervous illness for women often develops. In all sincerity, and with all respect and desire for a more beautiful, natural, and happier married life for men and women, we recommend this book to those who are married or betrothed in marriage.

AGNES SNEYLEY

SOUTHERN INDIAN BRONZES (first series): By O. C. Ganguly, Editor "Rupam" 6, Old Post Office Street, Calcutta.

A thing of Beauty is theoretically considered to be a "Joy for ever," but practically remains confined to a coterie of elites. How to make the masterpieces of architecture or sculpture painting or decorative art easily accessible to many through cheap yet faithful reproductions is a problem of great import in this age of democracy. Mr. O. C. Ganguly, with characteristic zeal has come forward to tackle with this problem of "vulgarisation" in the French sense of the term. With rare discrimination and taste he has launched this series of "Little Books on Asiatic Art" which proposes to publish not only booklet on Indian art but also on the sister schools of Asiatic art e.g., those of China, Japan, Persia, Cambodia, Java, Siam etc. The first volume on "Southern Indian Bronzes" fulfils our hope and raises a great expectation. Mr. Ganguly being a pioneer in the study of South Indian bronzes has gloriously succeeded in bringing out the inner aesthetic appeal of these masterpieces in bronze. Anyone that would care to study with a little patience the 23 exquisite specimens reproduced here by Mr. Ganguly is sure to admit that "to know them and to appreciate them is to receive an initiation into a new world of plastic dreams not revealed in any of the masterpieces of Greek or Renaissance bronzes."

In a short introduction of 33 pages Mr. Ganguly has condensed all information necessary to follow him in his documentation. He has further managed to explain certain technicalities with the help of 10 excellent diagrams, illustrating the canons of the shilpashastras. The high quality of reproduction and printing makes the book a work of art. We congratulate the editor of Rupam on this noble venture and recommend the book to all lovers of oriental art.

NATYASHASTRA: with the commentary of Abhinavagupta Edited by Pandit M. Ramakrishna Kavi M. A., Vol. I Pp. XXVII+386. Price Rs. 6. Galleodad Oriental Series No. XXXVI. Central Library, Baroda. (1926).

A curious sort of historical fatality seems to cling to the history of ancient Hindu dramaturgy. While actual surviving specimens of *nataka* or drama rarely go beyond the Gupta era (only recently pushed as far back as the age of Kanishka), thanks to the discovery of *Sariputra-prakarana* and other dramatic fragments of *Asvaghosa* and while *Bhasa* the illustrious predecessor of *Kalidasa* made a tantalising gesture and slowly came down to the age of vernacular (Malayalam) rehandling—the reputation of *Bharata Muni*,

the author or rather the first important compiler of Natyashastra still stands with all the glamour of hoary antiquity. Hence the problem of dramatic origins in India is at once exciting and baffling. Abhinavagupta the famous rhetorician of the Kashmirian school while commenting on Bharata's Natyashastra says that the work is a compendium of three different schools of opinion (1) of Brahman, (2) of Sadasiva also called Natya Veda probably identified with Dvadasasahasri or Adibharata and (3) of Bharata Muni our present Natyashastra.

But what about the long chain of evolution from Brahman's Natyaveda (a branch of the Upavedas) to the Nata-Sutras mentioned by Panini? Practically no specimens have survived. Surely it cannot be that Asvaghosa the Buddhist "litterateur" was the first to compose dramas in Sanskrit. There must have been plays *pantomimic* as well as *textual* during the age of the grammarians from Panini to Patanjali who mention titles of such composition based on the Great Epics which were the eternal quarries for our later dramatists like Bhasa and Kalidasa. But History has played cruel jokes here as in other departments of Indian literature and we are faced with the formidable task of editing a science of Hindu dramaturgy that goes earlier than most of the extant dramas of our literature—a fine paradox indeed!

Yet from 1865 when Fitz-Edward Hall discussed Natyashastra in his preface to the *Dasarupa*, scholars have been trying to establish the text of this important treatise. The researches of the French scholars Grosset and Regnaud, between 1880-1893 and of Sylvain Levi in 1891 followed by the publication of the Devanagari text in the Kavyamala series in 1891 impressed us more and more with the formidable nature of the textual criticism that was lying ahead. Ramakrishna Kavi, the editor of the Gaekwad Natyashastra, appeared in the list apparently well-equipped with "40 copies of the text obtained from different parts of India." Tentatively he has classified his texts as (A) North Indian and (B) South Indian manuscripts and has opined that the B group is earlier. But he frankly confesses that "no two Mss. taken at random agree with each other fully." In that case it would be more advisable and scientific, as we suggest to the learned editor, to reserve all broad generalisations for his concluding chapters and to concentrate all his energies scrupulously to the collation of texts and notation of the variants with as much thoroughness as possible. That will make the Gaekwad Natyashastra, as it should be, a *Parivaram* edition of the precious text, invaluable for reference. Even if the press copy has been prepared on a different plan, it should be modified so as to satisfy this primary scientific need which alone gives the *raison d'être* for a new and expensive edition of the voluminous text. The editor is no doubt obliged to ply in unknown ocean of textual speculation, but he should, for that very reason, record his personal suggestions, emendations and additions strictly outside the body of the original text as well as commentary. Ramakrishna Kavi is a Sanskritist of rare erudition, specially in the domain of Hindu *Ars Poetica*. Moreover, he has unique experience of working in almost all

the important manuscript libraries of Malabar, Madras and Andhra. Hence we hope that following the hard yet unavoidable path of patient textual analysis, he will give us a model edition of one of the rarest texts of Sanskrit literature. The sculptural representations of the 93 (out of 108) *Karanas* or postures which he reproduces in the volume add a special value to his edition. We only wish that actual photographic reproduction of these rare plastic documents from the relief on the Chidambaram temple (13th century A.D.) were published as a supplement. So an exhaustive glossary and index would enhance the value of the work. It is a stupendous work and we hope the Pandit will rise equal to the occasion and make this edition a veritable *magnum opus*.

THE HINDU COLONY OF CAMBODIA: By Prof. Phanindranath Bose M.A. Theosophical Publishing House, Adyar, Madras Pp. 410. Price Rs. 3.

Mr. Bose is indefatigable in the work of popularising the history of ancient Hindu Colonies in the Far East. He has already published books on Champa and on Siam and now he winds up the history of further India by compiling from French sources the annals of the Hindu Colony of Cambodia. After giving survey of its political history Mr. Bose adds several interesting chapters relating to the culture history of Cambodia viz Indian Literature in Cambodia, monuments in Cambodia etc.

The detailed description of the Saiva temples of Angkor Thom and the Vaishnava temple of Angkor-Vat adds to the interest of the book. The book may be read with profit by all lovers of Hindu colonial history. As an enthusiastic member of the Greater India Society, Mr. Bose has consecrated several years of his life in the task of propagating the knowledge about Greater India amongst those who are not in a position to read the works in French and other foreign languages. His books should be read widely by the public.

K. N.

OUR ASIATIC CHRIST: By Oscar Macmillan Buck, made and printed in the United States of America by Harper and Brothers 1p. 181. Price 125 dollars.

This is a book for missionary propaganda, and contains truths, half truths and untruths. The author seems to have been inspired by Miss Mayo whom he has not failed to quote. He believes that "India is tired—tired of life and its awful responsibilities and rebirths" (p. 158). But the example of amorosa, thieving and irresponsible Krishna "gives India the sense of release, the sense of freedom from Karma: you can kick a hole in the universe if you only follow Krishna", it is a religious drusk" (p. 159).

The author has reverted to the old method of preaching Christianity.

THE GOSPEL OF SAINT JOHN: By Hirimohan Banerjee (5-1 Rassi Basse Lane, Calcutta) Pp. XXXVI + 221 + 16 (Foreword) + 27 (Supplement). Price Rs. 1-8; or 2s.

Contains the authorised version of the fourth Gospel. Our author's commentary is uncritical

and unreliable. He is obsessed with the idea that "Man is a born sinner."

FATE AND ACTION: By Durga Prasada, Vakil High Court, Allahabad. pp 29.

The sub title of the pamphlet is "The Philosophy of Life"

VEER SHAIWA PHILOSOPHY OF SHAIWAGANAS: By Siddharamappa Dundappa Pawate: Published by Vithappa Dasavappa Bileangadi, Hubli Pp. 61+13. Price Re 1- (paper).

Useful but marred by sectarianism.

MAHES CH. GHOSH

ALL-INDIA DRAMA CONFERENCE, 1921. Published by the Amateur Dramatic Association, Bangalore City, 1927.

The Amateur Dramatic Association of Bangalore city organised the first Festival of Fine Arts in 1919 which was opened by Dr. Rabiindranath Tagore. The Association, on their success, organised an All-India Drama Conference and a second Festival of Fine Arts in 1921 opened by Mrs. Sarojini Naidu. This volume which has been tastefully produced contains the papers read on the occasion together with the address. Most of the 15 papers are illuminating and repay perusal. They give the tradition, motifs and methods of old Indian Drama as well as thoughts and scope of present-day drama and the stage. Mrs. Naidu pointedly says, "The stage to-day is the University of the people." The papers on The Dravidian Drama, The Kerala Theatre, The Art of Dancing in South India, The Indian Dramatic Tradition and how it helps, are both interesting and instructive, and that on Tagore as a dramatist will be enjoyed by many. The labours of the A. D. A. have been crowned with success so far as they go. We have here papers on the modern Hindi and Marathi stage, but the Bengali stage is conspicuous by its absence.

THE PATRIOT POET: By Chaudhuri Rahu Ali Allahshahi. B. A. Lucknow.

The late Khan Bahadur Syed Akbar Hussain of Allahabad was a great Urdu poet. He introduced a variety of novel ideas and expressions in Urdu poetry. He wrote on almost all topical matters and was popularly called the "Lisan-ul-Ar" or the mouthpiece of his times. The author has shown the various sides of his poetry with extracts and translations. Some of his sayings clearly show the catholicity of his mind—e.g., "Do not call him good or bad on account of his religion. See his character, for that is the real test." "To me these external forms are useless. Those who are good are really men of faith and those who are bad are Kafir."

chapter deals with the proposed lines of resuscitation and the Appendix indicates the lines of enquiry to be adopted.

THE MADURA SAURASHTRA COMMUNITY: By Mr K. R. R. Sastry, M. A., Madura.

Mr. Sastry has studied the weaving communities of Madura at close quarters. He describes the social and economic sides of the life of this Community of the Saurashtras who have settled in 56 places in South India. They migrated to Madura after settling at Devagiri (Daulatabad) and Vijaynagar and their spoken language, called Khatri, has got an admixture of Sauraseni, Vraja and Telugu words and phrases. This is calculated to be a very useful study in applied economics.

RAMES BASU

HINDUSTANI SEVA DAL: Published by Dr. N. S. Hardiker, General Secretary Price one anna.

In this book the aims, objects and the constitution of the *Hindustani Seva Dal* have been embodied in details. The Dal was founded by Dr. Hardiker with the object of training and organising the people of India (i) for National Service and disciplined sacrifice with a view to the attainment of Swaraj by peaceful and legitimate means; (ii) for enrolling and bringing under uniform discipline all existing volunteer organisations and (iii) for raising the standard of National efficiency by systematic physical culture. Its organ the *Volunteer* has been aiming to evolve the ideals of patriotism, nationalism and national service. The Indian National Congress in its Coochapatna session (1923) recognised the valuable services rendered by the *Dal*. Other volunteer organisations in the country would do well to frame their constitution on these lines.

P. O. S.

GERMAN

BENGALEISCHE ERZÄHLEN (Bengali Novelists) or "Der Sieg der Seele" (The Victory of the Soul): By Reinhard Wagner. Publisher: Weltgeist Verlagsgesellschaft, Berlin. Price 5 M. 50 Pf.

The Weltgeist Publishing Company has sent me the above-mentioned book for the sake of review. I am glad to draw the attention of my countrymen to this excellent publication. It is the first successful attempt of a German scholar who has been a very diligent student of Indian culture for the last several years. It is the first German translation from the original Bengali. We find here a collection of "chota galpas," short stories, selected from the works of famous Bengali writers of modern times. The author has prefaced the translation with a few remarks that set forth the nature and contents of the stories. The collection begins with the immortal song of Dwijendral Roy, "My Motherland." The 29 stories that follow are taken from the works of Jatindramohan Sen Gupta, Hemendrakumar Roy, Manilal Bhattacharya, Manindralal Basu, Nalinikanta Bhattacharya, Prabhakumar Mukhopadhyaya, Rabindranath Thakur, Saratchandra Chattopadhyaya and Shrinati Sunil Dutt. Dr. Reinhard Wagner has rendered a signal service to the cause of Bengali literature through this translation of representative "chota

calpas." They bear ample testimony to the inexhaustible wealth of deep thoughts, high sentiments and unflinching devotion that reverberate through the empyreal vaults of the Indian mind.

The printing and the binding of the book are simply excellent.

TARACHAND ROY

DIE SEXUELLE NOT UNSERER Zeit (*The Sexual Distress of our Times*); By Dr. Hertha Riese. Published by Hesse and Becker, Leipzig 1927. 110 pp. Price not given; perhaps M. 5.

Dr. Hertha Riese is a practising physician in Frankfurt on the Main in Germany. She is the consulting physician in charge of one of the "Marriage Advice Centers" of which there are seven already in existence in Germany, with others in various cities coming into existence. These Centers are maintained by the various municipalities. To them women may come free of charge to consult physicians about the problems in their married life, such as the sex education of their children, contraceptive methods, illness, etc. As the director of one of these Centers, as well as a practising physician, Dr. Riese is well qualified to give the result of her experience to the public.

This volume gives a very, very black picture of the conditions of working class families in Germany. There is a section given to sexual problems in bourgeois society, but most of the volume is concerned with the problems of the proletariat. We see families of four to twelve living in one room in an attic. The one room is the sleeping room, kitchen, and dining room for the family. The mother gives birth to one child after another—with her other children as spectators. Within an hour after the birth of a child the mother is often up taking care of the other children. In order to avoid having more children, we see the husband often going to sleep in the barracks for the homeless. Then we see him, driven by the natural needs of sex, pick up with street women. Next he takes to drink; then he comes home and beats his wife and children and forces himself upon his wife. He has perhaps contracted a venereal disease, and this he gives his wife. And, since the father and mother sleep in the same bed with one or more of the children, as well as use the same towels and dishes as the children, the venereal disease is given to the children.

The picture as here given us, with all its ramifications is horrible. And yet with it all Dr. Riese sees but one solution—birth-control methods which will enable the men and women to regulate the size of their family, combined with more education and better living conditions for workers. All this is good so far as it goes. But it is only a palliative, not a solution. Here in this book is pictured the choicest blossoms of the capitalist system—the system by which the vast masses must sell their labour power to the capitalist minority in return for a few pennies a day. Although birth-control methods give men and women the power to regulate their own lives, still poverty and the capitalist system cannot be touched by this solution. Combined with birth-control methods must go a fundamental and revolutionary change in society by which those who work get the fruits of their labour, instead of this fruit

being harvested and enjoyed by the exploiting minority.

The last section of the book deals with the morality and ethics of bourgeois society. Whereas, with the workers, marriage is nearly always based upon love, in bourgeois society it is the result of "reason". Which means that a man and a woman are mated, as animals are mated, according to economic considerations. These "marriages of convenience", which have economic considerations as their foundation, are the origin of much of the misery in upper-class society. It is the men from this class who seek their women companions on the streets, or who maintain one or more mistresses whom they find more interesting than their legal wives. And likewise with the wives: married to men whom they do not love and for whom they have no respect or attraction, they also keep up the public appearance of the legal marriage while at the same time having their lovers privately. Often the husband and wife come to an agreement by which one does not interfere in the affairs of the other, only the outward form of marriage being maintained. Yet it is this class which calls itself the "respectable" class of society, which demands the right to set the ethical and other standards for society, which makes the laws, and talks about the ignorance and immorality of the working class. It is a rotten system. The results show that venereal diseases, for instance syphilis, is most widespread among these classes. For instance, statistics show that syphilis is most widely spread in the following classes—the highest being taken first business men, academic circles, artists and the professions, and, the lowest figure—the working class. Of course, Dr. Riese does not give these facts. Although she is doing good work in her way in the Marriage Advice Center of Frankfurt, still her only solution of all these problems is "responsibility in love". She is doing what she can by giving birth-control methods, by sending women to specialists, by giving certificates enabling a woman to be sterilized when her health requires it. All good so far as it goes. But her methods are not cutting at the cancer that is destroying society—the capitalist system which subordinates all things in life to profit and pleasure of the exploiting few. Her methods must go hand in hand with the Socialist movement for a new society. Otherwise, they are but superficial palliatives.

AGNES SMEDLEY

SANSKRIT-HINDI

THE RASATOGASAGARA. Vol. 1: By Vaidya Pandit Hiri Prapanjaya, Shri Bhaskar Jushadharya, Bombay. Price Rs. 12.

This is a laudable attempt at the compilation of a Sanskrit-Hindi dictionary of Ayurvedic Rasa Medicine. The various medicines are arranged in alphabetic order and original Sanskrit texts, with reference, tika—where deemed necessary, and translation in Modern Hindi given in each case.

We have to wait for the complete treatise to see how far complete this work would be but from what we can see from the volume under review, it is likely to be a valuable addition to the literature on this subject.

The English introduction should have been written in consultation with an up-to-date authority on the matters discussed, as many obsolete speculations have been served up with really valuable data. Besides the introduction to a work of this nature should always be terse, concise and confined solely to the subject matter of the treatise.

A table of Sanskrit anatomical terms with their English equivalents are given. Similarly a glossary of Sanskrit names for the various medicinal ingredients together with their Hindi and English (or Latin) equivalents, and another one giving descriptions in precise scientific English of Ayurvedic processes, should be included in order to render the work of real value to Scholars.

K. N. C.

HINDI

PREMIKA (a novel): By Pandit Isvaprasad Sharma: Published by Hindi Pustak Bhandar, Lahori Sarai. Pp. 19+341. Price Rs. 2-8.

Marie Corelli's *Thelma* loosely done into Hindi with considerable abridgements.

The author is the editor of a Hindi paper and that accounts for his easy flowing racy style. That also accounts for the extremely unsatisfactory nature of the introduction which is evidently written in haste and hardly does justice to the well-known English novelist.

The reasons that he gives for thinking that Indians will find the book particularly instructive and entertaining, are thoroughly fallacious. Conjugal fidelity is not a monopoly of Indians and an exposure of the abuses in English society will never fill thoughtful Indians with a sense of elation. The *tu quoque* argument is one of the weakest kinds of argument. According to the author, the non-recognition in England of Marie Corelli, as a writer of the first rank, is due to her merciless criticism of English society. This is hardly fair, for English critics have never hesitated to recognise the merits of H. G. Wells, Bernard Shaw, and others. In short the introduction bristles with irresponsible statements like these. The author fails to realise that there is a good deal of difference between mere journalistic claptrap and sober literary criticism.

The general get-up of the book is extraordinarily good.

BRAHMA DHARMA PART II: Published by the Lahore Brahma Dharma Prachar Samiti. Pp. 84.

A Translation of Maharshi Devdaranath Tagore's well-known dissertations on the Brahma faith.

M. B.

especially of Rajput history will hail this monumental original work of the Rai Bahadur who is the greatest living authority on the subject. All the available materials, some of which are accessible to our author alone, have been laid under contribution. Such a work, based as it is on up-to-date materials and scientific principles, was keenly felt as a desideratum to replace the work of Col. Todd written about a century ago.

The fasciculus under notice consists of two parts dealing with the history of Udayapur from the times of Guhil to those of Rana Pratapsingha. One may here and there differ from the opinion of the author but his array of facts and citation of sources cannot but command admiration. At the end of the first part are given seven appendices—the last one being the bibliography. Here we miss such works as—Prof. Bhandarkar's *Excavations at Nasor* (Arch-Surv-Memoirs), and the work on Rajput Paintings by Dr. Coomaraswamy and Mr. O. C. Ganguly. In the Introduction the author discusses about the nature and sources of his materials.

This is a work for which one shall have to come to Hindi literature and for this we congratulate the learned author.

PUNDIT SATYANARAIN KAVIRATNA:—By Pandit Benarsidas Chaturvedi, Editor, the *Vishala Bharata*. Hindi Sahitya-Sammelan, Allahabad.

This is the life-sketch of a Hindi Poet who may be called the last representative of the *brayabhasha* dialect. Pundit Satyanarain was a born-poet. His life of simplicity is reflected in his poems. His main credit was his attempt to infuse new life and thought into old-type themes of poetry, as we find in his *Bhramaradiya*. His appeal to Rabindranath to do something for Hindi as he did so much in English is worth mentioning. Pundit Benarsidas has done a service, not only to the poet who was his intimate friend but also to the Hindi literature by showing the man and his mind.

SONAGARAT:—By Mr. Krishnakanta Malviya. Published by Pt. Padmakanta Malviya, Abhyudaya Press, Allahabad.

This sumptuous volume written in the form of letters on what young women should know will at once attract the attention of those for whom it is intended. It may not be too much to assert that it has surpassed all other works on the subject in Hindi literature. The views of the author are catholic and judicious—and are based on a comparative study of eastern and western ideals. The quotations from Sanskrit texts are not derogatory to modern advanced views on life. The appendix gives some life-sketches, poems, and directions for simple physical exercises for women. It is surely a most worthy volume for presentation.

JAMES BASU

MALAYALAM

RAJPUTYA KA ITIHAS—FASCICULES II: By Rai Bahadur Gaurishankar Hirochand Ojha, Fardik Jantrolaya, Amer. 1927, pp. 401-736+1r.

Considering the fact that most of the works on history in the Hindi language are mere second hand compilations, every lover of history and

YESU-KRISTU (PART I): By A. John-Mayyanad. 1st edition, published by the Ydyabhirar-dhini Press, Quilon. Pp. 22. Price As. 6.

A short useful life-sketch of Jesus Christ, being a free rendering from the English translation of the French book, *La Vie de Jesus Christ*.

PARITAMASARANI: By P. V. Rama Menon. Published by C. P. Nambudiri and Brothers for the Kerala Publishing House, Trichur. Pp. 186. Price Rs. 1-4.

Books on scientific subjects are few and far between in the Malayalam literature. Mr. P. V. Rama Menon has done a real service by publishing his book on the law of evolution which is a free rendering of Prof. Smakker's treatise on the subject. Students will no doubt profit by reading it. We wish, however, that the author had given a vocabulary of the scientific terms he had used as an appendix to the book which would have been of use for easy reference.

OTTAM-TULLALUKAL: Published by the Mangalodayam Press, Trichur. Pp. 656. Price Rs. 2.

This is a collection of 18 Tullal songs composed by 11 different authors. All the songs deal with one or other Puranic story, such as of Ambarisha, Yayati, Ajamila and others. The authors are all now dead, but they lived and wrote in the 1st quarter of the 20th century. The present volume is the 3rd of the *Mangalodayam Granthavali* series.

P. ASUJAN ACHAN.

BENGALI

KHEJURI-BANDAR: By Mr. Mahendranath Karan. Kshemamanda Kutir, Bhanganmari, P. O. Janaka, Dist. Midnapur.

The author who has already attained reputation as the historian of Hujli which is an important sub-division from the standpoints of language, ethnography, and geography of Bengal, now gives a connected account of the port of Khejuri which was once famous for its Anchorage and signal mast and also of Kankhali noted for its lighthouse. More recently the former was connected with the first telegraphic experiments in India in 1851. Many other facts, together with a gazetteer, are collected. There are some illustrations.

RAMES BASU.

BAJRABANTI: Collected by Umesh Ch. Chakravarty, 91, Upper Circular Road, Calcutta.

The book is a collection of instructive and inspiring portions from late Deshabandhu Das's speeches and writings. The compiler has arranged them in such a systematic way as would enable the reader to form an idea about Deshabandhu the man and his mind. This book may be included as a text book in national schools.

SADHANA: Compiled and published by Amal Kumar Ganguli from Saradashikari Ashram, 1, Maharani Hemanta Kumari St., Calcutta. Price Rs. 1-4as.

In the book under notice the editor has compiled selected Slokas from our religious literature e.g. Veda, Upanishada, Gita, Chandri etc. Several poems from our national songs have also been embodied in the book. This excellent selection of slokas and poems should, we think, be incorporated in the curriculum of our national boys' and girls' schools.

P. SENGUPTA

MARATHI

MUSSOLINI AND FASCISM: By D. V. Jamhankar B. A. Publisher—D. K. Gondhalekar, Shamcarpeth Poona. Page 286, Price Rs. 2.

In the first part of this book the author has narrated in a popular and fascinating style of Mussolini's life and the second part is devoted to the origin, tenets, and achievements of the Fascist movement. A perusal of the book is sufficient for removing from the minds of readers the false ideas engendered by perverted accounts and mis-statements of interested writers. The get-up is excellent.

CHHANDORACHANA OR A TREATISE ON PROSODY: By M. T. Patwardhan M. A. Publishers—Ravikiran Mandal. Pages 15+228 Price Rs. 1-12.

It was some forty years ago that a small brochure was written by the late Parasharampant Tatya Godbole on Prosody for the use of students in vernacular schools and two more books appeared since then, but their treatment of the subject was neither exhaustive nor scientific. Prof. Patwardhan's book can easily surpass them both in the quality and quantity of matter, inasmuch as the writer, who is thoroughly acquainted with the Sanskrit, Marathi and Persian languages and, of course, with English, and is himself a renowned poet of the modern type, has treated the subject in all its aspects in a systematic and scientific manner, giving the characteristics not only of classical meters derived from Sanskrit but also of those lately adopted in Marathi from Persian and English poetry such as Gazel sonnets, lyrical songs &c. The book is a valuable addition to Marathi literature.

KAVAYICHAR: By seven members of the Ravikiran Mandal, who are also its publishers. Pages 107. Price Rs. one

This is a collection of essays written on different aspects of Marathi poetry in what is called the 'Keshabsut' are. It is to be noted that this group of seven includes one lady graduate (who alas! is no more living). Some writers in the outburst of enthusiasm for modern Marathi poetry have made astounding statements in denunciation of the old religious poetry. But otherwise the book furnishes rich food for reflection to those who feel interested in the renaissance of Marathi poetry under the influence of Western poetical literature.

VIDYUT ANI VIDYUT CRANE BOOK 1: By G. K. Date. Publisher—Vidyut Karyalaya, Malad. Pages 207. Price Rs. 2-8.

The speedily growing use of electricity in factories and homes in India makes it incumbent on all, whether educated or uneducated to make themselves acquainted at least with the elements of the subject. There are thousands of artisans working in factories driven with electric power who have to handle, erect and operate electric cranes, and this book should prove as an invaluable guide to them. But the pity is that the book instead of being written in an easy and popular style, is written in the form of catechism and no attempt appears to have been made to divest it of technicalities or to make them understandable by lay readers. However, even in its present form

book will prove useful to practical men and first year students of technical institutes in India. Diagrams and illustrations are given where necessary.

CHAMATKAR-NIRNAYA: *Or the question of miracles solved.* By Shri Mayanand Chaitanya. Publisher Govind L. Desai, Jayaji Bazar, Gwalior. Pages 267. Price Re. 1-8.

In this book the author has, or rather thinks he has satisfactorily exploded the wrong notions and beliefs entertained by his countrymen about miracles alleged to have been worked by revered saints and Yogis in India and established the truth that the only true miracle in this world is that of Vishwarup, such as was shown to Arjun by Shri Krishna. He regards as false every miracle which is a transgression of the known laws of Nature, which means that he has no faith in the possibility of man's acquiring further knowledge and that advanced knowledge discounting present-day theories about the laws of Nature. There is superstition in avoiding superstition says Bacon, and this saving seems to hold good in this case. The single miracle in which the author has faith viz. that of Vishwarup can be seen even in these days says the author with the Divine sight, which can be acquired by a careful perusal of his another book named 'Divya-Drishti'. How incredulous is the world not to believe it!

V. G. APPE.

GUJARATI

INDIA IN WORLD POLITICS: By Dr. Tarak Nath Das. Printed at the Union Printing Works, 137 Grey Street, Durban. Natal. Thin Paper cover. Pp. 87. Price 2s. 6d. (1927).

This Gujarati translation of a Book on Indian Politics is made, printed and published in South Africa by an individual who calls himself *Swatantra*, (Independent). We are greatly pleased to see Gujarati so flourishing in that part of the world, as the translation is really intelligently done, and the rendering bespeaks great care on the part of the writer.

WILHELM TELL: By Schiller: Translated by Narasinhbhai Ichharbhai Patel, printed at the Charotar Printing Press, Anand, cloth bound. Pp. 198+78. Price Rs. 2-0-0. (1927).

Seventy-eight brightly and intelligently written pages on the life and life work of Schiller: This is an introduction to Gujarati readers for the first time we believe, of the world-famous Schiller and his work. His well-known play Wilhelm Tell is translated here and ably annotated, and illustrated

too. The author has done his work with a thoroughness which is admirable.

LIFE OF SHIVAJI: By Kakalbhai Kothari.

This is an up-to-date biography, which has utilised all materials to hand, dispelling the many falsehoods and illusions about the great Hindu Leader. There have been other Lives written of him but they were stale, lifeless, and not up-to-date: This one has a force and vigor of its own and has at a bound secured its proper place in our Literature.

A GUIDE TO HOLIDAYS: By Pranjiban Vithaldas Dhruv printed at the Jain Vidy Press, Surat, clothbound Pp. 592. Price-Rs 5-8-0 (1927).

The lore and the ritual in respect of each Hindu holiday are fully given here. They furnish truly a guide to their observance as the name of the book implies.

RUBAIYAT OF OMAR KHAYYAM: By Rustam Pestanji Bhajivala, printed at the Gujarati News Printing Press, Bombay. Paper cover, pp. 25+36. Price Re. 1-0-0. (1927).

Real love for the work of the Philosopher-Poet of Persia has prompted Mr. Bhajivala to publish this little volume. Information is given in it in respect of the Poet and his work. The translation of his quatrains is such as would be found more suitable for Parsi than Hindu or Mahomedans.

A REVIEW OF NALAKHYAN: By Oza, B. A. printed at the Bharat Vidy Press, Baroda. Paper cover. Pp. 60. Price Rs. 0-6-0. (1927).

Premanand's Nalakhyan is a gem in the verso literature of Gujarati. This detailed review of the poem brings out its good parts in very great relief.

SHRI ANAND KAVYA MAHODADHI, PEARL VII:—Published By Jiban Chand Sakar Chand Jhaveri, printed at the Jivan Sinhi Printing Press, Lodi Cloth bound. Pp. 192+66+192+148. Price Re 1-8-0 (1927.)

This collection consists of several poems in old Gujarati such as Dholanaru 'O Tale and others. It has a very informative instruction by the pen of Mr. Mohanlal D. Desai on the Poet's life and work, and on the whole it is a useful contribution to the Literature of old Gujarati.

The Agamodaya Samiti of Rutlam has published a substantial volume of Gathas 1 to 1684 of the *Vishishavachyak Bhashya* of Jivan bhadra prani Kshama Sharamani, a well-known book of Jain ritual. It is an entirely religious book and would be appreciated by Jains.

K. M. J.



INDIAN PERIODICALS



Second Chambers in Provincial Legislatures

In the course of an article entitled "The Second Chamber in the Indian Constitution" in *The Indian Review* the Hon'ble Sir Phiroze Sethna deals with the constitution, functions and other important aspects of the Council of State. He concludes his article as follows :

Our provincial legislatures are not bi-cameral, but the question is kept open, and the Government of India Act expressly provides that one of the questions which the Statutory Commission will have to consider is "whether the establishment of Second Chambers of the local legislatures is or is not desirable." The subject has hardly received any attention at all. In some parts of the British Empire, both the system are found working side by side. In some provinces of Canada, there is a single Chamber, in others there are two chambers. In Australia every state has two chambers. It would be desirable to inquire into the working of the Second Chambers in the provinces of Canada and the States of Australia (and also the United States) and I would suggest that a competent Indian should visit those countries and prepare a report on the subject. Such a report will be valuable in enabling us to decide whether our provincial legislatures also should be bi-cameral or not. Small provinces, particularly if they are homogeneous in character, may not find it necessary to have a Second Chamber. But Bombay, Bengal, Madras and the United Provinces are large provinces and perhaps a Second Chamber may be found desirable and expedient in them. A writer suggests that the best way of providing for communal representation and interest is to establish Second Chambers in the provinces. The suggestion is worth consideration.

Rabindranath on Co-operation

The Bengal Co-operative Journal has published an authorised translation of Rabindranath Tagore's presidential address at the International Co-operators' Day Meeting at Calcutta, under the caption "Co-operation and our Destiny". According to the poet:

In the pre-historic age huge primitive animals gathered in their bodies immense bulk and power. But man did not establish his superiority by becoming a bigger monstrosity. Man came to this world, weak and small, and was able to overcome

much huger animals in their isolation by realising the unity of separate units of power. Each man to-day is the master of an immense power because of the combination of the physical and mental powers of many men. Man thus is now the lord of animal creation.

Likewise man can rise out of the misery and conflict of inequality if the real truth of unity is allowed to prevail in the domain of economics also.

Only recently man has discovered the utility of this truth in the domain of economics. This is what is known as the production of wealth by co-operation and this shows that the time is not distant when mammoth capital will cease to exist, by splitting up into smaller units. Man will be free from the tyranny of economic inequality not by wading through blood, but by establishing a principle of harmony between the various units of power. That is, the principles of humanism whose absence caused such a disorder in economics are going to be recognised at last. Just as, formerly, the weak social animal conquered the isolated monster; even so to-day, victory will come to the economically weak, not by exterminating the powerful but by realising its own strength through unity. I can already see its victorious colours flying in the distance and in our country, too, that same victory is being heralded by the principle of co-operation.

Some people advance the argument that in India development schemes should be shaped on the models of the Danish agriculturists. The poet refutes this argument, for:

Conditions in India and Denmark are not the same. The improvement of dairy farming there is not due entirely to the co-operative movement; the help and initiative of the State plays a big role. Arrangements have been made for the extensive training of the people at large in dairy farming which is possible only in a free country. Another great advantage of Denmark is that the country does not groan under the heavy weight of armaments. The entire revenue can be adequately applied to the manifold needs of the people. But it does not rest with us in India to disburse the revenue for purposes of the health and education of the people. The amount set apart for the country's welfare is hopelessly inadequate for these purposes. Here again the problem is the extreme difference between the powers of the state and the powers of the people. But we must conquer our poverty and downfall due to this difference by realising our own strength through methods of co-operation, by improving our own health and education. I have often

said this in the past and it has to be said again and again even now.

He observes in conclusion:

There was a time in our country when the community had a claim on the wealth of the rich. They were forced by the pressure of public opinion to acknowledge the responsibility of their wealth. That led to the efficient supply of social needs and society was kept alive. But because of such traditions of charity, the people never learned to depend on themselves. They did not feel that the food and drink, health and education, religion and joy of the village depend on the co-operation and the good-will of each of them. So when there came the modern social changes, when the enjoyment of wealth became exclusively personal, when the responsibility of possession did not naturally lead to its application for the general welfare, people failed miserably to uphold their own interests. It is because the rich spend their wealth in the towns and cities that the poor villagers have to lament the over-miserliness of their fate. They have lost the power to believe that the means of their betterment are in themselves.

If in the first instance, this faith can be revived in the economic field only then will the country begin to live in all its departments. Our duty today is to preach this truth by spreading the co-operative system among the people. The organised strength of the puny monkeys caused the downfall of the powerful monster, Ravana, ten-headed in his greed, twenty-handed in his exploitation. This organisation was bound by ties of love to a central figure, Ramchandra by his love unified the weak and made of them a terrible force. We want that love, that coherence for our salvation to-day.

Where Asia and Europe Meet

Mr. S. V. Ramamurthy, M. A., I. C. S., writes in *The Hindustan Review*:

East and West meet not on their own plane but on a higher plane. Snow and water meet in their common nature as shown by a common history taken over all time. Snow cannot claim precedence over water because in summer snow yields water while water merely evaporates. Water cannot take precedence over snow because in winter water flows as rivers while snow keeps idle on the mountain tops. Take their history over all time, they are identical.

Asia may work out science from religion. Europe may build up religion from science. But the processes, when complete, will be identical. Europe may move when Asia rests. Asia may move when Europe rests. Yet over all time each total activity is of the same pattern.

Europe and Asia meet in the vision of those who see not only the past but also the future, in the vision that transcends time and space, in the vision that is of God. To Asia then whose life flows from her religion it has been given to realise the brotherhood of man. Buddha has taught it. Christ has taught it. Muhammad has taught it. Many lesser men in Asia have lived it. To Europe,

the realization of the brotherhood of man is a hope of the future.

In the present then, Europe and Asia are bound by their dual rhythm. Europe has been active but her life is in floods. Asia has been bound in sleep but the snows on her mountain tops are melting. Cast off the clothes of winter. Prepare ye for the new summer!

Swami Vivekananda's Doctrine of Service

Swami Ashokananda in discussing the origin of Swami Vivekananda's doctrine of Service in *Prabuddha Bharata* observes:

Service originates from love and sympathy in the ordinary plane. But when by constant practice, our sympathy is purged of its earthly taints, when we learn to look upon suffering humanity as only God in different forms assumed by him in order to offer us opportunity to serve him, as Swami Vivekananda says, we find that the consciousness of the Divine in men is the motive of service, and such service becomes a potent means of God-realisation: *this is the doctrine of service*. Its origin, so far as the Ramkrishna Order is concerned, is traceable to that psychology which underlies Sri Ramkrishna's whole teaching and especially his teaching on the harmony of religions. The fact is that both Sri Ramakrishna and Swami Vivekananda taught and exemplified a certain attitude towards life and reality; religious harmony and service both come out of that attitude, and also that other doctrine of Swami Vivekananda that there is no sin. They all rise out of the monistic consciousness.

Such is our comprehension of the problem. Sri Ramakrishna may not have expressly asked Swami Vivekananda and other disciples to undertake secular works for the service of man and to propound the doctrine of service by which a universal spirit of service could be evoked, helping on the one hand the national regeneration in its various aspects and purifying on the other hand the hearts of the workers and leading them on to Self-realisation, the only one goal of human life. But there is that in Sri Ramkrishna's teaching, which directly and inevitably leads to them. If Sri Ramakrishna's teaching was the seed, in the fertile life of Swami Vivekananda and other disciples, this has become a mighty tree, of which this doctrine of service is a main branch.

Acharya Bose on India's Intellectual Life

The Mysore Economic Journal reproduces Sir J. C. Bose's illuminating Mysore Convocation Address under the caption "India's Intellectual Life". The Scientific Savant opens his address with a reference to his early struggles:

I was paralyzed at the beginning of my life by various hypnotic suggestions that India was only interesting because of metaphysical speculations of her ancient dreamers and that the great-

ness of the country was past never to be revived again.

You may ask who taught me better, what led me to persist against insuperable difficulties? My answer is that my own work, my teacher, that strokes of repeated adversity served as the adequate stimulus, and that the lesson of the past was my abiding inspiration.

According to Acharya Bose:

Teaching and research are indissolubly connected with each other. The spirit of research cannot be imparted by mere lectures on antiquated theories which are often entirely baseless and which effectively block all further progress. Nothing can be so destructive of originality as blind acceptance of ex-cathedra statements. The true function of a great teacher is to train his disciples to discover things themselves. Such a teacher cannot be easily found and it will be your duty to discover him and give him every facility for his work. Let there be no creation of a learned caste whose attention is mainly taken up in securing special privileges. It is only from a burning candle that others could be lighted. The pupils by working under such a teacher will learn the value of persistence and of the infinite care to be taken at every step; they will catch from him glimpses of inspiration by which he succeeds in wresting from nature her most jealously guarded secrets. They will become a part of his being and will hand down a passionate love of truth through fleeting generations. That spirit can never die: we shall pass away and even kingdoms may disappear. Truth alone will survive, for it is Eternal.

Regarding the chief function of a University he observes:

The extension and utilization of knowledge in the service of men are as important a function of the University, though not only function. It is here that we are brought into intimate contact with great thoughts and ideals of different races and people. We need not be discouraged by the temporary aberration of man, but must be inspired by the nobility of his aspiration. It is not by withdrawal but through active struggles that we shall best serve our country.

Gold Reserves in Mysore

We read in *The Feudatory and Zemindari India*:

Five mining companies carried on gold mining at the Kolar Gold field during the twelve months ending June 30 last, all producing and paying dividends. The nominal paid up capital of all the companies remained the same as in the preceding year namely £1,717,000. The quantity of fine gold produced last year was 382,899 ozs., and the quantity of fine silver was 22,883 ozs. The total value of both minerals was £1,633,729, being a decrease of £52,816 or 3.13 per cent, in comparison with the previous year. This decrease in value is due not only to decrease in production but also to a slight drop in the market price of the gold and fluctuation in the rate of exchange. The total amounts paid in dividends by all the

companies last year was £309,168 or 18.54 per cent., of the paid up capital of all the five companies, the corresponding figure for the previous year being 18.58 per cent. The royalty payable to the Mysore Government was £87,599 being a decrease of 4.02 per cent.

Evils of World Economy

The outstanding characteristic of the modern world is its increasing geographical unification—and this world unity has brought about world economy. Prof. Dr. P. J. Thomas of the Madras University discusses the world economic problems in the course of an informative article in *The Young Men of India*. He at first examines how far the world has benefited by this world-economy and says that it "has brought about a growing sense of world solidarity." But, observes the writer, these gains have not been obtained without attendant evils:

World economy has made for increased international dependence, and the consequences of international rivalry are to-day more intense and widespread. Every civilized country now gets many of the most essential things from outside. Britain, for instance, imports more than three-fourths of its foodstuffs and all its cotton from abroad and if those distant countries refuse to send those articles or are prevented by war from doing so, industry will come to a sudden collapse and starvation will stare the country in the face. The same will happen if other countries do not purchase Britain's goods. Similarly a crisis in one country affects all others, for as already shown, all countries are interdependent in industry and finance. Those who have followed the course of the American crisis of 1907 will bear testimony to the international character of financial and industrial fluctuations.

Labour unrest is also growing in all countries and as labour is now organized on an international basis it is clear how the menace of the labour movement is international too. We now know that a general strike is quite feasible in countries where labour is well-organized, and there is no reason why a more unified international labour movement should not bring about international strikes.

This world economy is in many ways threatening the safety of the world. If it has made our lives more cheerful and our surroundings more congenial, it has also made our economic position more insecure and our comforts less dependent on our own efforts. What is the remedy? National Governments acting alone have proved themselves ineffective in controlling crises and checking the inordinate ambitions of Trusts and Kartels. The impotence of national governments will only increase in the future. Therefore, if world economy is to be made to function for the good of mankind, it is necessary that there should be a strong international organization to control it. There is no getting away from this conclusion. And we in India are as much interested in it as those in

Europe and America, for we depend on world market for the disposal of our products, as the world markets depend on us for their supply. Like other countries we have gained and lost by the emergence of world economy, and our future interests are inextricably connected with the ease and safety of international economic relations.

Tapasvins or Politicians ?

The Vedic Magazine publishes an inspiring address of Mr. T. L. Yaswani, where he deals with several aspects of Brahmacharya in relation to national character and national destiny. He observes:

How may we rebuild India ? The question has been asked me by youngmen in different parts of the country. Some there be I know,—some among our elderly politicians,—who think a new India can be built by snatching concessions from the Government and Great Britain. Not so think I. Some there be who have faith in Royal Commissions, Council debates, and perchments of Parliament. My faith is different. A New India, I humbly submit, will be built by the power of Tapasya. Not politicians but Tapasvins will build a free India. The India that is to give a mighty message to the world, the India that is to be a teacher of the world, a servant of humanity in the coming days, the truly free India will be built. I humbly submit, by the Shakti born of Brahmacharya, of purity and wisdom, of Tapasya,—not by discussions in Councils, not by debates in Parliament.

So let my closing word to you be :—Develop the power of Tapasya. The ancient books tell us that Tapas built the universe. In the beginning, we read, the world was not ; then God the great Spirit did Tapas ; out of it the worlds were born. Out of Tapas, too, will be born a new nation. If you that are young, if you in different parts of the country grow in the spirit of Brahmacharya, of Tapas,—then I feel, we shall not have to wait long for the coming of the day of a new India, a free India. Tapas, sacrifice, self-control, Brahmacharya,—there is the secret of national advance.

I have asked myself again and again :—“How many of India's youngmen are prepared to pray to God :—“O Lord, accept us as a sacrifice !” Believe me, new India will not be built by talks and meetings and paper-resolutions. New India will be built by bands of young Brahmacharis, young Tapasvins in whose hearts will be the silent aspiration, the silent prayer :—“O Lord ! accept us as a sacrifice.”

Such youngmen India needs today. Clothed with poverty and filled with a longing for India's liberation, they will move from place to place ; they will wander from village to village, declaring to waiting multitudes the message of India and her ancient Rishis. Blessed, indeed, will be such youngmen. For them will the Lord take up as instruments of India's destiny. And they will be the builders of the temple of the Mother.

Fatherhood of God

Some people assert that the conception of God as father is a prominent feature in the religion of Jesus. But “quite reverse is the fact”—remarks S. J. Mahesh Chandra Ghosh in the course of a well-documented article in *The Vedic Magazine*:

Of all the countries of the world, India was the first to discover this truth. The idea of the Fatherhood of God is as old as the oldest part of the Rigveda (Vide i 89. 4 ; 90. 7 ; 159. 2 ; 160. 2 etc.)

The following passages are quoted from the Vedic Literature :—

त्वरं हि पिता, त्वम् माता *tram hi pita tram mata*
Rig V. VIII. 93. II. Atharva V. XX. 108 2. Sama V. ii 4, 13. 2.

“Thou art Father ; thou art Mother,”

सखा पिता पितृवन्तः पितृवन्तः *sakha pita pitritamah pitrinam*

“Friend, Father, the most Fatherly of fathers” (Rv. iv. 17. 16) सखा (*sakha*) means really both “friend or companions.”

पिता नोऽसि, पिता नो बोधि *pita no'si pita no bodhi*

Yajur V. xxvii. 20. Sata Br. XIV. 1, 4. 15 Tait. Ar. IV. 7. 4 ; V. 6. 9. (बोध for बोधि) ; IV. 10. 5 ; V. 8. 12.

“Thou art our Father ; as Father instruct us.” To the Vedic seers God is not only “Father” but the most fatherly of fathers ; He is mother too ; He is also सखा (*sakha*) friend and companion.

In the Svetasvatara Upanishad (iii 17) God has been called—

सर्वस्य शरणं सुहृद् *Sarvasya saranam suhrit*
“The Refuge and Lover of all.”

This idea occurs also in the Gita IX. 18. The word सुहृद् (*suhrit*) is ordinarily translated by the word “Friend.” Literally it means “good-hearted.” He is “Sweetheart” in its truest sense ; He is our Lover.

In the Gita God has been declared as the Lover (or Friend) of all the creatures.

गृहं सर्वज्ञानम्
We may call him Father, Mother, Friend and Lover. But in fact He is nearer and dearer than every of one them. He is dearer than the son, dearer than wealth, and dearer than everything else in world.”

एतत् प्रेयः पुत्रात् प्रेयो पित्रात् प्रेयोऽन्यस्मात् सर्वस्मात्
Etat preyo putrat preyo pitalat preyo'nyasmat sarvasmat

(Brih. U. i 49.) Of all the persons in the world, the son is the dearest but dearer than that son is the Supreme Self.

He is nearer to us, nearer to all ; He is nearer than the nearest. Even the words “near and nearer” make him distant. Only an external object can be “near or nearer. But he is the eye of our

eye, the ear of our ear, the mind of our mind, the self of our Self; (Kena 2). He is the warp and woof of our Self; He is our inner Self (Katha IV 1, Bṛh I. 4, 8; iii. 4; iii 5 etc.). Understanding and realizing this, the Rishis of the Upanishads said, "This Self is to be worshipped as Dear."

आत्मनामेव प्रियमुपासीत *atmanamera priyamupāsita*

R. U. 1. 49. Only to this Inner and Dear Self can we say in the truest and the most literal sense.

त्वं अस्माकम् त्वं स्मसि *tvam asmakam-tara smasi*

"Thou art ours; we are thine" (Rigveda viii. 92. 32. Ait. Ar. II. 1. 4. 18).

The Rishi says :—
The Self is to be seen, is to be hearkened to, is to be thought on, is to be meditated on. (Bṛh. U. II. 4 5; V 5. 6)

आत्मा वा परं द्रव्यः श्रोतव्यो मन्त्रव्यो निदिष्यामित्यः
No other religion has reached such a high level. But there are different strata in the religions of the world. At a low stratum God is an object of fear. At a stratum just above this He is our Lord. There are higher strata still. In one of these strata He is our Father. In the religion of Jesus we find all the strata. At one moment he would exhort his followers to fear God. In another mood he said God is the Lord. And when he soared higher, he understood that God is our Father.

Though it was not a new discovery of Jesus' and though it falls short of the highest ideal of Indian seers, yet it is a truth of a higher religion and it has a permanent value in the religious world.

Sj Ghosh also tells us that the idea of the Fatherhood of God was not new among the Greeks also. It was a prevalent idea even in the Homeric Age.

F. S. Marvin on India

In reviewing F. S. Marvin's work entitled "India and the West", Mr. A. M. K. Cumaraswamy writes in *The National Christian Council Review*:

What Mr. Marvin apparently fails to see is the feeling of shame and humiliation which presses hard on India at her being compelled to be saved by an external power, however benign. India is now learning that she must work out her own salvation, and that the price must be paid. The proposal, therefore, that England must carefully watch over India till she comes of age and that freedom should be given to India as a dowry cannot be palatable to the Indian people. This same failure accounts for Mr. Marvin's contention that India is more fortunate than China—a proposition which will not be subscribed to by the majority of Indians. Mr. Marvin is undoubtedly honest in his belief that Britain, while elaborating a democratic constitution at home, has attempted more slowly and with greater difficulty to extend

the same principles in the East,' and in seeing, herein a striking example of the unity of history. Many noble Englishmen, some of them rulers in India, have believed likewise. But Indians may be pardoned if they say they are compelled to declare that history does not confirm this belief that India has had to struggle to extract well-nigh every small measure of advance from an unwilling Government, and that Lord Birkenhead's 'by the sword' declaration and Lloyd George's Steel Frame speech appear to express the true state of affairs between Britain and her Eastern 'partner'.

Tracing Crime to Neglected Teeth

The Indian Dental Review reprints an article from the pen of Dr. Charles E. Fox, in which he opines that dental irregularities are responsible for an astounding number of crimes. Says he

Women as well as men turn out to be burdens on society because of neglect of teeth in formative years. A mis-shapen jaw, due to loss of malformed teeth, is the first ingredient in that unfortunate hodge-podge that makes a criminal. For mal-formed teeth make an ugly, abnormally-shaped face, and a person so afflicted is a sour, unhappy man or woman. To take the sequence one step further, such a man or woman imagines he has a grudge against society, and the mind of a person of this kind is the ideal birth place for the vicious crimes of which we read.

He then emphasises the importance of parents' taking timely interest in the state of their children's teeth and points out:

There are two types of dentally abnormal people in whom criminality lurks. Neglecting an infected, abscessed tooth for years often results in a form of insanity, and many are the serious crimes that have been committed by people in this state of mind. An infected tooth always gives some slight sign of its presence and it is the duty of parents who want their children to grow up good citizens and successful men and women, to watch for these signs.

A child with frequent headaches, ear-aches, throat-infections, head-colds, or neuralgia is more than likely to be suffering from the effects of a hidden abscess in the mouth. X-ray and the prompt treatment of a dental surgeon is imperative. This is valuable advice for grown-ups as well.

The other class of criminals that originates among people with dental irregularities is composed of people who have had over-lapping, buck or otherwise ill-formed teeth since childhood.

These teeth, usually too large, or too many for the size of the mouth, have in the early years pushed the gums all out of shape, so that by the time an adult age is reached the face presents a grotesque and hideous appearance. One or the other of the jaws may protrude, the mouth will usually be partly open, even when closed, and a smile on a face like that is terrible to behold.

Picture the mental attitude of a girl who has grown up to the age of eighteen with a hideously deformed mouth. Of course, she is unpopular with

the young men of age. None of them want even to walk beside such a face, far less to kiss it.

This girl, her natural desire and need for companionship thwarted, will turn dark and sour toward everyone, and the chances are, nine to one, that she will eventually develop into one of those twisted malicious characters known as a "village gossip."

As to boys, the record of the teeth of men now in penal institutions proves that defective teeth are one of the biggest contributing factors in the formation of the criminal mind. Without question, some of the present "crime wave" is to a large extent due to the lack of dental knowledge which parents possessed twenty or thirty years ago.

Spirit of Service Among Students

Prof. Akram Hussain in the course of an article in *The Sa-adat College Magazine* expresses the opinion that Indian students should be imbued with the spirit of service in their student life. He observes in this connection:

Rabindranath has set up the Sreeniketan because he has realised that for the uplift of a nation academic learning and scholarship alone is not sufficient: purity, honesty and all other character-building qualities also are not sufficient; the idea of service, the habit of thinking and working for others must be inculcated and stimulated along with these. It is not enough if a few men in a country are learned or virtuous or wealthy, there should be acquirement as well as distribution of the blessings of knowledge, character and wealth. Unless you raise the platform on which you take your stand you cannot rise very high yourself. Selfishness is not permissible even in piety. Be good and help others being good, give in order to have, serve in order to enjoy. No doubt you are the centre, but there can be no centre without a circumference.

In a country like India in which the level of Knowledge and power is so low and the economic situation so miserable it is absolutely necessary that the fortunate few should be sympathetic to the unfortunate many. Thinkers of every school in this country are now agreed that the students of our schools and colleges should be imbued with the spirit of service so that in later life they may be real servants of society and benefactors of country and mankind. Two or three decades ago people of this country believed that the business of the student was book-learning only; provided he read his books he might ignore even the laws of health. That age is now happily gone. The present view is that the student should not only learn his lesson and enjoy himself in healthy diversions but should also give his spare time to the service of the country. The nation cannot bear that time should be wasted. If the student's spare time is not spent in the right manner it will surely be spent in the wrong manner bringing ruin and misery at the end. When we remember how

the ignorance of India is being exploited by the knowledge and cunning of more fortunate nations, how the wealth of our country is drained away because we do not know business, how our neighbour the cultivator is swelling the coffers of the jute factory millionaire by the sweat of his brow without being able to earn for himself his daily bread, how the Indian agriculturist is sinking deeper and deeper into indebtedness and how more fortunate countries than ours have been able to drive away malaria and other diseases by combined effort, we cannot remain idle and inactive laying all the blame of our miseries at the door of Providence.

Schoolboy Howlers

S. Venketaraman writes in *The Scholar* :

I have not been able to trace out the origin of the word "howler," which is the more unfortunate as it is not to be found even in a work like Sir James Murray's "New English Dictionary." An eminent professor of English whom I consulted, thinks that the word so-called because it makes the teacher howl with rage and indirectly it also makes the poor schoolboy howl with pain!

More often than not, "howlers" proceed from ignorance, inattention, want of study and thoughtlessness on the part of the perpetrator. But one sometimes comes across mistakes showing a good deal of thought and ingenuity on the part of the pupil. At one of their examinations, the third form boys of a school were asked to show their familiarity with certain words and phrases by using them in sentences of their own. Two of the words were "adage" and "adjudge." His utter ignorance of the meanings of these words did not prevent a boy from writing a perfectly correct sentence: "Rama wrote 'adage' for 'adjudge'." The lad's ingenuity consists in selecting just those two words from five unfamiliar ones, which sound almost alike and using them for the construction of what turns out to be not only a sentence but also a "howler."

Equally amusing is the story of a youngster who wondered how there could be a feminine gender of the word "monk" because his teacher had told him that monks don't marry!

Forced Labour in E. B. Ry.

We read in *Indian Railways* :

The question of Forced Labour without having any remuneration has long been agitating the minds of the suffering employees of this railway but owing to lack of united effort their clamour for such gross injustice has always been allowed to die within their sphere. It is high time now that all the employees should place their demands for a suitable allowance for overtime work done by them. When the cases of leave and pay or allowance have hitherto been ignored by the railway authorities, the employees should under no circumstances neglect to claim the remuneration for the over-time or any additional work. It is high time for the organisers and parties at differ-

ent sections to educate the staff so that they may rise to the occasion and place their demands before the authorities in no time. It will not be out of place to mention here that a few days back the authorities consulted with the heads of all branches of traffic department how one day's rest may be granted to all the employees after six days' work and it is puzzling to note the sad end of the proposal which is perhaps nipped in the bud.

Modern Science and British Christianity

The Maha-Bodhi writes:

British Christianity is taking advantage of the beneficial results of modern science. Medical science has made great stride within recent years, and the theologians took advantage thereof, organised medical missions and today the missionary societies have a special medical board whereby they gain the help of charitably-minded people and send missionaries with a knowledge of medicine to distant lands and through medical science extend the Christian influence over the ignorant natives and convert them to Christianity. Jesus had no knowledge of medicine, and when the blind man was brought before him he used mud and spit to anoint the eye. He ordered his disciples to heal the sick by the power of the holy Ghost, but today the medical missionary applies scientific methods to heal the sick. As a body of men Christian padres are better educated in modern science than our Bhikkhus, Brahmins and laymen. The British people are united when their interests are threatened by alien forces. They generously respond to the appeals made to relieve human suffering, and the padres know that if they are not active they will have to go to the wall. Hence their activity in the field of modern research, and with scientific aids they manage to get their business done to their advantage.

But in India:

There is no spirit of research, no unity, no enterprise among the Hindus and Buddhists. They quarrel among themselves for petty things thereby giving the alien the power to subdue, which they do for their own self-interest. What is needed among the Buddhists is the training enforced by our Lord Buddha. The driving force of altruistic activity is self-sacrifice. When the mind is engaged in some good object the idea of egoistic pride goes to the background. Among the civilised races the competition is to do more good to the country, and to raise the status of the nation. Science has given a large field of activity to the human brain, and the youth of Europe and America have free science laboratories to expand their energy in improving their range of observation. In India and Ceylon science laboratories are scarce, and only the advanced student can make use of apparatus thereof. It is different in the United States. The man who makes money in America generously gives large sums to improve the backward people, and they are divinely compassionate in giving their money for the education of the young.

Monsoon Charges for Postmen

The postmen and runners in the East Bengal districts have got to discharge their onerous duties under extremely difficult circumstances during rains. During this time of the year the villages in the interior look like "little isles hemmed in with a vast sheet of water", the water channels running in the villages are blocked with water-hyacinth which makes them impassable and the rivers overflow their banks. In the course of an article entitled "Monsoon Charges in East Bengal" in *Labour* Mr. Lakshmikanta Sen invites the attention of the public:

To the very inadequate allowance that these ill-starred men receive as boat-hire and rower's wages. For years they have knocked their heads against the stone-wall of the bureaucracy without avail. But in the year of grace 1926 A. D. the Gods smiled on them. It is a thousand pities that what the authorities sanctioned is utterly inadequate, and disappointing. They have sanctioned Rs. 3 or 4/- for a single boat and Rs. 6/- to 10/- as rower's wages, I am speaking of the Dacca District. I make bold to say that the decision of the authorities betrays utter callousness and want of sympathetic insight to creep under the skin. I say for the shame of it you have got to revise it.

The French Chamber of Deputies

Mr. A. S. Panchapakesa Ayyar M. A. (Oxon.), ICS., gives the following impression of his visit to the Chamber of Deputies, France in the "*Garland*".

This Chamber of Deputies is about the most lively assembly that I have ever seen. Even after the President has taken his chair, which he does somewhat ceremoniously, being ushered in by an usher girl with a sword who cries "M. Le President," the members continue to cluster together in small groups chatting, laughing and making gestures. The members are most of them elderly men with a large preponderance of bald heads, yet they behave like school boys before the class begins. The president rises and reads something at a terrific speed. The talk and the laughter go on just the same among the members. The president stamps his feet, raps the cane on the table and rings the bell. Some ushers cry out "Silence messieurs, s'il vous plait" (Silence sirs, if you please), "Silence messieurs, je vous prie" (Silence, I pray you) thrice a minute. But the members are generally neither pleased to keep silence nor are they amenable to prayers. So, this hubbub continues. The president sits down finally and calls upon a member to speak. As if to revenge himself, he now speaks to others and pays not the slightest heed to the member. The member thunders on as only Frenchmen can do. Six men from the right cry "Tres bien" (Well-and!) and six from the left shout out "Rabbihi!" Four or five stand up and try to speak at the same time.

They address one another and speak all at a time, and there is a terrible confusion. Such is the liberty in this assembly. Liberty, equality and fraternity are fully present since there is nothing to choose between member and member or member and president. But eloquence is very common, and the members are all attention to an orator who can sweep them of their feet by a fervid appeal to their emotions. Brilliant repartees are very common.

President Patel of the Indian Legislative Assembly also narrated similar experience about some foreign legislatures a few months ago.

Middle-class Unemployment in Bengal

The Rajendra College Magazine (Faridpur) publishes the following note by Mr. L. B. Burrows, Dt. Magistrate on "the scheme for dealing to some extent with the question of unemployment among the middle classes":

Government have sanctioned a scheme, formulated by the Collector, Faridpur, for dealing to some extent with the question of unemployment among the middle classes. It provides one year's training in practical agriculture at the Government Agricultural Farm, Faridpur. During this year's training, instruction in agricultural carpentry, elementary veterinary knowledge and the principles of co-operative credit will also be given. During this period of training, the boys or young men will be required to work at the Govt. Agricultural Farm as labourers and will be paid Rs. 12/- a month for their labour on the Farm. Free accommodation will be provided for them. They will be required to arrange for their own meals and bring their own utensils, furniture, bedding, light etc. After the year's training each boy or young man will receive provincial settlement of a 15 bigha plot of Khas Mahal land free of rent for three years and will also be advanced Rs 200/- by Government under Land Improvement or Agricultural Loans Act for initial expenses, these advances being made on the personal joint and several security of two persons acceptable to the Collector. The advance with the usual interest would be recovered in four annual instalments commencing from the 2nd year after the money is advanced, a further condition being that, if for any reason the provincial settlement is terminated by the collector at any time, the whole amount or such balance as is outstanding will be immediately recoverable from the two sureties.

Having been given the land and the loan, each boy or young man will bring the land into cultivation with his own hands and will not be allowed to let out the land in farm or bar a settlement, nor in any other way sublet the land or any portion thereof. The work done on the land will be inspected every half year by the District Agricultural Officer and the Khas Mahal Officer, and the Collector will decide on their reports whether the arrangement should continue. Any attempt to let the land in farm or bar or to sublet it, will involve immediate cancellation of the

provisional settlement. At the end of the three years, provided satisfactory progress had been made, an ordinary raiyatwari settlement will be made on the usual terms obtaining in the Government estate in which the land is situated, no salami being charged. Further land may also be settled at the Collector's discretion upto the limit which can be cultivated personally by each boy or young man and his family.

An agreement for the experimental period will have to be signed by each candidate. A copy of the agreement will be supplied on application.

It is proposed to give effect to the scheme with five boys of the Bhadrakal class in the beginning, and the first batch of five boys will be taken for training from the 1st March, 1928. Preference will be given to inhabitants of this district.

Keshab Chandra and the Brahma Samaj

We read in *The Standard Bearer*:

The solidarity of the Brahma Samaj broke under the giant strides of another super man Brahmananda Keshava Chandra, who came with a new flood of religious inspiration, his dynamic personality and spiritual force could be ill-contained within the still conservative mould of thought and conduct of the Brahma Samaj, and the latter had to give way before the mighty flood-tide.

In 1884, when the sun of the Brahma Dharma had risen to the height of its glory, and encircled Bengal with its glaring rays of enlightenment, a great change came about in the faith of the Samaj. Till then, while following the example of Raja Ram Mohan Roy, Maharshi had placed supreme confidence in the Vedic scripture, and was preaching his faith in the light of his own self-experience, there was no cause for conflict within the Samaj; but under the influence of Christian missionaries like Duff & Co. the question came into prominence amongst Brahmos, that the Vedas should not be regarded as the main plank of the Brahma faith, which should be founded on self-experience alone. Argument with the Maharshi eventually led to the acceptance of the latter view as the fundamental principle of the Brahma Society. It was on this immovable rock of self experience alone as the foundation of faith, that Keshava Chandra took his bold stand in the age to follow and found the right opportunity to give strange form to the Brahma faith through his new and yet newer revelations.

The versatile genius of Keshava Chandra could not confine itself within the dispensation of any particular scripture; so his continual blows sent a shock of consternation in the life of the Samaj and it felt bewildered. Those who had come to the fore-front among the Brahmos under the leadership of Maharshi, were quite unprepared for such a revolutionary shock and did not like that the old should give way to the new. Not with such a pre-vision of thought had they come in to join the Brahma movement, led by Maharshi. Had the truth that had descended in Ram Mohan and through him, was about to spread throughout the life of the nation, remained confined within any sectarian mould, the will of God would have

remained unfulfilled. So Keshava Chandra, in going to give a special form to the Brahma Dharma only loosened its original roots. The spirit of the Brahma Dharma imparted a new current of strength to Hindu life. Its mould was broken, but its force of true inspiration succeeded.

Indian Women in Revenue Department

Stri-Dharma writes :

According to a press telegram, a deputation of the Women Graduates' Union met Mr. M. E. Watts, the Dewan of Travancore recently to discuss the present state of unemployment among the women graduates of the State and suggest a possible solution of the situation. The Dewan said that he had been thinking about the question and would do something very soon. He suggested the possibility of employing women graduates in the land Revenue Department. He also suggested the employment of women in the Military Department, but the deputation completely objected to this.

Indians Abroad and Colonial Government

Mr. C. F. Andrews is contributing a series of illuminating articles on the disabilities of Indians Abroad to *Welfare*. In the February issue of that paper he discusses problems confronting the Indians residing in colonies. He observes :

In Malaya, as far as I am aware, the Indians are still suffering from very inadequate representation on the Legislative Council. When I was present, in 1924, making a thorough enquiry I found that the European non-official element entirely predominated, overwhelming that of other races. Neither the Chinese, nor the Indians, were properly represented in proportion to their numbers and influence.

In Ceylon, representation has been given to the Indian Community as such, but here again up to the present time there has been nothing adequate accomplished. There are only two seats reserved for Indians, though they compose one in seven of the population.

Burma, as a part of India, comes under the Reform Act of 1919, and Indians have their place side by side with Burmese on the Reform Council. But this position is by no means secure, if at any future time Burma becomes separated from India with a political system of its own, the future will to a very large extent depend on how far the immigrant Indians are able to assimilate themselves to the country of their adoption. There are ominous signs today that cause anxiety.

Assam is never likely to become separated from India,—as may quite possibly be the destiny of Burma. It is all the more necessary to see to it, that owing to immigration no new complications of a political nature should arise. With regard to the tea-garden immigrants, from Upper India, I

have never heard a word of complaint from the Assamese. They find it quite possible to assimilate them ; and as Hindus they can understand them, inspite of differences of language ; they also have friendly relations with them. But in the district of Goalpara, I found a condition of things developing, owing to the rapid influx of Musalmans of the cultivator type from Mymensingh district in East Bengal, which was not unlikely to give political trouble in the future. The Assamese find the greatest difficulty in assimilating their own habits of life to those of the Mymensingh newcomers.

In Java, the Indian Community has been very sadly neglected, owing to the lamentable apathy of the foreign department of the Indian Government. The Chinese have attained a remarkable system of internal Self government which the Dutch acknowledge in Java,—as also the British in Singapore. The Chinese are under their own administrative officers in all minor affairs. They have their own President. But Indians have no such internal Self-government. They suffer accordingly. Therefore, I met with a good deal of discontent concerning their present political weakness. Indians, who had been long resident in Java, would tell me that the political power of the Chinese was incomparably stronger than their own, not merely on account of numbers, but also on account of organisation.

When we turn to the other side of the map and consider the emigration from India westwards, we have an even more difficult and complicated political problem before us. Mesopotamia, or Iraq, is at present a Mandate of the A. class, nearing its own independence. Up to now Indians under the Mandate, have taken their place along with other nationals, in many ways they have had advantages owing to the close relation of the Indian Government to the British supervising power in that land. But in a few years time, with Iraq as an independent state in the League of Nations, things may be very different. It has never been my good fortune to go to this part of the world and I have to rely on Indian firsthand evidence, which has been very freely given me by those who have been many years in the country. There appears to be at present an easy-going tolerance for Indian immigration and no immediate claim for its prohibition, Iraq is badly in need of population. Though Indians, as far as I could gather, are not specially liked there was no direct antipathy. But when I have asked what would happen if entire independence were given to Iraq, there was a good deal of uncertainty about the answer.

At every turn, as we consider the present position, we find the lack of any organisation within the Government of India itself, which can build up a tradition of help and service to Indians abroad similar to that which the Colonial Office fulfils in Whitehall. We have no 'Colonial Office' in the Government of India and no Colonial Secretary.

In Aden, the Indian Community, owing chiefly to certain admirable Parsee and other firms, has gained for itself prestige and respect. But as the territory is held about entirely for naval and military purposes by Great Britain the Indians of Aden have very little political importance. Now that it is no longer attached to the Bombay Government, whatever influence Indians had

owing to wealth and social status, is not likely to be increased.

When we cross the Indian Ocean and come to East Africa, we are at once in the midst of a confusion which shows signs of becoming still more confounded as time goes on.

Taking the simplest first, the vast territory of Tanganyika (which is more likely to become the ultimate centre of any East African Federation than Kenya) is still under a Mandate.

Up to the present, there has been no electorate of any kind, but only a Council, nominated by the Governor according to his own absolute discretion. No definite number of seats has been allotted to Indians.

Central Banking in the Days of Hastings

In the same journal we read an informative article under the caption "Central Banking in the Days of Hastings" from the pen of Dr. H. Sinha. In view of the present controversy about the Reserve Bank of India the pioneer enterprise on such lives may be studied with interest.

Journalism

At a time when the question of introducing courses of studies in Journalism in Indian universities has been engaging public attention the article on journalism by Mr. C. J. Varkey in the *Mangalore Government College Miscellany* will be read with profit. Says Mr. Varkey :

The modern Newspaper may be defined as the modern Mercury. In the old Greek mythology, Mercury, the messenger and envoy of Jupiter conducted the intercourse between heaven and earth, announcing the will of the gods to men, and protecting mortals in pursuit of business enterprises agreeable to the will of the inhabitants of Olympus. Similarly, the modern Newspaper is increasingly assuming the functions of the agent of the "living oracles." It is really one of the custodians of the true "keys of power." Knowledge is power. The press possesses and uses that power. Its agents are everywhere beholding the evil and the good. It is the world's audiphone. Its business is not only to see and hear everything that is worth observing or fit to be noted, but also to proclaim it on the house tops,—to restore to the human race the sense of family kinship and nearness,

keeping the nations informed of each other's affairs, condition, and prospects; thereby increasing brotherly interest in each other, knitting lap to land in friendly and mutually enriching intercourse, and gradually but surely promoting the coming of the time of millennial happiness, foreseen and foretold by prophets and poets, when "all men's good" shall

Be each man's rule, and universal peace
Lie like a shaft of light across the land,
And like a line of beams athwart the sea,
Thro' all the circle of the golden year.

If today the pen is mightier than the sword, the superiority is due in no small measure to the work and the influence of the newspaper press and its agents, the journalists of today. The modern journalist is more than a recorder of daily events—more, too, than a critic of affairs of social, public, and national life. He is a recognised public teacher and guide who moves along with the times; who at stated periods, weekly or daily, takes note of all forms of progress and development; who accepts as his motto or rule of life *humaninihil alienum*; and who helps his fellow-men in all departments of mental study, literary and artistic, scientific and philosophical, while utilising all his knowledge and influence on behalf of morality and righteousness. The journalist who most realises his duty, and who is most faithful to his mission, makes, in the truest sense, the greatest good of the greatest number his chief concern. He is the friend of the poor and the oppressed. He is the promoter of social and sanitary reform. He exalts and commends the domestic virtues. He is the champion of truth and of freedom. He is the advocate of the righteousness which exalteth a nation. He acquires influence in proportion as he shows himself independent, incorruptible, and wholeheartedly devoted to the public good. In short, he becomes a true "King of men."

Such is the Fourth Estate. It concerns itself with every sphere of human life and attainment. It claims to rank with the highest and most honourable of professions. It is the instructor of the statesman and the administrator, of the scientist and the litterateur, as well as of the common people. It draws its working members from every class and rank. It is possible by its agency for a man sprung from the humblest condition of life to raise himself to a position in which he becomes the truest counselor of the noblest and the wisest, moulding "a mighty state's decree" and shaping "the whisper of the throne."

Such being the high position occupied by Journalism among the professions, and the responsibilities of the journalist among the teachers of the world, it stands to reason that those who enter its ranks should be men of education and training. With the growth and development of the press in India, there arises the need of men trained for the journalistic profession.

FOREIGN PERIODICALS

The Nirvana Stupa of Kusinara

The Young East of Japan states :

That, according to a press message from Allahabad dated Oct. 4, the Nirvana Stupa of Kusinara, in Gorakhpur District, one of the most important relics of Buddhist times, which was in a dilapidated condition, has now been repaired under the superintendence of the Archaeological Department. The cost of repair has generously been met by a Burmese gentleman.

A Flying Hotel

We read in the Living Age:

NEXT April England will witness the launching of the first complete aerial hotel in the form of an enormous dirigible that will contain quarters for one hundred guests and a crew of fifty. Sir Samuel Hoare, Secretary of State for Air, has just been inspecting this super-Zep, and through him certain facts are released to the public.

Built into the lower part of the dirigible, just forward of amidships, is a four-story construction. The lower floor houses the control and navigation rooms; the crew's quarters come next; and the two top floors are given over to passengers. Here will be found a dining-room for fifty people which can be cleared to form a ball-room, while from a balcony the more staid passengers can enjoy the singular privilege of seeing how the Black Bottom looks above the clouds. Two and four-berth staterooms with accommodations for all the hundred guests will also be provided. Two verandahs, running the length of the hotel on either side, will furnish ample space for exercise.

The entire airship is being made of duralium, and, though its dimensions equal those of a fifty-thousand-ton battleship, it will only weigh 156 tons when fully loaded. Five million cubic feet of gas will keep it afloat. Thirty-five gasoline tanks, each capable of holding a ton of fuel, will supply the six Rolls-Royce engines that develop a total of forty-two hundred horsepower and that will drive the machine at eighty-three miles an hour, though a modest seventy-five will be the usual cruising rate. No one has yet vouchsafed for what purpose the flying hotel will be used, but Commander Burney, president of the company that is building it, says that it represents a revolution in airship construction and that it will look like a mosquito compared to more pretentious successors that he already has in mind.

Minimum Wage Legislation in the U. S. A

Mr. Rudolf Broda, A. M., J. D., Associate Professor of Social Science, Antioch College, Ohio contributes an article entitled "Minimum Wage Legislation in the United States" to the *International Labour Review* for January 1928 wherein he gives a detailed study of the system of minimum wages as prevalent in that country. He outlines the history of the minimum wages movement at the beginning of his informative article after which he examines the essential characteristics of existing legislation: the field of application, the principle of wage fixing and machinery for the purpose. He then surveys in detail the Massachusetts Law—the first minimum wage legislation to come into force in the U. S. A. Finally the writer analyses the practical effects of the legal regulation of minimum wages from the point of view of the workers, the employers and industry respectively. From the information thus made available by the writer it would appear that such regulation has given satisfactory results without involving the parties concerned in any disagreeable consequences. The article provides an interesting study in view of the fact that :

The question of minimum wage-fixing machinery, included on the agenda of the Tenth Session of the International Labour Conference, only formed the subject at that Session of a preliminary study in accordance with the new double-discussion procedure; it will be for the 1928 Conference to take a decision on the matter.

Modern Teaching of Geography

Dr. George B. Cressey, Ph. D., observes in the *China Journal* :

To most people, the word 'geography' conveys an impression of locations, sugar coated with various interesting facts about strange peoples and customs. The conventional geography as taught in most elementary schools has been little more than an endless list of places and entertaining descriptions. If a course is added in High School, it is usually Commercial Geography, which is

merely a continuation of statistics. In its higher development, geography has been largely represented by exploration and map making, and, by physiography and meteorology.

Although geography in some form has existed since primitive man first found his way from place to place, it is only very recently that it has been studied as a science and included in the college curriculum. With this new position, modern geography has become a very different subject. In place of facts and descriptions it has substituted causal relationships. Its present status may be described as a link between the natural and physical sciences, with physical geology, climatology and agriculture on one side, and economics, sociology and history on the other. In the centre is man. Geography is, thus, an attempt to understand human activities in terms of the natural and social environment.

This new geography uses all the material of the old, but considers it of significance only in so far as it furnishes the information for explaining relationships. This new attitude may be illustrated by a standard joke among geographers. Little Mary had just returned from school and was asked "Where is Tokyo?" Mary replied "I don't know, but if you will tell me where it is I can explain why it is there."

This transformation in the attitude and content of geography has been brought about largely by those whose original training was in geology. Land forms are not entitled to any larger place than several related subjects, but, due to the influence of such geographic geologists as Salisbury, physiography marks the starting point in the new development. An examination of several collegiate texts will indicate the changing emphasis toward the social and economic side.

Afghanistan

The sojourn of King Amanullah Khan of Afghanistan in Europe gives rise to various speculations regarding the king and the progressive country. We find in the *Asiatic Review* a short survey of the country from the Anglo-Indian point of view. Discussing about the present situation in the country the writer says:

The young King—by his own desire and intuition, for he had no Western schooling—is using his endeavours to civilize and Westernize his State. Educational colleges, military training, roads, electrification, motors, justice—all proceed on more modern lines. Continental engineers and motorists throng to Kabul and jostle the Afghans in the bazaars. The *corps diplomatique* is representative of Europe. French, Germans, Russians, Italians, all carry on the work of commercial Westernization. The British, less familiar in the bazaars, are in a position of dignified friendship. The British Minister, Sir Francis Humphrys, is most successful in his relationship with the Court of Kabul. But the change since 1914 will be recognized.

The activities of the Soviet Russians rouse suspicion in the mind of the writer:

Russians in various capacities have been all over Afghanistan, and for some years the Soviet Russians have done their best to stir up trouble in India. There is a line of advance which may have grave results for Afghanistan. Russia has formed four small racial Soviet republics on the Oxus—Usbekistan, Turcomanistan, Kara Khirgiz, and Tajikistan. The first three are Tartar, and the latter Persian; but the Oxus, though the political boundary, is not an ethnological one. People of these four tribes and races live in considerable numbers on the Afghan side of the river. The Soviet regime in these republics is carrying out some remarkable activities, which in themselves are far from sinister; but so far as Afghanistan is concerned, the line of activity is believed to lie in stimulating the people who are akin to the republics to demand inclusion, especially on the ground of the material advantages which Soviet Russian action within them is developing. Should Kabul object, the Soviets might move troops with the ostensible object of freeing an oppressed people.

It is possible, therefore, that at any moment trouble may arise. Otherwise the new status of Afghanistan, and the activities of its enterprising young King, are factors which are by no means in themselves to be regretted. It is also reassuring to know that the wisdom and dignity with which our affairs at Kabul are conducted will, if anything can, move the Afghans to look to Great Britain both in the matter of trade development and in friendship.

The Kazan Republic

In the same journal Mr. W. E. D. Allen, an extensive traveller in the Asiatic parts of the Soviet Union gives an interesting account of the Kazan Republic—the Tatar Republic or the Volga. Says he:

Politically the Kazan Republic is not strong, by comparison with the two fellow Turkish-speaking republics of Usbekistan and Azerbaijan. The large Russian majority inhabiting the territory of the Republic exercise an influence over local affairs out of all proportion to their numbers. In Soviet Russia political power is largely in the hands of the town proletariat, and the political influence of the Russians in the Kazan Republic can be gauged from the fact that, while the Republic contains a population in the proportion of 51.6 per cent. Tatars, 39.5 per cent. Russians, and 8.9 per cent. other nationalities, the population of the towns is in the proportion of 73.3 per cent. Russians, 23.4 per cent. Tatars, and 3.3 per cent. other nationalities. The Tatars have actually decreased by 3 per cent. since the Revolution, as the result of the Civil War and the Volga famine. The bulk of the Tatar peasantry are illiterate. Nevertheless, the importance of the Volga Tatars in the Russian Muslim world is considerable, and the moral influence of the small class of educated Kazanlis is out of all proportion to their numbers. They are the intellectual leaders of the Turkish-speaking elements in the Soviet Union, and these elements during the coming generation will exercise an

increasing influence on all the imponderable problems of the vast Eurasian area.

Why America is not Socialist

Rene Johannet in an article in *Echo de Paris* traces the reasons why the United States is immune to Socialism or Communism. In the course of his article the writer observes :

The enthronement of the dollar in a nation without ancient traditions, without an aristocracy, without an intellectual caste,—indeed, where intellect is less revered to-day than it was in the time of Emerson, Thoreau, Poe, and Hawthorne,—has this significant effect—that wealth, and above all great fortunes, do not arouse the sordid envy which so largely motivates European Socialism. Consequently, the United States has never resorted to that fiscal demagogism which levies taxes primarily to take away the possession of the fortunate, instead of to meet the legitimate expenses of the State. Cherishing no dread of expropriation, its millionaires have not feared to call attention to their wealth. They have been able to give free rein to the natural ambition of every man to play a prominent part in civic life. They have, therefore, aspired to be public benefactors, devoting a large part of their wealth to founding museums, universities, and libraries, and to other community objects.

But it is not only the millionaires in America who are steadily growing richer. The sanctity of private property begets an accumulation complex among all classes of the people. As a result savings increase and the number of investors multiplies beyond precedent. Between 1913 and 1926 the owners of stocks and bonds of public and private corporations in America multiplied tenfold.

The writer then defines Communism as follows :

What is Communism essentially? Misdirected craving for wealth. Its proselytes seek some quick and easy way to better themselves materially at the expense of others. The doctrine appeals most strongly to the weak and shiftless, who lack courage and initiative to fight the battle of life alone, and therefore, run in packs, or take to the cover of the State. But natural selection and training have given Americans precisely the opposite mentality. They are descended from the more aggressive elements of Europe. Their ancestors were not men of the herd, but men of initiative and decision, who sought new lands, and freely faced hardships to find wider scope for their natural energies. Appeals to the State and the call of the revolutionary mob were equally offensive to their ears. They relied on their own strength. America's social vices are not of the Communist order, but of a predatory and piratical kind. They are the vices of men who push ahead unscrupulously to their objective by the shortest possible route.

A Day From Tolstoi's Life

Stefan Zweig describes "A Day from Tolstoi's Life" in *Pester Lloyd* from which we quote the following paragraphs.

Once more before going to bed the old man paces up and down his bare study. He will not sleep until he has passed final judgment on himself, until he has exacted a stern reckoning for every hour of the past twenty-four. His diary lies open on the table, its white page staring at him like the eye of conscience. He reviews every moment of the day and judges it. He thinks of the poverty-stricken peasant woman whom he left with no other help than a miserable little corn. He recalls that he was impatient with the beggars. He remembers harsh thoughts toward his wife. And all these failures to live up to his ideals he records unsparingly in the book, closing the day's entry thus : "Again found wanting, again soul-crippled, not enough good done. Once more I have proved that I have not learned to do what is difficult, to love the people about me instead of humanity at large. Help me, God, help me!" Then once more he enters the date of the following day and the three mystical initials indicating "If I am alive."

Now his job is done. Another day has been lived to the end. With bowed shoulders he goes into his bedchamber, pulls off his heavy boots, disrobes, and lies down in bed, his thoughts again on death. Those winged thoughts! They still flit through his brain, but little by little lose themselves like butterflies in darkening woods. Slumber hovers on the portal of his mind.

What's that? He suddenly rouses himself. Wasn't that a step? Yes, a step in the next room, soft and stealthy. He jumps lightly and noiselessly out of bed and presses his burning eye to the keyhole. Yes, a light. Someone has come in with a lamp and is ransacking his desk, fingering over the leaves of his diary, peering into the secrets of his soul. It is Sophia Andreievna, his wife. Insatiable curiosity! On every hand he is beset by this anxiety to spy into the profundities of his soul, the deepest sanctities of his heart. His hands tremble with anger. He seizes the latch with an involuntary impulse to open the door suddenly and berate his wife. But at the last moment he controls himself. "Perhaps even this has been laid upon me as a test!" So he creeps silently back to bed, but not to sleep. Lev Nikolaevich Tolstoi, the greatest, the most gifted man of his time, lies there, betrayed in his own house, tortured by doubt, submerged in loneliness unutterable.

Belief in Immortality

Prof. Karl Clemen, (Professor of Comparative Religion at Bonn University) contributes an article on "Belief in Immortality" to *Kölnische Zeitung* in the course of which he observes :

It is certainly significant, that ever since the earliest Stone Age men have almost universally believed in survival after death. Let me add this

thought: most of us do not attain the objects of our striving in our present life. This is true not only of our commoner and more mundane ambitions, but in a still higher degree of our moral ideals. If moral perfection is the highest object for which we can strive, and if an underlying purpose determines our existence, we have some reason to hope that an opportunity will be afforded us somehow and somewhere to complete our evolution. Goethe doubtless had some such thought as that in mind when he said: "The conviction that we shall live hereafter is forced upon me by the very idea of action; for if I work steadily and faithfully up to my last hour, Nature is under an obligation to promote me to some other form of existence when the present form no longer suffices for my activities." Another remark of Goethe's is not entirely amiss in this connection: "I might say that men who do not hope for another life are already dead in this life."

Literature and Art in Japan

The progress of literature and Art in Japan during the year 1927 (The second year of Showa) has thus been briefly sketched by the *Japan Magazine*:

No remarkable change occurred in literary and art circles. The neo-sensualist is now at a low ebb, while the so-called proletarian literature is still far from achieving stability, only a few writers publishing notable work. The attention of the general reading public is still concentrated on older writers such as Toson Shimazaki, Shusei Tokuda, Hakucho Masamune and others. In the meantime, it cannot be overlooked that through the whole year of 1924 the general tendency was very strong toward the study of Meiji literature and culture as well as classical Japanese literature.

Significant in 1927 was the publication of serial books on various subjects, a series popularly called "Yen Series" because of the books being sold at one yen a volume. The forerunner of these was "Contemporary Japanese Literature Series" published by the Kaizo Publishing Company. This was an epoch-making event in the publishing world of Japan, where the comparatively high price of books is generally talked of. Interest of the reading public was great. The series by Kaizo was soon followed by "The World's Literature Series" by another publishing firm at the beginning of the 2nd year of Showa. Since then over ten series of a similar kind have been placed on the market, thus making the so-called "Yen Series" very popular.

In the fine art field, also, we observe little significant change as compared with the previous year. The only fact worth mentioning is that the time has become ripe for the fundamental reform of the Imperial Art Academy. The Academy is the highest institution in Japanese fine art and the most influential body. In spite of that, no real activities have hitherto been undertaken by the organization except holding its semi-annual exhibition. If it goes on in this way, it is generally argued, its authority will be questioned, in contrast with the Teikoku Gakushuin (Imperial

Academy) which is practically contributing to the advancement of civilization to a great extent. In order to achieve the original mission of the Imperial Art Academy, a fundamental improvement of the organization is considered essential. First of all, its autonomy and economic independence should be ensured so that the body may take up the work of controlling fine art administration and of making connections with foreign fine art fields closer, so as to contribute, in the genuine sense of the world, to the development of the fine art of the country.

Albert Roussel's Padmavati

Arthur Hoeree narrates his long interview with Albert Roussel the, celebrated French musician in *Eolus*. Albert Roussel was born in the city of Tourcoing (Northern France) in 1869. From his infancy he was fond of reading books on travels and adventure and dreamt of distant voyages. He was, therefore, prepared for the Naval School. One day in his college the professor of piano gave him a lesson on Beethoven's *Sonatas* which was a revelation to him. At last the young votary went to sea—his dreaming soul voyaged over the Atlantic, the Indian Ocean and the Chinese seas. The sea was his inspiration as it were—for at that period he made his first attempt at musical composition. Shortly after he resigned his post and Roussel, the ex-naval ensign, took up his abode in Paris to learn the science of music from Gigout and Vincent d'Indy. From 1902 to 1913 he served as a professor at the Schola and made extensive tour in Spain, Italy, Germany, Belgium and North Africa. Meantime, the sailor in Roussel, was being still enticed by far off seas. He went to India and brought back the idea for his three panels *Evocations*, a vast fresco for Orchestra, Soli and Chorus. Mr. Hoeree says of him in this connection. "He speaks to us of India in his own language, a language which we all understand and he leaves to the ethnographers the task of determining the particularities of oriental music." At this time he came in contact with Mr. Rouché, the famous opera director, who commissioned him to write ballets for his opera. These popularized his name. For, we read in *Eolus*:

After the success of the *Festin de l'Araignée* M. Rouché owed it to himself to commission a new work of Roussel, this time worthy of the Opera of which M. Rouché was the director. *Padmavati*, an episode of the history of India is the chosen subject for an opera-ballet around which M. Laloy writes a beautiful poem suitable to scenic development. The war breaks out, and

interrupts the work. The ex-naval ensign, off the lists since 1902, re-enlists. But ill-health gets the better of his courage and he is discharged in 1918. He settles down in Brittany where he finishes *Padmavati*. It is not, however, publicly produced until 1923.

The story is as follows: Alaouddin, the fierce Sultan of the Mogols, comes unarmed to his enemy, Ratan-Sen, King of Tchitor to seek alliance with him. In the meantime his troops are surrounding the city. Ratan-Sen receives his ancient enemy with every mark of respect, having all his soldiers, his slaves and dancers parade before him. Alaouddin is pleased but not satisfied. He would like to see the king's bride, *Padmavati*, the living image of the celestial lotus called *padma*. Unwillingly the king consents, but dazzled by her beauty the Sultan puts off the ceremony of alliance to the following day. After his departure the Brahman who had accompanied him comes back to the king with a message: "The Sultan demands the King's bride as a pledge of his friendship; otherwise the city shall be destroyed". The crowd rushes upon the Brahman and massacres him. The call to arms resonates, the people prepare for battle. In the second act we see the interior of the temple of Siva where *Padmavati* and the king, Ratan-Sen, have taken refuge. All resistance has been in vain. The Sultan has granted a truce till dawn. Torn between his duty as a ruler and his conjugal love, the king finally employs *Padmavati* to save his people by sacrificing herself to the Sultan. The Queen, rather than allow her husband to charge his soul with such a crime, stabs him. There follows all the impressive ritual of the funeral ceremony. *Padmavati* is about to follow her husband to death. Just as she throws herself into the flames of the funeral pyre, the door of the temple is broken in and Alaouddin appears at the head of his army and stands looking at the pyre where his dream is being consumed.

The drama with its crowds, its processions, warriors' dances, funeral rites, is in truth rather a spectacle than an opera. The ballet, the pantomime and the choruses are the important features.

Although the composer of the drama has deviated from history at places in his story yet it may be said to his credit that he has faithfully depicted the heroism and womanly virtue of *Padmavati*. The catalogue of Roussel's works, numbering not less than 30, includes music of every kind—theatrical, symphonic, chamber-music, vocal works. The interviewer concludes:

He is, however, planning a piece for chamber-orchestra which he will reserve for one of the remarkable *Concerts Straram*. The former mathematician again spoke to me of his love of the stars whose secret he often ponders and I should not be surprised if one day he gave us an 'astronomical symphony.'

Traffic in Women and Children

Anne G. Porritt writes the following illuminating review on the Report of the Special

Body of Experts on Traffic in Women and Children (League of Nations Publication No. IV. Social. 1927. IV. 2) in *Birth Control Review*:

There are plenty of people in the world who believe, or imagine that they believe that we live in an age of moral decadence. They look back to the 'good old days' as a period when virtue flourished and when men and women were nobler and better than the young generation of to-day gives promise of becoming. Such people should read with care the 'Report of the Special Body of Experts on Traffic in Women and Children' the first part of which has recently been issued at Geneva, under the auspices of the League of Nations.

Such a report would have been impossible fifty years ago, when Josephine Butler was lifting up her voice in the wilderness against the current conceptions of the prostitute as a necessary evil, essential to the health of men, yet a lost soul, so degraded and sub-human as to deserve no pity, and to possess no rights. In those days governments and government officials were almost unanimous in believing in government regulation of prostitution, a regulation which reduced the unfortunate prostitute below the level of the slave in any country which still tolerated chattel slavery. It is not fifty years ago, but barely twenty years, since revelations in books and magazine articles often exaggerated or too highly colored but with a substantial basis of truth—brought home to the sheltered women of America the frightful results of the double-standard of morals, which had until then been complacently accepted by the average woman as well as by the average man.

About the extent of the trade and the age of the victims she points out.

To the reader who does not remember the "bad old days," there is not much cause for congratulation in the Report now given to the world. The traffic in Women and Children still exists. The experts found it in active operation and found every degree of suffering and misery among its victims. They also found that many women were secured for the traffic by fraud, although the majority of the women concerned were willing prostitutes or had been in the 'business' before they came into the international traffic.

Even more pitiful are the very young girls who are victims. Girls under 21 are internationally protected under the Convention of 1910, but false declarations of age, altered birth certificates and the "protection" of being married women are all used to secure little girls of 14 or 15 for some of the countries where their "customers" prefer them young. In Mexico, reads the Report, "souteneurs said that none but young ones are wanted. The Argentine Government reply states that foreign girls are always young. In Portugal 40 per cent of all prostitutes registered, including foreigners, are between 16 and 20 years of age."

The reviewer is of opinion that large and easy profits are at the bottom of this business

and that state regulation of vices is an evil:

It is a cheering fact for those who are deeply impressed with the evils of prostitution that the worst conditions and the greatest amount of disease are found in those places where vice is tolerated and official regulation of prostitution is the accepted policy. Twenty years ago the regulation of prostitution was very generally accepted as the only means of protecting the "good women" of the community and preventing the spread of venereal disease. The women and men who opposed the policy as an evil partnership of the Government in vice, were considered impractical dreamers. But the investigations of the experts clearly show that morality and expediency, in this matter as in so many others, in the long run coincide, and that, whatever evils may be diminished by the regulation of prostitution, evils many times more formidable are increased and encouraged. These facts are now widely recognized and many countries have abolished the whole system of licensing houses of prostitution and attempting to segregate the evil.

Prostitution that exists in modern cities, and especially in cities where it is officially recognized, is largely an artificial product, eagerly stimulated by numerous intermediaries as a source of profit to themselves. In the majority of cases the women themselves get little more out of their wretched business than a mere existence, harassed by their owners, by police and government officials, and loaded down with a burden of debt, from which those who live on them take good care that they shall never be able to free themselves.

The Report makes clear that the persons to strike at, if the trade of prostitution is to be minimized, are the men and women—chiefly men—who are in it for the sake of the large and easy profits to be obtained from it.

Longer and Healthier Lives in America

We read in *The Literary Digest*:

By the end of this century the average American should live to the ripe age of eighty years. This is the conclusion of Dr. Irving Fisher, of Yale University. According to Surgeon-General Cumming of the United States Health Service, the health of the people of all parts of the world was generally better for the past year than for any previous year for which records are available. In fact, at the recent Race Betterment Conference, in Battle Creek, attended by physicians, economists, sociologists, surgeons, college professors, criminologists, chemists, and educators, the statement was made by Dr. Eugene Lyman Fisk, of the Life Extension Institute, that man may yet acquire a life cycle of 100 years; that mankind can learn to prolong the years of life as it has learned to control the forces of nature.

The journal then quotes Dr. Fisk's address and observes:

"It is all a matter of acquiring the ability to

extend the life circle. Dr. Fisk told his hearers. Men have already done things just as amazing. They did not, Dr. Fisk points out, inherit the ability to fly, but they acquired it. They did not inherit the ability to see and talk around the earth, but they learned enough concerning nature's laws to perform such miracles with ease. Similarly, they did not inherit the ability to live 100 years, but there is every reason to believe that they will develop it.

"Already the race has progressed far on the path towards that goal. In the last four centuries, thirty-seven years have been added to the average lifetime. Thirteen of these have been gained during the last three decades.

"As thus explained by Dr. Fisk, the possibilities for longer life seem to depend only on man's intelligence and determination. Because of these two qualities, the race has already accomplished many marvelous things. What they may enable men to do in the future not even the scientists can foretell."—(Dr. Fisk's Address.)

Closely following the Battle Creek Conference comes the news from Chicago that Albert D. Lasker, former chairman of the Shipping Board and now head of the Lord and Thomas advertising agency, and his wife have donated \$1,000,000 to the University of Chicago for the purpose of prolonging life. Research, we are told, is to be directed toward establishing the cause, prevention, and cure of those diseases which attack men and women of middle age and beyond. The first efforts, say Chicago dispatches, will be made against Bright's disease and heart disease.

International Relationship in the New year

The New Republic writes:

The beginning of the new year finds the international situation on the whole somewhat worse than it was a year ago. The breakdown of the Geneva Conference has clouded Anglo-American relations and brought us perilously close to the beginning of a race in naval armament. In Europe the relations between France and Italy, Italy and Jugoslavia, Rumania and Russia, Russia and Poland, remain in a dangerous state of tension. In the Orient, the Chinese revolution shows no signs of entering a more peaceful stage, and seems likely to continue its present bloody course for years. The present Japanese government is more chauvinistic than its predecessor, and the Manchurian situation grows correspondingly more serious. On the bright side of the ledger must be recorded the astonishing improvement in relations between Mexico and the United States, the easing, temporarily and least, of the tension over the Polish-Lithuanian dispute, the results of Lindbergh's flight to France, and Russia's reentrance into the western European concert of nations, by participating in the League's preliminary conference on disarmament.

Alcohol

H. Travers says in *The Theosophical Path* :

Alcoholic liquors have a directly pernicious action on the brain, and especially upon a certain important organ thereof. Doctors become, with every day, if we may judge from their quoted utterances, more and more of the opinion that alcohol, even in small quantities, does nothing but harm. But, even if it could be shown (which, however, seems not to be the case) that alcohol benefits the *physical* health, we should still condemn its use, on the ground the such alleged benefit is gained at the expense of more essential functions in our constitution. Its action may be described as a poking of the fire, or a bleeding of the cow (instead of milking her); and it need not be denied that such violent means may often be productive of a temporary flood of energy—energy of a certain kind.

A dose of alcohol will liberate a quantity of the stored up virtues of the body; it will unlock the bank of life and draw large checks; and

though we may have a large enough balance to last a lifetime, payment has to be made somewhere. It is an acknowledged fact that the debt is handed on to subsequent generations, in the form of debilitated and neurotic constitutions; and what science has discovered with reference to the mechanism of heredity supports the conclusions drawn from experience, that a generation may be skipped, and vitual germ-cells transmitted by a parent who is herself free from alcoholism.

At best, alcohol feeds the grosser nature at the expense of the finer and does even that much in a very clumsy and wasteful manner. It is admitted that its seemingly stimulating effect is in reality an inhibitive effect that is, it deadens certain useful and necessary brakes and checks whose proper function is to prevent waste and to regulate functions. Mentally speaking, this becomes equivalent to a deadening of the conscience, a removal of the sense of shame. Such effects are apparent enough in the case of acute alcoholism; and the same must apply, with necessary changes, to chronic alcoholism—that is, to moderate drinking.

which, leads to a surer confidence in themselves and creates in them the desire for united action and guides them to the realisation of the truth that Womanhood is one".

The report stated:

The aim of Conference was to reform educational matters for women. During the period under review the Conference had come to be a force and a power, a movement that had revived women's whole consciousness and given womanhood a status of its own. The modern system of education seemed something which was quite apart from the real and intimate life of students and particularly girls. It seemed to ill-fit them for either domestic or public work.

In 1925 it was decided that an All-India Conference of Women on Educational Reform should be called with Mrs. Cousins as Organizing Secretary. As a result of this move 22 constituent conferences were held all over the country. It was but in the fitness of things that the city of Poona, renowned for its educational institutes and



The Dowager Begum of Bhopal
President All-India Women's Educational Conference

general progress should invite the first historic Conference. This attempt proved such a success and the response was so keen that it was decided to form this Conference into a permanent body of definite character with a constitution and a standing committee of its own. Various resolutions of immense importance were passed and a memorandum of Women's demands was formulated.

This Conference has awakened up in the women a keen desire to consider seriously the problem of education.



Mrs. Kamala Devi Chattopadhyay, General
Secretary of the Conference, and her husband

During the year several Women's Educational Leagues have been formed in various provinces, such as Bengal, Gujarat, Hyderabad (Deccan), Indore. In preparation for this session at Delhi there have been 30 conferences held this year all over India and over 200 delegates have been elected. Several new places which were never represented last year such as Central Provinces, Behar, Ajmer, Andhra, Canara, Tamil Nadu and Travancore have sent representatives this year.

One of the main activities the Conference undertook was to secure support for the Child Marriage Bill and the Age of Consent Bill, both now pending before the Legislative Assembly. It carried on propaganda public meetings of ladies through constituent conferences. Signatures in support of the Bills have been collected and Gujarat alone contributes nearly 10,000.

LADY IRWIN in opening the Conference defined the real end of education to be the formation of character and the training of

mind and body "as an equipment for the great school of life," "Women" proceeded Her Excellency "are the repository of tradition and long may they continue to be so." It is reported that Lady Irwin attended the Conference "not as a Viceress but as a woman in a woman's conference." Regarding the standard of Girls' Education Her Excellency was of opinion that there should be differentiation between the education of boys and girls. The workers in the field of female education should take into account the distinctive necessities of women.



Mrs. Sarojini Naidu

"We must do all in our power to set a different standard and to create a desire in the public mind and in the girls themselves for an education which will allow girls, or, at any rate, greater number of girls, to develop in other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and laws of health which will enable them to fulfil one side of their duties as wives and mothers reinforced by study of those subjects which will help most to widen their interests and outlook."

Some delegates considered this to be a dangerous doctrine which results in undoing of all that has been done so far to advance women to a position of intellectual and social equality with men. *The Indian Social Reformer* holds this view and says :

"Men and women are not two different species or even castes or communities and there is no possibility of antagonism between the two. Radically different courses of study for men and women will not conduce to the intimate mutual understanding between the two sexes which is essential to harmonious social progress. Indian women are sufficiently expert in domestic management, and what they particularly need is an outlook reaching beyond their families castes and communities



Mrs. Susama Sen

The Conference was peculiarly fortunate in having a practical statesman like the DOWAGER BIRU or BIRPAL to preside over its deliberations. Her active interest in the cause of girls' education and removal of social evils are too well-known. In her State she has founded many girls' schools of modern style and is at present Chancellor—being the only woman to hold that office in the annals of Indian universities—of the Aligarh Muslim

University. In her presidential address Her Highness said that the obstacles in the path of female education in India were poverty and prejudice, *purdah* and child-marriages. Regarding poverty and prejudice the president observed:

While on the one hand, poverty of the people of India and their prejudices stood in the way of a proper settlement, on the other there were old and antiquated customs clothed in the sanctity of religion which retarded educational progress. The Begum deplored the fact that in India the income per-head was Rs. 2 and As. 8 per month and there could be little hope of the people taking their due share in the spread of education. However, it was their lack of interest and sometimes their opposition which had prevented Government from paying due attention to the education of women of India. The ratio of education between women and men was hardly five to one hundred.



Late Mrs. Parvati Ammal

Adverting to the *purdah* system she remarked:

That there could be no denying the fact that the present strictness of *purdah* among Mussalmans did not form part of their religious obligation. It was based on purely local consideration and was not as strict as in other Islamic countries. If the

system were remodelled according to peculiarities of environments and placed on a reasonable footing most of the evil effects which it had on female education would disappear while at the same time they should be spared from a situation that was causing a great deal of anxiety.

At the close of her address the Begum vehemently denounced the evils of early marriages which resulted in disease and mortality, diminishing of longevity, poor physique of children and physical and intellectual degeneration.

A memorandum of women's demands was formulated at the Conference besides resolutions passed. It demanded compulsory primary education and sought to widen the scope of university courses by introducing fine arts, social science etc., and advocated that women must get adequate representation on all educational and local bodies that control education.

The Conference then passed resolutions relating to women's education and emancipation from hampering customs. It is a matter for real congratulation to find the Conference passing two resolutions of great importance, viz.,

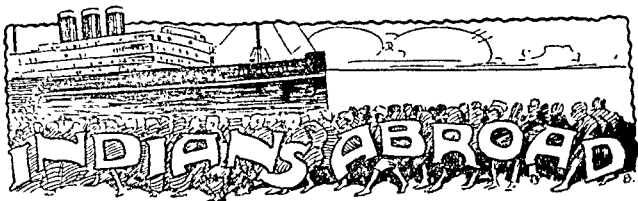
(i) This Conference is of opinion that a complete course of physical training should be made compulsory in all boys' or girls' schools and should include as much cheerful recreation out of doors, as possible, also girl-guiding on Indian lines.

(ii) Systematic medical inspection should be made compulsory in all schools and colleges, and in the case of girls the inspection should be carried out by medical women. Where possible the schools clinics should be started and arrangements made to deal with cases of mal-nutrition."

Other resolutions deplored the effects of early marriage on education, denounced the practice of allowing immature boys and girls to become parents and demanded the raising of the age of consent. They were:—

This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Mysore, Rajkot, Kashmir, Gondal, Indore, Limbdi and Bundi, which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys be made 16 and 21 respectively. While welcoming Rai Sahab Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15 and calls on him and the Select Committee to amend the Bill in conformity with this resolution."

This Conference also reiterates its demand of



By BENARSI DAS CHATURVEDI

The Case of Kenya Indians before the Hilton Young Commission

The memorandum that has been presented by the East African Indian National Congress to the Hilton Young Commission is a document of great importance. It is divided into five parts :—(1) The Indian Record (2) Federation (3) Closer Union (4) Official Majority and (5) Common Roll. We read in the first part :—

The geographical situation of East Africa, looking as it does across the Arabian Sea towards the west coast of India, has for centuries made it and still makes it one of the natural outlets for Indian expansion. Indians have been settled in East Africa for generations. In 1874 it was officially reported that the Indian population of Zanzibar and the East African Coast numbered 4198 as against 24 Europeans including officials. Lord Salisbury, writing as Secretary of State for India in 1875 suggested that on grounds of humanity and with a view to promote the well-being of the poorer classes in India, Indian emigration to the East coast of Africa for the purposes of settlement and colonization should be actively encouraged, and emphasised "from the Imperial point of view the great advantages which must result from peopling the warmer British possessions, which are rich in natural resources and only want population, by an intelligent and industrious race to whom the climate of these countries is well-suited." When the Royal Charter was conferred upon the Imperial British East Africa Company in 1888 by Queen Victoria it was advanced in the preamble of the document as one of the chief grounds for the grant "that the possession by a British Company of the coast line as above defined which includes the Port of Mombasa would be advantageous to the Commercial and other interests of our subjects in the Indian Ocean who would otherwise become compelled to reside and trade under the Government or protection of alien powers." Persons of unquestioned authority from Sir John Kirk, Consul General at Zanzibar from 1866 to 1887 to Mr. Winston Churchill, who visited the Colony in 1903, have testified to the valuable work done by Indians as pioneers in East Africa. Indians have pushed

forward and opened up trade in territories beyond the limits of British administration. In the early days of the Colony their advent was welcomed. They were brought from India in large numbers to construct the Uganda Railway and those responsible for the work have testified that it could not have been completed within any reasonable period without their help. In the Great War the Indian Army was called upon to assist in the protection of Kenya and in the conquest of Tanganyika territory. The extent of the services which they rendered may be gauged from the fact that in November, 1914, an Expeditionary Force of 34,000 Indian combatant ranks and 12,000 non-combatants was despatched to the East African theatre of war, and that an Indian force consisting approximately of 12 mobile guns, 10 Indian battalions, half a dozen Imperial Service units with a small force of cavalry was maintained in this theatre until the end of the war. The numbers of the Indian community resident in Kenya have steadily expanded until they amounted at the census of 1926 to 26,759 as against 12,529 Europeans.

At the present time Indians are playing an important part in nearly every branch of the life of the Colony. 2351 of them are employed in various departments of Government service; 5204 are engaged in commerce; and 3951 in industry. In Government service, although in the course of time they may be replaced by Africans, as they become competent to perform the duties now carried out by the Indians, at the present stage no other equally economical or efficient agency is available. In commerce they have done much to develop both the external and the internal trade of the country. Not only do the latest annual trade returns show that goods valued at $\frac{3}{4}$ of a million sterling were imported from India and goods valued at more than $1\frac{1}{2}$ million sterling exported to India, but much of the export trade to Great Britain and foreign countries passes through Indian hands. In the internal economic life of Kenya and Uganda they are playing an essential part both in the development of retail business, mainly with Natives, and in the purchase of African produce. The Kenya Economic Commission, who displayed a marked prejudice in other respects against Indians, were compelled to admit that "the Indian has played and still plays a useful part in opening up trade, stimulating the wants of the Natives and inducing them to part with their products."

for purposes of export." The Indian trader is the pioneer of civilization, since, by bringing new and desirable articles to the notice of the Natives, he creates in them a desire to acquire such commodities and stimulates them to work harder and to better their condition. So long as the Native continues to show little aptitude for retail trade, no alternative to the Indian shopkeeper is in sight. In newly opened districts, moreover, the Indian as a rule provides the only market in which Africans can sell their crops. It is the small Indian trader who has been first in the field and is the pioneer of trade on a large scale.

In the sphere of industry the Indians are widely employed as mechanics, engineers, carpenters, masons, blacksmiths, wheelwrights, watchmakers, printers, sawyers, electric-suppliers, contractors, tailors, etc. Their position in this field is due entirely to their own merits. As the Native standard of living is lower and in their own country Natives will work for a smaller wage, they would certainly be employed in place of Indians if they were qualified to undertake the work. The example of Indian artisans under whom the Natives are employed is an important factor in the training of Africans as skilled workers. The point which the Indian community desire to impress on the Commission is that they are playing a vital part at the present stage in the economic progress both of the Colony as a whole and of the African Native, and that no other community is in a position to make the contribution which they are now making to the development of the Colony."

As regards Federation the memorandum clearly says that the Indians are definitely opposed to the establishment at present of any form of Federal Government or political federation. As the Governors of Tanganyika and Uganda have spoken against this sort of Federation and even the whites of those territories regard it with great misgivings and as there is no enthusiasm for it in Zanzibar, the question of political federation may be said to have lost its practical importance for immediate future.

On the subject of Closer Union the Congress recommends the subjects of scientific research, particularly medical research, posts and telegraphs and education for further co-ordination by means of conferences.

While making these recommendations the Congress asserts that such co-ordination should imply no menace to the policy of the "open door" which they regard as essential to their existence nor the extension of disabilities on Indians existing in one territory to other territories in which they do not exist."

The Congress has strongly opposed the idea of the creation of non-official majority, in the Legislative Council of Kenya for in practice it would prove to be a non-official majority of Europeans elected or nominated.

While dealing with the question of Common Roll, and that is a vital problem, the memorandum says—

The experience of the last few years has confirmed the Indian community in their view that the present system of non-official representation on a communal basis is unjust to them in that it affords no adequate safeguard of their interests and ought to be abolished. The fact that while their numbers are more than double the numbers of the European community and while they continue to play an important part in the development of the Colony in spite of racial restrictions their representation on the Council is less than half, places on them the stigma of inferiority which the whole community resents. In India the communal system of representation was adopted in order to secure to minorities their due share of representation, not in order to place a small minority of the population in a position of political predominance over other communities. Moreover, in India unlike Kenya there are no racial distinctions and the communal franchise as between Hindus and Muslims does not imply any political or social inferiority. As a matter of fact, the experience of India during the last few years has shown that the communal system as it exists there has tended to accentuate rather than compose communal feeling. The same tendency can be seen in Kenya where the gap between Europeans and Indians is as wide as ever. The common electoral roll must help to bridge the gulf between Europeans and Indians by forcing candidates of either race to consider the needs and aspirations of the other and by securing the return of moderately minded men."

This demand for a Common Roll will undoubtedly be opposed vehemently by the Europeans. Hon. T. J. O'Shea put the case of the Europeans at a meeting at Eldoret in these words:—

"Having regard to the extraordinary demands put forward by the Indian leaders in Congress he thought it was necessary to take stock of the position with regard to Indians in the country. The Congress had very deliberately and emphatically put forward a demand for a common roll. In other words they have put forward a demand that they shall be the dominating factor in the future of Kenya. I respectfully suggest to those who have asked me not to deal with this question that it is essential to make it perfectly clear now at the outset what our attitude will be to that demand. In that connexion I feel sure I voice not only my own opinion but also the opinion of every white man and woman in this country that that demand is an impossible one, that it cannot be accepted or agreed to and will never be agreed to and if pressed is going to result in a very serious state of affairs in this country in the near future. I think it is advisable in the interests of Kenya as a whole that we make it perfectly clear that if the Indian leaders are so unwise and unmindful of the interests of Kenya and of all races in it, including their own as to put forward that demand they will be held responsible for the consequences."

This uncompromising and threatening attitude makes it abundantly clear that the Whites will have nothing to do with Common Roll. Taking into consideration the fact that the present Government of Kenya is siding with the Whites and the Conservative Government will in every way support the Kenya Government at least on this issue, there can be absolutely no hope of the Common Roll being granted in the near future.

I am sorry to note that the memorandum is halting, apologetic and in certain respects reactionary. Take the question of sharing the trusteeship of the natives with the Whites. We read in the memorandum :—

The Indian community assert that their record in their own country and in East Africa justifies them in claiming an important voice in any changes in the political structure of Kenya or neighbouring territories that may be under contemplation and their due share in any further association of the immigrant communities in the exercise of the trusteeship of the Native, if the Commission comes to the conclusion that the time is ripe for a further advance in that direction.

Apart from the Indians elected to represent their own community Indians should also be nominated along with Europeans to represent Native interests on the Legislative Council which are at present inadequately represented. In many walks of life Indians are in closer touch with Natives than Europeans and many of them are well-qualified to represent the wishes and aspirations of the Native races so far as a person of another race can do so.

The ultimate responsibility for the welfare of the Africans will of course rest with Government acting through its official majority. In order that Indians may be effectively associated in this trust it is suggested that suitable Indian officials should be included amongst the officially nominated members of the Legislative Council.

By their demand for 'due share' in the trusteeship of the Africans and for their 'nomination along with Europeans to represent Native interests.' Our countrymen in Kenya have not only made a fatal mistake, but have also brought disgrace to the fair name of India. Their attitude is in the highest degree immoral. How can we, who have always declaimed against the exploitation of the Natives by the Whites, take a share in the same exploitation business? There is no possibility of Indians getting any substantial advantage by taking up this position *e.g.* the addition of one Indian member to represent the Africans, will not make much difference. They had up to this time a strong moral position which has now been lost by this thoughtless action of

the East African Congress. We are anxious to know how much Kunwar Maharaj Singh and Mr. Ewbank, the representatives of the Government of India, had to do with this discreditable affair. Sir Muhammad Habibulla is reported to have given expression to the following sentiment in one of the speeches in the Assembly :—

"The Natives of Africa may possibly have some reason to complain of the new White paper; but the Indians surely have none. For, they too along with the Europeans will get additional power as a result of the White paper. Does not the White paper speak everywhere of associating the immigrant communities, meaning thereby the Indian as well as the European, in Native trusteeship?"

Suppose the English and the French had made an agreement like this in the 18th century sharing among themselves the trusteeship of the Indians. What should then have been our attitude towards that scandalous arrangement?

Will Mahatma Gandhi and Mr. C.F. Andrews declare publicly what they think of this move on the part of Kenya Indians?

Fortunately, there is an awakening among the Africans. The time is fast approaching when they will understand the activities of their self-appointed trustees—Europeans and Indians and they will know how to deal with them.

Chhota Imperialists

There are a number of colonial Indians who have imbibed the mentality of the white settlers and they have begun to think like them. These Indians will prove much more harmful to the cause of India than the white settlers, for the former can easily discredit India in the eyes of the world by copying the manners and methods of the White imperialists. For example, there are some Indians in South Africa who consider it derogatory to themselves to send their sons to a college where the African boys are being educated. We have already suffered a great deal on account of colour prejudice of the Whites against us and it is a pity that we should behave like those Whites.

A South African Indian writes :—

"If even a single South African Indian student attends the Native College, the Indian Community will be greatly upset."

He has called it a 'degradation'! Could arrogance go any further?

The time has now come when the Indian National Congress should make it perfectly

clear to the world at large that those Chotta Imperialists do not represent India at all.

A good suggestion

Mr. Chattr Singh writes in his letter to me:—

"I understand that Mrs. Sarojini Naidu has been elected to represent India in the Pan-Pacific Conference which is to be held in Honolulu. Can she be induced to visit Fiji? It will be a golden opportunity for our people in Fiji Islands. Her visit is bound to be of immense benefit to resident Indians there, whose prestige would surely be enhanced in the eyes of the prejudiced colonial Europeans and others. A few years ago I wrote to Mahatma on this subject and he promised to give it his consideration but his hands have been full with matters of greater importance and he has not been able to do any thing, in this direction. Now here is an opportunity."

It will not be difficult for the Congress to make some arrangement for Mrs. Naidu's visit to Fiji. Let our people in Fiji send a cable on this subject to Dr. Ansari.

Our Opportunity in Tanganyika

Hon'ble Mr. S. N. Ghose Bar-at-Law writes from Dar-es-Salaam:—

"This country is the place for Indians and it is not yet too late for us to get a firm and proper footing though I am afraid in a few years, if we do not look after it, our position will be as bad as in the neighbouring province. I do not know why Indians with money do not care to come and develop this place. It will mean a good return for them and will at the same time provide employment for middle class and poorer Indians."

Want of Unity among our People in the Colonies

Our activities in India react on the condition of our people in the Colonies. The Hindu-Muslim dissensions in the mother-country find their echo in distant places like Fiji and Tanganyika. It is high time that our political and religious leaders realised that by their narrow communalistic and sectarian activities they not only do harm to the cause of India but also do a great deal of disservice to Greater India. I understand that there is a considerable ill-feeling prevalent in Fiji among the members of the Aryasamaj on the one hand and those of the Sonatan Dharma Sabha and Indian Reform League on the other. In Nairobi, Kenya, the Aryasamajists have fallen out among themselves and there is a split on the lines of the Gurukul and College parties in the Punjab. It is difficult for us, in India, to decide which party is to be blamed for this unfortunate state of affairs. We can only warn our compatriots abroad against the baseful consequences of their short-sightedness. Colonial Indians have already got more than their due share of troubles, why should they import new ones from the Motherland?

Citizens of Greater India

There are not less than seven or eight lakhs of Indian children in the Colonies. They are more intelligent and more healthy than our



Ocean Road Dar-es Salaam (Tanganyika)

People like Sir Purushottam Das Thakur Das, Sir Laloo Bhai Samal Das and Syt Ambalal Sarabhai should visit Tanganyika and find out for themselves what opportunities that beautiful colony offers for Indian trade and settlement.

children at home. If they are given proper education some of them at least will bring credit to not only to the Colonies—their adopted motherland—but also to India herself. It is our duty to give every help for the education of these children. The

Christian Mission have already done a good deal and we ought to be grateful to them for that. Without the education imparted by the Mission schools in some of the Colonies our people would have been nowhere today.



Two Indian boys of Fiji Islands

Here is a picture of two Indian boys in Fiji sent to me by Rev. J. W. Burton of

Australia. Mr. Burton writes "These little chaps are of very great interest to me. Their mother was a little orphan girl who came to us when she was about 8 years old during my time in Fiji. It was not considered wise for certain reasons to put her into the Orphanage and we took her into our own home and treated her as our little friend. When our babies arrived she was nurse and playfellow to them and we have had for her all through these years a very warm affection. She was not very fortunate in her marriage and has had to bear a good deal of poverty in the bringing up of a large family but she is a devoted Christian girl and is anxious to bring up her children to love the Lord Jesus Christ and to follow in his steps. These are two of her children."

It was fortunate that this little girl got the protection and patronage of Rev. Burton but who is to take care of the thousands of girls, and boys in the Colonies who are helpless and who see no future before them for a clean and useful life?



Mr. C. F. Andrews in South Rhodesia

Has not the time come when our organization in India should take the initiative in their own hands and do something for these future citizens of Greater India?

Mr. C. F. Andrews in South Rhodesia

The photograph of Mr. C. F. Andrews (p 358) was taken at Bulawayo in Southern Rhodesia where Mr. Andrews went on two occasions during his stay in South Africa. He had been to visit them before in 1921. They live in complete isolation from India and are

about 600 in number. No one else has been to visit them from India except Mrs. Sarojini Naidu who went there in 1921. Owing to Mr. Andrews' advice the Indians in S Rhodesia have now linked themselves up with the Indians in S. Africa. On Dec. 30 and 31 last year, for the first time in history, South Rhodesian India'ns went to Kimberley, Cape Province, as delegates to the S African Indian National Congress. They were very warmly welcomed on their arrival and the Congress has been strengthened by their presence.

FOR ALL THE GLADNESS OF LIFE

For the gift of life in this wonderful world,
For its high cost and its mysterv,
For the sure laws of health, making joy,
For power and intelligence, awake to see and to know,
We bring hearts full of gladness.

For the changing seasons and their contrasts.
For the sheen of the snow fields,
And the splendor of winter days,
For the warmth and light of our fireside,
We are glad and thankful,

For the coming of the spring and the long days,
For all growing things flowering into life,
For running brooks and sunny meadows,
And the coming of song birds in the trees,
We are glad and happy.

For joyous summer hours of rest,
For scenes of wonder and beauty,
For the glory of the hills and the sea,
For serene sunsets and moonlit nights,
We keep glad memories.

For the golden days of autumn,
For the color of the woods,
The ripened fruits and the harvests of wheat,
The merry-makings and the corn-busking,
We raise our songs,

For the joy and love of our homes,
For the grace and faithfulness of excellent women,
For the children's laughter and music,
For honorable ancestry and noble discipline,
May we be rich forever,

For all true friends, here with us or absent.
The generous, the loyal, the brave and sincere;
For the bond of devotion, making us one,
For broadening peace and good-will through the world,
Our hearts beat in gladness.

For beautiful works of art and skill,
Paintings and statues of heroes,
For temples, towers, and cathedrals,
For singers and music and poets,
We are glad and rejoice.

For the leaders of men in all nations,
Thinkers, inventors, teachers, and statesmen,
Defenders of freedom and justice, seekers of truth,
For all lovers of men, the unthanked and humble
We bring our praise.

For great thoughts, the secrets of wisdom,
For order and law, binding the stars,
For righteousness at the heart of the world,
One mind, one law, one will,
We bow in reverence.

For evil turned into good and sorrow to joy,
For darkness giving way to the sunshine,
For the right victorious over injustice,
For all good things that cannot die,
We lift up our hearts.

For one religion, beneath all names and creeds,
For faith in the goodness eternal in man, and in progress,

For all high inspirations,
And the hope of life everlasting
We are glad evermore.

—Charles F. Dole
From USURY

INDIAN Womanhood



SRIJUKTA SWARNAKUMARI DEVI, wife of late Janakinath Ghosal one of the founders of the Indian National Congress and a great champion of women's emancipation in India, has been awarded the Jagattarini Gold Medal by the Calcutta University at the last Convocation. This medal is awarded annually to some eminent Bengali litterateur—the previous recipients being Dr. Rabindranath Tagore, Mr. Saratchandra Chatterjee and Mr. Amritalal Bose. Srijukta Swarnakumari is the author of eleven Bengali Novels besides several other books and edited for sometime



Srimati T. Madhavi Amma
Member Cochin Legislative Council

the *Bharati* (now defunct)—a first class Bengali monthly journal. It may be men-



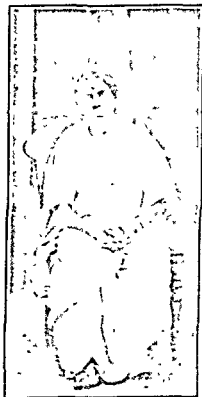
Srijukta Swarna Kumari Devi

tioned in this connection that Srijukta Swarnakumari is the elder sister of Dr. Rabin-dranath Tagore.

MRS. T. K. KRISHNA MENON (Srimati T. C. Kalyani Amma) comes of a respectable Nair family of Trichur in the Cochin State. She was one of those who started and edited the "*Sarada*", the first Malayalam monthly, devoted entirely to the interest of the ladies in Kerala. She also edited, along with others, the *Sadguru*, a quasi religious magazine.

Koil Tampuran, C. S. I., F. M. A., a poet and scholar of no mean repute. She was elected a member of the Royal Asiatic Society and was for some years the Honorary Secretary of the Cochin Ladies Association. She is a deeply spiritual lady and commands great influence over the Malayalam community for her philanthropic services.

SRI MATI T. MADHAVI AMMA is the only lady member of the first Legislative Council in the Cochin State. Madhavi Amma



held its Second session at Calcutta last month. MAHARANTE SUCHARU DEVI of Moyurbhanj who "has tried to exemplify in herself that idea of womanhood for which India has been striving so long" opened the Conference on the first day which was presided over by SRIJUKTA ADALA BOSE (Lady J. C. Bose). A detailed account of the activities of the Conference for the last year was presented before the meeting by Miss. Rivett, the General Secretary. MRS. SARALA DEVI CHAUDHURANI and MRS. PRIYAMBADA DEVI presided over the morning and evening sessions respectively on the second day when instructive papers were read by

MRS. A. N. CHAUDHURI, MRS. N. J. BANERJI and others. Miss Hogg presided over the last days proceedings at which Miss KAMALA BOSE, Miss RANI GHOSH and others discussed various matters relating to Women's Education.

LADY BOSE, President of the Nari Siksha Samiti is also the organiser of the Women's Handi-crafts and Art Exhibition which held its third session in the Calcutta Brahma Balika Sikshalaya last month. The Exhibition, was a signal success and excellent specimens for exhibition were sent to it by women from all parts of Bengal.

THE TREE LOVER

BY KALFUS KURTZ GUSLING

If you love a tree, we are brothers!
All over the world, there are others
Who love many things: azure sea,
Or a robin-redbreast, or a bee
That's drowsing above the white clover.
There are lovers always, the world over.

But lovers of trees stand apart,
For trees strike down deep in the heart,
A man or a dog, we may help without end,
But a tree, living beauty is ours to defend.
If you love a tree, in your heart is a shrine,
For the love of a tree is a love half divine,

The Louisville Courier-Journal

HOME COMING

By EDWARD DAVISON

The mists are all gone
And the stars come out bright.
But I am not alone
As of old in night.

Were I now but to call
To the window above,
It would only forestall
The voice of my love.

Who already has heard
That I come that I come
Expecting her word
To hasten me home.

Her word from above,
From the heart of the light,
The word of my love,
My name in the night

The Christian Science Monitor



NOTES

The British Empire as a League of Nations

It is stated in *The Inquirer* of London that the Rev. Lawrence Clare made a speech at an anniversary meeting at Montreal in responding to the toast of "The Empire." It was, in part as follows:—

His conclusion, drawn from keen observation was that, while they were extravagant at times, they were right in their main thesis—best expressed in Lord Rosebery's phrase: "Britain is the greatest secular agency for good the world has seen."

The speaker referred to the heritage of the English language, through which the people of the Empire were welded; to the idea of service in the minds of England's statesmen, and to the character of the Empire as a League of Nations. He spoke also of the unique character of Britain's policy with regard to overseas Dominions and Colonies, that policy which brings the younger nations within the Empire through growing pains, then sets them free to work out their own destiny.

We do not possess sufficient knowledge of all the secular agencies for good to be able either to support or to controvert the opinion that "Britain is the greatest secular agency for good the world has seen." Perhaps Britain is one of the secular agencies of evil also. What is Britain's position in order of (de-) merit among such agencies of evil? It is only after striking a balance between the good and the evil done by Britain that it can be properly characterised.

As to the British Empire being a League of Nations, there is indeed a striking similarity between it and the League at Geneva, in that subject India is a "member" of both the Leagues, though both profess to be leagues of free nations! From the brief resume of his speech given in *The Inquirer*, it seems that he had nothing to say about India, though out of the 450 millions of the population of the British Empire 320 are inhabitants of India! So far as population is concerned, India constitutes the Empire in a

sense in which no other part of it does so. It is quite in consonance with British self-righteousness that while credit is taken for setting free the younger nations within the Empire to work out their own destiny, no reference is made to the policy which puts obstacles in the way of the oldest nation within it winning freedom to work out its own destiny.

The Earl of Oxford and Asquith

The late Earl of Oxford and Asquith, who won his laurels as plain Mr. Asquith, was a great English statesman, and had, in addition, reputation of being a gentleman, which every politician is not. It is not difficult to realise the loss which the British people have sustained by his death. We sympathise with them.

As India forms part of the British Empire, in judging of the achievements of British statesmen who have filled the office of prime-minister the good or harm done by him to India has to be taken into consideration. We are not aware that Earl Oxford ever personally did any good to India. Nor are we aware that he, as an individual politician, wronged India in any way.

Bengal Budget for 1928-29

The Bengal Budget Estimates for 1928-29 have been stated thus:—

| | Rs. |
|--------------------|--------------|
| Opening Balance | 1,87,27,000 |
| Total Expenditure | 11,81,51,000 |
| Total Income | 10,81,15,000 |
| Expenditure Excess | 1,00,36,000 |

This is the third deficit budget in succession. And that in spite of the fact that Bengal's expenditure, except for the police and general administration, has been all

along kept very low. Year after year we have shown that though very large sums are collected in Bengal from various sources as revenue, she is allowed to keep for her expenses a much smaller amount than every one of the other major provinces, each of which has a smaller population—Bombay and the Punjab having each less than half the population of Bengal.

It has been repeatedly admitted by the head of the bureaucracy and other European officials in Bengal that the Meston settlement has been utterly unjust towards Bengal. But no radical remedy has been applied. Only what is insultingly called a "remission" of Bengal's contribution to the Central Government has been made for some years past. For what sins is Bengal being punished? One, no doubt, is that in the earlier periods of British rule territorial expansion was effected with the help of the revenues of Bengal. But should the unintended and compulsory sins of the fathers be visited on their descendants literally? Former generations of British subjects in Bengal did not knowingly and intentionally pay taxes to the Government of their days in order that they might be partly used for depriving some other parts of India of their liberty and subjected to Britain. They were guilty, no doubt, of being unable to withhold payment of taxes, through ignorance and weakness. But their descendants should not be punished for this ignorance and weakness.

Bengal should be allowed to retain at least as much of the revenues collected within her boundaries as Madras and Bombay are. Even Burma, with less than one-third of the population of Bengal, has budgeted for an expenditure of Rs. 12,38,64,000 in 1928-29.

Though Bengal is going to have the third successive deficit budget, expenditure has been increased by some lakhs in the police department and on general administration!

No-tax Campaign at Bardoli

According to an Associated Press message dated Surat the 13th February last,

The Bardoli Taluka of Surat District, is again preparing for a no-tax campaign under the leadership of Mr. Vallabhai Patel of Ahmedabad. The landlords and peasants of Bardoli met here yesterday in conference to consider the situation

created by the recent enhancement of the land revenue by 23 per cent.

Many of the Gujerat Congress leaders were present at the conference which met at the Swarajya Ashram.

Mr. Vallabhai declared that his correspondence with the Bombay Government did not show that the Government were willing to postpone the collection of the land revenue until the complaints were enquired into by an impartial committee demanded by the people. He also explained the serious consequences of non-payment of taxes.

The conference then passed a resolution declaring that cultivators should refuse to pay the land revenue assessment which was according to them unfair, and tyrannical, and that they would suffer all consequences peacefully until Government agreed to refer reassessment to arbitration. If the Government were willing to accept the revenue assessment on the old scale, it would be paid without reservation.

The resolution was supported by farmers of different villages, and carried unanimously.

The supporters included some Mahomedans and a Parsi.

The peasants and landlords of Bardoli have decided to do what all other strong and self-respecting persons should have done in similar circumstances.

Inland Steamer Freights

On the 9th February last, in the Legislative Assembly at Delhi,

Mr. K. C. Neogy moved that the Bill amending the Indian Steam Vessels Act be circulated for eliciting opinions thereon. The Bill invested Government with authority to fix the maximum and minimum freights and fares that could be lawfully charged by inland steamer services. It also sought to constitute Advisory Committees to be attached to inland steamer concerns to keep them in touch with public opinion and the grievances of travellers.

Mr. Neogy said that his Bill had the unanimous support of the press of Bengal.

Sir Walter Willson, while not opposing the motion for circulation, said that it would be unjust to press this legislation without at the same time regulating the passenger boats which plied on rivers.

Mr. B. Das was surprised to hear Sir Walter Willson argue that small country boats were competing with the little "Inchcapes" in India.

Sir Walter Willson ought also to have objected that, as the maximum and minimum rates to be charged by bullock-carts have not been fixed by law, the maximum and minimum rates for railways should be abolished!

Mr. Sarabai N. Haji felt that Mr. Neogy's Bill did not go far enough. British companies were trying every means to keep out Indian companies. The latter were induced to wind up their concerns by tempting offers, and in the last resort by

threat of a rate war. Shippers also helped British companies.

Sir George Rainy said that the Bill proposed to fix minimum and maximum rates, the former to enable Indian companies to float, and the latter to guard the public against higher fares. Mr. Neogy had not shown that there had been an increase in fares and rates to justify his fear; and as for the minimum rates the principle involved was whether such rates were possible of application to a system involving competition. The case of the Railways quoted by Mr. Neogy was not similar, as Railways were given a monopoly, and in return accepted maximum and minimum rates.

The Commerce Member, however, assured that he was not speaking, in a spirit of hostility. The Government would weigh both sides, after obtaining the Local Governments' and other views.

Mr. Neogy replied that the small dividends of these companies were due to the transfer of large sums deliberately to their reserves. The balance sheets of the companies had been examined for him by a friend, who was an expert.

Mr. Neogy said that for seven years the public had been agitating in East Bengal; but the shipping companies had kept on an attitude of supreme indifference. The Government's attitude of non-interference had of course, been most helpful to British trade. He maintained that shipping companies were just as monopolist as the railways and must be dealt with in a similar manner. There was not a single indigenous shipping company in his part of the country, because of the rate war.

Mr. Neogy could and should have shown that "there had been an increase in fares and rates" by steamer companies in Bengal. He could also have shown by narration of actual facts how by murderous rate wars the competition of indigenous steamer services in Bengal had been got rid of in the past by British Steamer Companies. Perhaps he intends to do both when the bill comes next before the Assembly.

The *Hindu* comments with delightful ingenuousness:—

One can understand Sir Walter Willson's opposition to Mr. Neogy's Bill to regulate freight in regard to traffic by inland steam vessels; but what puzzles one is the Government's objections to it. Sir Walter stands for the big steamship companies, but Sir George Rainy ought to stand for fairness to all concerned, the passengers and merchants who use the vessels and the capitalists who run them.

A general impression has long prevailed among Indians, and others that the political imperialism of Britain is connected with the economic imperialism of that country, and that the British exploitation of India is only the other side of the medal of the British administration of India. Undoubtedly, it ought not to be so. But probably Sir George Rainy is not an idealist. That is

why he has unintentionally caused puzzlement to *The Hindu*.

Indian Women's Conference at Delhi

The proceedings of the Indian Women's Conference at Delhi must be highly gratifying to all advocates of women's progress in India. It is to be hoped that the leaders and delegates of the conference will keep up their activities in order that their resolutions and the appeals they have made to the bureaucracy and the leading political men of India may bear full fruit.

It is gratifying to find that ruling princesses, the wives of high Indian officials, and "advanced" political women and feminists stood on a common platform for the betterment of the lot of their sisters, irrespective of social rank, caste, creed and race. It is to be hoped that it would soon be possible and considered desirable to do without the "influence"—whatever its value—of the wives of high British functionaries. It is somewhat incongruous to find so prominent a non-co-operator and Swarajist as Mrs. Sarojini Naidu taking part in a conference opened by the Viceroy's wife. In purely social functions, a non-co-operator may associate with the better-halves of bureaucrats. But educational conferences are not non-political affairs. If education had been an entirely non-political affair, national schools would not have been started in Bengal during the anti-partition agitation and all over India in the heyday of the Non-co-operation movement.

And where British bureaucrats are unable to obtain the "Co-operation" of "advanced" Indian politicians of the male sex, the bureaucrats' wives may succeed in capturing these politicians' wives or those Indian women who are leaders by their own right. Whether the tail wags the dog or the dog the tail—we are not unchivalrous enough to seek to determine which sex is which—the wagging may come all right.

In proposing a vote of thanks to Lady Irwin, Mrs. Naidu gratefully acknowledged the illuminating words of Her Excellency which, she said, should be the keynote of their aims and ideals. Amidst loud applause, Mrs. Naidu declared that the East and West had met to day in the kinship of women, that indivisible sisterhood India, she said, was the home of Lakshmi, Saraswati and Parvati (cheers), and did not consist of Hindu ideals only, but of ideals of all the nationalities who had come into contact in this land. She

strongly repudiated the charge that India consisted of narrow ideals.

It was good of Lady Irwin that she agreed to open the Conference. As she did not thrust herself on its promoters, we have nothing to say against her, though we do not agree with her on some points.

As regards the women of the East and West meeting in kinship, that statement would have been perfectly true if the wives of non-official Britishers in India had joined hands with our women at the conference with alacrity and if a British woman had been chosen to open the conference, purely for her distinction as an educationist and philanthropist, but not solely or mainly for the official position of her husband.

Lady Irwin said in the course of her address :—

The obstacles in the way of women's education in this country are enormous difficulties of language, poverty, ignorance, apathy, hostile public opinion, social customs and even politics. But women, the world-over, are famed for their patience, their dogged courage in the face of daily adversities. If we keep a stout heart and are determined to go forward steadily, I am convinced that we shall, in due time, overcome all our present troubles, and win through them to our goal. In one respect India is favoured. Other countries have been pioneers, and have made mistakes by which India, if she is wise, may profit. They have been slow to recognise the necessity for differentiating between education of boys and girls. It is, of course true that they both have to live in the same world and that they both have to share it between them; but their functions in it are largely different. In many countries to-day, we see girls' education developing on lines which are a slavish imitation of boys' education. It is surely inappropriate that a curriculum for girls should be decided by the necessity of studying for a certain examination so that it must perforce exclude many if not most of the subjects we would most wish girls to learn. If public opinion, for example, demands that Matriculation should always be the first test of excellence of a high school education, schools will necessarily be framed to meet that demand. The result will be, as I suggested, to drive us into a uniformity that fails to take account of the distinctive necessities of women. We must therefore, as I see it, do all in our power to set a different standard, and to create a desire in the public which will allow girls or at any rate a greater number of girls to develop on other lines. What I feel we should aim to give them is a practical knowledge of domestic subjects and the laws of health, which will enable them to fulfil one side of their duties as wives and mothers, reinforced by a study of those subjects which will help most to widen their interests and outlook.

Some of the obstacles in the way of Indian women's education pointed out by the speaker, are real; others are imaginary

or greatly exaggerated. Take, for instance, the difficulties of language. It is a fact that there are many languages in India. But their number has been greatly exaggerated in census reports and linguistic surveys, mere dialects being treated as distinct languages. The principal languages with a literature, with the number of their speakers, are mentioned below :

| | |
|------------|------------|
| Hindi | 98,115,000 |
| Bengali | 40,294,000 |
| Telugu | 23,601,000 |
| Panjabi | 21,886,000 |
| Marathi | 18,798,000 |
| Tamil | 18,780,000 |
| Rajasthani | 12,681,000 |
| Kanarese | 10,374,000 |
| Oriya | 10,143,000 |
| Gujarati | 9,552,000 |
| Burmese | 8,423,000 |
| Malayalam | 7,498,000 |
| Sindhi | 3,372,000 |
| Assamese | 1,727,000 |
| Pashto | 1,496,000 |
| Kashmiri | 1,269,000 |

Total 297,009,000

This list, therefore, shows that, out of the 315,156,396 inhabitants of the Indian Empire, 297,009,000, or the vast majority, speak only sixteen languages with literatures of their own, and each is spoken by more than a million inhabitants. And most of the speakers of each of these languages live in particular areas. Surely, it is possible to prepare text-books for them, open girls' schools for them and educate the girls there. There are many independent or practically free countries in the world, having a small number of inhabitants, where girls are educated in public schools to a greater extent than in India. Some of these countries are mentioned below :

| Country | Population |
|----------------|------------|
| Afghanistan | 6,380,000 |
| Palestine | 1,000,000 |
| Persia | 10,000,000 |
| Siam | 9,513,000 |
| Turkey in Asia | 12,000,000 |
| Egypt | 14,000,000 |
| Canada | 9,000,000 |
| Mexico | 16,000,000 |
| Costa Rica | 532,000 |
| Guatemala | 1,600,000 |
| Honduras | 674,000 |
| Nicaragua | 610,000 |

| Country | Population |
|--------------------|------------|
| Panama | 442,000 |
| Salvador | 1,634,000 |
| Cuba | 3,500,000 |
| Dominican Republic | 900,000 |
| Haiti | 2,300,000 |
| Argentina | 10,000,000 |
| Bolivia | 2,800,000 |
| Chile | 4,000,000 |
| Colombia | 6,000,000 |
| Ecuador | 2,000,000 |
| Paraguay | 700,000 |
| Peru | 5,500,000 |
| Uruguay | 1,720,000 |
| Venezuela | 3,027,000 |
| Australia | 6,000,000 |
| New Zealand | 1,461,000 |
| Albania | 1,000,000 |
| Austria | 6,600,000 |
| Belgium | 7,600,000 |
| Bulgaria | 5,500,000 |
| Czechoslovakia | 14,300,000 |
| Denmark | 3,435,000 |
| Estonia | 1,116,000 |
| Finland | 3,500,000 |
| Greece | 7,000,000 |
| Hungary | 8,000,000 |
| Latvia | 2,000,000 |
| Lithuania | 2,000,000 |
| Norway | 2,789,000 |
| Sweden | 6,074,000 |
| Switzerland | 4,000,000 |
| Turkey in Europe | 2,000,000 |

If it is possible for all these countries to make their own separate arrangements for the education of their girls and women, surely it is quite practicable for the government in India to do so for the education of girls and women—at least those of them who speak the principal languages having literatures of their own.

For the prevailing poverty and ignorance the Government is at least as much to blame as the people. The hostility of public opinion still exists, but has been rapidly giving way. It is apt to be greatly exaggerated by the British bureaucrats, who have neglected their duty in the matter of the education of the people, and naturally, therefore, by their wives also. Social customs do unhappily still stand in the way to some extent. But they have lost their rigidity, and the difficulties presented by them can be overcome by a moderate amount of persuasion and propaganda, in which the social workers of the country have been engaged to a continually

increasing extent. We do not understand what Her Excellency Lady Irwin means by saying that *even politics is an obstacle* in the way of women's education in India. Did any political party in any of the legislatures in India ever vote against Government spending money for the education of girls and women? We do not know that any party ever did so. If Her Excellency means—but that is not likely—that the British Government in India does not for *political reasons* promote the education of girls (as well as of boys) to the extent that it ought to; that is no doubt true.

As for differentiating between the education of boys and girls, its necessity is apt to be over-emphasised. Boys and girls are both human beings. Both are members of society. Both are to grow up into citizens. Both have minds and souls to inform, enlighten and liberate. For these reasons, their education should be to a great extent of the same kind and in the same subjects. This is necessary also to enable women to understand, sympathise and co-operate with their male relatives. Moreover, a liberal education is necessary for women in order that the brand of inferiority may be erased, and that they may be sincerely respected by men. Unquestionably girls and women should also be taught subjects which would enable them to be makers of healthy and happy homes. And even in teaching subjects like literature, history, sociology etc., the special needs and characteristics of women should be kept in view.

The Simon Commission Hartal

It has been said by some people that those who hold that the Simon Commission should be boycotted might and should have treated it with indifference. What need was there for a *hartal* all over India? Those who, like us, were for the *hartal*, may in their turn ask, why do Britishers try to convince the world even after the *hartal* that the majority of the people of India are in favour of the commission? Publicity has its value. To keep the world informed of the actual state of things has its value. It is rather late in the day to write an essay on the value and need of publicity. Britishers have been all along trying to minimise the importance of the opinion of politically-minded Indians. It was necessary to tell

Britishers and others by something striking what India really felt about the statutory commission. Mathematically speaking, nobody can say definitely what the opinion of India is on a particular matter unless a plebiscite be taken. Such a plebiscite has not been taken by the Government or the leaders of the people. But if on ceremonial occasions, like the King's birth-day or the Empire day, the Viceroy, can assume that all Indian hearts are overflowing with loyalty and sends loyal greetings to His British Majesty on behalf of all Indians accordingly, surely it is quite right for Indian leaders to *infer* and conclude from India-wide open demonstrations that India does, on the whole, repudiate the commission.

If there had not been any *hartals* and other demonstrations, their absence would have been construed by our opponents into loyal and quiet acceptance of the commission.

The disturbances and loss of life in Madras town and the unruly behaviour of some people in some parts of Calcutta are greatly to be regretted. But the leaders of the people are not to blame for them. For, for many days ahead they had been asking people to keep within doors during the period of the *hartal* and to be strictly non-violent. It is strictly true that the police were responsible for some of the disturbances. They provoked, charged and assaulted people. In some places, people not wearing police uniform throw brickbats at passing trams, etc. It has been asserted that these men were agents provocateurs of the police. Some of them may be so, though it is difficult to prove the allegation. As it has been asserted that in some places brickbats were thrown at policemen, those who threw them could not have been agents provocateurs. In that case, they may have been those unruly members of the populace who generally behave in this way at times of excitement. Their behaviour is greatly to be regretted, but the leaders of the people cannot be held responsible for their conduct. It may, no doubt, be asked, why do the leaders provide occasions for such excitement and turbulence when they know there are such people in the country. The answer partly is that all political and other demonstrations and activities cannot be given up because of the existence of some men who may, at the instigation of the police or of their own accord, create disturbances. The Government with all its powers and resources

cannot keep order throughout the country. It is not derogatory to the leaders that, in spite of their efforts and influence, there have been some untoward incidents. If they had sufficient power and influence to prevent all disturbances, they could have set up a parallel Government of their own. The wonder is, not that there have been a few disturbances, but that there have not been more. It is remarkable proof of the essentially peace-loving character of our people that a great national demonstration has passed off with such a small number of disturbances.

Prabasi Banga Sahitya Sammilan

Sj P. N. Bhattacharyya, Secretary Reception Committee, Prabasi Banga Sahitya Sammilan writes from Indore, Central India :—

"The seventh session of the Prabasi-Banga-Sahitya-Sammilan" will be held at Indore (Central India) during the Christmas holidays of 1928. A Reception Committee has been formed, with Dr. Praphulla Chandra Basu, Principal, Holkar College, as the Chairman.

"That this Sammilan is an institution, in which every Bengali residing outside Bengal may feel pride and satisfaction, goes without saying. It is, therefore, urgent that the call of this Sammilan should reach every Bengali brother and sister, who may feel interested in the literary and social activities of this great institution. We are trying to collect information regarding the Bengali institutions and Bengali residents of all places, big and small, in the different provinces of India. We earnestly appeal to all Bengalis residing outside Bengal to help us in this matter by sending information on the following points to the undersigned as early as practicable :—

"1. Names of all Bengali institutions with their addresses.

"2. Names of the Secretaries of those institutions and their addresses.

"3. The number of members of those institutions.

"4. Names of all Bengali residents of note with their addresses.

"It is further requested that those who would favour us with information about their own places may also be kind enough to send us information concerning their neighbouring towns and other places known to them."

We hope our Bengali readers outside

Bergal will readily respond to Mr. Bhatta-charyya's appeal.

The "Rascals" of Moscow

The saints of Britain whose mouthpiece is the London *Daily Mail* have found out that the "rascals" of Moscow were at the bottom of the disturbances in Madras on the occasion of the *hartal*. The mischief-makers of Moscow could have found combustible materials much nearer their homes than Madras. But probably chose the Indian provincial capital farthest from their city in order to escape detection. But who can escape the vigilance of the saints of Britain? Or perhaps as Eluellen, Shakespeare's Welsh pedant drew a parallel between Alexander the Great and Henry V, because the former was born in Macedon and the latter at Monmouth, both spelt with an initial M, so there must be some affinity between Madras and Moscow! And what is more wonderful, there is actually a river at or near Madras and another at or near Moscow! That is what Eluellen also found to be a marvellous point of resemblance between Macedon and Monmouth.

Sir John Simon's 300 Messages of Welcome

Sir John Simon is reported to have stated that he has received 300 messages of welcome by telegraph and wireless. As he has not published a list of the senders of these messages, it is not possible to ascertain how many of them are genuine, and what is the importance and representative character of the senders of those which are genuine. Some are undoubtedly bogus, and at least one protest has been taken to be a message of welcome and the sender thanked for the same! For instance,

The *Indian Daily Mail* publishes a letter from Mr. D. P. Chinchalkar, Amalner, who writes that at a public meeting held under his presidency a resolution was adopted protesting against the Statutory Commission and deciding to have nothing to do with it in any form and at any stage. The resolution was communicated to the chairman of the Commission. To this came a reply from the office of the Commission expressing its thanks and pleasure at the message of goodwill and welcome.

The paper wishes to know how many of the hundreds of messages received by the Commission

were of the type of the Amalner meeting's resolution and asks the Commission if it would care to furnish information as to how many messages of protest have been treated as messages of welcome.

Some other disclaimers are noted below.

Madras Feb 11—We are authorised to state that the report from Delhi that the South Indian Liberal Federation sent a welcome message to Sir John Simon is absolutely unfounded. The federation regret that its name should have been so utilised without any warrant by other persons.—(F. P. I.)

Diwan Bahadur G. Narayanaswami Chetti, writes—

It is seen from the report and your observations thereon in your issue of yesterday regarding the welcome telegrams sent to the Simon Commission that there is a misapprehension that the telegram sent by me was as the President of the Madras Corporation representing the views of that body. May I write to inform you that it was sent by me purely in my individual capacity and not on behalf of the Corporation as President of that body. Further comment by me appears needless on your misunderstanding.

The report that the president of the Coconada municipality had sent his cordial greetings to the Simon commission has been contradicted by that gentleman. According to the *Swarajya* of Madras, he stated at a meeting of the municipal council that he had not sent any telegram of welcome because the council had condemned the constitution of the commission by unanimous resolution. Rai Bahadur Vikramjit Singh, chairman of the Cawnpore municipality has repudiated the message of welcome attributed to him.

There was another knight having the proper name John, between whom and Sir John Simon there is no internal or external resemblance. But Sir John Simon would be fortunate if his 300 messages of welcome did not to some extent become as proverbial as Sir John Falstaff's men in buckram, whose number dwindled down from a hundred to nil.

Evidence in Camera before the Simon Commission

It appears from Sir John Simon's letter to the Viceroy, in which the status, scope and procedure of the Commission are defined, that there will be some evidence offered to the Commission alone by the servants of the Government. The Indian Committee of the Central Legislatures, proposed to be appointed, will not be allowed to be present when such evidence will be given, though such evidence

calls most for cross-examination by well-informed Indians. This is the kind of thing which we must accept as establishing equality between the British Commission and the Indian Committee. There are other points of this "equality" which it is needless to describe—the thing has been exploded.

A "Political correspondent" of the *Indian Daily Mail*, who evidently knows what he writes about, states in its issue of February 11, that the Government has been engaged in getting up their case against Indian self-rule for a long time past. It would appear from the following passage from this correspondent's contribution that Miss Katherine Mayo had access to some of the material collected by the servants of the Government :-

As was to be expected, the Commissioners will have placed before them statistics regarding the various classes and creeds of India; that there are spoken no fewer than 222 vernacular languages; that strife between the Hindus and Muslims has reached a pitch never before known; that the number of different castes amounts to some thousands; that there are over 60 millions of untouchables with whom no other caste may associate in any way; and finally that out of a total population of about 320 millions approximately 95 per cent. are illiterate; and the Commissioners are asked to infer that party politics as understood in England do not and cannot exist in India and that therefore Westminster is an exotic growth in India being foreign to the tradition and mentality of Indians who are steeped in age-long autocracy. The Commissioners are informed that out of the 230 million people inhabiting British India nearly 220 millions have been unaware that they are living under the benefits of the Montford Reforms. The Commissioners are asked to remember how infinitesimal is the number of those who voted at elections. They are reminded that Parliament which sent them out to this country was responsible not for the loudly articulate India but for the rural India to whom the British Raj is the one thing that matters above every other thing on earth, and they will be given "facts," collected by I. C. S. Officers placed on special duty, one in each province and in one province even two, to collate the proceedings of their legislatures in regard to things such as the number of offensive questions put, number of questions disallowed, amount of time wasted in useless discussions, "the degree of exhibition of child's play" in the Councils, the number of social reform measures opposed by non-officials, number of private bills, etc. In some of the Provinces even police officers are said to have been attached to the special-duty officers to throw into bold relief the breaches of the peace that had occurred in their Provinces, having a subtle bearing on the introduction of responsible government.

The Duty of Our Public Bodies

As the Commission has been boycotted by our most representative public bodies and

public men, there may not be any evidence placed before it controverting the official "facts." And even if the Indian Committee of the Central Legislature be appointed—which is doubtful—it will not have the opportunity to cross-examine the official witnesses. Hence, the official "facts" may be placed before the world without any corrective, just as Miss Mayo's, lies and half-truths have had a start of many months.

It is therefore, urgently necessary for the Congress, the National Liberal Federation, The Muslim League and other bodies to prepare a full statement of India's case for self-rule, meeting all the official arguments and exposing all the official lies and half-truths, as far as they can be guessed and gathered from the *Indian Daily Mail's* correspondent's letter, Miss Mayo's book, Khub Dekhta Ago's "India Tomorrow," etc.

It should be shown what Indians have said and done in and outside the Councils, for the education and uplift of the masses (including the depressed classes), for the education of women, ryots for social reform, for wiping away the debts of the ryots, etc. It should further be shown, by giving exact quotations from and references to Government publications, such as council proceedings, how the officials have opposed and placed obstacles in the way of the uplift of the depressed classes, of social reform, of the removal of peasant indebtedness, etc.

Some years ago the Bombay Presidency Association published a memorandum showing how all that had been done for the Deccan ryots had been done at the instance of the leading educated men of that province. Similar statements should be drawn up and published for all provinces and for India as a whole.

All these statements should be published in India, Europe, America and Japan.

Colonel Wedgwood on Secret Evidence

A special cable to "Forward" dated London, Feb. 8, says :-

Interviewed regarding Sir John Simon's statement and boycott in India, Col. Wedgwood said :- "I am amazed at the solidarity shown by the Indian leaders. We certainly have a knack in this country of uniting the Indian opinion. Sir John Simon's letter merely restates the procedure which was outlined in the House of Commons. The Assembly and the Councils are each to be asked to set up committees which would consider

with the Commission a mass of official and other materials available. It may be said that if the Indians do not participate, there can be no effective criticism of this material and evidence and such criticism is desirable in order to expose the fallacies or narrow points of view to the Commission. I was not impressed when my attention was drawn to that part of Sir John Simon's letter wherein it was stated that the Indian Committee would be asked to retire when the occasion demanded."

Col. Wedgwood added :—"I wish the question has not been raised of hearing any evidence in private by the British Commissioners alone. This naturally does not seem to be a great matter to Sir John but it indicates just that distrust and lack of identity in the aim which always calls those people who are not trusted. For friendship and confidence, one must make sacrifices, even if the sacrifices be of prestige."

Utmost publicity of the whole of the proceedings of the Commission seems to be essential. If endless mistrust is not to be engendered, it will be far better not to hear secret evidence at all."

"No Confidence" in the Commission

Lala Lajpat Rai moved his resolution in the Legislative Assembly of "no confidence" in Simon commission in an outspoken and telling speech. Those who interrupted him got replies which silenced them. Other Indian leaders who expressed want of confidence in the commission, also made good speeches. The motion was carried by 68 votes to 62. An overwhelming majority of the elected members voted for the motion. One nominated member, Mr. N. M. Joshi, voted for the resolution. All honor to him. Of the elected Muhammadan members present, the majority voted for the motion, thus exploding the myth that all or a majority of the Moslem population are in favour of the Commission.

Death of Harchandrai Vishindas

The first day of the debate on Lalaji's motion was marked by a tragic occurrence. In spite of serious illness, Mr. Harchandrai Vishindas, the eminent Sindhi leader, had come to Delhi to vote for the motion. He was going to the Council Chamber when his illness took a fatal turn and he died on the way. He was a martyr to his sense of duty. His example will show to all unprejudiced and right-thinking persons how strong is the feeling roused against the Simon Commission.

Mr. Harchandrai Vishindas was one of

our elder statesmen. Before Non-co-operation days he used to be a prominent delegate from Sindh to the Indian National Congress, in which capacity and in other ways he rendered good service to his province and India.

The Boycott and After

The boycott of the Simon Commission has entailed on our leaders the duty of drawing up a constitution for India. The work has been seriously undertaken at an all-party conference. This is an important piece of work. But this is not all. There must be at its back the authority of well-informed public opinion in its widest sense. Public opinion must mean the opinion of the masses as well as of the classes. Even at present the masses are consciously with the classes to a greater extent than Englishmen know or are ready to admit. Writing of the earlier years of the Indian National Congress Mr. K. T. Paul correctly observes in his book on "The British Connection with India", to which Lord Ronaldshay has contributed a foreword :—

"Two things the British people in India failed to realise. The political upheaval was apiece with the whole National Movement, which embraced in rapidly increasing measure the vast masses as well as the 'educated' thousands. The other point was that the *literate* have held the *traditionally accepted* leadership of India, all through the centuries. Not by direct literacy but by the moral influence of the literate minority, India has been ever willing to be led in religious and social matters, and now in all other matters as well. The men who assembled at the annual Congress were only thousands in number, but each single one of them through the social avenues peculiar to India represented many hundreds and through them many more thousands. The determined self-illusion of the Services in this particular was really very tragic in regard to the great interests involved."

The acceptance by the masses of the religious, social and political leadership of the literate classes which was perceptible even in the earlier years of the Indian National Congress, has become still more marked since the inauguration of the Non-co-operation movement. The masses are willing and eager to be led. What the leaders have to do is not merely to lead them by means of their influence over them, but also to fill their minds with such general and political knowledge as would enable them to act independently, though in concert with the leaders. This sort of education

should be imparted in two ways. Lectures on political, economic and social subjects, meant for the masses, should be delivered in public. They should not be mere harangues. Our illiterate people are sufficiently intelligent and serious-minded to be able to follow and understand instructive discourses on serious topics, if high-flown bookish language be avoided and care be taken to make them interesting.

Very few men can long remember what they hear only once, and it is not possible to impart all knowledge and information by means of public speeches. And even highly educated men require often to refresh their memories with the help of the printed page. For these reasons, our entire illiterate adult population should be made literate as quickly as possible. All possible means must be adopted to have as much public money spent for the purpose as is practicable. And, in addition, all our adult literate persons must make themselves responsible for removing the illiteracy of as large a number of persons every year as they can by their utmost efforts.

As for boys and girls, not a year should be lost in opening as many schools as would accommodate all children of school-going age.

The Depressed Classes in India and South Africa

In the course of a very important article on "Problems of Indian Self-government" contributed to the current number of *Foreign Affairs*, Mr. C. F. Andrews refers to speeches delivered by British statesmen which though meant to be conciliatory, unintentionally gave rise to resentment. Says he:—

The second example is much more recent. It refers to Lord Birkenhead himself. Nothing was farther from his mind than to hurt the feelings of educated Indians at the very time when he wished to pacify them. Yet, reading his conciliatory speech I could see at once that it bristled with provocations. He declared with unctious that he would never, never have omitted a representative of the depressed classes, if Indians had been appointed to the Statutory Commission—blindly oblivious to the fact that when South African Dominion status was granted, nothing whatever was done to represent the interests of the African natives, who are exactly parallel to the depressed classes in India. Indians are not slow in instituting comparisons, when hypocritical professions are made of a superior righteousness. Earl Winterton's speeches were equally provocative; but since he habitually

indulges in haughty, offensive arrogance, nothing better was expected of him. The net result of such speeches was to make the boycott of the Statutory Commission by all thoughtful patriots more certain than ever.

Social Reform and the Anglo-Indian Bureaucracy

One of the things on which Englishmen base their claim to rule India is that they thereby ensure the continuance of social reforms, which would be jeopardised under Indian self-rule. On this topic Mr. Andrews writes:—

This lack of intimate contact between the two countries paralyzes high statesmanship. For statesmanship can hardly exist in such a medium. The foreign rulers, realizing that they are disliked, try to rule cautiously. They lose that courage which is necessary for great enterprises of reform. The one outstanding act in India, when such reform was accomplished, was the abolition of Sati, or widow-burning, owing to Lord Bentinck's co-operation with Raja Ram Mohan Roy. But this was due to the happy coincidence of two remarkable personalities. It was rather the exception that proves the rule.

The normal routine, which has become a rigid convention, is for the foreign ruler in all social matters to "play for safety". He dodges the plain issue, fearing an upheaval. A Mustafa Kemal Ghazi can carry out sweeping social changes, because his hand is on the pulse of the people over whom his sway is almost absolute. He is their hero and supreme patriot. But a Viceroy, however, noble-minded, is rather like a suspected enemy, who comes over from England to exploit India's weakness. This suspicion of British rule in India has become deep as life itself, and even noble acts come under its miasma.

It has been my daily experience for nearly a quarter of a century to watch the course of events in India, with an eager longing for advance in humanitarian directions. Every day my own conviction—slowly and painfully formed—has grown stronger, that the rule of the foreigner is now definitely standing in the way of healthy social reform. Even with the very imperfect Legislative Councils, under the Reform Act of 1919 progress has been far more rapid than under the autocracy which preceded. But it has not been rapid enough; and the official vote is continually given for reaction. It has been a commonplace of these recent years to watch the British Government in India relying for its support on those nominated and elected members who stand out for blank conservatism without progress. Government officials have been told to go into the lobby side by side with these conservative reactionaries.

Mr. Andrews might have added that many of the Indian States are more progressive in social legislation than British-ruled India.

The Depressed Classes and Swaraj

Would the depressed classes stand to gain or to lose under Swaraj? Mr. Andrews answers:

Unhesitatingly I would say, that to-day the strongest forces working for their emancipation are to be found outside Government circles. By far the most powerful movement for their upliftment is the National Movement. If the British rule were to cease to-morrow, the depressed classes would at once be brought into the foreground of the national programme. Japan was able partly to solve its own "untouchable" problem, because it had the matter in its own hands from the very first. But in India the spirit of reform is continually defeated by a laggard administration. While writing this, I am not unminded of the fact that the rule of law in India, without respect of persons, has been one of the most persistent causes of whatever upliftment has already been made. But here again the evil of foreign rule is apparent, because the one person who claims exemption and privilege under the law is the foreigner himself.

All that I have tried to state cannot be reasoned out here. But what may carry conviction is the fact that the conclusions I have reached have been against the natural bent of my own mind, when I first came out to India many years ago.

The Eighteen Pence Ratio

Sir Basil Blackett's cocksureness on the virtues of the 18d ratio has met with a rude rebuff. *The Statist* observes:—

The appearance of the Government of India's Four-and-a-Half per cent., Sterling Loan at the commencement of this week caused little surprise. Competent observers of the financial situation in India must have been fully aware that the sterling resources required to meet the £5 million India Bills maturing this month were not available in the hands of the Government. To have remitted the necessary resources to London from India would have caused a weakening of Rupee Exchange, which would have been most unwelcome at the present time when the new 18d. ratio is still going through a testing period. Sir Basil Blackett's promise made in his last Budget speech has thus been completely falsified. He said, on that occasion: "We have avoided external borrowing since May, 1923 and next year's Budget (1927-28) provides for no such borrowing. We will thus have met capital and debt disbursements to the tune of 48 million sterling during the four years ending March 31, 1928." The validity of this prediction has been undermined by the efforts that have had to be made to maintain Rupee Exchange at its new legal parity of 18d. These efforts entailed substantial encroachments upon the Government of India's accumulated sterling resources.

England's Educational Policy in India

Mr. V. V. Oak, M.A., B.S. writes from the Wilberforce University, Wilberforce, Ohio, U. S. A.—

"I have been working on the revision of my book 'England's Educational Policy in India', but I am greatly handicapped by the fact that I do not have the latest material from home except the government reports. So many small pamphlets, books and articles have been written on the subject that I think it is absolutely necessary for me to get some of them. Under the circumstances, I am approaching the readers of your papers and writers of such papers and books to send me a copy of their work. I will promise to return the same to them if they so desire or pay postal expenses or price of the book.

There are many books written by provincial writers dealing only with the provinces they live in. I need that type of information also even though I am writing the book from the all-India point of view. I am in bad need of the latest information—statistical and otherwise—concerning the various Indian states, especially of the progressive ones like Mysore, Baroda, and others. I receive full co-operation from every place I apply for except from the people of my country. Under the circumstances I am depending upon the readers of your paper, especially those that are interested in Education.

"The book will deal, besides the phases I have already included therein, with the question of national education, the prevalent system of education in some important countries, and a careful analysis of the educational system and facilities in this country."

Police Despotism on Hartal Day

No time was lost to arrest and punish people alleged to have broken the law on the day of the *hartal* in Calcutta. We cannot say whether those punished were all innocent, but there is not the least doubt in our mind that some absolutely innocent persons were arrested and punished. But this was not the worst form of wrong inflicted on the people on that day. The only lawful power which the police has with regard to offenders is to arrest them and bring them before a magistrate for trial. They have no right to inflict punishment on any offenders. But that is what they did on *hartal* day. They assaulted numerous persons, not only on public streets and squares, but within the University buildings and within the Presidency College compound. Some at least of the men assaulted were perfectly innocent peaceful citizens. But supposing they and all the other men who were assaulted were guilty, the police constables, sergeants and

higher police officers could legally arrest them and bring them to trial. But they exceeded their powers, and inflicted punishment themselves. The Police Commissioner came out with praise of his subordinates in indecent hurry, and, of course, his panegyric will be endorsed by the Government of Bengal. There is not to be even a departmental enquiry into the conduct of the police, though definite charges have been levelled against them by responsible persons. No wonder, the *Amrita Bazar Patrika* has suggested that a proclamation should be issued announcing that His Majesty's Government has abdicated in favour of the Calcutta Police.

At the Calcutta Town Hall meeting convened to protest against police tyranny, a non-official committee of enquiry was appointed to take evidence and prepare a report. Its publication will be eagerly awaited.

Students and the Hartal

In various parts of India, students of many schools and colleges who absented themselves from their classes or otherwise took part in the *hartal* have been punished in various ways. All have been reprimanded, many have been heavily fined, some have been deprived of their scholarships, and a few have been, for some other alleged act of indiscipline or lawlessness, rusticated. The Calcutta Presidency College and Eden Hostel have been closed for an indefinite period. The boarders of the latter were ordered to clear out within 24 hours! So far as actual breach of law is concerned, students as students cannot claim immunity from punishment. But the charges brought against them should be proved as the charges against other offenders ordinarily have to be. And when they have been proved guilty, they should, in consideration of their youth, be either lightly punished, or in most cases let off with a warning.

Those who simply absented themselves or took part in any peaceful demonstration need not have been punished in any way. They did nothing morally wrong. Such absence is not worse than absence to see a football match, a wrestling match, or some such other *tamasha*. The Anglo-Indian bureaucracy look upon the Simon Commission boycott *hartal* as an act of disloyalty or sedition, and some

principals and headmasters have taken their cue from them. But if the *hartal* was seditious, the proper thing to do was to proceed against the leaders and their adult followers. It is rather cowardly to vent all the wrath on the students simply because it is easy to punish them.

Those leaders who take advantage of the patriotic enthusiasm of students to encourage them to behave in such a way as to lead to disciplinary action being taken against them, are also to blame to some extent. These leaders cannot protect the students from punishment and should, therefore, hesitate to take such help from them for making political demonstrations successful as are most likely to bring them into trouble. We are not among those who think that students should keep themselves entirely aloof from the political activities of their countrymen, though we do believe that their main duty is to prepare themselves by education for their future work in life, which includes the duties of citizenship. The reason why we have presumed to write on the duty of political leaders is that it does not seem to us proper for any person to ask others to do anything of which that person does not share the risk.

The bureaucrats who ask our students to give a wide berth to politics have their own definition of that word. It is not politics to read text-books on Indian history written from the British point of view and slavishly answer questions set thereon. It is not politics to read and accept or pretend to accept the unmixed praises of British rule contained in books on England's work in India. It is not politics to read and accept or pretend to accept the views on economics given in text-books on political economy written from the British point of view. It is not politics to have to listen to loyalist speeches on Empire Day or King's birth day and salute the British flag. In brief, nothing is politics which directly or indirectly promotes the permanence of British domination and superiority and Indian subordination and inferiority in India, which tends to produce faith in Britain's angelic work and mission in India, and which curbs or kills the passion for freedom. But whatever tends to make the students think and act like men, whatever makes them conscious of the defects of British rule, whatever strengthens the desire for freedom and self rule, is politics in the

sinister sense in which the Anglo-Indian bureaucrat understands it in India.

So long as there is British domination in India, Britishers will try to catch our boys and girls young, and induce in them a servile mentality. On the other hand, our object is to instill into the minds of our children love of freedom and to make them rebels against servility. But we do not want to turn them into shouting automatons. Barking dogs seldom bite.

Presidency College Affairs

The Calcutta Presidency College has become notorious for scuffles between some of its students and its principal for the time being or some professors. Enquiries have been made and are still in progress to find out who were to blame. Such enquiries generally start with the presumption that some students alone are to blame. Some students may be to blame. But may not the principal and some members of the staff also be to blame? The students of the Presidency College belong exactly to those sects, castes, and sometimes even families, to which the students in other Calcutta Colleges belong; and perhaps a larger proportion of the students of the Presidency College are sons of Government servants than of other Calcutta Colleges. So it should be ascertained why Presidency College principals or professors alone are assaulted or alleged to be assaulted.

It seems to us that as Mr. Principal Stapleton's handling of his students and staff should be enquired into, some evidence against him may not be obtained so long as he remains principal and so long as there is a likelihood of his continuing to occupy that post. It should not be assumed that he would not know who had deposed against him, even if one does so *in camera* under the seal of secrecy. Nor should it be assumed that he is free from vindictiveness. We think Mr. Stapleton's scene of operations should be changed, and the enquiry should be an open one.

Mishaps on Hartal Day in Madras

Restrictions have been lawlessly placed on the legitimate activities of Madras citizens and many of their leaders because

of the rowdiness of some turbulent people and the consequent loss of life on the day of the *hartal*. For these the leaders and the law-abiding citizens of Madras were not responsible. The action of the authorities has been challenged as it ought to be.

We cannot from this distance judge whether it was at all necessary to open fire on the crowd in Madras. But assuming its necessity, surely firing at the lower limbs would have quite served the purpose of disabling or dispersing those on mischief bent. It cannot be denied that in India the desire to shoot, and that with intent to kill, is stronger and is given rein to more than in England. Some months ago, writing about the communal riots that occur in this country and the recourse to firing often taken by the government, *The Times of India* made the damaging admission that there is not in India that intense desire to avoid shooting at all costs which is to be seen, for instance, in England. What it admitted with reference to shooting on the occasion of communal riots is true of shooting at crowds on other occasions as well. It wrote:

"We think there can be little doubt that the frequency with which recourse is made to shooting must raise the gravest fears. From our own experience of some very bloody riots in Bombay we know that there are times when nothing but shooting appears to have a chance of restoring order. But experience also teaches that when fire control and discipline are not of the most rigid kind there is a terrible danger that more shots will be fired than are absolutely necessary. It is for that reason that an inquiry should be held into every case of firing on a crowd. There is another reason, which is that there is not apparent in India that intense desire at all costs to avoid shooting which is to be seen, for instance, in England. The history of the general strike last year is memorable for the fact that not a shot was fired from start to finish, and the record is one to be proud of. One may contrast with that the history of the past year in India and the contrast surely is painful enough to make Government desirous by every possible means to avoid making it more emphatic. The contrast in fact strengthens the case for an inquiry whether the cause of the present communal disorders cannot be eliminated."

Sir Stanley Jackson at the Convocation

Presiding at the annual Convocation of the Calcutta University, the Governor-Chancellor Sir Stanley Jackson said in the course of his address:

"It is a matter of regret for me that my first visit as Chancellor of this University could not be

made under happier conditions. I am informed that amongst those who took an active part in the disturbances which occurred within the week, when an attempt was made to interfere with, and offer resistance to law and order, were students of this University. It is not the function of the University to question the rights of individual political opinion, but the unseemly conduct of members of the University, acting no doubt under the incitement of outside influence, is calculated to shake the confidence of the supporters and well-wishers of the University's progress.

"It is obvious that an institution, which includes among its members some so devoid of a sense of order and discipline, cannot be regarded otherwise than with anxiety and misgiving. As Chancellor, it should be my duty and pleasure to assist as best I can your just requests for support from Government. This I am prepared to do, but I am alarmed lest the Government may be forced to feel it their duty to consider seriously whether the measure of support which is at present given, might not, in the general interests of education, be diverted into other channels, from which experience has shown they may expect better results."

It is not necessary here to discuss who were responsible for "the disturbances" on the *hartal* day. Let us assume that among them there were some students. Students are divisible in Calcutta into three classes: schoolboys, college students and students of post-graduate University classes. These last may in some sense be called "members of the University," not the two former classes. It has been alleged that some students of the Presidency College were guilty of unruly conduct. But no one, so far as we are aware, has yet alleged that any post-graduate student of the University classes made any attempt "to interfere with and offer resistance to law and order." It is true some young men, presumably students, cried "shame, shame" and tried to persuade some graduates not to enter the Senate House to obtain their degrees. We unhesitatingly and unequivocally disapprove of such conduct on the part of these young men. But it would be an absurdity to characterise such behaviour as interference with law and order. Nor has it been proved that these young men are post-graduate students.

Assuming that some College students have been guilty of indiscipline, only those students should be suitably dealt with not all the students of that college; nor should Government withdraw its support from that college. But supposing all the students of that college and even the staff were guilty, why should the University be deprived of the pecuniary support given to it by the Government? The money received by the

University does not even in part go to maintain that college or any other college of its class. The grant given by Government to the University is for the maintenance of its post-graduate classes.

Suppose, however, that some post-graduate students have been guilty of reprehensible conduct, would it be reasonable on that ground to deprive the University of its grant? No man in his senses would say it would be.

Students of Cambridge University, of which Sir Stanley Jackson was an alumnus, have sometimes been guilty of very unruly and disorderly conduct. They have sometimes been guilty of rudeness to their professors during "rags" and at other times. We do not like such things and would earnestly appeal to our students not to give up the manners of our *Vidyarthis* of yore and go in for the rude and unmannerly pranks of some occidental students. But that is a digression. Now that Sir Stanley Jackson may have been able to overcome his excitement, we would ask him never again to forget that Cambridge University has never been deprived of any of its grants for the lapses of any of its students. St. Francis of Assisi spoke of the body as Brother Ass. It should not be left even to the Anglo-Indian Chancellor of an Indian University to show that the mind of man also may sometimes deserve to be spoken of as Brother Ass.

In the dyarchical system of Government education is a transferred subject. It is for the Minister in charge of that subject to give their due shares of the educational allotment to the University, the Colleges, the secondary schools, the primary schools etc., after the Legislative Council has voted for such apportionment. The Governor has neither the right nor the power to divert moneys meant for the University into any other channels, as he threatened to do. The Governor's *brutum fulman* has only made him ridiculous.

It is not known whether the education minister has sent to the Governor a protest against His Excellency's encroachment on his province. What is clear is that a protest is called for. The Legislative Council also should express in some way its displeasure at the Governor's conduct.

We would not have criticised his conduct in the way we have done, if he had simply admonished the offending students as Chancellor. There should not have been

any mixing up of the functions of the head of the University and the head of the Executive.

The Vice-Chancellor's Address

Professor Jadunath Sarkar, Vice-Chancellor of the Calcutta University, pleaded in his Convocation address for more liberal aid to the non-Government colleges in the following passage :

These private Colleges have been recently faced with a great difficulty; while their expenditure has increased through their having undertaken to teach many new subjects and taken affiliation in Honours in addition to Pass, their income has declined by reason of the economic distress prevailing in the country and the consequent fall in the vast numbers which a few years ago used to enter for the degree course in Arts or Science. Most private colleges are now passing through the lean years, and unless the standard of teaching is to be deplorably lowered, they must meet together and devise means for increasing their income and for reducing their expenditure by inter-collegiate co-operation. When they have thus done their duty, I venture to appeal to Your Excellency's Government to grant more liberal aids to these colleges for their maintenance.

Referring to the research work done by the University teachers in Arts and Sciences during the last year, Mr. Sarkar said :—

It is a record of activity, remarkable for its range and variety, and I venture to plead that as soon as our political atmosphere ceases to be charged with electricity and is freed from capricious gusts and cross-currents of popular passion and popular delusions, the earliest opportunity should be taken by the Bengal Government and Legislative Council to place the Post-graduate Department on a permanent basis by assuring its necessary income for the future in the form of a block grant, as is the case in many other Indian Universities.

We support this plea. But we have to add that, as there does not seem to be any prospect of our political atmosphere ceasing in the near future to be charged with electricity and as education cannot wait for clear and fine political weather, the Bengal Government and Legislative Council should do their duty without any loss of precious time.

The Vice-Chancellor's suggestions for placing the University lecturers on a graded scale of pay and for building residences for them close to the University are also worthy of unqualified support. Said he :—

I repeat the appeal made by me last year for public support to the schemes first of placing the University lecturers on a graded scale of

pay, so as to induce them to remain here instead of improving their prospects by going elsewhere, and secondly of building residences for them close to the University in order to develop the corporate life of the University and bring the teachers and students into constant daily contact. With frequent changes in the staff and with teachers who can be met only during the prescribed periods of lectures or tutorials, it is impossible for any University to do its work properly and for even the most gifted and devoted teacher to give his best to his pupils, for under these adverse conditions it is physically impossible for a teacher to inspire his students or mould their character. Calcutta cannot aspire to be an Oxford, by merely engaging highly qualified lecturers, if the social facilities of Oxford are absent here. With our University teachers freed from anxiety about their future, and enabled to live close to their boys in what the last Royal Commission on the London University recommended as "a University quarter," there would be a great improvement in the research done by our teachers and advanced students and a great elevation of the academic standard, in return for our present expenditure. In this respect helping the teachers would really be helping the community.

The greater portion of the Vice-Chancellor's speech was addressed to students. Detached passages from it have been quoted and interpreted by some politicians in such a way as to create prejudice against him. But we would ask our students to read the whole of it calmly and profit by at least those portions which are non-contentious. They will find that Mr. Sarkar has praised the University as "*the strongest force on the side of democracy*," not of bureaucracy, be it noted. They should note that his address contains the following passage :—

"The true son of a University feels it his duty to take his stand in the ranks of the defenders of reason and liberty, of law and progress, of justice and reform,—against the forces of bigotry and selfishness, the tyranny of power or of the populace, the vulgar appeals to passion and unreason."

But for the time when the address was delivered, the following passage would not have exposed Mr. Sarkar to criticism :—

It is a commonplace truth of economics that the employment of immature lads in factories is not only harmful to their health but also hinders the growth of a class of efficient adult labourers. Similarly, the youth who prematurely leaves his studies or practical training incomplete, in response to the noble instinct of patriotism, is sure to realise in his hours of calm reflection that he is really showing irreverence to our Great Mother by laying before her "the cheap and useless offering of an undeveloped body, an immature mind, a hastily learnt art or craft, an undisciplined will. He will realise with regret, after his life's opportunities are gone for ever, that it requires a higher type of patriotism to possess his soul

in patience, to resist with unshaken firmness all distractions and temptations during the period of his education, and to thoroughly master his own special subject, so that he may supply the nation with an expert workman and supreme teacher,—which is its greatest need.

If it be true of the individual that

"Self-reverence, self-knowledge, self-control,

"These three alone lead life to sovereign power," it is no less true of that aggregate of individuals which we call a nation. Let every future citizen of India, as he leaves the training ground of his boyhood and youth, select his rule of life. Let him make his choice between the eternal verities on the one hand and the popular delusions and misrepresentations of the hour on the other, between the sway of reason and the insurrection of the passions, between holding his strength in reserve till the proper time for its use and making premature theatrical demonstrations, between self-discipline and moral anarchy.

In the first eleven words in the above extract which we have italicised, Mr. Sarkar speaks of the youth leaving his studies or practical training incomplete, not of spending a few hours occasionally in things that have no direct connection with his studies or practical training. Hence we do not feel justified in concluding that he has asked students to have nothing to do with politics. We think some aspects of the contemporary politics of our country are worthy of serious study by our students from the printed page and the spoken word. If there are other elements of contemporary politics which only or mostly cause distractions, we would certainly advise our students to have nothing to do with them. And temptations of all sorts must, of course, be shunned and resisted. We are not for what Macaulay calls "Valetudinarian Virtue"; Virtue must be strong enough to resist evil. But it is not wise for youth not to expose themselves to needless peril.

If in the words "popular delusions and misrepresentations of the hour" and "theatrical demonstrations" any people discover caps that exactly fit them, that is a thing for which Mr. Sarkar ought not to be blamed. It would be a gratuitous assumption to hold that in Mr. Sarkar's opinion all our political opinions and activities are covered by the words popular delusions and misrepresentations and theatrical demonstrations. Students should certainly have nothing to do with things of which those words are an accurate description. But there are other things in our politics which are not delusions or mere theatricality, and these Mr. Sarkar has not asked students to have nothing to do with. Of course, he holds that their education is

their chief concern, and in that opinion we are in complete agreement with him.

A Wrong and A Blunder

Maharaja Ripudaman Singh of Nabha, who after his forced abdication chose to call himself Gurucharan Singh, has been deprived of his liberty. He is henceforth to live in Kodaikanal in Madras presidency. He must no longer call himself or be called Maharaja; his son is to be raised to the *gadi*. The allowance of Rs. 25,000 per mensem which he used to be paid from the revenues of his State has been reduced to Rs. 10,000. And all this for alleged repeated participation in disloyal activities since his departure from Nabha. Far from this allegation being proved, even the "disloyal activities" have not been enumerated. Ordinary men, who are British subjects, are no doubt deported, interned, "domiciled", imprisoned without trial and exiled from particular provinces or districts. But the Maharaja is not a British subject. Perhaps according to treaty he is an "ally!"

The world has been assured repeatedly that Indian ruling princes are passing sleepless nights owing to the apprehension caused in their minds by the prospect of British-ruled India being in future ruled by "Indian politicians." The world should be told further what worse treatment these potentates are supposed to expect at the hands of our "politicians" than that meted out to some of our princes. Was the case of the Maharaja of Nabha ever placed before or considered by the Chamber of Princes? If so, what was their report, recommendation, or decision? If not, what does it exist for?

Boycott of British Cloth and Other Goods

It has been decided in several public meetings in Bengal to boycott British Cloth definitely and other British goods as far as practicable. It is to be hoped that the resolve will be steadfastly adhered to. The present writer has used for his *dhotis*, *chadars* and *panjabis* nothing but cloth manufactured in India, since the year 1895. He can, therefore, say from experience that it is practicable to do without British cloth to a great extent. He has used cotton

goods manufactured in India for other kinds of apparel and for other purposes also to a great extent, but not entirely. He has also used woolen textiles made in India to some extent. Other Swadeshi goods also he uses as far as they are easily available. We think it is practicable for individual Indians to do without foreign cotton and woollen goods, particularly if the users are young and in the enjoyment of normal health. If the nation as a whole wants to boycott British cloth, our production of such cloth must be greatly increased. And our mill-owners and their agents must give up profiteering. They need not incur any loss.

The Simon Commission and the Council of State

The Council of State has not belied expectations. By 34 votes to 13 it has passed a resolution in favour of appointing a Committee of the Central Legislature for co-operating with the Simon Commission. The thirteen members who voted against the motion have done right.

Society for the Improvement of Backward Classes

The seventeenth annual report of the Society for the Improvement of Backward Classes, Bengal and Assam, for the year 1926-27, has been published. It is a record of very good work done. During the year under report the Society had 407 schools in 22 districts of Bengal and Assam. The children, both boys and girls, receiving education in these schools, numbered 16,670, of whom the largest number 6118, belong to the Namasudra community, and the next largest number, 2637, to the Mahammadan community. Money is urgently needed by the Society. Subscriptions and donation are to be sent to Babu Satis Chandra Chakrabarti, M.A., Honorary Secretary, 14 Badurbagan Row, Calcutta.

Bengal Central Bank Ltd.

The Balance sheet of the Bengal Central Bank, Ltd., for the year 1927, shows its steady growth. In spite of the failure of

the Bengal National Bank the increase of business during the year 1927 has been satisfactory. Deposits have increased by 50 percent and the Reserve Fund is about 50 percent of the paid-up capital.

Bengal Banker's Federation

A few weeks ago, the loan offices and the Banking concerns of Bengal held a Conference in Calcutta to consider their present position. About 50 representatives from different parts of Bengal attended, and many more sent letters and telegrams of sympathy with the object of the Conference. It appears that these concerns hold an important position in the national economy. There are about 600 of them working at present in important district and subdivisional head-quarters with resources aggregating several crores of rupees. Any movement affecting them is thus of national importance.

Briefly, the aim is to start a Federation and Federal Bank for their mutual assistance. From the draft memorandum and articles of association of the Federation recently circulated, it appears that it will be registered as an association, not for profit, but for improving the working of the loan offices and banking companies from within in all respects. Thus the Federation will send out experts for showing up-to-date methods of book-keeping, accounting, auditing and banking procedure. It will arrange for the training and examination of bank employees and will grant diplomas, certificates and prizes. It will conduct a journal for discussing banking problems and legal decisions affecting bankers. There are many other similar items in the programme.

The proposed Federal Bank will be a Central Bank with its share capital subscribed exclusively by the registered loan offices and private banking concerns of Bengal, the directors being chosen by themselves from amongst their own directors. As it will thus be not an ordinary bank, but a bankers' bank, it will ensure public confidence and be able to attract substantial deposits in Calcutta. These will be available for use in the mofussil, should any loan office require any financial accommodation to meet any pressing demand. Even if there is no financial stress, the mofussil banks will be able to make a profit by borrowing in Calcutta

and lending in the mofussil for the rate of interest is higher in the mofussil than in Calcutta.

Apart from such individual and corporate benefits to these loan offices, the Federal Bank will be able to initiate schemes for assisting the trade and industries of Bengal, which are beyond the capacity of individual banks to finance. This is a crying necessity in Bengal, where there is acute unemployment among middle-class young men. The scope of employment must be widened beyond government service and the so-called learned professions. Fresh avenues of employment must be found in trade and industry, which are now largely controlled by non-Indians and non-Bengalis in Calcutta and in the mofussil. It should not be forgotten that finance is the keystone of the arch of trade and industry. If finance is available, and if there is firm resolve, Bengalis can certainly get a due share of the trade and industries of their province. The present movement should, therefore, receive the enthusiastic support of all Bengalis. Further information may be obtained from the Hon'y. Secretary of the Bengal Bankers' Federation, Salisbury House, 15 Hare Street, Calcutta.

The Second Session of the Pan-Asiatic League and The Future

In a letter from one of the organisers of the Pan-Asiatic League, we find the following interesting information, which should receive careful consideration of all Indian statesmen interested in Asian Freedom :—

"The second session of the Pan-Asiatic League was held at Shanghai... There was great opposition from British as well as Russian sides. The former are as usual against it for imperialistic reasons, while the Russians don't like it because it stands not for Proletariate Dictatorship, but for Asian Independence only. You must have known about the oppressed nations' Conference held in Europe, this year under Russian patronage. The Russians want us to join in that. But our own aim is quite different, in that we stand for liberty and happiness to all mankind and the prerequisite is Asian independence. Moreover, the Russians don't like the Japanese and this is an additional reason for their being antagonistic. Let us try to do our work in spite of world opposition and success will be ours, if the cause we espouse is noble. The Indians are systematically being supplied with anti-Japanese news by the British

agents with the object of estranging Japan from India and vice-versa. This must be counteracted. The Indians should know that Japan is our friend after all, in spite of what westernised Japanese politicians may say to please England..."

This letter is from an Indian patriot whose honesty and veracity are beyond dispute. The only way a solid foundation for a durable understanding between the peoples of Asia can be laid, is to foster cultural, commercial and political co-operation among the far-sighted leaders of these lands. Through exchange of professors and students the work of cultural understanding may be promoted. All Asian peoples, especially China, Japan and India can effectively co-operate in the field of international relations, by adopting a common policy on problems of Immigration and by combatting all restrictions, imposed upon them on the basis of racial discrimination.

Japanese statesmen are the best judges of the foreign policy adopted for the preservation of the interest of the Japanese people. However, it may be safely asserted that, there may come a time, when Japan will have to beg for Chinese and Indian support even to secure necessary food-supply, and to avoid complete isolation in World Politics. Opportunist Diplomacy of Japan led her to invade Siberia which cost her about one billion yens without any gain, except acquiring suspicion and ill-will of the Russian masses ! Japan has been forced to change her policy towards Russia ; and at the present time Russia is flirting with Japan. But none should forget that if Great Britain and America change their policy towards Russia, then Japan's position may be dubious unless Japan can secure an Anglo-American-Japanese understanding, before this possibility develops. Of course, it is needless to say that there is not the remotest possibility for an Anglo-American-Japanese understanding ; because the present tendency of British diplomacy is to secure Anglo-American co-operation in international affairs. Japan should cultivate the friendship of America, Russia and other nations, but it is to be hoped that the Japanese statesmen, who do not shape their national policy on a temporary and opportunist basis, would do their best to secure the confidence of the people of Asia, especially China and India. The future of Asia, depends largely upon Indo-Chinese-Japanese co-operation. It is the duty of Indian statesmen to do their

best to promote Indo-Chinese-Japanese friendship, a requisite for Asian Independence.

T. D.

Japanese Activities for Commercial Expansion in Asia

The latest information on Japanese efforts for commercial expansion in Asia is contained in the following interesting news-item:—

"A Japanese commercial delegation arrived in Jerusalem on Dec. 8 for the purpose of establishing formal commercial relations between Japan and Palestine, according to a Jewish Telegraph Agency dispatch. The delegation was accompanied by a Japanese priest who intended to make a study of the work being done in Palestine by the Zionists."

The Japanese are doing their best to acquire mining concessions in various parts of Asiatic Russia. They are consolidating their economic position in Manchuria, China, Siam, Malaya Peninsula, Burma and India. The Japanese Commercial Intelligence officers are in Persia and Turkey to find out possibilities of securing market for Japanese goods and to acquire concessions for oil lands. Japanese traders are not ignoring Afghanistan and Central Asia, as fields for commercial expansion.

If one compares Japanese resources of raw materials and geographical position with those of India, it will be evident that India enjoys a far more favourable situation than Japan. The Japanese are trying to get ahead in spite of their weakness, where rich India is only talking about the need of enacting a discriminatory tariff legislation against Japanese goods. Let us hope that Indian commercial leaders will actively organize themselves to strengthen India's commercial position, through expansion of Indian Mercantile Marine, Indian Banking and Indian Industrial Development of various characters.

T. D.

South African Merchant Marine

A recent Johannesburg despatch records that "Concrete proposals are being considered by the South African Government for provision of a fleet to carry the whole of the

country's perishable and wool export trade. Big South African interests have offered to float a \$15,000,000 company to build ten ships. They ask an annual subsidy of \$500,000."

This should be a lesson for the Indian statesmen. Without an Indian National Merchant Marine, Indian people will not be able to hold their own in international commercial and industrial competition. In the past various efforts to create Indian Merchant Marine have been frustrated by the British Indian Government's antipathy to genuine Indian interests and anxiety to protect British commercial interests at the cost of India.

1. Indian coast-wise shipping must be reserved for genuine Indian national mercantile marine. 2. A law should be passed which will prevent all forms of unfair competition such as cut throat rate war on Indian shipping. Let India aid the Indian merchants who are trying to create an Indian National Mercantile Marine.

T. D.

The New Governor-General of the Philippine Islands

President Coolidge has appointed Col. Henry L. Stimson, who served under President Taft as the Secretary of War, and who visited the Philippine Islands last year to succeed the late General Leonard Wood as the Governor-General of the Philippine Islands. Col. Stimson is 60 years old and is a leader of the Republican Party. He is a friend and admirer of General Wood. It is generally expected that Col. Stimson will carry out General Wood's policy, which was so distasteful to the Filipino people.

Mr. Stimson is opposed to independence of the Filipino people; but he finds that the Filipino people are endowed with some good qualities, although that notorious proponent of Anglo-American domination of Asia, Miss Katherine Mayo did not find anything good at all among the Filipino people. Her book the "Isles of Fear" is as untrustworthy as the "Mother India."

T. D.

Borrowing Money Outside the Country

The latest book by Prof. A. C. Pigou of the University of Cambridge, *A Study in Public Finance*, contains an illuminating exposition of the fundamental principles of Public Finance. In the course of his analysis Prof. Pigou shows that government expenditure may be broadly divided under two heads, *viz.* *Exhaustive* and *Transfer* expenditure. Exhaustive expenditures are such as involve a taking of funds from the public expenditure of the same by Government in a way which may or may not benefit the public indirectly. There are exhaustive expenditure, such as educational expenditure which benefit the public indirectly; there are others, such as payment of interest to foreigners on, let us say, a War loan, which do not benefit the tax-paying public in any way. Transfer expenditures are such as involve a mere redistribution of the national income. The Government take money from some men in the shape of taxes and pass it on to others (often to many of the tax-payers themselves) as interest on national debt, pensions, etc.

Exposing the danger and anti-social nature of exhaustive payments to foreign holders of a nation's public debt bonds, Prof. Pigou says in his characteristic lucid way,

...interest on the National Debt is often thought of as a single homogeneous entity. But in practice it includes both interest payable to foreign holders and interest payable to domestic holders. The payment to foreign holders involves the subtraction of so much actual real income—food, textiles and so on—from the use of the people of this country, whereas the payment to domestic holders involves merely a transfer of control over those things from Englishmen (or Indians) in their capacity of tax-payers to Englishmen (or Indians) in their capacity as fund holders. (Ital. ours.)

Prof. Pigou then points out how the burden of a smaller debt to foreigners is heavier than that of a much larger debt to internal holders. "For," he says,

£100 million of taxation to make foreign reparation payments is much more of a burden on a nation than £100 million of taxation to finance internal debt. In conceivable circumstances a nation might be able to meet internal debt up to the whole amount of its wealth without suffering any direct injury while at the same time to meet any foreign claim at all would involve some of its members in starvation.

(Italics ours)

So that those who talk glibly of money and arrange the borrowing of huge

sums in London (as has been done again recently) may find something in the above to put a stop to their base sophistry. Had Prof. Pigou been writing on Indian Public Finance, he would certainly have added a few things to his argumentation. Namely, all foreign claims express themselves in the form of demand for actual goods. Foreign creditors are never interested in all kinds of goods produced in the debtor country. They are interested in only some, and when these are such as are necessities of life and already scarce in the debtor country, the result of their additional demand is acute suffering of the debtor nationals. On the other hand, if the demand were for manufactured luxuries etc., a foreign claim may mean a relief of unemployment, *i.e.*, an opportunity to utilise the idle resources of a country. So that, it is doubly foolish (criminal ?) for the financial heads of India to borrow money abroad, when it is known that foreign claims on India will always express themselves as demand for essential raw materials and food stuffs.

Trustees of the Depressed Classes

The Assembly debate on Mr. Jayakar's resolution on the 23rd February recommending that instructions be issued to all local Governments to provide special facilities for the education of untouchables and other depressed classes and also for opening all public services to them, specially police, threw government story-tellers into great confusion. Mr. Jayakar, Lala Lajpatrai, Pandit Malaviya and several other members exposed the government's hypocritical policy concerning the backward classes so mercilessly that the much advertised *Ma-Baps*, Trustees of the backward classes, Defenders of justice and fairplay, etc., etc., cut an entirely sorry figure while attempting to take cover behind weak inanities.

Mr. Jayakar said his object was to speed up matters and to see that no local Government took shelter under the plausible contention that unless the Hindus themselves were prepared to admit equality Government did not propose to take steps at all. He feared there was a varied policy followed by the provincial Governments and wanted to know from the Government spokesman what efforts had been made in areas directly under the Government of India's charge so as to serve as a model for the provinces to follow. In

answer to Lala Mohanlal's question in the Poojab Council, the Finance Member there told him some time ago that the members of depressed classes were not enrolled in the police and when there was evidence that the depressed classes were treated on an equal footing by all sections of the community and further when the Government were satisfied that the enrolment of members this class would satisfy the requirements of efficiency then Government would be prepared to throw open the recruitment to them. This meant Doomsday and Mr. Jayakar wanted to know if the conditions postponing the reform till Doomsday had the approval of the Central Government.

Evidently it had, for in the government's reply there was a note of complete satisfaction with things as they were; rather, they appeared to feel that they were already spending too much on the upliftment of the Indian masses! The Government spokesman said,

Local Governments were keenly alive to their responsibility in the matter and it would in the circumstances be supererogatory on their part to send a direction to Local Governments.

The official expression of readiness to give the depressed classes their just rights when they showed efficiency and were acknowledged as equals by the other members of the community is an entirely unnecessary gesture; for it is their lack of efficiency and equal status that calls for special arrangement for their betterment. Had they been placed similarly with all others, would any man think of intruding upon the government's complacency on their behalf?

Lala Lajpatrai moved an amendment to the resolution asking for a special grant of rupees one crore (which Mr. Joshi later asked to be made recurrent) for the training and upliftment of the depressed classes. He said,

The last decade's record did not show that even one per cent. of these classes went to school. Hindu private organisations were responsible for a good part of progress in this direction and the elder brother of Mr. Birla was spending Rs 15 to 20 thousand a month on these classes. (Applause). He wanted figures showing what had been done by Government effort as distinct from private help. He further wanted that roads and public wells should be thrown open and that a census be taken of these classes as the 60 million figure had been put up arbitrarily by the Government to be exploited for political purpose. The Lala accordingly moved his amendment.

It is a vile scandal that the use of public roads, wells etc, in many places denied to the so-called untouchables and that with the knowledge and connivance of the govern-

ment officials who are so just, high-minded, progressive and divinely entrusted with the peoples' good.

Pandit Madan Mohan Malaviya pointed out how mass education was the only solution to the problem of the backward classes. He was of opinion that until and unless India's finances were handed over to Indians, there was no hope of solving our social problems.

As might have been expected the government were strongly opposed to Lala Lajpatrai's amendment which was lost by 47 to 25 votes. The amendment wanted the Government of India to sanction one crore for the education of the depressed classes from the Central Funds and issue orders that all wells that are not private, all streets and roads that are public and all institutions which are financed or managed, partly or wholly, from public funds be opened to the depressed classes and that a special list be made of the untouchables and others who are not untouchables, but at present included in the depressed classes in Government records.

Had the amendment been carried, the government would no doubt have had it vetoed. So there was never any real fear of government's being forced to spend India's revenues for India's good.

Teaching of Music in Schools

Some time ago, the Director of Public Instruction, Bengal, sent round to musicians of repute a letter in which he requested them to give their opinion on certain points dealing with the teaching of Music in the schools of Bengal. We do not know what kind of replies the D. P. I. got nor what he has finally decided upon regarding curricula and method of instruction. It is however, necessary to point out to the D. P. I. the necessity for extreme caution and expert advice of the *real sort* in the field of musical instruction; for although music is a highly developed art in India and its theory has been elaborately discussed and clearly stated by many classical and modern authorities; it is in the unfortunate position of a highly intellectualised art suffering from an abundance of popular versions (All claiming to be superior to the real thing).

This is a transitional age in which experts and people who have undergone a long and difficult training in particular branches of the arts and sciences are being challenged everywhere by the less qualified and more convincing type of innovators or reformers. This is evidently the result of modern hustle and cheap education. It is a stage through which we shall have to pass if we are to realise the ideals of democracy in every field of life. But while it lasts we shall have to be specially careful in our management of social education, lest we infect our national and traditional culture with shallowness and devote our energies to flashy excrescences.

Indian Music with its great number of *Ragas*, *Raginis*, *Tals*, and *Thats* offer to the student and the artist an endless vista. It takes many years to learn the mere A. B. C. and first principles of Indian music and its complicated Grammar. A bad beginning may so vitiate the musical outlook of the student as to make it impossible for him to ever appreciate the delicacy and subtlety of Indian music. So that when we go in to introduce musical instruction in our schools we should take the advice of the best available men, of real experts—*Sangit Gurus* of long experience. Even with our poverty and ignorance we have fortunately among us musicians who have, often for generations, employed themselves wholly to the study, practice and teaching of music. These men have kept our music alive through the ages and they are the men whom we should consult about the teaching of music.

Hinkler's Flight

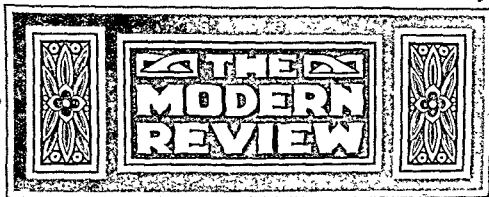
Hinkler's flight to Australia is another step forward in the long struggle of humanity against time and space. The world is slowly being knit closer and closer together every day. The paradoxical and regrettable aspect of the situation is that the more we are being brought close together in the world of matter; the more alienated from one another we are becoming spiritually, economically and politically. This is probably due to the fact that man's endeavour is generally stimulated by mean militaristic and exploitative ambition. So that what might have meant salvation to humanity, becomes a great evil through abuse. Already the War Lords of the world are chuckling over the military possibilities of Hinkler's performance. What hopes, then have we for the world?

Colonel Barnardo

We Congratulate the Government on the good sense they have shown by removing Colonel Barnardo from the high post of Principalship of the Calcutta Medical College. In spite of repeated coatings of whitewash the true colour of the ex-principal's character could be still seen clearly by outsiders. It is unfortunate that the Government are not always so alive to justice and fairplay as one might expect from the way they never miss a chance to boost up their own greatness. Not that they have moted out fullest justice to the Colonel. But, still it was better than conferring a knighthood on him for services rendered in proving an Indian a thief.



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"INDIA'S MANY LANGUAGES AND RACES."—DO THESE JUSTIFY FOREIGN RULE?

By J. T. SUNDERLAND

PART I

ONE of the arguments oftenest used in justification of British rule in India is the many races, tribes and peoples alleged to be found there, and especially the many languages alleged to be spoken. One British writer urges the necessity of British rule by telling us that there are 130 different languages in India, another says 170, another 185; and by including minute variations and dialects the number has been swelled to more than 200. It is hardly possible to read any book or extended article on India, from a British source, without having such figures as these put before us as an unanswerable evidence that Britain is needed there, and must stay.

But really what do these appalling figures and numbers signify? Anything in justification of British rule? or the opposite? Why should numbers even ten times as great make it necessary for the land to be ruled by foreigners and strangers? Are men born and reared in distant countries, who are without knowledge of these various Indian peoples, who are ignorant of their institutions, customs and needs, and who are unable to

speaking a single one of their languages, better fitted to govern them—govern them wisely and safely—than are their own intelligent and trusted leaders, born and educated among them, having life-long knowledge of their institutions, habits and wants and able to speak their tongues? Such a claim is amazing. And yet we hear it constantly made by the British, and repeated parrot-like in America.

The existence of many languages in India can be no more an argument against Home Rule there, and no more a proof of the need of foreign rule than is the existence of many languages in countries other than India a proof that those countries should be ruled by foreigners. Turn from India to Russia.

During all her later history Russia has had more languages, and also more races and tribes and nationalities, than India, yet nobody has contended that therefore Russia was incapable of self-government and ought to have been conquered and held in subjection by a foreign power.

As a matter of fact the United States of America has more languages and more nationalities than India. In order to get any

such numbers of Indian tongues as we are told that India possesses, there have to be included the languages and dialects of all the small and unimportant hill and mountain and jungle tribes that live in remote and often almost inaccessible places,—similar to the small tribes of our American Red Indians. In the United States we have people from all the nations of South and Central America, from all the nations of Europe, from nearly or quite all those of Asia, Africa and the principal islands of the sea. Now count the languages of all these, and to them add the nearly two hundred languages and dialects spoken by our own Red Indian tribes, and it is easy to understand the truth of the statement that we have more languages in this country than has India. But does anybody believe it necessary, on this account, for some nation beyond the sea, say Japan or Russia or France or England, to conquer and govern us?*

Canada would hardly like to have the claim made that it is unfit to govern itself because of its many languages, nationalities and religions. Yet according to recent statistics Canada has 178 languages, 53 nationalities, and 79 religious faiths. That is to say, considering the number of its population,† Canada has a far greater diversity of languages (as well as nationalities and religions) than has India. Yet Canada rules itself and has done so for much more than half a century with great efficiency.

As a matter of fact, the main, the really important, languages of India are not many, but few,—fewer than those of Europe. India has a population as great as that of all Europe outside of Russia. Yet what may properly be called the main tongues of non-Russian Europe are as many as ten or eleven, if not more: whereas the main languages of India do not exceed nine or ten; and these to a surprising degree are closely related,—the Tamil and the Telugu in the South being almost twin sisters (Dravidian), and all those in the North being children of the Sanskrit (Aryan), and therefore sisters.

It is also true that the main and most important races in India are few. When

the Aryan people came into India from the North-west, they found it for the most part inhabited by a race known as Dravidians. The Aryan invaders pushed on and on until they had possessed themselves of a large part of the country except in the South, driving out or amalgamating with the somewhat civilized but not so highly civilized Dravidians.

The India of to-day is nearly all Aryan and Dravidian,—but with a relatively small Mongolian or partly Mongolian element (about one-thirtieth of the whole population) in the North and North-east; a slight Persian and Afghan element in the North-west, and certain small miscellaneous elements in the hills and remoter regions here and there, which are remnants of a primitive people or peoples somewhat like our North American aborigines.

Thus we see how baseless is the claim that India is extraordinarily or seriously conglomerate or divided racially. As a fact, it contains less diversity of races than Europe, and far less than the United States of America, which, as already said, contains nearly all the languages and races of the world.

Why do not Englishmen, who urge that India is unable to govern itself and must be ruled by the British because of its diversity of tongues and peoples, apply the same principle to their own empire as a whole? *The British Empire contains all the diversities of every kind that are found in India, and at least two or three times as many more.* Do Englishmen think that therefore they are unfit to rule their Empire, and that it ought to be ruled by some outside power?

The fact is, this whole argument that India contains a large number of languages and peoples and therefore needs to be ruled by foreigners is a hollow, is a bogey, is something devised in order to furnish seeming justification for Great Britain's remaining in a country where, for selfish reasons, she wants to remain, but where she has no right to be. It is strange that any sane mind can fail to see instantly that the greater the number of peoples and languages there are in India or any other country, the stronger becomes the reason why it should be ruled *not by foreigners but by its own sons, who know most about these languages and peoples.*

The claim is made by many Englishmen that the diversities of language, race, and so-

* A recent census of New Bedford, Mass., shows that in that relatively small American city 45 languages are spoken.

† In 1921 the population of Canada was 8,783,450, and that of India 318,912,450.

forth, found in India, destroy her unity, make it incorrect to think or speak of India as one, or as a nation at all: and for this reason she cannot govern herself.

This argument, which is accepted as true by many who know nothing to the contrary has been answered many times over, and with great thoroughness, both by Indian scholars and by Englishmen, who have shown that, notwithstanding all the diversities that have been mentioned, deep down below them all India is profoundly one—that as a fact she has a unity older and more fundamental than that of any other extensive country or great people or nation in the world with the possible exception of China. Let us see what are some of the evidences of this as shown by historians and scholars.

Perhaps the most widely circulated and therefore the most mischievous statement we have of the claim that India has no unity, is not a nation, is that made by Sir John Strachey on the opening page of his well-known book, "India." There he says:

"The first and most essential thing to be learned about India, is, that there is not and never was an India possessing according to European ideas any sort of unity, physical, social, political, or religious; no Indian nation, no people of India of which we hear so much."

This alleged condition of things he claims to be a clear justification of British rule. What answer is to be made? A more than sufficient answer is furnished by a high British official, writing much later than Sir John Strachey, who has given us two of our most trustworthy books on India. In his important work, "The Government of India," Mr. Ramsay MacDonald, at one time Premier, declares that India is one in absolutely every sense in which Mr. Strachey denies the unity. Here are his words (pp. 28, 29):

"India from the Himalays to Cape Comorin, from the Bay of Bengal to Bombay, is naturally the area of a single government. One has only to look at the map to see how geography has fore-ordained an Indian Empire. Its vastness does not obscure its oneness; its variety does not hide from view its unity. The Himalayas and their continuing barriers frame off the great peninsula from the rest of Asia. Its long rivers, connecting its extremities and its interior with the sea knit it together for communication and transport purposes; its varied productions, interchangeable with one another, make it a convenient industrial unit, maintaining contact with the world through the great ports to the east and west.

"Political and religious traditions have also welded it into one Indian consciousness. This

spiritual unity dates from very early times in Indian culture.

"A historical atlas of India shows how again and again the natural unity of India has influenced conquest and showed itself in empires. The realms of Chandragupta and his grandson Asoka (305-232 B. C.) embraced practically the whole peninsula, and ever after, amidst the swaying and falling of dynasties, this unity has been the dream of every victor and has never lost its potency."

Elsewhere (*Indian World*, November, 1910), Mr. MacDonald gives the following further testimony as to the fundamental unity of India. He says:

"One thing which the stranger in India quickly discovers is, that Indians—at any rate Hindus and not a few Mohammedans—always think of India as a whole. In spite of her various languages, in spite of her different races and castes, in spite of her great distances, she is always thought of as one. Benares is the sacred city of both Buddhists and Hindus. Numbers of the holy places of India are holy to Hindu, Buddhist and Mohammedan, all alike. The Ganges is the sacred river of practically all India. All Indians feel a sacred reverence for the Himalayas. Indian culture is to a remarkable degree one. The great Epics, the Mahabharata and the Ramayana, are more truly universal classics in India than is Shakespeare in England. As represented in her legends, the councils of her gods always have ruled and still rule the whole land south of the great mountains, her pilgrims have wandered and still wander to her shrines from all her corners. This sense of unity in the heart of the people of India is a far greater binding force than the separatist force of the differences in social status, caste and religion."

Says Vincent Smith, to whom there is no higher historical authority:

"India circled as she is by seas and mountains, is indisputably a geographical unit, and as such rightly designated by one name. Her type of civilization, too, has many features which differentiate it from that of all other regions of the world, while they are common to the whole country in a degree sufficient to justify its treatment as a unit in the history of the social, religious, and intellectual development of mankind." (*Early History of India*.)

William Archer in his "India and the Future" devotes a chapter to "The Unity of India" in which he declares that Indian unity is "indisputable."

There is no greater uniting force known among peoples and nations in the world than religion. This applies with pre-eminent emphasis to India.

Many centuries before the Christian Era Hinduism spread over virtually the whole peninsula of Hindustan. Although originating among the Aryan peoples of the Northwest, it soon extended beyond, and was widely accepted by the Dravidian peoples occupying other parts. Thus it became early

and it remains still, an all-India religion, exercising a strong unifying influence upon practically all the inhabitants of the land and all Indian history and civilization.

Hardly less is to be said of Buddhism, the child of Hinduism. It spread everywhere in India, and its influence everywhere was to create a spirit of unity and brotherhood throughout the whole country.

Writing of the unifying influence of Hinduism and Buddhism, Lord Acton says :

"Just as Christianity attempted during the Middle Ages to provide a common civilization for Western Europe, on the basis of which the various nations and races might combine in a common State, in the same manner Hinduism provided, during many centuries, a common civilization for India, which has made and still makes the Indian continent a political unity in spite of a thousand disintegrating forces.... To Hinduism, with its offshoot, Buddhism, belongs this great glory that it was not content with a narrow racial boundary, but included the whole continent in its embrace from the Himalayas to the farthest shores of Ceylon. There are few more imposing spectacles in history than this silent, peaceful penetration of Hindu civilization, till the farthest bounds of India were reached."

Mohammedanism, which came into India much later, has sometimes been called a divider. But even if in certain respects this is true, in a larger and truer way it has been a uniter. The very fact that it has penetrated to virtually all parts of India, has tended to give all parts a common interest in one another and therefore to bind all together. Having become an all-India faith, like Hinduism and Buddhism it has tended to unify the whole land.

What is a nation? What is national unity? Is there any higher authority than John Stuart Mill? In his "Representative Government," Mill defines a nation as follows :

tions; collective pride and humiliation, pleasure and regret, connected with the same incidents in the past."

Does this definition of nationality describe India? Yes, absolutely; in every respect and in every point.

The truth is, if there is a real nation in the world, a nation with a unity so long-standing and so deep (the growth of thousands of years) that it has become a part of the very intellectual and moral fiber of the people, an ingredient of their very-life blood—that nation is India. Compared with the unity of India, that of every American and European nation is superficial and ephemeral.

It is true that India's unity is made up of variety; many constituent elements enter into it. But of what important national unity is not this true? *E pluribus unum*, "one formed of many," is the motto of the United States; showing that our own American nation glories in the fact of its composite and comprehensive character. Canada is also one formed of many. Every large nation of Europe is formed of numerous smaller political units gathered into one, and most of the nations of any considerable size contain peoples of different races, religions and languages. But these differing elements do not prevent them from being true nations, or from possessing a real unity. Rather is their national life larger and richer because of the many and diverse elements of which it is made up.

This is essentially the condition of things that exists in India. Her eminent poet, Rabindranath Tagore, expresses it well :

"We (the Indian peoples) are one all the more because we are many;
We have made room for a common love,
A common brotherhood, through all our
Our unlikenesses reveal the beauty of a
common life deeper than all.
Even as mountain peaks in the morning sun
Reveal the Unity of the mountain range
from which they all lift up their
shining foreheads"

* A new kind of unity in India has been created by British rule, a kind not foreseen much less desired by the foreign rulers, but now conspicuous and ominous and growing rapidly, namely, the unity of a common desire and determination to throw off a hated yoke.

Practically all the Indian people are now united in their realization of the wrong of being ruled by a foreign nation, of the degradation that it entails upon them, of the humiliating arrogance toward them of their rulers, of the heavy and galling financial load laid on them by an expensive foreign government, of the exploitation and impoverishment of their country in the interest

But even if this were not so ; even if all the statements made by Sir John Strachey and the rest of the imperialists, as to the lack of unity in India, were true, still what right would that give the British to be there, forcing their rule upon an unwilling people ?

A century ago, Italy had no unity. Would Britain have been justified for that reason in conquering and ruling Italy ? In the seventeenth and even as late as the eighteenth century, Germany was divided into some two or three hundred kingdoms, prince-domes, and other petty sovereignties of one kind and another, with hardly a shadow of real unity among them. Did that give England a right to subjugate and govern Germany ? China to-day has very imperfect unity. Does any one claim that it would be right for Britain or Japan or any other foreign nation to conquer and rule China ? There have been times in England's own history when she had little unity, when for long periods she was distracted by many and serious divisions. Does any Englishman believe that those divisions gave any foreign power a right to come and subdue and govern England ?

Then why would want of unity, why would divisions, in India, even if they existed to the monotonously exaggerated degree affirmed by men like Sir John Strachey, give Great Britain even the shadow of a right to conquer the land and rule it by the power of the sword ?

One further thought in conclusion.

The British declare that they cannot give India (India as a whole) self-rule, because she lacks unity. But there are great Provinces, great States, really great Nations in India

which possess unity,—unity quite as complete and perfect as that of France, or Germany, or Italy, or the United States. Why is not self-rule given at least to these ? In other words, why does not Britain grant self-government to such great and important populations as the Bengalis in the East, the Marhattas in the West, the Telugus and Tamils in the South, and others, who are united in language, in race, in history, and in every other important respect, who have literatures, arts and cultures of their own, and whose numbers are greater than those of most of the European nations ?

What interpretation is it possible to put upon the fact that all these States and Provinces in which there is no lack of unity are held in subjection just as firmly and relentlessly as is India as a whole, except that the question of unity has little or nothing to do with the case ? and that the British hold India simply because they want to hold it, for their own advantage, the alleged lack of unity being merely a convenient, and, to persons ignorant of India, a plausible, excuse ? Is this interpretation false ? If so, why do not the British correct it, as they easily may, by giving self-rule at least to those great sections of India which nobody can deny are as united as England itself ?

- II

Instead of Britain refusing to give India self-government because of lack of unity, she ought long ago to have learned the lesson taught by history a hundred times over, that nothing is so effective in producing unity among divided peoples as self-government, that is, as the bringing of all parties and classes and sections together for common thinking, common planning, common working for the common welfare ; and that is just what democratic self-government means. When men, however, far apart, begin to plan and work together, and bear responsibilities together, in the interest of a government which they feel is *their own*, in trying to promote the safety and prosperity of a nation, which is really *theirs*, they inevitably tend to grow serious, constructive and united. Many illustrations of this might be mentioned. It will be sufficient if I cite two ; the case of the British Colonies in America which became the United States, and that of Canada.

of foreigners, of the the injury done their children by the refusal of the government to provide adequate schools and education. These and many other injustices have strongly and increasingly tended to unite all sections of the Indian people by giving them a deep grievance which they all share ; a common reason for complaint and protest, a common battle to fight. As Mr. H. W. Nevason has said, "Every act of injustice and tyranny on the part of the British rulers, has promoted India's sense of unity, by creating, among all classes, a realization of common suffering, and a new and united impulse to shake off the tyranny and thus end the suffering." As a fact, there is no other such uniter of any people anywhere in the world as a common feeling that they are oppressed, and a common fight for freedom. This kind of unification is now strong in India, and is steadily and irresistibly deepening and becoming more intense.

In the case of the former, few persons have any adequate understanding at all of the wide differences and divergencies of almost every kind that existed among them. The Colonies were very widely scattered extending all along the Atlantic seaboard from near Nova Scotia in the North to near the Gulf of Mexico in the South. Their inhabitants were from different countries of Europe; they had different religions and spoke several different languages. Their industrial and commercial interests were very different, and in many cases antagonistic. It was widely declared in England that these thirteen different Colonies (virtually thirteen little separate nations), with so many differences, rivalries and contentions, could not possibly unite in one government, or rule themselves; and that without the overlordship of Great Britain there would be disorder, anarchy and local wars throughout the land.

Says the historian Lecky :

"Great bodies of Dutch, Germans, French, Swedes, Scotch and Irish, scattered among the descendants of the English, contributed to the heterogeneous character of the Colonies, and they comprised so many varieties of government, religious belief, commercial interest, and social type that their union appeared to many incredible."

An English traveller named Burnby made an extensive tour of observation through the American Colonies in 1759 and 1760, and on his return to London published an account of the same, in which he said :

"Fire and water are not more heterogeneous than the different Colonies in North America. Nothing can exceed the jealousy and emulation which they possess in regard to each other. The inhabitants of Pennsylvania and New York have an inexhaustible source of animosity in their jealousy for the trade of the Jerseys, Massachusetts Bay and Rhode Island are not less interested in that of Connecticut. The West Indies are a common subject of emulation for them all. Even the limits and boundaries of each Colony are a constant source of litigation. In short, such is the difference of character, of manners, of religion, of interest, of the different colonies, that I think, were they left to themselves, there would soon be a civil war from one end of the continent to the other, while the Indians and Negroes would watch the opportunity to exterminate them altogether."

As a matter of fact, the differences and antagonisms between the Colonies were so great that, even after the Revolutionary War

had been fought and their independence from Great Britain had been won, it was difficult to persuade them to unite, and very difficult for them to form a government acceptable to all. But no sooner was a common government set up, with its parliamentary or representative system, which placed all the colonies on a level and set all to the task of working together and planning for the common good, than the old differences and antagonisms began to disappear. And it was not long before the new nation, the United States of America, was as united, as peaceful, and as efficient a government as probably existed in the entire world.

Turning to the history of Canada, we find a situation in many respects the same, and with the same lesson to teach. For a long time Canada was denied self rule; she was regarded as not fit to govern herself, partly because her area was so great, stretching from the Atlantic Ocean to the Pacific; and partly because her people were so divided in race, language and religion,—her white population being about one-half French, speaking the French language and professing the Roman Catholic faith, and the other half being English, speaking the English language and professing the Protestant faith, while in the land, scattered throughout all parts, were scores of tribes of aborigines, or native "Red Indians," all having separate customs and cultures, and all speaking different tongues, and still in addition to these, there were in the far north various tribes of Eskimos, with strange languages, and with customs and modes of life different from all other peoples.

How could a country of such vast extent, and with a population so scattered, divided and diverse, and possessing so little unity of any kind, govern itself? Surely, it would be full of anarchy, wars and bloodshed, resulting in ultimate division into smaller nations forever fighting one another, if England withdrew her hand.

Was this what happened? It was the exact opposite of what happened. So long as the foreign rule of Great Britain continued there was discontent, ever-increasing discontent, with insurrections and rebellions breaking out here and there, and others forever threatening. There was no feeling of general unity, no assured general peace and no general contentment until the country was given self-rule, that is, until it was

given its present dominion status, with freedom and power to manage its own affairs. Then a marvellous change came. A feeling of unity such as would have been forever impossible under a foreign rule began to make its appearance; the different parts of the country began to develop a common interest, and to draw together for promotion of the common welfare, and there was such contentment and peace, and also such efficiency of government, as had never been known before.

In these experiences,—that of the American Colonies which separated themselves from Great Britain and under independence grew united in spirit and strong; and in the experience of Canada which also found that self-rule meant unity and strength, there is a very important lesson for both India and Great Britain. It is folly to claim that because of differences of race and language and religion India requires to be ruled by foreigners. What India needs to make her united and strong, is self-government. Nothing in the world would be so effective in causing the people of India to forget their differences of race and

language and religion and to become united, and, when united, peaceful and efficient and powerful, as to set up for themselves a parliamentary government of their own, and begin the practical work of ruling themselves. That would mightily increase their self-respect, their confidence in themselves, their moral stamina, their interest in one another, their desire to promote peace in the land, and their ability to defend India in case of danger.

If the British, with all power in their hands, had set up a Parliamentary Government in India when Lord Ripon (in 1880-1884) made so fine a start toward it (which India hailed with delight but which the British thwarted) we may well believe that, by this time, all the Indian peoples outside of the "Native States," and probably with some of them included, would have been working together through their representatives as harmoniously, and, so far as can be seen, wellnigh or quite as efficiently, as Canada or the United States.

[This article is a chapter of the author's forthcoming work on "India's Case for Freedom"]

NEW PERSIA IN WORLD POLITICS

By DR. TARAKNATH DAS, PH.D.

WHEN Napoleon planned to attack Britain in India with Russian aid, Great Britain had to direct her attention to Persia, so that it might not be used as the base of operations against India. When the fear of French aggression disappeared, the problem of Russian march, through Central Asia to the Persian Gulf took its place. Later on when Germany was seeking an outlet in the Persian Gulf, for her Berlin-Bagdad Railway, Great Britain agreed to settle her differences with Russia, purely for strategical reasons—safety of India. Thus it should be well to bear in mind, while studying British policy in Persia, that although British economic interests in that country are very considerable, yet Britain's Persian policy is primarily based on strategical reasons. So long as India remains under

British control, so long as Britain continues to play the role of dominant power in the vast region between the Suez Canal and the Persian Gulf, strategical considerations will be the deciding factor in formulating British policy.

It is the opinion of a very competent American observer and student of World Politics, that—

"Almost every action of British Government with respect to Persia, since the beginning of the nineteenth century can be interpreted as the result of aggressive or acquisitive ambitions. Especially this is so in the present century, when the progress of British influence in Persia has very often appeared to strike at the independence of that unfortunate nation. It seemed on several occasions (as in 1919) that Great Britain, having been instrumental in detaching two of the Persian provinces, Afghanistan and half of Beluchistan, and having acquired domination over the mineral

wealth of the South-west, was about to take the final gulp and swallow the whole country.*

In 1919 when, through the efforts of Lord Curzon, the Anglo-Persian Treaty was concluded, Russia was in no position to oppose the British attempt to incorporate Persia into the British Empire. So sure were the British statesmen—Lord Curzon and Sir Percy Cox—about the importance of the Anglo-Persian Treaty of 1919, by which British control over Persian Finance, Army and Foreign Relations was to be firmly established, that they paid 75,000 *tamans* to the three Persian statesmen—Vossug-ed-Dowleh, the then Prime-Minister, Prinz Firuz, the Minister of Finance and Saram-ed-Dowleh—who signed the treaty on behalf of Persia. But new Persia—Nationalist Persia—ousted the corrupt ministry and the cabinet of Zia-ed-Din on February 26, 1921, repudiated the Anglo-Persian Treaty of 1919. Persian nationalists dared to take this bold stand, because the Government of Soviet Russia, under the leadership of Lenin and Tchicherin had repudiated the Anglo-Persian Agreement of 1907, (by which Persia was practically partitioned between Great Britain and Tsarist Russia). Furthermore, to stiffen the opposition to any further British encroachment in Persia, the Soviet Russian Government supported Persian national aspirations. By the Russo-Persian Treaty of 1921, the Soviet Government gave up all Russian claims and concessions in Persia, except Russian fishery rights in the Caspian Sea.

This meant a very serious defeat for the British Government, which was forced to change its tactics on the diplomatic battlefield of Persia. For the time being, it preferred to remain inactive politically and militarily, while merely protecting British economic and commercial interests—interests of the Anglo-Persian Oil Company, Indo-European Telegraph Company and the Imperial Bank of Persia, which are virtually British Government institutions, and other minor concerns.

When it became apparent to the British authorities that Reza Khan represented the strongest factor in Persian politics, they were willing to support him.

"In the autumn of 1923, when Reza ascended the throne, it was with the full approval and

sympathy of the British. The first Government to recognize Reza as the head of the provisional Government was the British, and the British recognized him first as Shah."*

Thus it is safe to assert that the British policy towards Persia has been to bring the country within the orbit of British influence or control. This policy has not been abandoned at any time, *although diplomatic tactics of Britain in Persia varied to suit various circumstances.*

The policy of Soviet Russia towards the peoples of the East is certainly not actuated by pure altruism, although the desire of some of the Soviet leaders, especially Tchicherin, is sincere. In this desire of freeing the peoples of Asia, there is the element of self-interest—preservation of the Soviet State—; so that the peoples of Asia would not make a common cause or be utilised by Great Britain against Soviet Russia.

It has been well said by a Soviet Russian diplomat in Persia, "*Government may change, but Russia always remains.*" This Russia, under the Soviet Government has at the present time given up the aggressive policy in Persia and is following the policy of peaceful penetration. This Russia of today is as energetically opposed to any British economic advance in northern Persia, as was the old Russia of the days of the Tsars "It is by no means an exaggeration to say that such an advance would contain definite danger of war."†

While new Persia, anxious to maintain her national independence, is trying hard to re-organise the administration of the land on more efficient lines by employing foreign (primarily American) experts, is busy in adopting measures to spread education among the masses and women and building railroads and other transportation facilities and a strong army for national defense, it seems that the Anglo-Russian rivalry in Persia is taking a new, definite and threatening shape.

It was the Russian support to the nationalist Persia that defeated the British project of controlling Persia through the Anglo-Persian Treaty of 1919. It was the Soviet-Turkish joint-action against Britain and Greece which contributed largely to the success of Nationalist Turkey.

* Ibid. p. 178

† Ibid. p. 157

* Sheehan, Vincent: The New Persia, New York, The Century Co., 1927, page 162.

Soviet support to the cause of Afghan independence strengthened the Afghan cause and later on Britain had to acknowledge Afghan sovereignty. Consolidation of Soviet Russian position through neutrality treaties with Turkey, Persia and Afghanistan has forced Great Britain to adopt means to strengthen her position in Palestine, Arabia, Mesopotamia, the Persian Gulf and the Indian North-Western Frontier regions.

Great Britain's recent treaty with the Kingdom of Hedjaz (concluded in May 1927), by which the signatories pledged themselves to maintain friendly relations with Bahrein, is regarded as prejudicial to Persian interests. Bahrein, with a population of 120,000, consists of a group of islands in the Persian Gulf, 300 miles south of Basra. Although Great Britain in 1868 established a sort of protectorate over it, guaranteeing its autonomy, Persia never recognized this arrangement and always claimed Persian sovereignty over it; and the justice of the Persian claim was recognized by Lord Clarendon in 1869.

Last November the Persian Government protested against the Anglo-Hedjaz treaty; and not being satisfied with the British reply, during the last days of December 1927, complained to the League of Nations that "the treaty concluded between Great Britain and Hedjaz last May encroached upon the

sovereignty of Persia." The outcome of this dispute, in all probability, will result in British victory and thus further increase of British power and prestige in Southern Persia, and greater tension between Britain and nationalist Persia supported by Soviet Russia.

Whatever may be the future development in New Persia,

"It is not likely that Britain's hold over the Southern part of Persia will be relaxed; and the most definite trend perceptible in the course of the past few years has been strengthening of that hold, so that southern Persia is already, in a practical sense, a part of the British Empire. British policy defends that property; and its secondary aspect tends to advance to the north."

Anglo-Russian rivalry in Persia is acute and Persian nationalists are anxious to free their country from direct or indirect control of alien powers. This may lead to a conflict of serious character. In such a conflict, Persia may have the support of Soviet Russia, whereas the Arabs will fight for Britain against Persia, Afghanistan and Turkey will either adopt a policy of neutrality or side with Persia, whichever may serve their best interests. However, India's man-power, strategic position and military strength will be the determining factor in such a conflict.

* Ibid. p. 189.

A LILY FROM THE GUTTER

By SITA DEVI

THE world may be compared to a village, lying at the foot of a sleeping volcano. Man knows that any moment an eruption may occur, reducing his world to ashes, but he refuses to believe it. He could not live, if he believed it. So he goes on the even tenor of his way, as if there were not the slightest cause of fear.

But for the unlucky, the volcano rises out of its age-long sleep. The man who yesterday lacked nothing in men, money or fame, takes to the road today, a beggar nothing but his life left to him. Satyasaran,

the much-petted son of the Mitra family, was one such unfortunate.

His father came of a very rich family. For two or three generations, they had been spending the money, amassed by their forbears but had not yet succeeded in exhausting the store. He and his eldest son Nityasaran together, were trying hard though, to bring about this seemingly impossible event. Satyasaran's eldest sister, Saroja, was married with such pomp and splendour, that even the metropolis looked on ^{as a} wonder. Nityasaran was sent to England

of various classes and castes, some turbaned, some with caps on, some bare-headed, abounded everywhere. There was no lack of Anglo-Indians and Anglo-Burmans too. Small eating shops could be seen everywhere on the footpaths, which were greatly patronised even by very well-dressed people. Chinese and Burmese men went about selling Mohinga which seemed a great delicacy. *Burmese flower-women and fruit-women* walked along with free easy strides. It was evident that they had never known purdah. The rickshaw reigned here, as the king of conveyances. The rickshawmen were all of the province of Madras. Satyasaran went on and on, without knowing where he was going. Up to this time, he had been following a high road. Now seeing a small, thickly peopled lane, before him, he directed his steps there. Evidently, the dwellers hereabouts, were very poor. The lane was dirty, the houses looked insanitary and dingy. People slept on the footpaths in broad daylight, others lolled here and there, fanning themselves with the handkerchiefs they usually tied round their heads. Most of them were coolies and rickshaw pullers. They spoke in Tamil and Telugu, which were nothing but mere sounds to Satyasaran.

At the other end of the lane, before a small shop, a furious quarrel seemed to be raging. About twenty persons, male and female, shouted and gesticulated with all their might and a large crowd had gathered around to see the fun. Satyasaran felt curious and went and stood amidst the crowd.

The combatants seemed to be Madrasis, so much Satyasaran guessed from their language, though he hardly understood a word of it. A young girl, of about twenty years, sat on the ground, weeping. She had an orange-coloured Saree on, with broad red borders. She wore no ornaments. Her face was pretty and her complexion, though dark, glowed with health. A large fat man, stood before her. He had many thick gold ornaments on and wore a cloth with fancy borders. He seemed in a furious temper and was shouting angrily at an attenuated old man, who, on his part, waved his arms about wildly, and seemed to be trying to make his adversary see reason. The fat person rushed at the young woman, every now and then, and pulled her sharply by the arm. The girl snatched away her hand and wept

even more loudly. Questions in all the dialects of India, were being showered up on these persons, but none answered these. They were too busy, with their own quarrel.

Satyasaran wanted to know, what the matter was. He looked around and saw that there were a few Bengalis in the crowd. He approached an old gentleman and asked, "What's the matter, sir? What are they quarreling about?"

The old gentleman looked up and said, "These people have very little to do, save quarrel. They toil like slaves, squander all their earnings on drink, then fight and quarrel. Last of all, they go to the hospital and die."

"But what's the bone of contention in this case?" Satyasaran asked again. "Why is that fat man pulling about that girl so?"

"He has bought the girl, of that old man", the gentleman said, "now the girl does not want to go with him. So this scene".

Satyasaran could hardly believe his ears. "What do you mean? Bought the girl, did you say? Won't the police arrest him?"

The old gentleman made a gesture of contempt with his hand. "Thousands of such cases happen everyday", he said. "Who informs the police? This fat rascal will take away the girl, will keep her for some days, and then will sell her to somebody else, whenever he wants money for drink. To these people, women are no better than chattel. This girl is in for a good beating, she is picking up such a row."

Satyasaran was highly excited. "What an awful state of affairs!" he cried. "I did not know, that such things could happen in broad daylight, in any civilized country. Ought not we to inform the police?"

"What would be the good of that?" the old gentleman asked. "The police would arrest this old man and the fat rascal, but they would do nothing for the girl. Her friends and relatives won't take her in, even if she has got any nere. Even if they do, they themselves will become her persecutors, a few days later."

Satyasaran kept on saying, "But this is infamous, sir. One can't look on quietly and do nothing. Could nothing be done to save the girl?"

The old gentleman laughed. "Of course, something could be done, if you cared to do it. You can buy the girl from that fat

rascal, if you offer a price big enough. But I don't think you need be so very anxious about the girl. She is making such a fuss, not because she is being sold like cattle, but because she does not like that man. Being sold into slavery is nothing new to them."

Satyasaran gave very little heed to his last words and said, "I can buy her, if there's no other way. It might mean the loss of everything I have, but that matters little. I cannot stand by and see a fellow creature sold into infamy. But where am I to help her, even if I succeed in buying her? I have landed here just today, and I have no relatives here."

"Arrangements for keeping her in safety might be made," the old man said. "But if you really intend buying her, then please, hurry up. Their meeting is drawing to a close, it seems. I think they are going to have recourse to their fists."

It was really so. The fat man let out a roar like that of an animal and seizing the girl by her hair, lifted her by main force from the ground. The crowd began to melt away. Nobody listened to the piteous cries of the girl; even the old man, who had sold her prepared to walk off, with his bundles.

Satyasaran could bear no more. He made his way through the crowd, and pushed back the fat man, thus releasing the girl. A terrible uproar ensued. Satyasaran's voice was completely drowned in the turmoil. The old gentleman rushed to his help and standing by him, he began to explain to the people in a mixed dialect of Telugu and Hindi. The uproar lessened and the girl looked up at Satyasaran, her big eyes full of gratitude. Her recent purchaser, too, stared at him, an ugly smile wreathing his puffy face.

"What have you told them?" Satyasaran asked.

"The thing they understand best of all," he replied. "I told them that this young gentleman from Bengal has taken a great liking to this girl. If you sell her to him, well and good. But if you don't, we will send for the police, you will all be severely punished, as the young gentleman is related to the police superintendent."

Satyasaran shrank within himself in dismay. Good Heavens! What a character had he been given, before so many people. But he was prepared to stand all, if he could save the girl thereby. It mattered very little, what this motly crowd thought of him.

"Ask them," he told the old gentleman, "how much they want for the girl."

The fat man waved his arms about and poured forth a torrent of words in answer to this question. Satyasaran approached the girl and asked, "What's your name?"

The girl understood Hindi a little, she looked at Satyasaran and answered, "My name is Kanakamma, Babu."

At this juncture the old gentleman turned round and said, "This rascal is pretty greedy. He wants two hundred for the girl, though he himself had scarcely paid fifty."

Satyasaran was in a hurry to close this affair. "All right," he said, "I shall pay two hundred. But I have not got the money with me. I must return home to get it. Would these people wait here for me?"

"It is difficult to answer for them," the gentleman said. "You better do one thing. My house is close by. Ask this rascal and the girl to come with us, and wait for you in my rooms. You go and get the money, as quick as you can. You were destined to lose money to-day, otherwise why should you happen to be here just at this moment?"

"Well, it is not pure loss," Satyasaran said. "I may have lost in money, but I consider it a gain to have saved a fellow-being from worse than death."

"You are young yet," laughed the gentleman. "You look at the world through rosy lenses. We have grown hard. To us, loss is loss. But let's get a move on, it's no use standing bareheaded in this sun."

His flat was not very far from where they stood. They arrived there in a minute. The sight-seers were a bit disappointed at not being able to see this drama to the end and gradually melted away.

A few children rushed out of the inner rooms, at the advent of these strange visitors, and gazed at them with wide open eyes. The ladies, too, looked out, through half-closed doors and windows. Kanakamma stood in a corner in a shrinking attitude. The fat man sat down on the floor and gazed around curiously. Satyasaran rushed off almost at once to get the money.

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for continuing his studies. He lived there three years, and came back with, Lord knows, how much knowledge, acquired. Man only saw that he had acquired a very pretty English girl for his wife.

Nityasaran's mother was not living. Neither was there any other aged female relative in the family. So the new daughter-in-law did not have to meet with any obstacles in the shape of orthodox relatives. The father was a famous agnostic, and did not care a penny about orthodoxy. He frowned as he saw his new daughter-in-law, then seemed to forget her existence altogether. Saroja's relatives-in-law became loud in abuse for a few days, but meeting with no response anywhere, had to stop, baffled. The youngest girl, Niroja, had not yet been married at all, so there were none in that quarter to abuse the Mitras, for lack of orthodoxy.

The new bride, suddenly developed a most amazing hobby. She wanted motor cars, matching all her dresses. The infatuated young husband did not find anything extraordinary in this demand. So blue cars, green cars, cream-coloured cars, silver-gray cars began to roll in one by one, and fill all the garages. Niroja turned up her pretty nose, Saroja wrote a most abusive letter to her brother, while their father sat with a hideous smile on his lips and a glass of wine in hand. Satyasaran, alone, of all the family made no remarks. He was busy, preparing for the M. A. examination, and had no time to inspect the garage of his sister-in-law.

At this juncture, the volcano woke up suddenly. Nityasaran, his wife and Niroja, came home from a feast, and died within twenty-four hours, of acute food-poisoning. Niroja was the last to expire. As her body was being carried out of her room, a tremendous report was heard from a room in the first floor. The old man, their father, had blown his brains out.

The heart and brain of Satyasaran seemed to be paralysed. He did not weep, he did not talk, only sat on like a dumb animal, in a corner of his room. Saroja came over from her husband's house. She wept loudly and wanted Satyasaran to come away with her. But he would not budge an inch.

As soon as the old man died, dame Fortune left his house for ever. He had enormously overdrawn at the bank and had borrowed money right and left. The family solicitors at once advised Satyasaran to apply

for insolvency. He left the home of his boyhood for ever with nothing but a few clothes, which he carried in a suitcase. He had to put up at Saroja's, for a few days, but he had determined not to stay there, for more than two or three days.

The metropolis seemed like an inferno to him. He was determined to leave Bengal, as everything connected with his past had become insufferable to him. He could not even look at the face of his sister. If any friends came to see him, he would promptly walk out of the house.

"You will go mad, if you keep on like this," his brother-in-law, Akhil, said. "Why don't you start on a tour? You better stay out, for a year or two."

"I have not money enough to buy a third class railway ticket", Satyasaran said. "Where can I go?"

"Oh, that's all right," said Akhil, patting him on the shoulder. "We have taken thousands from your father when we needed them. So we should be able to lend you a few hundreds in your hour of need. If you don't want to accept a gift, take it as a loan, and repay it when you are able."

"I don't think, I shall ever be able to do that", said Satyasaran with a sad smile. "Still, it is better to borrow from you, than from a stranger. Give me five hundred, at present."

"Where do you think of going?" his brother-in-law asked.

"I think, I shall go to Burma," Satyasaran replied, "it is said to be a land of opportunities."

No calendar was consulted to find out an auspicious moment for starting. Misfortune was already a permanent guest at his home, so it was not needful to offer her a bribe of fear. The first steamer available was good enough for Satyasaran. He started as a deck passenger. He scarcely heeded how the three days passed. Sometimes he bought food and sometimes he went without.

He knew many people in Rangoon. He had wired to one of them before starting, to meet him at the wharf. He was relieved to see that the gentleman had complied with his request. He was a stranger to the place, and it might have gone hard with him, had he been left alone to fend for himself.

He found the land refreshingly new. The men belonged to another race, their dresses were strange, their speech meaningless to him. Many of the houses were built in a

strange way. Satyasaran began to hope, that he would be able to forget the blow, destiny had dealt him, if he stayed on here. How cheerful and care-free, these Burmese looked! He wondered if they had ever suffered! Could they go about in such bright coloured dresses and with such smiling faces, if Fate had been unkind to them?

"These people are not as poverty-stricken, as those of our own land, are they?" he asked his friend, Biswanath Babu. "None of them seem poor."

"That's true to a certain extent," his friend replied, "but these people are not so very rich, as may appear at first sight. They spend less on the other necessities of life, and so, are able to dress much better, than the Indians."

They reached their destination very soon. Biswanath did not live here with his family, because it cost too much. But he had grown too old to mess with various strange young-men, so he rented a small flat, and lived there, with his Chittagonian servant.

The hackney carriage stopped before a house in a small lane. Biswanath Babu got down, and shouted—"Kamini, Kamini," looking upwards. A few minutes later, a tall, stalwart man came down the stairs of the house, collected all the luggage and carried them up, single handed. Satyasaran felt amused to think, that the fellow was called Kamini (lady). He certainly did not look effeminate.

They came up the narrow and dark stairs and entered a room on the first floor. Biswanath Babu understood clearly the amazement, with which his guest was surveying the room. "We have no houses here, as we understand the word in India. Most of us have to pass our days in those wooden cages," he said.

Satyasaran sat down in that dark, bare room, destitute of any kind of furniture. Perhaps, this was what he needed, he thought. The more drastic the change, the better for him. He had come here to forget that he was the son of a very rich man, so he should not expect any kind of luxury and comfort.

"I shall have to rush off to my blessed office," his friend said, "after I have had my breakfast. You, too, have yours. What will you do, all the afternoon?"

"I shall look around a bit," Satyasaran said.

"All right", Biswanath said; "but be careful not to pick up a quarrel with any

Burmese. These people don't think much of stabbing a person."

"I have very little practice in the art of quarreling," Satyasaran said, "I could not quarrel now, even if I tried."

He went to have his bath. He came back to see the servant preparing to lay their breakfast. Instead of the customary pieces of carpet, two newspapers were spread on the floor. Two tumblers of aluminium were secured for the drinking water. Biswanath Babu was waiting for him. Satyasaran had eaten next to nothing in the steamer, so he was hungrily expecting his breakfast. He sat down without delay.

But the first mouthful nearly drew tears from his eyes. How painfully hot! Besides, his palate was a stranger to such remarkably bad cooking. He gave up all hopes of eating the vegetable curry and began to take his rice with the *dal* alone.

"Cannot you eat?" asked his host. "This fellow used to sweep roads in his own country, I think. In Rangoon, he has turned out to be a very good cook. He does not know a single thing! One could eat a bit, if he would only boil the things. But no, he must cook! I cannot teach him anything, he is such an awful idiot. Bring some more *dal* for the new Babu, you good-for-nothing wretch. Is the fish very hot too? I told him to do his best, as I was expecting a guest, so he has lavished all the red pepper he had in his store on the breakfast."

The servant had begun to look very much abashed, and Satyasaran felt a certain pity for him. Why had Fate played him such a trick? His name did not suit him, neither did his occupation. He should have been a prize fighter by rights. So in order to console the fellow, he said, "No, no, the fish is all right."

The man was so pleased, that he ran off at once to bring him more fish. This dish, too, was very hot; but Satyasaran ate on with heroic fortitude, restraining his tears with difficulty, in order to keep his word.

After finishing breakfast, his host left him for his office. Satyasaran rested about half an hour, then he too walked out. He was new to the place, he looked about him very carefully, so that he might not forget his way.

Rangoon was the capital of Burma, but there were not so many Burmese people about, as one would expect. In fact, one met more Madrasis here than Burmese. T.

of various classes and castes, some turbaned, some with caps on, some bare-headed, abounded everywhere. There was no lack of Anglo-Indians and Anglo-Burmans too. Small eating shops could be seen everywhere on the footpaths, which were greatly patronised even by very well-dressed people. Chinese and Burmese men went about selling Mohinga which seemed a great delicacy. Burmese flower-women and fruit-women walked along with free easy strides. It was evident that they had never known purdah. The rickshaw reigned here, as the king of conveyances. The rickshawmen were all of the province of Madras. Satyasaran went on and on, without knowing where he was going. Up to this time, he had been following a high road. Now seeing a small, thickly peopled lane, before him, he directed his steps there. Evidently, the dwellers hereabouts, were very poor. The lane was dirty, the houses looked insanitary and dingy. People slept on the footpaths in broad daylight, others lolled here and there, fanning themselves with the handkerchiefs they usually tied round their heads. Most of them were coolies and rickshaw pullers. They spoke in Tamil and Telugu, which were nothing but mere sounds to Satyasaran.

At the other end of the lane, before a small shop, a furious quarrel seemed to be raging. About twenty persons, male and female, shouted and gesticulated with all their might and a large crowd had gathered around to see the fun. Satyasaran felt curious and went and stood amidst the crowd.

The combatants seemed to be Madrasis, so much Satyasaran guessed from their language, though he hardly understood a word of it. A young girl, of about twenty years, sat on the ground, weeping. She had an orange-coloured Saree on, with broad red borders. She wore no ornaments. Her face was pretty and her complexion, though dark, glowed with health. A large fat man, stood before her. He had many thick gold ornaments on and wore a cloth with fancy borders. He seemed in a furious temper and was shouting angrily at an attenuated old man, who, on his part, waved his arms about wildly, and seemed to be trying to make his adversary see reason. The fat person rushed at the young woman, every now and then, and pulled her sharply by the arm. A girl snatched away her hand and wept

even more loudly. Questions in all the dialects of India, were being showered up on these persons, but none answered these. They were too busy, with their own quarrel.

Satyasaran wanted to know, what the matter was. He looked around and saw that there were a few Bengalis in the crowd. He approached an old gentleman and asked, "What's the matter, sir? What are they quarrelling about?"

The old gentleman looked up and said, "These people have very little to do, save quarrel. They toil like slaves, squander all their earnings on drink, then fight and quarrel. Last of all, they go to the hospital and die."

"But what's the bone of contention in this case?" Satyasaran asked again. "Why is that fat man pulling about that girl so?"

"He has bought the girl, of that old man", the gentleman said, "now the girl does not want to go with him. So this scene".

Satyasaran could hardly believe his ears. "What do you mean? Bought the girl, did you say? Won't the police arrest him?"

The old gentleman made a gesture of contempt with his hand. "Thousands of such cases happen everyday", he said. "Who informs the police? This fat rascal will take away the girl, will keep her for some days, and then will sell her to somebody else, whenever he wants money for drink. To these people, women are no better than chattel. This girl is in for a good beating, she is picking up such a row."

Satyasaran was highly excited. "What an awful state of affairs!" he cried. "I did not know, that such things could happen in broad daylight, in any civilized country. Ought not we to inform the police?"

"What would be the good of that?" the old gentleman asked. "The police would arrest this old man and the fat rascal, but they would do nothing for the girl. Her friends and relatives won't take her in, even if she has got any neta. Even if they do, they themselves will become her persecutors, a few days later."

Satyasaran kept on saying, "But this is infamous, sir. One can't look on quietly and do nothing. Could nothing be done to save the girl?"

The old gentleman laughed. "Of course, something could be done, if you cared to do it. You can buy the girl from that fat

rascal, if you offer a price big enough. But I don't think you need be so very anxious about the girl. She is making such a fuss, not because she is being sold like cattle, but because she does not like that man. Being sold into slavery is nothing new to them."

Satyasaran gave very little heed to his last words and said, "I can buy her, if there's no other way. It might mean the loss of everything I have, but that matters little. I cannot stand by and see a fellow creature sold into infamy. But where am I to help her, even if I succeed in buying her? I have landed here just today, and I have no relatives here."

"Arrangements for keeping her in safety might be made," the old man said. "But if you really intend buying her, then please, hurry up. Their meeting is drawing to a close, it seems. I think they are going to have recourse to their fists."

It was really so. The fat man let out a roar like that of an animal and seizing the girl by her hair, lifted her by main force from the ground. The crowd began to melt away. Nobody listened to the piteous cries of the girl; even the old man, who had sold her prepared to walk off with his bundles.

Satyasaran could bear no more. He made his way through the crowd, and pushed back the fat man, thus releasing the girl. A terrible uproar ensued. Satyasaran's voice was completely drowned in the turmoil. The old gentleman rushed to his help and standing by him, he began to explain to the people in a mixed dialect of Telugu and Hindi. The uproar lessened and the girl looked up at Satyasaran, her big eyes full of gratitude. Her recent purchaser, too, stared at him, an ugly smile wreathing his puffy face.

"What have you told them?" Satyasaran asked.

"The thing they understand best of all," he replied. "I told them that this young gentleman from Bengal has taken a great liking to this girl. If you sell her to him, well and good. But if you don't, we will send for the police, you will all be severely punished, as the young gentleman is related to the police superintendent."

Satyasaran shrank within himself in dismay. Good Heavens! What a character had he been given, before so many people. But he was prepared to stand all, if he could save the girl thereby. It mattered very little, what this motly crowd thought of him.

"Ask them," he told the old gentleman, "how much they want for the girl."

The fat man waved his arms about and poured forth a torrent of words in answer to this question. Satyasaran approached the girl and asked, "What's your name?"

The girl understood Hindi a little, she looked at Satyasaran and answered, "My name is Kanakamma, Babu."

At this juncture the old gentleman turned round and said, "This rascal is pretty greedy. He wants two hundred for the girl, though he himself had scarcely paid fifty."

Satyasaran was in a hurry to close this affair. "All right," he said, "I shall pay two hundred. But I have not got the money with me. I must return home to get it. Would these people wait here for me?"

"It is difficult to answer for them," the gentleman said. "You better do one thing. My house is close by. Ask this rascal and the girl to come with us, and wait for you in my rooms. You go and get the money, as quick as you can. You were destined to lose money to-day, otherwise why should you happen to be here just at this moment?"

"Well, it is not pure loss," Satyasaran said. "I may have lost in money, but I consider it a gain to have saved a fellow-being from worse than death."

"You are young yet", laughed the gentleman. "You look at the world through rosy lenses. We have grown hard. To us, loss is loss. But let's get a move on, it's no use standing bareheaded in this sun."

His flat was not very far from where they stood. They arrived there in a minute. The sight-seers were a bit disappointed at not being able to see this drama to the end and gradually melted away.

A few children rushed out of the inner rooms, at the advent of these strange visitors, and gazed at them with wide open eyes. The ladies, too, looked out, through half-closed doors and windows. Kanakamma stood in a corner in a shrinking attitude. The fat man sat down on the floor and gazed around curiously, Satyasaran rushed off almost at once to get the money.

He took a rickshaw and made the coolie run for all he was worth. His brain seethed with conflicting thoughts. What was he to do with this girl? If it had been a boy, instead of a girl, the problem would have been much simpler. He could have worked as a servant in his house. But

female relatives here, to whom he could entrust the girl. He was completely new to the place and did not know, whether there were any homes here, for such shelterless creatures.

He arrived at his destination and rushed indoors. Kamini was a bit surprised to see him. Without telling him anything, Satyasaran opened his trunk and took out two hundred rupees in currency notes. He mounted his rickshaw again and was back to the scene of action, within a few minutes.

As he handed the notes to the fat man, he got up baring all his teeth, in greedy pleasure. "Salam, Babu", he said, and went down the stairs, still grinning. Kanakamma looked at her deliverer with the frightened gaze of a wild gazelle. "What am I to do with her now?" Satyasaran asked the other gentleman.

"First let us enquire", he said, "Whether she has any friends or relatives here."

The girl, upon enquiry, said that she had an aunt living in Kalabasti, she could find shelter there for this day. But they were very poor, they would not keep her for more than one day. Her uncle was a heavy drinker, and he would beat her.

"Not a very desirable shelter for a girl", Satyasaran said. "It would be 'out of the frying pan into the fire' for her. What's to be done then?"

"Let her go there for tonight at least", the old gentleman said, "To-morrow we would think out something for her. Do you know your way to their house, girl?"

The girl said, she would recognise the house, if taken to Kalabasti. "I am completely new to the place," Satyasaran said, "Since you have done so much for her, do a bit more. Let us go and leave her at her aunt's."

They hired a hackney carriage and started. Kalabasti was not very far off it was but a suburb of Rangoon. Reaching that quarter, they dismissed the carriage and walked along on foot. Kanakamma led the way. At last they entered a narrow, evil-smelling lane. The houses on both sides were of wood or tin, not a single brick and mortar one, amongst the lot. The inhabitants seemed to be all Telugu-speaking.

They stopped before a tumble-down hut, roofed over with tin. The master of the house happened to be seated outside on a broken wooden bedstead. He let out a shout, as he saw Kanakamma. At once a

crowd of people rushed out of the hut. Pointing out a most hideous-looking hag, the girl introduced her to the gentlemen as her aunt.

"Ask her," said Satyasaran, "Whether you might stay with them for a day or two."

A torrent of words in Telugu, poured out. After five minutes of this, the girl informed them that her relatives could keep her for two days, but not a day more. But she must pay them eight annas for her food. Satyasaran handed out the requisite amount at once, to the greedy old woman. "Enough for a drink tonight" muttered his companion.

Satyasaran and the other gentleman departed, after assuring the girl again and again, that they would certainly come for her, at the end of two days. As long as they could see her, Kanakamma stood at the door of the hut, looking at them with frightened, piteous eyes. Satyasaran felt pity for the poor girl. If he could have left her in a better place, he would have felt more at ease. But these people were a thorough bad lot. Perhaps they had already begun to belabour her with firewood.

Reaching town, they dispensed with the carriage and walked along again.

"Can any arrangement be made for her, within two days?" he asked his companion anxiously.

"Certainly", he replied. "Forty eight hours should be enough for such a simple job. Empires have been built up and overthrown within this time."

"Shall I find you at home, in the evening?" Satyasaran asked, "If you say so, I shall meet you there with Biswanath Babu. Everything will have to be done by you. I am totally useless in this place, I know nothing and nobody."

"The most important part has already been taken by you," laughed the old gentleman, "viz, providing the money. Are you at Biswanath Babu's place? Do you mean Biswanath Ghosh of the Bank?"

"Yes, yes," said Satyasaran; do you know him? Then there will be no difficulty. What shall I tell him?"

"Tell him," said his companion, "That you met Gopal Choudhuri. He will understand."

He accompanied Satyasaran to his flat, but did not come in. The front door was open, so he went in, and sat waiting for Biswanath Babu. Kamini brought him a cup of strong tea and a plate of home-made sweets. Satyasaran began to sip his tea

slowly, the sweets looked too repulsive to be taken, so he left them alone.

Biswanath Babu came in after a time. He threw his hat violently on a chair crying out, "I am fed up with this life. I want a bit of rest for my old bones." Then he turned to his young guest and asked "My dear boy how did you enjoy yourself? Did you like the town?"

"I saw very little of it," Satyasaran said, "I got entangled in a nasty business which took up all my time."

"How's that?" asked his host. Satyasaran related everything in detail. Having heard him out patiently, the old man shook his head disapprovingly, "no good," he said. "Why did you poke your head in this nasty business? These women are accustomed to be sold as cattle. Beating, too, is no novelty to them. Now, what do you propose doing with the girl?"

"I want your advice for that," Satyasaran said, "You and Gopal Babu must settle it."

"Gopal Chondhuri is old enough to know this world. He should have given you better counsel. What's the use of throwing away good money? How much have you still left? Give it to me or put it in a savings bank, otherwise all the loafers and beggars of Rangoon will soon relieve you of it."

"I have not got much with me," Satyasaran said "I started with one thousand I have paid for my passage here, and bought a few necessary things for myself. Then I spent these two hundred. I think I still have about seven hundred with me."

Kamini brought in tea for his master at this juncture. "Leave the money with me," he said, beginning to eat, "or better put it in the postal savings bank. The less money there is in the house, the better for all. The town is a hot bed of thieves."

After finishing his tea, Satyasaran's host started out with him. Very few people walk on foot here, because the rickshaw is very cheap. So these two, took a rickshaw, and within five minutes, they had reached their destination.

Gopal Babu was waiting for them. He welcomed them cordially, then said, "Fortunately, an opportunity has presented itself. I think, we can dispose of the girl satisfactorily. But judge for yourselves."

"Please tell us," Satyasaran said eagerly.

"A friend of mine," the old man said, "Is on the look out for an ayah for his child. But he cannot pay as much as the profes-

sional ayahs demand here. He could give eight or ten rupees, besides board and lodging. You can place the girl there if you think it advisable. It is safe enough, I can assure you of that. She would be as safe there as in the house of her own parents."

"I think you should avail yourself of this opportunity," Biswanath Babu said, "She will get a good training there and may get a better paid post afterwards."

"Then we will have to bring her over from Kalabasti tomorrow" Gopal Babu said, "Her relatives must be belabouring her pretty soundly by this time But I advise you young man, to be more prudent in the future. Let these manage their own affairs, don't you get yourself mixed up in them."

Satyasaran smiled without replying. After a few minutes, they got up and took their departure. They felt very little inclination to return to their stuffy little flat just then. So they started for one of the cinemas.

Next morning, after tea, the three started out to bring Kanakamma back from her aunt's house. They had to spend nearly half an hour, in finding out that beautiful lane. At last they got it. Kanakamma was busy, pounding turmeric in a huge mortar. Catching sight of Satyasaran and his companions, she rose up at once and advanced to meet them.

"She is very young," Biswanath Babu said.

As soon as they knew that the Babus had come for Kanakamma, not only the inmates of that house, but also all the inhabitants of that lane crowded around. All gazed at Satyasaran with such rapt attention that the poor fellow grew red with embarrassment. He understood that to them he appeared as the future husband of Kanakamma.

Kanakamma had been wearing an old dirty saree, probably belonging to her venerable relative while busy with pestle and mortar. But now she went in, washed her hands clean and came out wearing that orange-coloured saree, they had formerly seen her in. Her aunt had given her another saree and a brass jar, probably as wedding present. These she carried in her hand.

"One carriage won't hold four," Gopal Babu said, "One of us will have to go by tram."

"Let me go," Biswanath said, "You two are indispensable. I shall wait for you at the corner of—th St." He went off to catch his tram.

Satyasaran hailed a passing carriage and all three got into it. They started for the town.

Biswanath Babu was seen waiting for them at the turning of a lane. The carriage stopped. "Is your house here,?" the girl asked.

Satyasaran answered that he did not live here, but the gentleman in whose house she would have to work, lived here. Kanakamma's face became pale with fear and some other emotion. "Then you won't keep me with you?" she asked.

Drops of sweat stood out on Satyasaran's brow. So this girl, too, cherished this hope? How was he to make her understand the utter impossibility of such a happening? Fortunately, Gopal Babu was engaged in a hot debate with the cabman, and did not hear them, otherwise Satyasaran might have found himself in an embarrassing situation.

Somehow he made her understand, that as there were no female relatives of his, in this town, he did not need any ayah just then. So, for the present she would have to stay there, to get a training. If in the future, some better post offered itself, she could go there.

Kanakamma remained silent, with sad, pensive face. That people bought ayahs with hundreds of rupees, for other people, must have seemed a bit strange to her.

Kanakamma was placed with her new master, then Satyasaran and his friends took leave. Satyasaran's heart was full of pity, annoyance and shame. What a frightful mess! Did the girl really cherish this absurd hope? Was she very much disappointed? The more he tried to solve the problem, the more intricate it became. Should he see her again, or should he avoid her completely in future? But how could he avoid her? He was her gurdian now and must look after her in some way.

Before Biswanath left for his office that day, he told Satyasaran again and again not to be so philanthropic, as he had once been. Satyasaran went out that day too, but he carefully avoided every place, where he saw more than two people standing together.

A few days passed off, like this. During the daytime, Satyasaran would go about "in search of work, but towards evening, he could not help going sometimes to see Kanakamma. So the narrow lane saw him very frequently. As soon as he would enter the lane, Kanakamma would be seen walking about with

her two small charges. Her large eyes would grow bright with joy on catching sight of him and she would walk up rapidly to him and ask, "Are you all right, sir?"

Her joy would pierce his heart like an arrow, he would answer her somehow and ask how she was. Then he would leave in a hurry. In trying to save her from sorrow he had brought greater sorrow to her perhaps. There was no way out of this mess.

But he had scarcely brought money enough to enable him to pass his days in idle ease. Of course, his host did not ask him for money or alter his treatment of Satyasaran in any way, but he himself began to feel ashamed of living on the old gentleman for such a length of time. He told everyone he knew, in the town, to find some sort of work for him. But he soon understood that it was no easy job he had given them. He was a rich man's son and had never learnt the art of sycophancy or bribery so no job awaited him. He grew tired of eating another man's bread.

But even that opportunity did not last long. Biswanath Babu was called home, he had a grown-up daughter to marry off. He called Satyasaran and asked, "Where do you want to go? It will be sometime, before I am back."

"I shall find a seat in some mess," Satyasaran replied.

"I know about half a dozen messes," Biswanath said, "I shall see if I can find out a decent place for you. The cooking must be a bit good, and the flat roomy. But anyway, you must be prepared to rough it, there's no other way."

He soon found a place for Satyasaran to live in. But the poor young man was extremely uncomfortable in his new home. He had been accustomed to have a suit of rooms, a servant and a motor car to himself. Now he had to live in a small room, with three or four strangers. He had to dress here and to sleep here. The personal habits of most of his fellow-lodgers were repulsive to him, besides the flat was very untidy and dirty owing to the negligence of the servant. At first sight, everything seemed so utterly hopeless to him, that he nearly turned tail and fled. But better reason supervening, he sat down in a chair, trying to pacify himself.

In the evening he went out after refusing his tea. His feet carried him along, almost unconsciously, to the turning of—th street. Kanakamma was seen, as usual, walking

about with her small charge. As Satyasaran came near her, he noticed that the girl had grown very thin, her eyes appeared unnaturally large in her emaciated face.

Before she could speak, Satyasaran asked her, whether she was all right and whether her employers were treating her well.

"Yes sir," she replied, "The mistress is very kind, but my heart feels heavy within me."

Satyasaran did not know, what reply to make to this. He stood silent for a few minutes, then left, after having told her, his new address. He also told her to communicate with him, if she wanted anything.

Two or three months passed away, but Satyasaran's position did not change. People advised him to take up some kind of business. But where was the capital? He had only a few hundred rupees with him. Nothing much would be left to finance any kind of business, after he had taken enough from it to meet his own requirements. The few gentlemen, with whom Satyasaran had come to live, were quite intimate with Biswanath Babu. He had requested the manager not to press Satyasaran for money, till the youngman got some kind of job. He had assured them again and again that they won't lose a penny by it. But, though Satyasaran did not have to pay for his board and lodging the money in his trunk steadily dwindled. He had not learnt the art of doing without everything, and there were some expenses he could not but incur, in order to keep his self-respect.

But his health began to fail. He became dispirited and gloomy. He could have returned to Calcutta, but no better fate awaited him there. Saroja was in very poor health and her husband prescribed a trip to Switzerland for her. He did not believe Indian doctors would be good enough for a girl, whose family could show four deaths within twenty-four hours.

Sunday was a day of rest for all the members of the lodging-house. Everybody got up rather late. The Babus returned very late at Saturday night, after visiting cinemas or theatres or card parties and so made up for it, by sleeping till ten o'clock next morning. The servant, too, was in no hurry to get up as he had not to serve tea early.

But one Sunday, all had to get up earlier than on week days. The servant was the first to wake up and his unearthly yell

drove sleep out of that quarter. Everyone jumped out of bed in alarm to find all the trunks gone and the back window wide open.

It was quite evident, what had happened. The neighbours, the passers-by and even the police soon made their appearance on the scene. The poor servant got the first dose of their fury, but it was soon evident after a few questions had been put to him, that he was in no way to blame. He had served supper to the boarders at twelve last night, and then had gone to sleep. He had left the Babus still talking and cracking jokes amongst themselves. The door between the bedrooms and the kitchen remained shut always, so he could not have gone in again and opened the window for thieves to come in. Probably the gentleman had been too tired to shut it at all and had fallen asleep leaving it open.

Most of the stolen goods and the trunks with their locks broken, were soon salvaged from the back lane. Some costly clothing were missing. And needless to say, the packet of currency notes in Satyasaran's trunk was completely missing. The other youngmen never kept much money with them, so their losses were nothing compared to his.

The day passed off somehow amidst hopeless gloom. This last stroke of misfortune seemed to shrivel up his heart. He took nothing but water, the whole day. The other members of the lodging-house ate and drank as usual, and went out to look after their own affairs.

Satyasaran had become worse than a beggar now. A beggar could at least ask charity of others, but he could not do even that. Death seemed preferable to him. He had no friends or relatives here or elsewhere, who would help him with five rupees.

In the evening, he went out, being unable to bear the stuffy atmosphere of the flat any more. He walked about aimlessly till it became quite dark. But he did not feel the least inclination to return home. "I shall go and look up Kanakamma," he thought "she is another unfortunate."

It was quite late, and Kanakamma was no longer to be seen in the lane, she had gone in with her charge. Satyasaran went up to the flat and asked for her. The master of the house was absent and a boy of eight or ten years of age went and called Kanakamma at his request.

As soon as she entered, "Are you unwell, Babu?" she asked.

Satyasaran replied in the affirmative and also told her the reason of his not being well.

He could derive no benefit thereby, yet he could not help telling her. Though he had no friends or relatives here, yet he had many fellow countrymen. Yet this girl from a far off province, who spoke an alien language, seemed much nearer and dearer to him, than those persons.

"What will you do now, sir?" the girl asked after a while.

Satyasaran had not decided. He told her so. Then he took his leave, as it would not look well, if he stayed too long, talking to the ayah.

Next day he noticed a change in the manners of his fellow boarders. He had been here, nearly three months, but had not yet paid anything for his board and lodging. Up to this, nobody had taken any exceptions to that, and he had been treated as courteously as a guest. But now everything began to change. A man, who had got money in his cash-box might be excused and even be treated politely even if he did not pay punctually. But one, whose coffers are known to be empty, had no claim upon anybody's forbearance or courtesy. So Satyasaran met with neglect first of all, and then even insults made their appearance.

His tea now had no sugar, or if there was sugar, there was no milk. While others got good helpings of the fish curry only a bit of its tail would be left for him. Nobody would wash his cast-off clothes and his bed would remain unmade for days.

He began to feel as if he was in a prison. Where was he to go, to whom was he to turn for help? He nearly went crazy with continual thinking.

One evening, he pushed away his cup of cold sugarless tea, after one sip. The manager was heard to remark from the next room upon this. People, he said, who lived upon charity, should not be too fastidious, and above all, they should not waste.

He sat for a while, as if stunned, then telling the servant not to cook for him in the evening, he went out. He had scarcely eaten anything for his breakfast, but he was too utterly sick at heart, to remember this.

He had no money to spend on rickshaws. So after two or three hours' continuous walking about, he began to look about for a place

to rest in. Almost unconsciously, he arrived at the entrance of—th street. Kanakamma was walking about, holding a small child by the arm. She advanced to meet him, and asked solicitously after his health.

Satyasaran replied that he was all right. Kanakamma did not believe him. In fact it was impossible to believe him, if one looked closely at his face. The girl asked again, whether he had taken anything. This time, he told her the truth. His legs were shaking, owing to exhaustion and want of food. "Come sir, let us go in," the girl said, "You can rest a bit then".

Satyasaran held back. What would her master think, if he went in? He did not know them very well. Kanakamma replied that everybody had gone out, only the small children were left in her charge.

Satyasaran felt too tired to argue further. He followed her in obediently and sat down. Leaving one of the children to keep him company, Kanakamma went to the inner room, with the smaller child. Satyasaran made no attempt at conversation with the child, but sat, dumb with misery.

The girl returned after a while, carrying a plate full of food. She had probably bought them from some eating shop, near by. She had also brought tea. Placing all these before him, she said, "Eat now, Babu".

Satyasaran was in real need of food, yet before he began, he asked her how she had procured them. She had bought them with her own money, the girl replied. Satyasaran then fell to, without further demur.

As he was preparing to leave, after finishing his dinner, Kanakamma told him to come again on the morrow. She would keep food ready for him. Satyasaran hesitated. Perhaps her employers would be angry with her, if she brought him in everyday like this. Kanakamma said that the mistress was a very good woman, and she would not mind at all. Besides, she was spending her own money and they had nothing whatever to do with it. Satyasaran accepted her invitation gladly, as he was heartily sick of the food at the lodging-house which was now being thrown to him as if he were a dog.

As soon as he returned, he saw that he had done well. The manager had given him seven days' notice. He must, of course, pay them one hundred rupees, on account of his board and lodging. Else his personal belongings would be attached. These, of course, would not fetch more than ten or

twelve rupees, the manager took care to inform him.

Satyasaran escaped out of the flat, as if it was on fire. He did not return, even to sleep, but walked about the whole night. He rested at roadside shops, or on park premises.

In the morning, he returned for a change of clothing and to have a bath. The Babus had just finished tea. Nobody asked him to have a cup, and he did not dare to ask for it. The manager came and asked, "What about the bill, sir?"

"I am trying to raise some money," Satyasaran said.

"Yes, try your best," the manager said. "Don't make us walk the court," with that he left.

Satyasaran's brain began to feel paralysed. What a trick of fate! Many a time, he had thrown away one hundred rupees on beggars, and here he was now, on the way to the civil jail, because he could not pay that sum to his creditors.

Kanakamma was amazed to see his face, when he turned up at her place in the afternoon. Without asking any questions she rushed to bring him food. After he had finished eating she asked him whether he had been able to procure the money.

Satyasaran replied in the negative. Nobody here, would lend him any money. "Write home", the girl advised.

"There's nobody in my home now", he replied.

Kanakamma asked whether the other Babus were going to turn him out, if he could not pay.

Satyasaran told her the bitter truth. What was the use of hiding it? After a while, he got up and left. He was afraid that the girl might incur the displeasure of her employers, on his account. Kanakamma followed him to the door. "Don't be afraid, sir," she whispered "You have helped the unfortunate and God will help you."

Satyasaran had very little faith left in the mercy of God. He smiled bitterly and went down to walk the streets again. Very late at night, he returned home and slept the sleep of utter exhaustion on his dirty unmade bed.

He used to sleep in the outer room. Towards the small hours of the morning, he heard somebody knocking at the door. He went and opened the door to find Kanakamma standing there.

Before he could speak, the girl thrust a packet of currency notes into his hand, saying, "Take this, sir. Pay your creditors, then go home. Don't stay in this wicked country."

Satyasaran was dumb with amazement. How on earth had this girl procured so much money, within such a short time?

"Where did you get these?" he asked Kanakamma.

She thought for a moment. Then in her broken Hindi, she related to him the history of the money. She had sold herself to that fat rascal, her former admirer, for this money. To-morrow she would have to go to him.

Tears dropped from Satyasaran's eyes. He tried to thrust the money back into her hand, saying, "Take them back I cannot accept your blood-money."

She refused to take it back. She began to descend the stairs, saying, "God will look after me, sir. Don't grieve over me."

Leaving Satyasaran, standing like one paralysed, she disappeared in the half-light of the approaching dawn. For several seconds, he could not decide what to do. Then he rushed down the stairs and into the street. But finding it quite deserted, he came back again. Addressing the invisible he cried out aloud, "I accept your sacrifice to-day, in order to save myself. But I am saving myself only for you. The day will come, when I shall bring you back from hell, by the sacrifice of that very life".

HOW PARLIAMENT GUARDS THE INTERESTS OF INDIA

By DR. J. T. SUNDERLAND

WE are often told with much assurance that the interests of the Indian people are safe, because they are carefully guarded by the British Parliament, especially by the House of Commons, that splendid group of 615 men representing the best intelligence and character of the British Isles. Of course, such a body of men do not, will not, and cannot neglect so grave a responsibility, so important a part of the Empire, as India, or fail to see that the Indian people are ruled honorably, efficiently and justly.

This sounds assuring. But what are the facts? Does Parliament give careful attention to India, or watchfully guard her rights? Indeed, do the majority of the members of Parliament know anything more about India than a schoolboy, or pay any attention at all to Indian affairs, unless there is an insurrection or some other form of serious trouble there? How can they? India is so far away, and they are so overwhelmed with matters nearer home that must be attended to!

When, at the far end of a Parliamentary session, a day is announced for discussion of Indian affairs, what happens? It is the signal for everybody to be absent who can possibly find an excuse.

Mr. Ramsay MacDonald, in his book, "The Government of India" (pp. 43 and 51), says:

"It must be admitted that Parliament has not been a just and watchful steward of India. Its seats are empty when it has its annual saunter through the Indian Budget... Very few members of Parliament have any real knowledge of Indian affairs, and there is a deserted House of Commons when the Indian Budget is under consideration."

There lies before me, as I write, an extended report of the debate on India, in the House of Commons, July 17, 1927. According to the report, there were within call when the House was fullest 220 members; but never in the Chamber at any one time more than fifty; and the average attendance during the debate did not exceed twenty-five.

Writes Mr. Alfred Kinnear, M. P.

"I recall thirty Indian Budget nights in the House of Commons. Scarcely one of

drew an audience of fifty members—one-eleventh part of the membership. At a recent budget debate, when a matter of very great importance was up for discussion, there were present, by count, fourteen persons,—thirteen Liberals and one Tory. At another, there were twenty present, at another, there were three on the Tory side and one on the Liberal."

In a letter written from London by Mr. Lajpat Rai, under date of July 22, 1926, and published in *The People*, of Lahore, August 15, that eminent Indian publicist says:

"Nothing proves so forcibly the absurdity and the unreality of the British Parliament's control over the Indian government, as the spectacle of a debate on India in the House of Commons. I have attended several such debates on previous occasions, and last night I attended another. Before the Under-Secretary of State for India introduced the subject of India, the House was full and everything was lively, almost exciting, although there was nothing of any great importance on the topic. But the moment the Under-Secretary for India got up, the House emptied. Soon the front benches were entirely unoccupied. Only a very few members remained. The whole scene was dull, cold and depressing. The speeches made were equally dull and uninteresting. There was no sign of life or interest anywhere."

Edward Thompson in his book, "The Other Side of the Medal" (Harcourt, Brace & Co., 1926, page 13) says:

"It has long been notorious, and a theme of savage comment by Indians, that the Indian Debate in the House of Commons has been regarded with indifference by the few who attended and with contempt by the many who stayed away. Sir Henry Fowler's noble appeal some years ago that every member should consider himself a member for India, since India was disfranchised in the assembly that controlled her destinies, won a spectacular triumph when made; but it has been forgotten. Two years ago, a Member of Parliament of twenty years' standing asked a friend of mine, 'What's happened to that fellow Gander—or some such name, who used to give us so much trouble?'—thus showing that it is possible for one to be a British Privy Councillor and yet be utterly ignorant of the man in India who is our greatest British contemporary."

At a large meeting of the British Labor Party held in the University Institute, London, in January, 1926, Major Graham Pole, M. P. described the interest, or rather the complete lack of interest, the British Parliament (that "sleepless guardian of India's

nally, just as Issac Walton exhorts his angler, in hooking a worm, to handle him as if 'he loved him.'

Such is affirmed by an English historian to have been British rule in India at the middle of the last century. The Indian people declare that there has been little or no real improvement since. A few more offices or salaried positions are grudgingly assigned them; but they are given no more power or authority in the management of the Government of their own country, and their treatment by the British officials is actually more haughty and more humiliating than it was when John Dickinson wrote, as to Parliament, it is widely claimed by those who have fullest knowledge of the past and the present that this British legislative body actually knows less about India to-day and takes less interest in its affairs than at any time in the past.

Ramsay MacDonald says there is actually less Parliamentary control of the Indian administration now than there was in the days of the East India Company.*

It should not for a moment be forgotten that the extremely conservative House of Lords is a part of Parliament, that it is less intelligent concerning India than even the House of Commons, that it is constantly and notoriously opposed to liberal measures for India and favourable to those that are oppressive, that it openly sympathized with the ultra-tyrannical Rowlett Acts of 1919 and that it actually defended and commended General Dyer for his horrible Amritsar massacre. Think of claiming before the world that such a body, which has to some degree veto power over legislation by the House of Commons, is a careful guardian of the interests of the Indian people!

One cause alone, even if there were no other, makes it absolutely impossible, in the very nature of the case, for the British Parliament to guard the interests of India with even an approximation of wisdom and justice. I refer to the fact that Parliament contains not a single representative of India.

Suppose New York or Massachusetts, or Michigan, or Louisiana, or California were allowed to send no representatives to the United States Congress in Washington, could such a wholly unrepresented State depend upon having its interests properly guarded? Suppose London, or Lancashire or Yorkshire

or Wales or Scotland were not allowed to send a single representative to the British Parliament, could any one of those great constituencies be convinced that its interests would be safe?

How then about India?—a nation in a far distant part of the earth, which has a population nearly three times as great as that of the entire United States and more than seven times as numerous as that of the British Isles, and of whose languages, customs, civilization and needs, the British Parliament is almost absolutely ignorant.

It is astonishing how little knowledge of India seems to be possessed by many of even the most eminent members of Parliament. It is the commonest thing to find distinguished members of both Houses condescendingly referring to the Indian people as if they had no culture and no civilization. I find even Mr. Balfour, who is accounted a man of exceptional intelligence, actually insulting the Indian people by writing and speaking of them, not once, but again and again, and habitually, as if they were barbarians requiring to be civilized by Britain.

Is it anything less than lunacy to believe that an English legislative body, many of whose most conspicuous leaders are so ignorant of India, and which does not contain a single representative of that great and distant nation, can intelligently and justly guard its interests,—even if we assume every legislators to be actuated by the most generous, honorable and altruistic motives?

Is it said that India does have one representative, if not in the British Parliament, at least in the British government in London, and near enough to Parliament so that his voice may occasionally be heard there? I mean the Secretary of State for India.

The reply is clear. Even if we grant that this official is a representative of India, what is one, under such conditions? *hundred* would be utterly inadequate to represent a country so enormous as India, and interests so vast as hers. But it is not true that in the Secretary of State India has even one representative. That eminent official is not an Indian but an Englishman. He may never have been in India; probably he has not. Very likely he does not know a single Indian language. Most Secretaries of State do not. Furthermore, (what is vital), he is not chosen by India, but by England; therefore, he is not India's representative at

* "The Awakening of India," p. 265.

all, but England's. He never is, or can be, anything more than a make-believe representative of India, because he is not appointed or even credentialed by the Indian people; just as no man can be a real representative of a business firm or corporation who is not chosen or appointed or credentialed by that business firm or corporation. To be sure, he is one of the men who dominate and control the Indian people, but that is not because he is their representative, or has any right to control them, but because he is their master, put over them by Britain, without their having any part in the matter.

Is it said that even if Parliament fails, the English people themselves will not fail? They are a great liberty loving and just nation, and may be depended on in some way, through Parliament or otherwise, to see to it that India's interests are carefully protected.

Mr. H. W. Nevinson, the eminent English publicist, who knows both England and India as well as any man, answers with the question :

"How many persons in England know anything about India, or can afford time to think about her? I doubt if one per cent. of the British people gives to India a thought from year's end to year's end."

Dr V. H. Rutherford, M. P., says the British people "are never even consulted" about Indian affairs *

The truth is the whole claim or idea, so widely entertained in the world, that in the British Parliament the Indian people have an intelligent, careful ever-solicitous and safe-guardian of their rights and interests, is a pure fiction. There is not a fact to support it. *India has no such guardian; and she can have none until she becomes free and is therefore able to guard and protect herself*

Said Thomas Jefferson

"The people of every country are the only safe-guardians of their own rights."

[*This article is a chapter of the author's forthcoming work, "India's Case for Freedom"*]

* "Modern India Its Problems and Their Solution." Introduction, p. xi. (1927).

POST-WAR REFORMS IN GERMAN SCHOOLS

By DURGAPRASANNA RAY CHAUDHURI PH. D. (GOETTINGEN)

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BEFORE leaving Germany early in 1926, I had the privilege of visiting some Secondary Schools in Berlin and its neighbourhood during one whole winter with the kind permission of the Prussian Minister of Education. I had also visited a number of Primary Schools for boys and girls in Prussia and elsewhere, and attended teachers' Conferences and meetings of *Students' Unions* in connexion with Secondary Schools on several occasions. And, besides seeing the various classes of schools actually at work there, I had further interested myself in the theoretical side of the school reform movement initiated in Germany after the War, by reading a fairly comprehensive volume of literature on the subject. It is, therefore, hoped that the following pages

dealing with the salient features of this movement in Prussia, from which technicalities and minute details have been excluded as far as possible, may not be quite unwelcome to those who are interested in school-work in that country.

Before the new regulations came into force, the Secondary Schools in Prussia used principally to supply to the various Universities and technical Colleges recruits for those of the higher professions which presupposed a university education. But according to the new regulations, even would-be primary school teachers have got to pass the final examination of a Secondary School, before they can join one of the three pedagogical academies that have recently been set up for their professional training. The

Secondary Schools have thus got the whole burden of public instruction in the land thrown on their shoulders.

The new ministerial regulations comprise all the higher schools within one single system complete in itself. They go under the general name of "unity schools," because they are all run on the same principles. The lower forms of the "unity school" constitute the so-called elementary Ground School, where the child has to stay for four years and from where he may afterwards go to a higher or a middle school. Again, the child may also begin direct in an elementary school, of which the first four years are identical with the ground school; and, after staying there for seven years, he may go on to a higher or Secondary School. Thus we see that in this system the elementary schools, the secondary schools and the university are all organically united.

Five pivotal subjects are common to, and are compulsorily taught in, all kinds of secondary schools; and, as a rule, the greatest attention is focussed on them. By this means it is sought to maintain the unity of German culture. These common subjects which form the nucleus of instruction in all secondary schools help to unite these amongst themselves on the one hand, and to link them with the elementary schools on the other.

In addition to teaching these common subjects, the various kinds of secondary schools have also got to make special arrangements for those other subjects that distinguish them one from another.

The school curriculum is drawn up from year to year by the teachers' union concerned in the light of the directions received from the authorities. But there is no absolute standard for this. In drawing up the curriculum for any particular year, the special tastes and capacities of the teachers as well as of their pupils are always taken into consideration. What cannot be got through in one year is left over for the next.

The great aim of all instruction in German schools is to inculcate upon the minds of the pupils the traditions of German culture. This purpose is mainly served by the five subjects referred to above. They are: Religion, German, Civic Rights, History and Geography. Equally compulsory for all schools are also Physical Exercise and the following art subjects, e. g. Music, Drawing and

theatrics.

The instruction that is imparted is required

to be fairly comprehensive, undue stress on any particular subject being avoided as far as possible. Nevertheless concentration on any one problem with a view to its satisfactory solution is also encouraged. And an ideal goal for this purpose is furnished by the traditions of German culture, which are the same for all schools. But the different kinds of secondary schools aim at different results, and the grouping of their subjects also is consequently different in essentials, as also are the problems on which they each of them concentrate. This variegated character of the Secondary Schools therefore makes it imperative that it should be carefully considered as to how the principle of concentration may be in each individual case suitably adapted. Since a good comprehensive education aims at a harmonious development of the personality of the pupil, it necessarily includes education on national lines, civic rights, development of the aesthetic tastes and of philosophical insight. All these things go beyond the scope of special individual subjects and yet do not interfere with the legitimate function of any of them. An attempt to divide the subjects into a number of watertight compartments and then to supply ideas that run counter to each other through the teachers of the various subjects separately, defeats the end of all instruction, burdens the soul of the student, and weakens the unity of will and purpose in the teachers.

As a matter of fact, the most outstanding things about the post-war reforms in German Schools are:—(1) the emphasis that is laid upon the principle of concentration, (2) the introduction of practical lessons, and (3) the place given to manual skill as a means of acquiring intellectual knowledge. And it is in pursuance of these very principles that the old preparatory school has been abolished and the ground-school established in its place (see below).

In drawing up the curriculum of any particular subject, the teachers who have been specially trained to teach that subject have got the decisive voice. All teachers have got the certain class in any given year have to meet and exchange opinions frequently, whilst teachers engaged on teaching the same subject in different classes at the same period make it a point to attend each other's lessons and then compare notes to the advantage of all concerned.

Every lesson that is given has to be "a

practical lesson". This simply means that the teacher must on no account look upon the mere transmission of stuff as the sole object of his lessons, but must always stop to consider what particular qualities of the student may be developed and strengthened by them. And special stress should be laid on the development of the power of independent judgment, feeling, imagination and will-force. One of the first principles of practical instruction is to look upon the whole class as a band of collaborators working together on a basis of give and take.

The duty of the teacher is simply to direct, and the scholars are expected to use their common sense in turning that guidance to account by taking up independent lines of work and investigation according to their respective tastes and capabilities. In the ministerial enactment upon this subject it is stated: "The first and the great task of practical instruction is to bridge the gulf which exists between the acquisition of definite knowledge (without which no higher intellectual work is possible) and the acquisition of the capacity for independent work (without which mere knowledge is fruitless)".

Manual skill, imagination, initiative, and the power of expression have to be promoted and encouraged by degrees by settingsuitable tasks to be done at home and also by means of instructions imparted in the class. The scholars must be made to feel that they form a fellowship of workers and should even set tasks for themselves from time to time. The tasks which the scholars set themselves of their own accord, if properly guided, may be made to yield as useful and important results as the usual routine work gone through at school does. In order that such tasks may produce the maximum result, they must be done systematically. Even in primary schools children are to be encouraged to practise this wholesome exercise as far as practicable.

All the compulsory work to be done by the boys in the class must grow organically out of the lessons given by the teachers, and the idea is to make as many of these lessons as possible fruitful for all the scholars by thoroughly discussing them with the whole class.

Any written work done by the pupils in the class should be judged as a whole; and when an expression of opinion is made about it by the teacher in writing, its merits as

well as its defects should be pointed out. An expression of opinion in the shape of a mere mechanical enumeration of errors should be always avoided. Such dictionaries and reference books as are allowed for the preparation of written home-tasks, should also be allowed when an exercise is given to be done in the class.

In Secondary Schools consisting of nine classes, the students of the three top classes are permitted to go in for some optional subjects and also to take part in the work of the students' literary unions. But participation in the work of these unions is purely voluntary. There may be unions for all subjects, not even Philosophy being excluded. And it is the students themselves who choose which of these unions they are going to join. Two hours in the week are set apart for the work of each one of these unions; and its deliberations are conducted under the competent guidance of a trained teacher.

In addition to looking after these students' unions, the teachers have also got to attend conferences of their own, which, too, are held subject by subject. In these conferences they not only discuss the methods of instruction to be followed but also decide on the stuff to be taught. The curriculum of the whole school is also given a definite shape in these meetings. And teachers of the same subject are required to attend each other's lessons as hearers from time to time.

Then there are also associations of teachers who happen to teach the different subjects in one and the same class in any given year. These associations are very important. Apart from other considerations, a proper assessment of the merits of the students from the standpoint of all the subjects, individually and collectively, can only be made here. The teachers of these associations also have got to attend each other's classes as in the above case.

The school curriculum consists of the following subjects:—

A. For higher schools of all denominations.

1. Subjects that form the nucleus of all instruction, e.g. Religion, German, Civic Rights, History and Geography.

2. Art-subjects:—Music, Drawing and Aesthetics (also needle-work for girls).

3. Physical Exercise.

All these subjects under 1, 2 & 3 are compulsory for each individual pupil, male or female.

B. For different kinds of higher schools for boys, e.g.,

(i) *Gymnasium or Grammar School*:—*Latin, Greek, French, English, Mathematics, Physics, Chemistry, Biology, and Hebrew* (the last named being optional).

(ii) *Realgymnasium or German Secondary School* for modern languages. There are two types of this school.

The older type teaches:—*Latin, French, English, Mathematics, Physics, Chemistry, Biology, and Spanish* (the last one is optional).

And the reformed type teaches:—*French, Latin, English, Mathematics, Physics, Chemistry, Biology and Spanish* (the last one being optional).

The difference between these two types of schools is that while the former teaches *Latin* for nine years, *French* for seven years, and *English* for six years, the latter teaches *French* for nine years, *Latin* for six years and *English* for four years only.

(iii) *Oberrealschule or German Secondary School* for the sciences: *French, English, Mathematics, Physics, Chemistry, Biology, Latin and Spanish* (the last two being optional).

The schools under (iii) may at their option replace *French* or *English* by some other modern civilized language.

The new creations of the post-war reforms are:—

(iv) *Deutsche Oberschule* or the German Upper School, where *Religion, German, History, Geography, Mathematics, Natural Sciences, Drawing and Music* are the compulsory subjects, which every scholar attending the school has got to study. Besides, the *Science of Civic Rights, Aesthetics and introduction to Philosophy* are to be taken up either as independent subjects or as ancillary to other subjects in the curriculum. Add to this two modern foreign languages which a scholar must read if he wants to take the leaving-certificate, although only one of them is taught as a compulsory subject at school. The characteristic subjects of the German Upper School are:—*History, Geography, and the foreign language for which the scholar enters first*.

(v) The *Aufbauschule* or the Upbuilding School, which has now taken the place of the defunct seminaries for training men and women teachers for elementary schools. The pupils of the Primary Schools also may take their leaving certificates from here. After

having put in seven years at primary schools, they may join the *Aufbauschule*, if found fit for it, where they will have to stay for six years more before they can take the school-leaving certificate. The *Aufbauschule* has the same object in view as the *Oberrealschule* or the *Deutsche Oberschule*.

The subjects italicised in the above paragraphs are the characteristic subjects (forming the distinguishing features) of the various schools concerned. It should be noted here that the study of all the languages is not taken up simultaneously by any scholar. And all instruction is, of course, imparted through the medium of German.

A German child has to go to school at the age of six. He spends four years at the so-called *Grund-school* and then goes on to one of the secondary schools, where he stays for nine years more; so that by the time he leaves school, he is nineteen years old (provided of course there has been no break in his studies).

Corresponding to the boys' schools there are also secondary schools for girls. Their general appellation is *Lyzeum* (a word of Greek origin which eventually came to mean a teaching-place). They have almost the same curriculum as the corresponding boys' schools; only they put in a lesser number of actual working hours at school on hygienic grounds, and supplement their usual course by such items as needle-work and house-wifery etc., which are so essential to women.

In these higher schools tuition fees are charged according to the following rates:—

Parents whose annual income does not exceed 2500 M. are charged no fees at all for the schooling of their children.

For an annual income of from 2500 3300 M. the monthly school fee is 7½ M. for the first child and 3¼ M. for the second child, while the other children are taught free.

Parents enjoying an annual income of from 3300-5000 M. have to pay 11¼ M. for the first child, and 7½ M. for the second child, and the rest are taught free.

For annual incomes above 5000 M. the rate is 15 M. for the first child, 11¼ M. for the second and 7½ M. for the third, the other children being allowed to read free of all charges.

Twenty German Marks are equivalent to one English pound.

These rates are for Berlin and its suburbs. Smaller towns and country districts charge

fees on a lower scale. But State Schools throughout the rest of Germany have nearly the same rates. In most primary schools there are arrangements for the free distribution of milk and hot breakfast to the children. In secondary schools such arrangements exist only for the poorer students. And I have seen warm milk being sold by the authorities of some secondary schools in Berlin to their poorer students during the pause between two lessons at less than the market price. Funds are supplied for this purpose either by the State or by the municipalities of the towns concerned, and occasionally donations are also received from rich people. In primary schools there are also arrangements for free warm baths (*douche*) for the poorer children, who have no such opportunities in their own homes.

The pre-war regulations for the school certificate examination (which is usually taken after a stay of nine years in the secondary school) had to be recast in conformity with the new ministerial enactments in regard to school reform. Personality and individual likings of the candidate in respect of the principal divisions of the examination must be taken into account. A remark on his religious creed may be entered in the leaving certificate only at the express request of the candidate. "The teachers of the top most class put together their opinion of each individual scholar. This statement of opinion should not only show the development of the intellectual powers and all the good and bad points in the character of the scholar, and through light upon his capacity for independent intellectual work, but should also contain, as a rule, all that is likely to be of any practical value in forming a correct estimate of him. In doing so, the development of tastes, the power of observation, the clearness of understanding, the inventive faculty, imagination, the power of judgment, the capacity for describing a thing, and so on are as much to be taken into account as his special talents and particular activities in the different spheres of life in and out of school, his share in the work of the students' organizations and the success attained therein, noteworthy achievements in sports and gymnastics, the extent of his participation in the youth movement and other things of a like nature. Furthermore, internal and external hindrances, domestic situation, pecuniary circumstances, the condition of health etc., are also to be considered,

should there be any occasion for doing so."

This detailed leaving certificate is a post-war institution. Before the Revolution of 1918 it used to consist of a few words only. But now, as we have seen above, it almost amounts to a short essay on the candidate in question.

The examination continues to be both oral and written as before. But to it is now added another examination in sports and gymnastics. Another departure from the old regulations is that a scholar, having failed once in the school certificate examination, may take his chance again after one year, and not after six months as heretofore. (The latest ministerial regulations to hand allow an unsuccessful candidate to take his examination again after six months also). Besides, the candidate may, under the new regulations, submit a thesis, which he has prepared at home in the course of the year on some phase or aspect of one of the subjects in which he is going to be examined, whereupon he will be exempted from the compulsory written examination in the same subject or in some kindred subject at his choice.

Compulsory written papers for all secondary schools for boys and girls are a German essay and Mathematics. Add to this

(a) for Grammar Schools, two translation papers—one from Latin and the other from Greek—into German. Under the old regulations the candidates were required to translate from German into Latin, which was, of course, a more difficult task. Besides those who want to be examined in Hebrew have to translate into German a comparatively simple paragraph from the old Testament and write grammatical notes thereon.

(b) for Realgymnasiums or German Secondary Schools for modern languages, a French paper and an English paper. Here candidates are always given the option of substituting the English paper by a paper on translation only, from Latin or English into German.

(c) for Oberrealschule or German Secondary School for the sciences, a paper on one of the two modern foreign languages (French or English) according to the choice of the candidate and a paper on one of the natural sciences, e.g., Chemistry, Physics, or Biology, also at the candidate's choice. Before the War a candidate used to be examined in

the foreign languages and Biology has been introduced since the Revolution only. Formerly a choice between the science subjects was not allowed to the candidate. The authorities used to choose for him.

(d) for Deutsche Oberschule or German Upper School, one paper on the modern foreign language, for which the scholar had enrolled himself first, and one paper either on History or Geography according to the choice of the candidate.

These examination rules for the secondary schools for boys hold good also for the corresponding secondary schools for girls.

When a candidate is taking a written examination at school, he is allowed the use of such reference books and dictionaries as are recommended for his use at home. In the essay paper on German the candidate is allowed the option of choosing one out of four topics, which are, as a rule, widely different in their scope. It is also a relief for the Grammar School students that instead of having to translate a German text into Latin, they are now required to translate from Latin into German, which is their mother-tongue. The scholars of the Oberealschule are now examined in one foreign language only. And the Latin paper is no longer compulsory for the scholars of the Realgymnasium.

For the oral examination the candidate may choose any one subject in which he expects to do well. The other subjects in which he is to be examined are determined by the board of examiners. Total exemption from the oral test is no longer allowed. Before the new regulations came into force, a scholar who had done very well in the written examination, did not have to take the oral test at all; while on the other hand, if he had done badly in the former, he would not be so much as allowed even to go in for the latter. Under the present system, however, even the scholar who has done badly in the written examination may take his chance at the oral test; and if he does equally badly here also, then he is declared bad for the whole examination. On the other hand, even the best scholar from the point of view of the written examination must take his oral test also. Of course, such a scholar is normally expected to do well here also, although he may not always show nearly to the best advantage at such a test. In that case the quality of his leaving certificate will be a little. With this certificate he may

go to the university or to a high technical college or even enter some suitable profession. In the event of his failing to obtain this certificate, he will have to seek re-admission to the same class and take his chance again after six months.

The ministerial directions recommend that the oral examination should be held chiefly in such subjects only as are likely to afford the candidate an opportunity to "display his special ability," and not in subjects in which he is likely to fare badly. Besides, every candidate should be examined orally in as few subjects as possible. And the oral examination should on no account consist of a mere string of isolated questions and answers; while a mere reproduction from memory of things that have been learnt by heart is to be sternly repressed. On the contrary, each student is to be called upon to speak on one or more topics in a connected and systematic way in the form of a discourse; and, in doing so, he should be given sufficient time to arrange his thoughts before he begins to speak. Briefly, the oral examination is to be a kind of lecture by the candidate on a subject or subjects in which he feels quite in his element.

THE MIDDLE SCHOOL.

Upon the aims and conditions of the Middle School the Minister of Education remarks as follows:—

"The great developments in the domains of handicrafts, applied arts, trade and industry, agriculture, and forestry, naturally demand greater efficiency in the training of boys and girls for these avocations. Hence arises the necessity of making provision for a suitable training for sundry intermediate positions in the State, the municipalities and other private organizations, so as to meet the increased demands of trade and industry as influenced by these new developments.

"The elementary schools can meet these demands only to a very limited extent. And the Secondary Schools also cannot undertake to do this work adequately, because their principal function lies in the direction of scientific work.

"Thus arises the necessity for a kind of school that is to occupy something like an intermediate position between the elementary school on the one hand and the secondary school on the other.....Such an educational institution is supplied by the Middle

School, which is only a further development of the ground school and consists of six standards.By effecting the necessary alterations in the curriculum and by making simultaneous arrangements for imparting instruction in the different subjects of the Secondary Schools also, the Middle School may further be in a position to prepare students for the Secondary Schools as well without neglecting its own legitimate duties."

After having been at the Ground School for four years, the child comes to the Middle School, where he then stays for six years. Therefore, when a child does not go farther than the Middle School, he has been under instruction altogether for ten years. Here the child has to pay a school fee of 5 Marks per month if the annual income of his parents is 5000 M. or more. The second child of the same parents is charged $3\frac{3}{4}$ M., the third $2\frac{1}{2}$ M. and the fourth is taught free of all charges. When the parents' income is M. 3300 5000 the first child pays $2\frac{3}{4}$ M., the second $2\frac{1}{2}$ M. and the others are taught free. For an income between M. 2500 and 3300, the first two children pay M. $2\frac{1}{2}$ and M. $1\frac{1}{4}$ respectively, while the rest go free. Parents whose incomes are under M. 2500 have to pay nothing for the education of their children. (20 Marks—£1). The State and the municipalities concerned pay for the children that are taught free in all the above cases.

In the Middle School, ordinarily one foreign language is taught as compulsory. But from the third or the fourth class onwards, the children may, if they so desire, take up another foreign language. French is the compulsory foreign language taught in most Middle Schools.

In the ministerial decree there are five different plans for the Middle School. Plan I. (which is the general curriculum for boys) contains, in addition to instructions in the elementary school-subjects and foreign languages, also courses in book-keeping, handicraft, gardening and shorthand (the last three subjects are also taught in Secondary Schools outside of their ordinary courses of study). This plan is of a piece with Plan III which is the general curriculum for girls. But here there is an additional course in house-keeping also. Plans II and IV supply courses of study for boys and girls with a special eye to their future calling.

The requirements of the first three classes of the Middle Schools are essentially identical in all the plans. In the first three

classes the subjects "trade, traffic and industry" are given some prominence in Plan II (for boys) and a course of type-writing is added to the curriculum. In plan IV (for girls) instead of instructions calculated to prepare scholars for industrial careers a course of training in hygiene (with special reference to nursing and child welfare) has been introduced. There is a course in housewifery also.

Plan V (ie curriculum for Middle Schools preparing scholars for Secondary Schools) omits altogether the subjects that are specially designed to provide for commercial teaching, house-keeping and humanitarian work generally.

It may be noted here that before the Revolution of 1918, there were only two kinds of Middle Schools one for girls and the other for boys, instead of five as now; and only one foreign language used to be taught instead of two as at present. Much more stress is now laid upon those subjects that prepare a young man or woman for a practical career.

Concerning the methods of instruction, the Reforms demand here, as in all other cases, that the lessons should be practical ones and that the learners should be encouraged to concentrate on some definite goal from the very start. The schools should not be a party to the mere memorizing by the students of all sorts of undigested materials, but should try to assist the scholars to a practical understanding of the various sub-subjects and problems handled. It is, of course, obvious that on account of their young age and very limited intellectual capacity, the idea of concentration cannot be kept as much to the fore in the case of the Middle School children as in that of the higher classes of Secondary Schools. As elsewhere the teachers of Middle Schools meet in committees and conferences at regular intervals in order to discuss, deliberate and take their decisions on all matters relating to class-work.

After the War reductions in the teaching staff had to be effected for reasons of economy, and lessons in handwriting were done away with in consequence. Before the Revolution of 1918, lessons in handwriting were compulsory in all Secondary Schools from the sixth up to the ninth, that is to say, for three years (see below). The number of hours for Latin has also been curtailed;

some Secondary Schools on the same ground of economy.

There are also some higher secondary schools, which do not lead up to the school certificate examination, and cannot, therefore, qualify students for the university or the high technical colleges, but give them a training for subordinate ministerial positions only. These schools have got a nine-year course; that is to say, the pupils are taught here up to the standard of the fourth class (counting from the top) of a regular secondary school. So a student on leaving a secondary school of this incomplete type, may go over to a regular secondary school and stay there for four years more, when he will be eligible for entrance into the University or the high technical colleges.

The classes of a German Secondary School are:—Sexta (6), Quinta (5), Quarta (4), Untertertia (junior 3), Obertertia (senior 3), Untersekunda (junior 2), Obersekunda (senior 2), Unterprima (junior 1), Oberprima (senior 1).

In Germany a child goes to school at six and puts in four years at the Ground School and nine years at the Secondary School. So that by the time he has taken the school certificate examination, of course, in the usual course without any break in his career, he is exactly nineteen years old. Before the Revolution he could leave school at eighteen, because Prussia had then a kind of preparatory school with a three-year course in place of the Ground School of to-day.

THE PRIMARY SCHOOL

The Primary School has got eight classes. No fees are charged. A child begins to attend the Primary School when he is six years old. The first four years form the so-called Ground School, which every child must attend, unless he is physically unfit. The Ground School is thus the first school which every child has got to attend and which is, of course, the same for all children irrespective of their birth and social standing. The child who takes the full course of a primary school is fourteen when he leaves it. But he may also leave it at the age of ten, and go to the Secondary School or to the Middle School.

It is of supreme importance that here also the children must not learn mechanically but should be made to feel the spirit of their lessons and digest and make their own by

means of practical illustrations whatever work they might do under the guidance of the teachers.

The idiom which the child daily hears in his home should not be altogether ignored by the teachers of the primary school. Games, practical observations of nature and manual activities (e. g. forming figures in plasticine or clay, putting together of small sticks or rods, making coloured drawing, carving etc.) should be resorted to by way of illustrating the lessons and stimulating the child's interest in them.

The subjects in which instructions are given in the Ground School are Religion, Geography of the child's home district, German language, Arithmetic, Drawing, Music and Gymnastics, and for the girls, during the last two years of their Ground School life, needle-work also.

When the child first comes to school, all these subjects are not taken up one after another in keeping with any cut and dried time-table, but he is always treated to a comprehensive lesson covering all of them rather freely. And the aim of the first course of lessons is to give the child some definite ideas and informations about his own country. Absolutely no home-tasks are set to the child at this stage.

The last four years of the Primary School are devoted to preparing apprentices for an active practical life and for the professional schools. Simultaneously arrangements are also made for giving the necessary training to those who may prefer to go up to the Aufbauschule (see above).

Here also the teachers strictly follow the fundamental principles of practical teaching. The employment of the hand is very important on the part of the pupils. Sketches, drawings, educational appliances etc., (especially those necessary for elucidating the idea of vacuum and teaching geography and the natural sciences) are provided, made directly by the pupils, who are also encouraged to conduct independent experiments in the natural sciences and to make their own collections of interesting materials relating to the science subjects they study. Animals and plants are collected and carefully studied in terrariums, aquariums, insectariums and school-gardens. Lessons are given on the handicrafts, needle-work and on house-keeping. During excursions which must take place periodically under the new ministerial re-

gulations, sketchmaps are drawn by the pupils of the landscapes that are visited and experiments are made in the measurement of distances by conjecture. Agricultural farms and workshops are also visited as often as practicable.

The subjects of instruction are religion (occasionally biography), German, History and Civic rights, Geography, natural sciences, Arithmetic, Space, Drawing, Music and Gymnastics; and for the girls also needlework.

A DUTCH CRITICISM OF MISS MAYO

[Reviewing the Dutch translation of Miss Mayo's book "Mother India" Henrietta Roland Holst—van der Schalk, a Dutch poet and probably one of the greatest poets living—writes as follows in "Recht en Vrijheid" (Right and Freedom), the paper of the Dutch section of the "League against Imperialism and Colonial Oppression"]

"WESTERN PRIDE"

A Dutch translation of "Mother India", Miss Mayo's much discussed work, by J. de Gruyter, has been published lately. This book will, no doubt, by its more or less sensational character find many readers, also in our country.

For that reason we want to say something about it here, because it is an extremely dangerous book. It is a book full of pride's poison. It cajoles and flatters the belief of the ruling classes of the Western countries in their superiority over the East—the superiority that puts upon them the "duty" to act as the "tutors" of these "minor children," as they have to be "educated" for self-government, etc. The "White Man's Burden" isn't it?

In itself there is nothing against Miss Mayo's drawing attention to certain social evils existing in continental India. The worst of these all is child-marriage, with its consequence of sexual overstimulation, of great sorrow in body and soul for the far too young mothers, and of early exhaustion and weakening of the race. Further the author illustrates with many examples how the population sins against the most elementary ideas of hygiene, for which again the women are the worst sufferers. She also calls our attention to the religious intolerance leading to repeated fights between Hindus and Muslims; to the unbearable hindrances put in the way of social development by the caste-system and the negation of humanity

which is its consequence; and lastly to the hardness and cruelty with which animals are treated, specially the "holy cow," which in spite of its holiness often is left to a slow death of starvation.

Nobody will think of denying that these evils are terrible, and if a stream of love for the peoples of India ran through the book of Miss Mayo, love for the victims of delusion, stereotyped thought, and social oppression—women pariahs, the brutes—if the spirit of the book were one of raising the Indians of all creed, rank and caste to combine and labour, and fight the deep-rooted evils of their society—in that case Miss Mayo really would have done a good deed in writing "Mother India."

The spirit of Western pride, however, emanating from it, the spirit of contempt for the entire civilisation of the East speaking from every page—based only on the impotence of understanding the principle, the root and essence of that culture—that spirit spoils what is good in Miss Mayo's book, and utterly destroys the eventual good results it could have led to if the case had been different.

I will not try to answer the question here if the picture the author draws of the Indian society is quite correct. One hardly can doubt that the facts she quotes are true. It is, however, possible that she greatly exaggerates the range of these facts. It is also possible that some, or all evils, which she describes, only occur amongst certain castes or in some parts of the country. It is also possible that from the side of the indigenous population more energy is put in the fight against them than we could learn of from her description. In all these cases the impression created by her book would be a false one, even if the

fact she mentions are correct in themselves. I will have to leave it to more competent judges if the one or the other be the case.

What I only want to do here is to show why all champions for right and freedom, for self-management and self-government of the Asiatic peoples, have to feel the spirit of this book as being THOROUGHLY hostile to their efforts.

Firstly : In the book Miss Mayo enthrones the modern hygiene as the only deity we all have to worship. To the commands of this deity everything must be sacrificed, the entire spiritual beauty and spiritual grandeur of a world-conception and a view of life, which for centuries and centuries have reconciled millions with their own difficult, hard existence, and taught them to find a sense in life in general, taught them to feel themselves as a part of the Absolute.

When Miss Mayo, shuddering with disgust, tells us about many customs of the pious Hindus,—repulsive to our feeling (so for instance, going barefooted through filthy mud, and drinking very polluted water) she does not think for one second, that the thought of *bodily pollution* does not even occur to the pious Hindu, as he is entirely pervaded by the idea of *spiritual purification* which is for him the meaning of bathing in the Ganges, the "holy stream."

This single instance illustrates the whole antithesis between the naturalistic—materialistic conception of—and attitude towards life in the West, and the supernatural, spiritual conception of the East. The former leads in its last consequence to the worship of the bath-tub, tooth-brush and filter; the latter, also in its last consequence, to the absolute neglect of the demands of the body.

Here lies a widespread problem, the problem of a great shortcoming, as well in the East as in the West—the crooked growth and one-sidedness of both Western and Indian civilisation.

For Miss Mayo and her consorts, however, these problems do not exist even; they have no other idea of culture than filter, bath-tub and tooth-brush.

Secondly : The perception which Miss Mayo hammers into her readers is, politically, absolutely reactionary, that is to say, in favour of imperialism. Whatever good there is in India has been brought by the English. The English are making untiring efforts to bring about enlightenment, culture, democracy and humanity. Whatever is

wrong, comes from the Indians themselves, their sloth, their egotism, their indifference, their mentality unchangingly running in fixed grooves. It is nonsense to give self-government to the peoples of India; what they need is, on the contrary, being put under much more severe domination—only English rule can help India; "English interference as much as possible" should therefore be the slogan.

Miss Mayo has never heard, apparently, of the purifying, regenerating, energysustaining power of national freedom. The thought that the progressive powers of Eastern society at this stage of Asia's awakening are mainly focussed on making an end to the evil and shame of foreign domination; that these powers, when once the great aim of the nationalistic movement will be reached, will be at the disposal for other not less important ends—the self-development and self-regeneration of the indigenous world—this thought never seems to have struck the author of "Mother India." Not more than the idea that nations and classes can be educated to the realisation of responsibility only in and through freedom.

Worst of all, however, is the boundless pride of which the book bears witness, the spirit of self-contentedness and pharisaism. Constantly one hears the author sighing, beating her breast, "O Lord, I thank Thee that we in the West are not like these—that we have no child-marriages, and no superstition in the purifying working of the excrements of the cow, and no murder and killing in the name of faith, and no starving cows and calves. O Lord, how good we are, and how hygienic and how enlightened. Thank Thee that we are not like these."

That "we" in America, however, have the justice of lynching, and the electrocutions, and the race-prejudice against the Negroes in its crudest form, and the unchecked child-labour in the workshops, and the extension of imperialism through forces of arms, and its maintenance through oppression and the "trial in the third degree" and the torture of political criminals—all these things do not come to our mind for one second. So much the better, otherwise that loud tone of high-handed authoritative-ness would soon come to an end. And whoever wants to enjoy the reading of "Mother India" in the full consciousness of his superiority—here in the enlightened civilised Netherlands, where no end of work

is done for hygiene, social provision, and improvement of social standard he will do wise not to think about the village of the "inadmissibles" under the smoke of Amsterdam (Do not inadmissible and untouchable have some affinity of sound?) and about the thousands of slums in the capital, the "traps" of the *souteneurs* in Rotterdam, the hidden darknesses of the practice of abortion and the terrors of vivisection, done by specialists, hardened by countless experiments. He should not think about the vegetative existence of the tens of thousands

of unemployed, the starvation of the children in Drente, the transport of beef-cattle, and about many other unsavoury sides of our "civilisation."

Above all, however, let him never think about the aimless, senseless toil through the desert, into which the existence of millions of workmen has developed, without philosophical, religious or social ideas. The desert in which the only oases consist in the coarsest form of sensual pleasure and sport, and the dope through dance or the sensational film.

LORD OXFORD : MAN OF AFFAIRS AS MAN OF LETTERS

By PROF. DIWAN CHAND HARMA, M.A.

I

NO one has done more than Lord Morley to combat the heresy that a man of letters cannot be a man of affairs. It has now been established beyond doubt that a predilection for literature does not unfit a man for participation in active affairs. On the other hand, we find that men who have a bent for literature and fine arts are taking an active interest in shaping the destinies of their countries. Dr. Hauptmann's name was proposed some time ago for the Presidency of the German Republic, and Paderewski has ever been the moving spirit in his country. People who trot out such preposterous statements are, in fact, those who have never come under the soothing and refining influence of literature themselves. They have as remote an idea of the belles-lettres as a blind man of the elephant. Literature is, indeed, a great force and its devotees are free of all departments of life. Its blessings are especially of an incalculable importance to a man who has to pass his days in *Romuli facie*. Literature enlarges a man's sympathies, gives him a breadth of outlook, adds polish and grace to his utterances, and nourishes in him the temper of admiration, hope, and love by which alone we live. A man who cultivates a love of it always finds in it his consolation and inspiration. If he

meets with difficulties, he learns to grapple with them; and if he does not find the need of his efforts, he learns to despise it.

II

It is, therefore, obvious that there is no antagonism between a man of letters and a man of affairs. But, on the other hand, I think, it is very difficult to find a man of affairs who is also a man of letters. Such a man is rare in these days. All the statesmen in England these days seem to pay little heed to the literary quality of what they say or write. Sir Arthur Quiller-Couch has made fun of an utterance of Mr. Lloyd George in his book *The Art of Writing*. Mr. Lloyd George does not only snap his fingers at literary polish and grace, but he seems to be careless of English idiom too. This is, of course, something pardonable in the case of a man about whom it is said that he never writes and seldom reads. But if Mr. Lloyd George lacks literary finish, his chief the Earl of Oxford was a rare combination of a man of affairs and a man of letters. No one who reads his books can question his title to that. His writings were the outcome of the mind of a man, who had read widely, thought deeply, and who possessed the inimitable gift of elegant expression. As one goes through the pages of his books one

wonders how he could manage to read so much. History, biography, criticism and classics—these were the pastures in which he browsed or grazed. He drew a fine pen-picture of the age of Hadrian, and as regards biography he spoke of the Dictionary of National Biography, with the same rapture as did Keats about Chapman's Homer. To those who wish to develop critical acumen, his advice is, "Familiarise yourself with these masters: De Quincey, Carlyle, Hazlitt, Lamb, Coleridge, Bagehot, Matthew Arnold, Stevenson and Richard Holt Hutton." What a formidable array of names! But he was at his best when he came forth as an apologist of the classics. It is by reading his fervid words about the classics that one can plumb the depths of his erudition:

The man who has studied literature, and particularly the literature of the ancient world, as a student should, and as only a student can, I am not speaking of those two whom it has been merely a distraction or a pastime such a man possesses resources which, if he is wise, he would not barter for a king's ransom. He finds among men of like training with himself a bond of fellowship, free-masonry of spirit and understanding, which softens the asperities and survives the conflicts of professional or political rivalry. He need never be alone, for he can, whenever he pleases, invoke the companionship of the thinkers and the poets. He is always annexing new intellectual and spiritual territory, with an infinitude of fresh possibilities, without slackening his hold upon, or losing his zest for the old. There is hardly a sight or a sound in nature, a passion or emotion or purpose in man, a phase of conduct, an achievement of thought, a situation of life—tragic or comic, pathetic or ironical, which is not illuminated for him by association with the imperishable words of those who have interpreted, with the vision and in the language of genius, the meaning of the world.

When we read all this we cannot but feel the same wonder which the ignorant rustics felt at the omniscience of Goldsmith's Village Schoolmaster.

III

I think no one can lay claim to being a man of letters if his writings do not possess an atmosphere. There is an atmosphere about good writing as there is a fragrance about flowers. You can as well distinguish between the atmosphere of different writings as you can the fragrance of the rose from that of the jasmine. As we go through the work of an author, we naturally inhale his atmosphere. Who can read Hazlitt without being impressed with his lyrical effusions? We watch in his writings, as it

were his personality with all its sorrows, comforts, delusions and whims. We do not see him as we see the players in a masquerade with their faces hid by mask within mask, but we see him as we would have seen the first parents in the Garden of Eden before they had tasted the fruit of knowledge. We see him in his address and feel the glow and warmth of his intimate personality. A man who reads Hazlitt without catching a glimpse of his personality misses the life-breath of his writings. The same might be true of Carlyle. Who can study Carlyle without being infected by his moral vehemence, his prophetic solemnity and the fierceness of his denunciations? A man who pores over Carlyle without being touched by these things is like the playgoer who goes to see Hamlet without ever knowing the Prince of Denmark. This atmosphere, this relish, odour, fragrance, bouquet—call it by what name you please—is unmistakably present in all great writers. It is, as it were the hall-mark of a great writer. No one can read the pages of Lord Oxford without learning his secret. There is an air of serenity and dignity about all that he writes. There is no spirit of contention in them which can jar upon our ears; all is written with sweet reasonableness. There is nothing slipshod, and he never aims at cheap effects. Nowhere do we find the ignoble ease, the feeble facility of an amateur, but everywhere there is the restraint, the rigid discipline which comes of conscientious workmanship. Whether he talked about the unfortunate Haydon (But Haydon, though cursed with a *rain and violent temperament*, a prey to ambitions always in excess of his powers of execution, perpetually hovering on the confines of the insanity to which he at last succumbed, was one of the acutest and most accomplished critics, and on the whole, the most strenuous and indomitable controversialist of his time), or the golden age of Hadrian, and whether he discoursed on the use of culture or on the necessity of the critical spirit he never lost hold of his subject and always spoke in measured terms.

IV

But Lord Oxford was not only great, because he spread an atmosphere about whatever he talked or wrote. He was also the master of form. Formlessness is the besetting sin of all modern authors. It is,

in fact, the necessary consequence of romantic freedom. The power to move is not the only distinguishing mark of a work of art—a work of art must also possess form. And form is nothing but the artistic masonry, the faculty by means of which the author builds thought upon thought, phrase upon phrase, and argument upon argument in a consistent whole. It is that which gives completeness and unity to the whole and by means of which parts bear a relation to one another.

This architectural quality distinguished the bards of Greece and Rome, Milton and Ben Jonson, but the succeeding generations lost the secret of it. Lord Oxford was the literary mason who built his essays or speeches. In this he presented a contrast to other writers or speakers. Bacon's essays are nothing but a string of statements. De Quincey, Hazlitt and Lamb, all possess intolerable prolixity. They always pour their thoughts out in inextricable confusion. Lord Oxford's essays, on the other hand, have a beginning, a middle and an end. Read any of his essays, and you can see how he unfolds his points like the petals of a flower. There is nothing out of place; and everything bears the mark of careful planning.

Atmosphere form and expression—these are the titles of Lord Oxford to eminence. Lord Oxford was the master of stately, compact, and concise style. He had the habit of throwing out pregnant remarks—remarks which lighted up many a dark notion. For instance, who can question the felicity of expressions like these. "If representation is the function of art, interpretation is the function of criticism." "It is not the function of a biography to be a magnified epitaph or an expanded tract." Herein Lord Oxford rivalled Bacon in the sententiousness of his remarks. But he could be homely as well. "There is no nutrition to be got out of chopped straw like this." "The promise has come home to roost." But it was not by virtue of his occasional felicities of phrases that he was great—everything that he wrote was full of sustained dignity. Sometimes he rose to the height of splendour

and eloquence as in the last paragraphs of his essays. Anyone who reads the last paragraph of his address on 'Culture and Character' will bear testimony to it. His choice of words was, in fact, right and unerring, though sometimes he was obsessed with the vices of a pedant in choosing the unfamiliar words. This is what he says:

The temper which I am endeavouring to describe is not in any sense one of intellectual detachment or indifference nor has it anything in common with that chronic paralysis of the judgment, which makes some men incapable of choosing between the right and wrong reason, or the better and the worse cause. It implies, on the contrary, an active and virile mental life, equipped against the fallacies of the market-place and the cave, animated by the will to believe and to act, but open always to the air of reason and the light of truth. One final counsel I will venture to offer to you. I speak as an old University man who, in a crowded and somewhat contentious life has never wholly lost touch with the interests and the ideals of Oxford days. If the short span which, in fuller or lesser measure, is allotted to us all is to be wisely spent, one must not squander, but one should husband and invest, what never comes again, and what here and now is offered to every one of you. The more strenuous your career, the more you will need to draw upon that unfailing reservoir. Some times, amid the clash of public strife there may steal back into the memory of us the sombre lines of the greatest of Roman poets:

*Di Jovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores.*

That is but a passing mood, except in an ill-furnished mind. Keep always with you, wherever your course may lie, the best and most enduring gift that a University can bestow, the company of great thoughts, the inspiration of great ideals, the example of great achievements, the consolation of great failures. So equipped, you can face, without perturbation, the buffets of circumstance, the caprices of fortune, all the inscrutable vicissitudes of life. Nor can you do better than take as your motto the famous words which I read over the portals of this College when I came here today. "They have said, What say they? Let them say."

That Lord Oxford was a man of letters as well as a man of affairs, no one would question. That he lacked careless abandon, and rarely let himself go, does not matter. People who wish to cultivate a stately, dignified and terse style will do well to pore over his pages till his secret is learnt.

PEACEFUL TURKEY

THE FOREIGN POLICY OF NEW TURKEY

By J. H. RICHARD. (Former Minister)

(Translated from the French Political & Parliamentary Review by Maneklal Vakil,
M. A., LL. B., F. S. S.)

THE defeat of the Greek army on the Sakharia on 30th August 1922, the entry of Mustafa Kamal Pasha into Constantinople, the dethronement of the Kalif and the proclamation of the Turkish republic have put an end to the lamentable agonies of the "Sick Man" of Europe. On the morrow of these events of capital importance a new man appeared perfectly wise, animated with an ardent patriotism, with an inextinguishable thirst for progress, with a firm decision to be free and a master in his own house. To achieve the cure of the heritage of the Sick Man there was placed symbolically a doctor at the head of Turkish diplomacy. Tewfik Rouchdy Bey had been a pupil of one of our faculties of medicine, later a doctor about 1908 in France, later still an officer and at last the founder of the New Foreign Policy of Turkey.

This foreign policy has a considerable importance not merely from the point of view of the special problems of Eastern Europe but also from that of the large problems of the world. The republican Turkey—disburdened of her Slav and Arab impediments, reduced to the strict ethnic limits of purely Turkish territories but occupying on the flanks of Russia on the one side and of those of the Anglo-Indian Empire on the other and across one of the great highways of communication of the world on the other side, a position, the intrinsic importance of which will increase in proportion to the increase from year to year of her own power and her own specific weight—is a factor of which one cannot without danger diminish or misappreciate the value at a time when some open or hidden conflicts imperil through Balkanic or far-Eastern incidents the security of the big nations. It is not a matter of indifference to know exactly what this new factor will or will not bring about in moments of crisis while so curiously placed astride
ver what I shall call several lines of princi-

pal forces of the great international covetousness.

Having been frequently in long residence in Turkey, sometime in very grave times, I happened to be at Angora, at perhaps the most critical moment of the affair of Mossul when General Pangalos pushed by some insidious advice dreamt of throwing himself across the road to Byzance. The very numerous negotiations with the leaders of the real Turkey and particularly with Tewfik Rouchdy Bey the Minister of foreign affairs, in one word, a number of enquiries seriously carried on since the summer of 1925 make it possible for me, I think, to try to define with a certain precision the outlines of this Turkish foreign policy which must not be confounded at any price with the foreign policy of the former Ottoman Empire.

The first period that was terminated with the signature of a provisional agreement with the United States and which commenced with the signature of the treaty of Moscow with the Soviet Russia was a period of liquidation. The Ottoman debacle of 1918, the partition of Asia Minor amongst the victorious allies and lastly the Greco-Turkish campaign had created a collection of problems which had to be solved without delay with the object of destroying all germs of possible conflict and of equally assuring to the New Turkey that thing which she required above all to carry through the great work of her national reconstruction, namely "the Peace".

"We are trying to settle in their smallest details, those problems which we may have with our neighbours," said to me the Minister of foreign affairs in the preceding summer. "Because all that we did, tended to one unique object which was for us an end in itself and not a means, viz, the peace, peace within the boundaries of our national state which we did realise. It is this principle which guides us since the first congresses of

Erzeroum and of Sivas. We desire peace not to prepare ourselves for future wars but to have peace and be able to work for our grand enterprise viz. to make our country a modern and prosperous state. The settlements that we seek are also definite agreements first with our neighbours and then with the whole world.

"All our policy is based on this principle that peace is indispensable to Turkey because our duty is to give to the nation the maximum of welfare and of happiness. Then in the life of the peoples as in that of individuals the secret of happiness is to know how to be contented with what one has and to work to develop its welfare within the limits of the conditions that may have been given."

The regime of Kamal Pasha put these principles into practice with an unchanging rigour, going (in every settlement which he negotiated namely the Turko-Russian settlement, the Turko-Syrian settlement, the settlement about Mossul) to the extreme limit of possible concessions so as to arrive at certain accords from which all can be foreseen and from which all germs of later conflict may be eliminated and also so as to come out of each one of these settlements more independent and more free. It was thus how he concluded successfully the treaty of Moscow with Russia completed by the agreement of Paris in December 1925, the treaty of Franklin-Bouillon and the agreement of Angora with France and Syria, the treaty with Persia, the agreement with Bulgaria, and at last the treaty of the Turko-Iraqean good neighbourliness with England which put an end to the conflict about Mossul.

In the series of neighbourly settlements the last agreement concluded is that which was being negotiated with Greece but indefinitely postponed by the unstable politics prevailing in that country. With this last agreement the New Turkey completed the cycle of her arrangements with the countries on her boundaries; and that is what permitted a Turkish diplomat some time ago to tell me with a legitimate pride, "While we are no members of the League of Nations we have in reality, better than any other power, understood and applied the spirit of Locarno since we are the only people who have concluded with all our neighbours treaties of nonaggression."

In the interval several agreements and

conventions were, moreover, signed with several countries more distant namely the Servian Kingdom, Poland etc with which Turkey had been at war during the world conflict of 1914-18, as well as with several neutral countries. And it is quite recently that the last signature has been put to this work of international consolidation by the exchange of notes since the last few weeks which will permit Tewfik Rouchdy Bey and the American negotiator Admiral Bristol to re-establish between Turkey and the United States diplomatic and commercial relations; and this will be so in spite of the rejection of the treaty of Lausanne by the Senate of Washington.

"All our foreign policy will be very simple and very easy to understand if one well takes into account the fact that we are seeking to establish general peace step by step—so told me one day a Turkish minister—because it is impossible to establish at one single stroke such a general peace. All that we do, all that we sign, tends to this unique object, to the enlargement of peace and not towards the building up of political alliances pitched against one another."

Since the fall of the empire and proclamation of the republic the curve of Turkish Foreign Policy has remained constant, there being nothing to shake the sincerity of this declaration. We have seen Turkey in course of this period, ready in the way of defending herself when she saw her independence and her integrity being threatened; such was the case in the Spring of 1926 when Angora mobilised five classes of reserves to warn M. Pangalos and his friends of London against the risks of a Thracian adventure. Never have we seen her building up any alliance for war.

In particular,—and this is a question which was often treated in our daily press mostly with a spirit of passion which excluded the possibility of an objective analysis—the special relations created between Angora and Moscow by the treaty of Moscow and the convention of 1925—do these signify the enslavement of New Turkey into the hands of the masters of Kremlin? This is a question of first rate importance at this actual moment when the masters of Kremlin are engaged at the other end of Asia to which Turkey is the western gate, in a merciless fight though indirect against one of the largest powers in the world. In other words, in signing with Russia the s...

already known have even Mustafa Kamal Pasha and his colleagues delivered their country bound hand and foot to this Third international inseparable from the Sovietic government and have they made a sort of base for communism in the Eastern Basin of the Mediterranean upto the Balkans on the one side and upto middle and central Asia on the other?

Let us examine, if you like, separately these two faces of the problem.

If Turkey was to become, since the treaty of Moscow, the slave of the Komintern, this state of affairs should manifest itself by an infallible first symptom, difficult to conceal, of the intensification of communist propaganda in Turkish territories. I mean not merely the internal propaganda directed against the constitution of the Turkish state but above all the external propaganda directed from Turkey into the neighbouring states as the internal propaganda can have very little chances of success in an almost purely agricultural country where the peasant enriched by the recent suppression of the tithes which used to ruin him, had no cause of discontent.

Certainly Russia did attempt to organise in Turkey one or the other propaganda. The first had a lamentable failure of its own accord and the three communist journals in the Turkish language subsidized by the Komintern rapidly disappeared for want of finding a single reader. The second showed itself in an attempt made in April, 1924 to create under colour of a "Mission of Study" a centre of operation against Bulgaria near the Thracian frontier at Andrinople. This attempt had no more success. Comrade Krzemlinsky chief of the Mission of Studies and his colleagues Kasass, Sokoloff, Topchibatcheff and Vassilevski passed 58 days in the half-deserted capital of Eastern Thrace where they had hired a whole house for a rent of 403 Turkish pounds per month. They tried to win popularity by paying a pound for their boot-polish as well as for a newspaper with three piastres and by trying all possible means to get into intimacy with the local population. But very discretely they had been segregated all round. An eyewitness narrated to me one day under the shadow of the wonderful minarets of the Mosque of Andrinople how the Sovietic Mission found itself reduced to the society of only two citizens certainly amiable but who were connected with some families of the police department. A few days later

a French diplomat, the greatest one we had since the war in Eastern Europe, told me with a smile, "No, never will Turkey adopt this policy which is the most senseless possible one and which consists in playing with explosives to harm a neighbour at the risk of the materials exploding into her own face."

The events have proved, however, better than all possible argument that the centre of communist propaganda for the Balkanic States works elsewhere than in Turkey.

The precise facts which I observed with my own eyes are exactly not the symptoms of subservience. Doubtless an objection may be raised that there are certain facts relatively of small importance which otherwise is constant, that the Third International does not seek to create internal and external embarrassments to those countries where the Russian Government has some interest of real value,—and this is the case with Turkey—and that it has other lands far larger in which it can usefully and decisively use the Turko-Sovietic collaboration. In other words, repeating accusations levelled against Turkey at the time of the Odessa interview between Tewfik Rouchdy Bey and M. Tchitcherine, one may speak of the Russo-Turkish collusion in Asia in a project of a Pan-Asiatic movement directed against Europe and of the complicity of the States of the Black Sea in the Anglo-Russian duel which is taking place in the far-East.

Will, and can Turkey safeguard in this respect the pure pacific character of her foreign policy and will she discard the temptations which her Eastern European and Asiatic friendships may possibly attempt to offer? I put this question directly a short time ago to the Minister of Turkish Foreign Affairs and Tewfik Rouchdy Bey gave me some categorical and characteristic replies which I consider it useful to reproduce here in their entirety.

"Certainly we have some Asiatic interests, but we are no Asiatic power. We have some Asiatic interests because we are here at the gate of Western and Central Asia and because we are an extension of European civilization to those countries. But we are not precisely an Asiatic Power for that very reason; it will be absurd to maintain that a few hundreds of meters of water which separate the two coasts of the Bosphorus form a limit between the two continents and the two civilizations.

"From this condition of affairs in fact is derived all our Asiatic policy.

"All that which contributes to the project of grouping together all Asiatic Powers in a fight against Europe is absurd and moreover, entirely foreign to our comprehension. For that we are rather too immediately connected with Europe by our interests and destiny.

"If we should attempt to do the contrary, it would be fatal and it would violate all which appeals to our good sense and that would not be beneficial either for ourselves or for any body else. The events in China affect us only from one point of view. As everywhere, so in China a movement of nationalism would draw our sympathy but we should wish that the movement is evolved in a particularly peaceful fashion.

"We frankly told our Asiatic as well as Western friends that there will only be on this earth a single civilization, the modern civilization which we know. We, therefore, do not consider that there can be a fight between two civilizations. All obstacles and all restrictions which hinder the development of this civilization appear to our eye like a reaction against which we have a perfect antipathy."

It is not possible for me to define more clearly the attitude which the actual Turkey of today would take in the matter of the events of the far-East, though she is certainly nationalist and revolutionary but pacific everywhere and a friend of all attempts at national reconstruction when she can see a promise of general progress, but a resolute opponent of all violence and all attempts of seducing her into that violence. I think I can conclude that neither the European Imperialists nor the Pan-Asiatic ideology have any chance of finding at Angora either assistance or support.

We are far from the "Conspiracy of Odessa."

There are, yet, in the immediate neighbourhood of Turkey some germs of conflict nearer and possibly more virulent. A profound crisis is going to shake and shake again the Balkan Peninsula, a crisis which I have studied in this very place for some time and of which the counter strokes at once reach Turkey who, if she is only an Asiatic Power, still remains a counter-Balkan power.

And first of all before commencing the examination of the new Balkan situation

created since the 27th of November last by the conclusion of the Italo-Albanian treaty at Tirana it would be convenient to define the relations which exist at the present moment between Turkey and the various Balkan States.

The enquiries which I made both at Angora as well as elsewhere enable me to describe the present condition and those relations; friendly with Greece, correct with Bulgaria, officially friendly with Yugoslavia but practically with some obscurities as the result of a certain rancour against such and such internal or external manifestations of several cabinets presided over by M. Ouzunovitch.

Turkey did make in favour of her neighbour Bulgaria last summer, a movement which appears to have had the object of establishing between these two countries frankly amicable relations. At the moment when the government of Sofia received from the cabinet of Bulgaria and Athens the famous identical note so regrettable from the point of view of a development of good inter-Balkan relations and so perfectly sterile otherwise the government of Angora signed with Bulgaria a provisional agreement of a duration of six months with the intention of concluding a definite commercial treaty. This was a very small thing but in the spirit of Turkey it was the expression of her will to dismember collective manifestations of hostility against Bulgaria and all aggressive policy with regard to this country the independence and the entire sovereignty of which are to Turkey a necessity, national as well as international.

One can believe that this manifestation is going to inaugurate a novel era in the Turko-Bulgarian relations, an era of frank and intimate relations and also of real and loyal collaboration. This would appear to be more justified because no discord of any sort whatever, nor any latent conflict exists between these two states the greater part of whose interests are precisely in agreement.

If one now examines the chapter of the Turko-Serbian relations, there are unfortunately several difficulties which one can recognise. But the actual isolation in which the Serbian Kingdom finds itself in the Balkan peninsula is possibly for a good part of it the consequence of a tactical committed by the Serbian radicals in

ciating themselves with M. Pangalos in an attempt to isolate Turkey.

* * *

Such are the results of my personal enquires. It will, however, not be useless by way of conclusion to complete them by means of a certain number of official declarations in which the Minister of Turkish Foreign Affairs has defined the point of view of his government regarding the different problems presented by the Balkans.

"And first of all I want to tell you that we are ourselves perfectly tranquil. We do not feel in the slightest degree threatened for many reasons and specially because we have a solid position and because any attempt of expansion across the Balkan peninsula if at all is made, it will weaken itself, the farther it goes away from its base and approaches us."

One of the fundamental doctrines of Turkish political ideology is in effect the invulnerability of the actual Turkey. One may not doubt it because this doctrine has been affirmed at the moment of the affair of Mossul officially in an interview which I had with the Turkish Minister. It is a fact that Angora, the actual capital, is beyond all offensive, even aerial. On the other hand, Constantinople is not considered as a vital position of the country. A Turkish politician told me, also during the same critical period of the Anglo-Turkish negotiations, "Constantinople! even supposing this town is so easy to approach and it seems to me that we have proved the contrary during the world-war very well—we shall evacuate it. Constantinople is the fatal point of the Globe. Whatever power settles herself there, there will be a great war. It is not we that are

threatened at Constantinople; it is the world peace."

"It is necessary," continued the minister, "that the Balkan nations form an alliance amongst themselves. But it is necessary also that this alliance should be general. The alliance between any two powers, if it is concluded in a manner to stop the others from joining, will, by the consequence, be immediately the cause of a contrary group comprising the rest. So it is necessary that the Balkans, all Balkan States, live together peacefully and sincerely and discuss the liquidation of their mutual difficulties. It is necessary on all sides that the Balkan countries cease to be instruments in the hands of others. It is not necessary that an alliance of the Balkan nations must be directed against such and such a great power or the privilege of influence of such and such another. This alliance should be equally appreciated by all the great powers. And above all, I must tell you that it will be sterile enough to attempt anything in the Balkans without the assent of Turkey and that of our friend Russia." Such is the clear exposition of the foundations of the Turkish policy in the Balkans.

* * *

There is nothing there which can weaken the least in the world the sincerity of this policy of "Peace for the sake of peace" which I announced as the fundamental idea at the commencement of this article.

There is nothing also there (and this also essential for us) which would conflict with the real interests of France, a peaceful power whose prestige in the East is desired by all those who are attached to the ideas of agreement and equilibrium.

7

The Acid Test of Courage

Nicodemous came in the night, secretly, for he had courage enough to brave the darkness and the wind, but not enough to brave the opinion of men.

—Henry Barbusse, in Jesus.

Prayers

PRAYERS are like trees reaching
Toward the higher rain :
Who has seen trees reaching
Toward the sky in vain ?

—ARTHUR R. MACDONALD, JR

REVIEWS & NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

"THEORY OF GOVERNMENT IN ANCIENT INDIA (Post-Vedic): A thesis approved for the degree of Ph.D. (Hon.) in the University of London (1926) by Beni Prasad M.A., Ph.D., D.Sc., Reader in Laws and Politics, University of Allahabad," pp. 367 and pp. 3 as Foreword by Arthur Berriedale Keith, D.Litt., D.C.L., Professor of Sanskrit, University of Edinburgh. Price Rs. 8-8, published by the Indian Press Ltd., Allahabad, 1927.

The volume is a mere load to the library of the country. To illustrate, take two self-contained and complete paragraphs on subjects marked by insets on the pages of the work under review.

"THE VARAHA PURANA

"The Varaha Purana, recited by Visnu as Varaha or the Boar Incarnation to the personified earth whom he had saved from annihilation, contains only brief and scattered allusions to the creation of the world and the reigns of kings. Here and there it mentions monarchs who tired of worldly prosperity, installed their sons on the throne and themselves departed to the forest to lead ascetic lives. It declares that Brahmanas must be worshipped by all. None should display indignation or jealousy towards them."—(p. 198).

"THE KURMA PURANA

"The Kurma Purana, recited by the divine Tortoise Incarnation to the Rishis who sang his praises at the churning of the ocean, presents a vivid picture of idyllic existence and a perverted society. The world began with abundant Kalpa trees which showered necessities and luxuries on all at the prompting of the heart. When they disappeared at the commencement of the Treta-yuga, men were seized with greed. By the Kali-yuga or the present dark age, virtue departed from the earth. Men are now feeble, irascible, covetous and untruthful. Brahmanas do not study the Vedas, nor repeat the hymns nor perform ablutions. They will associate with Sudras and join

them in the performance of religious rites. 'Princes, surrounded by Sudras, shall prosecute the Brahmanas'. Sudras will occupy higher positions than Brahmanas. All alike will insult and disparage the Vedas and gods. That's what is destined to happen but what ought not to happen." (p. 199).

It would be difficult to find men with normally constituted mind, who would agree to read all this as the Theory of Government in Ancient India. Pages after pages and chapters after chapters, we get such matters which have nothing to do with any theory of any government. It is a literary curio shop with questionable commodities like

"SUBSEQUENT NITI LITERATURE

(a) "During the Middle Ages many Niti works were composed closely following the lines traced out in the ancient age. Nor has the stream altogether dried up in modern days. For instance a board of ten Panditas at the court of the Sikh Maharaja Ranjit Singh at Lahore in the first half of the nineteenth century compiled a Niti Sastra called Vivad-arnavasetu" (pp. 266-267).

The Vivadarnavasetu is not a niti-sastra, but a Digest of Hindu Law, prepared not for Ranjit Singh, but for Warren Hastings, by Pandits of Bengal under Rama-Gopala Tarka-Panchanana of Nadia and is the original of the famous 'Gentoo' Code.

"PURUSAPARIKSA

(b) "Another work of a similar character, though of inferior merit, is the Purusapariksa by Vidyapati Thakur, a *prolog* of Swaminadaya, composed in the 14th or 15th century but belonging to the old tradition." (p. 293).

Swaminadaya is unknown to history. Nor would a Hindu king be willingly named 'a lion amongst dogs.' The name of the Sanskrit book which is spelt throughout as 'Purusapariksa' (पुरुष परीक्षा) is in the original Purusapariksa (परीक्षा) and not 'न'.

It is evident that the knowledge entered through this tome is catalogue information and the scholarship is of the type aptly called *suchi-panditya* by a living wit. The successful doctor does not even know the names of Chandrasekhara's Rajaniti Ratnakara (1924), nor does he know King Somadeva's Manasollasa (Baroda 1925). It is doubtful whether he has even read Kamadaka "a summary of Kautalya," (p. 213).

In the whole volume the bulk of original matter it called out will cover less than five pages. Less than one-fourth of the written matter would be remotely or directly relevant to the subject of the thesis. The theory of Government of "Ancient India" has not been even grasped, far less stated. There is the inevitable testimonial obtained from a European professor of Sanskrit, there is the inevitable bibliography of books read or unread commencing with the Rigveda down to Macdonell's History of Sanskrit Literature, there are footnotes at every page; but all this, combined, fail to make the volume a book.

The writer thanks one Prof. Teresa Joseph for kindly re-touching the draft of several chapters. Prof. Macdonell and Dr. Barnett "were pleased to favour" the author "with criticism of the earlier chapters." Yet we have such gems as 'ascetic lives', 'Sudras.....the Brahmanas' and again 'Brahmanas', cited above; 'Dukhams-Dukhama' (Jaina) has been translated as 'Miserable miserable' (p. 222); Bharadwaja is victimised as *Bharadwaj* (p. 150).

Suchi-Panditya prefers reading about authors and authorities, not the books themselves. Hence

"In the Hindu scheme of authorities, the Smritis are always preferred to Arthashastras, but Kamadaka more than once rejects Manu and the Manava in favour of Kautalya" (p. 1512). The learned doctor ought to know by now the difference between the Manava Dharmashastra and the Manava Arthashastra. And he would have known it, had he cared to read the Arthashastra and Kamadaka.

Before he undertook to abuse his ancient and modern countrymen, Dr. Beni Prasad should have learnt to read his texts. "In Kamadaka, as in other Hindu writers, Rajan or Swamin (sic) often conveys the sense of Government or State" (p. 150) is one of the statements which cannot be invested with authority in spite of a dozen doctorates. "As in Medieval Italy, so in ancient India, diplomacy too often became synonymous with fraud" (p. 149).—"the monarchy was despotic. Hindu theory knows of no constitutional checks" (p. 358), etc. competes with Miss Mayo minus her language and her art in quoting evidence.

I do not object to an Indian consecrating his energy to proving the Hindu civilization to have been a society of semi-barbarians. Have we not seen Hindus in Moghul times describing their countrymen as *Kafirs* and their death as departure to hell? It is a tradition. It must be kept up. But what I object to is doing it in an unscientific, unlearned way. Dr. Beni Prasad has reduced his undertaking to a pure *anadhikara-charcha*. He did not equip himself for his undertaking.

K. P. JAYASWAL

THE CHILDREN OF THE KAVERI:—By Shanker Rim. Published by A. N. Periyah, 56, Bangaru Naicken Street, Mount Road, Madras. Price Rs. 12.

The book contains a small number of short stories which deal with the manners, customs and temperament of the people who inhabit the palm and fertile banks of the Kaveri. The book is steeped in local colour, and the gay old sinewy *hoatmaa*, who pays with his life, the debt of sacrifice which he owed to his goddess; the village urohin who contrives to send his cattle to the cattle-pound, because the fodder being scanty, he cannot feed them; the village physician, who can effect miraculous cures for snake-bite; and the boy *Auto-player* who steals from his home to hear a musician sing are all depicted with unerring insight and with fidelity to truth. The author is also free from the taint of sentimentality and melodrama, to which Indian authors are usually a prey. The stories are thus written by a writer, whose powers of observation are equal to his skill at interpretation, and whose adherence to truth does not make him too literal. His stories are full of quiet beauty, pathos and tender human appeal, and possess that art which conceals art. One can never have too much of such stories, and the author is to be congratulated on producing such an excellent book. Careless proof-reading and defective format have, however, spoiled, to some extent, a book of otherwise excellent stories.

By WHAT AUTHORITY:—By J. Krishna Murti. Published by the Star Publishing Trust Erde Ommen Holland.

In going through Mr. Krishna Murti's book, I am reminded of the old adage, "Old wine in new bottles." I do not think Krishna Murti has any new message, but the old gospel that the Kingdom of happiness lies within us, he preaches with such enthusiasm, earnestness and conviction that it is impossible not to be influenced by what he says. His writings, full of crystalline simplicity, indescribable charm, and beneficent power, have another salutary message to teach us. He is never weary of telling us that we should cut ourselves off from all old traditions and customs that hamper our growth. Thus he preaches his message of Liberation and Happiness—a much-needed message, to a world, which is full of misery, and that has a slavish and unwholesome regard for authority.

DWINCHAND SHARMA

INDIAN PENAL CODE: By Mr. Dinesh Chandra Roy, M. A. B. L., Fakir, Calcutta High Court. Published by Messrs. M. C. Sarkar & Sons, Calcutta. 1927.

It is a very remarkable publication. The author has taken infinite pains to make this work useful to the busy lawyers by his exhaustive and well-arranged notes under each section. Another special feature of this book is that the author has given copious extracts from the judgments of the High Courts and the Judicial Committee which are appropriate and would be immensely helpful to the profession. The arrangement of the subjects is excellent. The Index is exhaustive and well-arranged. We have no doubt that the book will find favour with the practising

lawyers and the students alike. The printing and get-up of the work leave nothing to be desired.

A COMPARATIVE STUDY OF THE LAW OF INSOLVENCY IN BRITISH INDIA; By D. B. Kishirsagar, LL. B. Poona. Paper Bound. Price Rs. 2-12. 1927.

The book, under notice, is an welcome addition in the field of legal literature. The introduction consists of very useful material and the comparison of the Provincial and Presidency Towns Insolvency Acts will repay perusal. The book will prove very useful to practitioners, businessmen and the students.

G. M. S.

EVERYMAN'S DIARY: Published by the Bengal Industrial Co., Paper and Ink Manufacturers, Calcutta, 1928.

This is an excellent pocket diary. The get-up is excellent and many useful informations have been incorporated in it. It will be useful to lawyers, physicians and to the general public.

S. K. D.

BENGALI

HILJI MASNAD-I-ALA: By Mr. Mahendranath Karan, Kshemananda Kutir, Po. Janka, Dist. Midnapore.

The small tract of Hilji in the district of Midnapore has fortunately got its careful historian in Mr. Mahendranath Karan. The house of Taj Khan Masnad-i-Ala which played an important part in the seventeenth century established a sort of buffer state between Bengal and Orissa. The Masnad-i-Ala has been remembered by our masses more because he turned a saint in the latter part of his life than because he wielded the powers of a petty Nawab. This history of Hilji is an achievement both on account of the materials accumulated and the method followed. Both Persian and Portuguese contemporary sources have been amply tapped. Prof. Jadunath Sarkar has helped the author both with materials and advice, and the latter has utilised them most creditably. Such monographs on other important sites of Bengal are an important field of work. The author has dispelled several incongruities and established plausible theories based on facts and criticism. The chapter on the other Masnad-i-Alas has bearing on the history of other districts of Bengal, the inscriptions, the maps and illustrations are all very useful. We congratulate the author on his signal success.

RAMES BASU

HINDI

SRI GOURANGA MAHAAPRASTHU: By Shivanandan Sahay, published by Khorga Vilash Press, Bankipur (Patna). 3+501+3. Price Rs. 2.

The school of Goudrya Vaishnavism inspite of many points of its contact with the systems of Ramanuja and Nimbarka is a striking departure from the latter two in some respects. The great

founder of this neo-Vaishnavism in Bengal is Sri Gouranga, the Prophet of Nadia. Until recently, very little of it was known beyond the confines of Bengal except, of course, Brindaban. But even Brindaban, as a stronghold Vaishnavic culture, owes its all to the initiative of Sri Gouranga, and the subsequent efforts of his immediate followers, the great saints, who all hailed from Bengal. It is a happy thing to note that for some years past the cult of Sri Gouranga has been gaining ground in the Upper Provinces, and the late Babu Shishir Kumar Ghose's monumental work, "Lord Gouranga" has been largely instrumental in acquainting the world outside Bengal with the life and teachings of the prophet. But in India this work could only reach the English-educated few who cultivated any taste for literature on such subjects. Babu Shivanandan Sahay's "Sri Gouranga Mahaprabhu" is therefore welcome as a laudable attempt to popularize the life-work of the great Mahaprabhu among the Hindi-speaking people of India. The author himself appears to be a devoted follower of Sri Gouranga and has offered feeling tributes of his devotion at the feet of his Lord in the form of verses composed by himself which we meet with here and there in the book. In the delineation of events the author has evidently followed Shishir Kumar Ghose's Bengali work "Sri Amiya Nimai Charita" which is regarded somewhat like a classic among the latter-day biographies of Sri Gouranga. In fact, the style of expression adopted in the book will strike the reader as nothing but the Hindi rendering of "Sri Amiya Nimai Charita" in many places. However, this Hindi work is no feeble imitation of its Bengalee prototype. We endorse every word of this Hindi writer when he says that the greatness of Sri Gouranga's love-cult is self-evident, and does not require to be enhanced by the ungenerous attempt to detract from the merit of other systems, and that such unnecessary—sometimes positively unnecessary discourses should not have been permitted to disfigure an otherwise highly inspiring production like the "Sri Amiya Nimai Charita".

In referring to the history of Navadvip, the author says that the founder of the Sen dynasty was Adisur, and that Adisur belonged to the Chandra Vansya Kshatriya stock of Karnatak in the Deccan. He has apparently relied on the authority of Dr. Rajendra Lal Mitra's "Indo-Aryans" in this respect. But we are afraid he has allowed his knowledge of the history of Bengal to fall into arrear, as later researches show that the Sur and the Sen dynasties are not identical. The founder of the Sen dynasty was not Adisur but Bhoja Sen—a scion of the Chandra Vansha Kshatriya branch of Karnatak who came to rule over a portion of Bengal about the twelfth century A. D.

We can safely say that the book under review will amply repay perusal, and will undoubtedly prove a valuable contribution to the growing Hindi literature in the spheres of biography, as well as religion.

D. N. G.

SATI-DAHA: By Mr. Shisahaya Chaturvedi, Published by the "Chand" Office, Allahabad.

The blood-stained rite of the Sutte has

history in India from time immemorial. All the facts relating to it are collected in this book from various sources. This book is mainly based on a Bengali work by Mr. Kumudnath Mallick. There are 28 pictures and portraits. The Appendix reprints the Regulation XVII of 1829 by which the rite was abolished.

PRACHIN JAINA SNARAK :—*Compiled by Brahmachari Sitaprasad. The Digambar Jain Pustakalaya, Chandavari, Surat.*

This volume of the work which is of 5 parts contains descriptions of the Jain monuments and mementoes found in Central Provinces, Central India and Rajputana. The materials have been laboriously compiled from various sources. This work is an important collection of ingredients for the history of Jain India.

MERE PINT :—*By Mr. Vansidhar Vidyalkar, The Hindi-grantha-ratnakar, Mirabagh, Bombay.*

This is a book of poems in the new style. Mr. Hariadrasa Chaitopadhyaya the poet writes in the Foreword—"A close contact with Western poetry and with India's greatest living poet, Rabindranath, has unquestionably gone a great way in moulding Vansidhar's style and thought and metre. Another important feature of our young poet's work is that he has also been handling Persian and Urdu metres with the mastery of originality. But in spite of models and influences Vansidhar is himself." In the preface the poet discusses about the modern movement and the mutations of metres. He has also tried the blank verse with success.

BHARATVAHSHA KA ITIHAS Vol. II : By Acharya Ramdev, Gurukul University, Kanpur. 1927.

By the term "History of India" we generally mean a compendium of the dates and facts of political enterprises. But this volume is not a date-and-fact history of that description. Here is an attempt to reconstruct the internal history of Indian civilisation not excepting its political phase. The volume consists of four parts—the first deals with times of the Mahabharatam, the second with the Puranic proto-history before the advent of Buddhism, the third with social and political data supplied by the *Sukranitishas* (and this is based on the works of Prof. Benoy Kumar Sarkar), and the fourth one is a connected account of the achievements in Greater India. Though this is a compilation and not an original work, it will help the intending students in their endeavours.

SUDDHI-CHANDRODYA : By Kunwar Chandkaran Sharada, B.A., LL.B., 1927.

Known as Chandkaran Sharada of Ajmer is an indefatigable social worker of Rajputana; he is connected with all the important social activities of his province. His interest in the Hindu Sabha movement is well-known. The present work will greatly help the *Suddhi* activities inasmuch as it shows that outside elements have been consistently admitted into the Hindu society from the earliest times. We hope this book will receive the serious attention not only of the Hindi-speaking areas but in other provinces also. This is a veritable store-house of information on the subject. There are several pictures and portraits.

RAMESH BASU

MARATHI

SHAKUCHA BHAV OR SHAKU'S BROTHER : By Capt. and Mrs. Limaye. Publisher N. G. Limaye, Chikhaliadi, Bombay. Pages 91. Price twelve annas.

This is a collection of short stories contributed from time to time by the writers to several Marathi periodicals. The stories are entertaining and are relating to love and war. The authors have displayed considerable originality in naming the book as the brother of Shaku, their daughter, whose picture is given on the cover. There is a ring of family air about the book, which is a joint production of husband and wife and the writer of the Foreword is the elder brother of the former. The stories will be read with pleasure.

MANUSMRTI WITH MARATHI TRANSLATION : By Mukund Shastri Mirajkar. Published by the Chitra Shala Press, Poona. Pages 600 Price Rs. three.

The foolish demonstrations of the burning of the Manusmriti at Madras and Mahad by some hot-blooded Brahmin-haters a few days ago, have not been able to put the work out of existence, nor have they smoothed the path of social reformers in the country. On the contrary, they have given the work a fresh lease of existence as is evidenced by the fact that the Chitra Shala Press of Poona has issued a fresh translation of that hoary work in a more attractive form, that the book will now be read by a larger circle of readers. In the Preface covering 40 pages is given a full summary of the work, chapter by chapter, at the close of which the learned translator has thrown a very wise suggestion that the work needs to be abridged and revised with necessary alterations so as to fit in with the present times and the advancement of society. The suggestion is no doubt very opportune and worth taking up.

LESSONS IN INDIAN BOOK-KEEPING : By H. S. Ghare Graduate in Commerce of the Tilak University. Published at the Arya Sanskrit Press, Poona, Price as. eight.

The author has treated the subject of Book-keeping in this treatise in a masterly way. He has shown that the Indian Book-keeping, though it is a system of single entry and as such less scientific and convenient, than that of the West is capable of being transformed into the more systematic and convenient one of Double entry with a few changes which the young writer has intelligently suggested. The attempt is no doubt praiseworthy and the book deserves to be used as a text-book on Book-keeping in all vernacular schools.

V. G. ARTE

THE BIOGRAPHY OF LOK, TILAK : By Mr. N. C. Kelkar.

A perusal of the second and third volume of "The Life of Lokamanya Tilak" in Marathi which Mr. N. C. Kelkar, M.L.A., published a few days ago reminds one of the verdict of Harcourt on the three "corpulent" volumes of Morley's life of Gladstone. "It will live as a model of what a life

with facts and incidents which cannot easily be controverted. Her grievance is that woman has been too long treated as an underdog in our society and that must cease. It suits her case to ignore some little good that might be put down to the credit of our society in respect of woman. But unless you are a zealot in a cause, you can make no effect. Prof. A. R. Wadia of the Mysore University has written a book on the Ethics of Feminism and Mrs. Sarojini has translated it. The translation is a model one and very ably done. Frankly she does not agree with many of the author's views and is prepared to write out a book herself controverting them. Failing that, the whole translation is interspersed with interesting footnotes showing her differences with the author's views. They are the best part of the book: they are stinging observations showing us the unfairness of man-made laws and usages. Altogether it is a most refreshing performance, and a harbinger of much more we expect to come and she promises to give.

BRAMMA BODHA: By Manilal Chhotatal Parekh. Printed at the Modi Printing Press, Rajkot. Cloth cover, pp. 138. Price 12 as. (1927).

Mr. Manilal Parekh is well-known as a writer of religious works and this translation by him of Maharshi Devendranath Tagore's book on the subject maintains his reputation as an expounder of serious thought.

THE OUTLAWS OF SORATH: By Jhaverchand Meghani. Printed at the Saurashtra Press, Ranpur, pp. 138. Paper cover. Price 8 as. (1928).

In five weeks the first impression of this book, of 2000 copies was exhausted and a second called for and as eagerly taken up: this is a feat even in the sale of Gujarati "best sellers." The compilation consists of the narration of the adventures of fine art of many notable outlaws of Kathiawad. The adventures read like romance and are so well-narrated that one almost falls in love with the freebooters who in certain respects even out-Robinhood Robinhood. The book is so spiritedly written that one who does not read it, would feel himself the poorer by not having read it. This is the First Part only.

SULTANA RAZIA: By Sadik. Printed at the Indian Daily Mail Press, Bombay. Thick card board. Pp. 299. Price Rs. 3-8. (1927).

It is a sumptuously got-up volume and though written in the form of a novel, shows the incidents and events in the life and reign of the Sultana in their true perspective. It is so well-written that we are sure that every reader would like it. A young Mahomedan from Irak writing an Indian vernacular so well is something worth noting.

PRABHAT NA RANG OR THE COLORS OF THE MORNING: By Vijayrai Kallianzar, B.A. Printed at the Aditya Printing Press, Ahmadabad. Cloth bound, pp. 240. Price Rs. 2-4. (1927).

Before his advent in the field of the literature of criticism, as the editor of the *Kaumudi*, Mr. Vijayaraj had done a lot of *spade work*. The twenty collections from his pen printed in this handsome volume, cover a period of eight years' work and consist of dialogues, stories and humorous sketches. They are all readable articles, some of them thought-provoking. We are so glad that his writings have now been thus brought together in one place.

K. M. J.

MAGAHİ (BIHARİ)

SUNITA: By Babu Jainath Pati, Mukhtear, Nawada, South Bihar: Printed at the Chitragupta Press, Gaya: 1928, pp. 16: Price Two Annas.

Babu Jainath Pati is a well-known Mukhtear of South Bihar, and an accomplished scholar and linguist who does not disdain his mother-tongue. We welcome this little story from him as one of the first publications of its kind in the speech of South Bihar which is current among a population of over six millions, who have already accepted Hindi as their literary language. The story is a slight one, showing the evils of marrying young girls to old husbands. The heroine runs away with a young man, her childhood's friend, and a great social evil is in this way exposed. The picture of some aspects of society in the Magah land as painted here is no doubt faithful, but there is not much characterisation.

With us, the value of this little work is primarily linguistic, but we hope the author will give us longer and equally faithful and preferably more pleasing pictures of life and society in South Bihar. An attempt like the present one is sure to be remembered among future students of Indian language and of social ethnology for the linguistic and the social material it preserves. Chap-books and popular books of verse are sometimes printed in Magahi for the masses who do not feel at home in High Hindi or who love the accents of their mother-tongue more than that of the speech of the law-court and the school, but only through a conscious literary effort like the present one, that a neglected language can make a stand against the danger of being swept away.

It is perhaps too late in the day to think of creating a new literature in Magahi, especially when its speakers both educated and uneducated have no sense of pride in it and are seemingly a little ashamed of their 'little language' which they are making haste to substitute by an indifferent kind of Hindi, a mixture of High Hindi and Awadhi. But if some Magahi writer can lay open for us the son of the Magahi people through works (poems, dramas or novels) in their own language, he would certainly add a new world to the rich and varied domain of Indian literature. And Mr. Jainath Pati, scholar, man of affairs and lover of his people and his language, can very well be that Magahi writer.

S. K. C

nation." [Spain's retort was a telegram of condolence "from a dead nation" to the British Prime-minister after one of the usual -holocausts in the Boer War of 1901].

The cousins on the two sides of the Atlantic were brought closer together by the rise of Theodore Roosevelt, an imperialist after the heart of Lord Curzon, but, by a freak of fortune, born a republican citizen. This big game hunter and traveller (President 1901-1909) captured the imagination of the American populace and the English rejoiced when he gave a good conduct certificate to England's government of India, which had hitherto been suspect to the average American newspaper reader.

There was now formed a secret understanding between the very *highest* circles in England and the U. S. A., though the latter still found it necessary to placate the American voter by pretending in public to bait the British lion. Ignorance of this secret was the undoing of Sir Mortimer Durand. In diplomacy with Asiatic powers, he had succeeded wonderfully. But when at the height of his fame he went to Washington as British ambassador, he, honest man, took his stand on his country's treaty rights and the recognised diplomatic amenities, and protested against America's threats and insults. What was the result? He was recalled by his masters! British diplomacy—like every diplomacy that wants to succeed,—had its eyes fixed solely on the main chance, regardless of kicks and frowns. Durand had not been given the hint and he came back a disappointed and broken down man, and England pursued her "world-policy" unhampered.

There was however, one source of trouble, the Irish Americans who had inherited, bitter hatred of England from their fathers that had migrated from Ireland after the potato famine of 1845. Some of these with the military experience gained in the Civil War, had gone back to Ireland and caused the Fenian outbreak of 1863. That rising had failed because there was no affinity between the wide-awake city-bred Yankee Fenians and the sleepy rural Catholic peasantry of Ireland. But Parnell's campaign found a wide response and lavish money aid among the Irish descendants in America, and the papers of the latter kept whipping American public feeling up against England,

almost repeating the language of the days of the War of American Independence.

Sir Horace Plunkett was sent out from England to counteract this propaganda. He met many of the Gaelic Americans and told them of the economic prosperity which Mr. Balfour's administration had given to Ireland, of the progress of co-operative dairy farming and the lace industry under Government support and guidance, of the improvement of the peasant's lot by Liberals and Conservatives alike, since the First Gladstone ministry. The reply he received from an old Irish emigrant was, "All that you say may be true. But I have taught my son to fight against England when the day comes as I am myself too old for it."

Even the Irish problem was at last settled by the granting of Home Rule. At all events, from the beginning of the present century the friends of England have outnumbered the Anglophobes in the States, as also in France. Between the United States and England the cultural affinity is too strong to be resisted; language, religion, political outlook and to a great extent blood also are the same, and have produced their effect. The cultural courting of America by the entire Society and press of England has gone on with increasing force to our own day. The American naturally feels the rich parvenu's eagerness to be recognised by the older Society of the Mother Country, especially as he has not to make any political sacrifice for it. England is more than willing to pat him on the back, and (incidentally) sell to him relics and "first editions" at fabulous prices. For nearly two generations the American ambassadors to the Court of St. James have been men of letters, and English Society has set itself to invite them to preside at the birthday celebrations of great English authors and the annual meetings of learned bodies. The *Times Literary Supplement* assumes an unwonted tender tone in reviewing the rotten cribs compiled by American professors and is judiciously silent about their defects. Woodrow Wilson's speeches and Col. House's letters have been received in England with ecstasy, as gems of thought and style. Conducted tours *en masse* of the American middle class,—which are the rage now,—have completed the work.

The future is being insured by the re-writing of American history which is now an accomplished fact. Professors O-good

this international question, is a very composite thing, and a thorough analysis of it in all its aspects, would furnish material sufficient to fill a volume. We must content ourselves here with making our analysis as comprehensive and as detailed as is possible within the scope of an article.

To those of us who are born, and go through life, without prejudices against members of other races, it is an ever-present mystery that it should seemingly be so difficult for the majority of our fellow-creatures to acquire that wider outlook which would enable them to realise that their own particular race is not necessarily superior to all others.

Yet, on investigation, we find that the early training of an individual is generally such as is bound to feed his natural vanity, and give him a tendency to look down upon all "foreigners."

Some races and some individuals are more prone to this form of conceit than other races and other individuals, and there are generally definite historical causes to account for it.

The main elements which produce and feed intellectual insincerity as applied to international intercourse, appear to be the following:—(a) Vanity (including the abuse of the natural and admirable sentiment of patriotism) (b) Fear (a nervousness that other races will in some way demoralise us), (c) Conservatism of thought (adherence to stereotyped opinions, based on what was true of an earlier period), and (d) False criteria (the tendency to attach undue importance to non-essentials, and to emphasize the differences, rather than the essential resemblance between the nations).

The point we wish to make is, in ordinary parlance, this: that a large proportion of ordinary people, when they say they "hate" the members of a certain other race or nation, do not hate them at all; they merely *think* they do. By their conversation they are promoters of discord and hatred, which have such disastrous effects. At the same time, however, these people are the *victims* of false thinking, and as victims, should be pitied and enlightened, rather than merely hated. For, as we see daily, hatred begets more hatred, like the chain of murders in a Corsican vendetta.

In order to forestall any possible misapprehension, we wish to point out that this discussion is by no means limited to the

prejudices extant between Indians and Englishmen, though some space will be devoted to that issue. The Englishman is by no means the only one who is prone to prejudice, though it will be shown that he is somewhat in the position of a spoilt child in this matter. The Brahmin, for instance, has also been brought up in the idea that he, the twice-born, is a naturally superior creature. Everyone knows that a boy who has been petted and spoiled in his childhood, grows into an unbearably conceited young man; if the young man is really talented and capable, the more is the pity that he should suffer from this handicap. His admiring relatives and friends certainly show him no true kindness by continuing to shower incense on him every time he does something clever. In fact, the poor fellow will need all the moral fibre he has in him, if he is to withstand the onslaughts of his well-meaning friends.

We proceed to look more closely at the above-mentioned elements of intellectual insincerity as affecting the psychology of our relations with members of other countries.

(a) *The element of vanity.* To love the land of our childhood, and to maintain that in spite of the beauties and wonders of other lands, there is (to us) "no place like home" is a natural sentiment, and this we take it, is patriotism. On the other hand, to affirm that our own country and race monopolise all the virtues, and that no other country has any, is surely overdoing a good thing, and would make the logician shake his head sadly. Many friends (and books) tell us in our childhood that we must cultivate "proper pride" but pride we think, if it exceed the above-mentioned conception of patriotism, is only too apt to become improper, for pride and prejudice go hand in hand, not only in the title of the famous novel, but wherever there are dealings between people of different lands. A man is "proud" of having been born in London, for instance. That is admirable. He means that he considers it a privilege to be a Londoner, is thankful for that privilege, desires to defend that city if that be, and in all respects to prove himself worthy of his beloved birth-place. But is he justified in disdaining all non-Londoners?

In an essay by Sir John Woodroffe, in which the author admits that to himself, as a Westerner, the Gothic cathedrals and the music of Chopin make a stronger appeal than any Hindu temple or music, he says

themselves, and affecting to think even the prettiest brown-skinned babies ugly. The Hindus despise the Muslims because they are not Hindus, and the Muslims despise the Hindus because they are not Muslims. Many Jews, so much disdained by non-Jews mainly because they are Jews, secretly look down on the diet and manners of non-Jews. Why so? Because for centuries they have looked upon themselves as the Chosen People.

A further factor, in this element of vanity, is the fact that we naturally like our own race to be judged by its *best*, but are apt to judge another race by what is *worst* in its religious and social customs, conveniently forgetting that there may be at least a small section of that race striving for better things. This is most unfair, but it is a very common procedure.

Yet a third factor of the "vanity complex" is the unwillingness of people to utter those fatal words "I do not know", when they are asked for information concerning some foreign race.

This is one of the two ways in which eloquence, the subject of the preceding article, is bound up with the question of inter-racial relations. The connection is a very definite one, as far as the ordinary conversation and reading of the ordinary person is concerned. People like to impress their acquaintances by sweeping generalisations about foreign races. Now we know that it is a risky proceeding to make a generalisation of any kind; and yet people who have met, for instance, five or six Roumanians, will glibly tell their friends that *all* Roumanians have such and such characteristics. When the hearers of these generalisations are ignorant of the subject, they believe every word, and repeat it to their friends in their turn. The more eloquent the speaker, the deeper the impression which is made on the minds of the hearers. This is how false impressions arise.

(b) *The element of fear.* When in conversation with people who express dislike or distrust of other races, we often detect a certain indefinite nervousness in their minds lest friendship with people of different ideas and customs from those in which they themselves have been brought up, might have a demoralising effect upon themselves. To some extent there is reasonable foundation for such a fear, especially in the case of weak-willed individuals, who, for lack of discrimination, are apt to pick up the less desirable qualities

of their foreign companions. This is a danger we readily admit. Here again, however, there is a fallacy in the argument of those who feel this nervousness for the danger of contamination is a danger which exists not merely in inter-racial relationships, but within one and the same race. Everyone knows that a person of good morals, if his daily work brings him into the association of undesirable companions (his own compatriots) may be tempted to slip down to the level of those companions. A well-educated person, working among the uneducated, may, after a time, unconsciously begin to use the same slang expressions and incorrect grammatical forms which constantly assail his ears. Doctors and nurses, working among mentally defective patients, are apt to become depressed themselves, if they do not take sufficient recreation and change. Therefore, it is grossly unfair to confuse the two issues, and to take for granted that a person of another race is necessarily a person of inferior morals.

A few concrete instances:—

(i) *Indian horror of Western materialism, and the extravagance of women.* Many Indians are so convinced of the gross materialism of the entire population of Europe and America, and especially of the extravagance and immorality of the women, that they think no good can come of association with such people. The origin of this prejudice is only too obvious. (1) Many Westerners *are* materialistic, and many Western women *are* extravagant and of lax morals. (2) It is precisely these undesirable types which are brought most to the notice of the Indian public both in newspapers and cinema films. (3) Most Indians have no opportunities of meeting the best types of Europeans and Americans. Such meeting would do much to tone down their horror of Western depravity. Even a visit to the West, if the eyes of the tourist are already jaundiced and pre-disposed to see only the "wrong side", does not necessarily dispel illusions. A middle-aged Hindu merchant visited England on business about four years ago—his first visit. On his return to Poona we asked him for his general impressions. He replied with great heat: "I have only one impression: *my* country worships God, *yours* does not." Argument would have been useless.

It is a comical experience to a woman of the middle classes coming from Europe to live among Indians, to witness the very

whence comes much of the stupid arrogance met with, on the part of English people whether in England, in India, or in the Colonies. The magazines are not, of course, responsible for all the damage, but their influence is too far-reaching to be ignored. We repeat that the following specimens are typical, and were not searched out for purposes of illustration. In fact, it was the preponderance of this type of story which forced itself on the writer's notice in magazines that she was reading for pleasure, and which, in the first place, suggested the present article as a corollary of the two previous ones.

(i) "*Glamour*" by F. Brett Young in *Cassell's Magazine of Fiction*. Agatha, a young American lady, travels Europe with her aunt, "in search of information and glamour."

"They passed on to Egypt, where the most expensive varieties of glamour, like the most expensive varieties of all other kinds of spoof, are to be found. Which is not to be wondered at, seeing that romantic novelists have been thriving for the last three generations on the desert's illimitable freedom, voices from minarets, mystery of veiled women and subtle Oriental perfumes."

Achmet is the guide, who claims to be an Arab of kingly descent. Agatha, already fascinated by the guide's melancholy eyes and dignified bearing, regards her American fiancée, Simeon Jackson as dull. When the guide, whom she has paid out of all proportion, tells her he loves her, she is, of course, properly indignant. However, she then regards the matter in a gentler light, and to make amends, offers him a sum of money he had mentioned as imperative to save his little brother's life. Unwisely she allows him to come up to her room in the evening to receive it. The result is that the two ladies are given notice to quit the hotel, as Achmet happens to be one of the greatest scoundrels in Cairo. The ladies return to Italy, Aunt Martha returns to America in disgust at her niece, who has in the meantime summoned Simeon. Simeon and Agatha are married in Naples. She suggests a trip to Cairo. They stay at the identical hotel. Next morning the flabbergasted newly-wed husband receives the following note from his bride:—

"Forgive me," he read. "It is no good looking for me. I have gone with the only man I love into the desert's illimitable freedom. Forgive and forget."

Then, while the police capture Achmet,

and prepare to bring the repentant bride back again, the following are Simeon's reflections:—

"There is something devilish about this damned 'country,' he thought. 'The poor child's not responsible. Glamour—that's the word.'—'To run off with a white man's one thing. But a nigger—' Agatha had never explained to him in her letters that the Egyptians are of Aryan descent."

Our reflections, expressed in plain English, are (a) that the young lady was "asking for trouble," (b) that it was wrong of her to return to Cairo after her wedding, when she knew that Achmet possessed a fascination for her, and (c) that the important element of her bad behaviour was, not the dark complexion of the man with whom she ran away, but the fact that she did elope with another man—on honeymoon, too—which made her deliberately planned action all the more heartless and inexcusable. A further irritating thing about the story is that the only picture in the text is one showing Agatha, looking charming in her white frock, sun-topi and flowing veil, addressing Achmet: the words below the picture are: "You! she said, flushing from her neck to her hair. How dare you speak to me like that?"

The author would probably object to our criticism. We admit that the guide Achmet *was* a rascal, and that, anyway, the whole thing is only fiction, and need not be taken seriously. Our contention is, however, that this is just the kind of thing which appeals especially to the British flapper, and gives her the few ideas she has on Oriental rice. The rascally Egyptian guide takes a firm hold of her imagination, the impression is deepened by the attractive picture, and nothing you can say to her will persuade her that all Egyptians, whether educated or uneducated, in fact all men of dark complexions, are not Achmets.

(ii) "*The Street of Many Arches*," a £50 prize story, by Gwen Lally and Joan Conquest, in "*The story-Teller*." Lotah, a beautiful girl who has been brought up in the Chinese quarter of the dock district of London, is saved from transportation to China, where she would have been forced to live a life of shame in the notorious "Street of Many Arches." Her rescuer is Rex Power, an English artist, who marries her. She is very loving and talented, wears Chinese dress, and knows but little English. She turns out to be an English girl, having

been saved as a baby in China during the civil wars, by an old Chinese woman.

The last portion of this pretty and well-written romance is, in our view, entirely disfigured by the undue relief and satisfaction of all parties, including the heroine herself, at the discovery that Lotah really had the good fortune to have been born British, and that she is not really Oriental at all. It is with almost unseemly haste that she discards her Chinese dress (in which, we must confess, she looks very pretty in the picture) in favour of a costume befitting an English girl. When the couple had been so happy, even before the discovery, what need for the authoresses to lay such great stress on the fact of Lotah's British extraction?

(iii) *"The Lily Kiss—The Story of a Great Sacrifice,"* by Louise Jordan Minn, in the *New Magazine*. The scene, as in (ii) is in Pennyfields. There is the sympathetic character of a Chinese servant Chung No. The villain is Yang O, the man whose adopted daughter is the heroine, Peach Blossom Wilfrid Harvey, the English doctor, treats Chung No, half-dead from his master's beating. The heroine (who also turns out to be an English girl) had been rescued by Yang O during the civil wars. It is true that he had been on the point of killing her, but he had saved her on account of the mark of the Celestial luck-lily which was found on the girl's arm. The trend of the authoress' concluding remarks is very similar to that of (ii).

(iv) *A Story of Canada* (exact title forgotten). A young English authoress goes on a holiday to the wilds of Canada in search of ideas for her next novel. In spite of the warnings of her acquaintances, she goes forth on a canoe, attended only by a Red Indian servant and his wife. These servants get drunk, and leave the young lady in the lurch. She is in desperate plight on a small island in the midst of the rapids. What would have happened, had not a gallant young Englishman emerged from the forest at the psychological moment and rescued her, it is hard to say. Romance follows, and the novelist must have had plenty of material for her next book.

Now if the author had left it at that, nothing could have been more charming. But unfortunately the gallant Englishman indulges in a speech, in which he deduces from the incident of the drunken servants,

that skins of all hues ranging from yellow and red, to brown and black, should be abhorred. His logic, if not quite evident to us, was at least persuasive to the heroine, for she murmurs fondly: "Yes, you have taught me a lesson. I shall never again trust myself with any but a white man."

One could continue quoting *ad infinitum*, but the above will suffice for the present purpose.

One somewhat different instance will be appended, namely a case in which anti-Oriental "suggestion" was literally thrust upon a story merely by the coloured advertisement poster announcing the cinema version of it. This was probably deliberate trade exploitation of anti-Oriental prejudice, to attract the masses to the cinema show. The story in question is "Broken Blossoms" included in "Limehouse Nights" by Thomas Burke, describing life in London's "Chinatown." Neither in the story nor in the cinema version is there the slightest anti-Chinese tendency. On the contrary, the hero is a young Chinaman who keeps a small shop in Limehouse. Of gentle disposition and disgusted at the opium-smoking habits of the majority of his compatriots in that district, he leads a quiet, solitary life. Near by, lives a degraded specimen of an Englishman, a drunkard, who ill treats his twelve-year old daughter. One day, when the father has beaten her till she faints, the girl is found lying near the door. The Chinaman takes pity on her, picks her up, and carries her unconscious to his lodging, where, with no ulterior motive, he tends her for some days till she recovers from her bruises. This is the first kindness the child has ever known, and she loves the Chinaman as her natural protector, begging him not to send her back to her father. But the father, pouring the foulest abuse both on the Chinaman and on his innocent daughter, gets the child into his clutches again, and this time she succumbs to wounds inflicted on her by her father in a drunken fit. When the Chinaman sees her dead, he despairs, for affection for the poor child who had loved him so innocently, had sprung up in his heart. He dies by his own hand.

The large coloured poster inviting the public to see this film drama, depicted the moment when the Chinaman takes the unconscious fair-haired girl in his arms. There was no fault to find with the picture from the artistic point of view. Falling almond-blossoms



Seagoing Tricycle has speed of Ten Miles an hour

When he wants an ocean ride, a New York inventor is independent of boats, for he pedals out on his seagoing tricycle. It is sturdily constructed and well balanced on floats. At the time



Motor Tricycle That Rides the Ocean Waves; Securely Balanced on Three Floats, the Rig Can make Ten Miles an Hour, Under Favorable Conditions

the accompanying photograph was taken, the rider was making about ten miles an hour without great effort off Atlantic City, N. J.

Crystal Sphere of Fortunes Shows Craftsman's Art

Quartz balls, fashioned by Japanese artisans, are prized for their beauty, symmetry and clearness even if there is doubt as to their revelations. Some of the best specimens are cut with two simple tools as the chief instruments, a piece of steel to round the angular quartz block into a sphere and a lamboo joint to give the final polish. The art of cutting the crystals is handed down from father to son, the skill of the craftsmen

being manifest in the mountings prepared for the spheres and in shaping them.



Japanese Craftsmen Are Experts in the Art of Cutting Crystal Balls like This, Using But Two Simple Tools

Pictures By the New Woman A.R.A. Mrs. Laura Knight

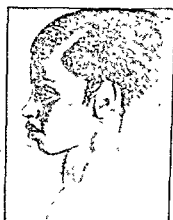
Mrs. Knight is a daughter of Mr. Charles Johnson, and was born at Long Eaton, in Derbyshire, says *The Illustrated London News*. In 1903 she married Mr. Harold Knight, the portrait-painter, who was a fellow student with her at the Nottingham Art School. "In those days," she recalls as quoted by *The Daily Mail*, "women were not allowed to paint from the nude, and we had to study such parts of the human form as



A. C. MOPPET



MOTHER AND CHILD



A. C. MOPPET



A. C. MOPPET



A. C. MOPPET



A. C. MOPPET



"Sleep"



"Awakening"

were revealed to us by the school censors. For years I have visited the theatres to draw ballet girls." Her picture in this year's Academy was "Dressing for the Ballet." She first exhibited at the Academy in 1903, and her work is represented in many public galleries in this country, as well as in the Dominion and America. She was

awarded a gold medal at San Francisco in 1915, and served on the jury of the International Art Exhibition at Pittsburgh in 1922. Her studies of colored women, of which we reproduce examples here, were made during another visit to the United States this year. Mr. A. J. Munnings, R. A., has said; I regard Mrs. Knight as the greatest

represented the title of the story. The point is that the *first impression* given to the man in the street, who was unfamiliar with the story, was that the Chinaman must be a villain in the act of abducting a probably unwilling English girl. The story, of course, contradicts the impression made by the poster, but we know how almighty is that first impression!

The element of fear (concluded). In many cases, it would appear to be religious sentiment which underlies the element of fear discussed above. When a person not merely loves his religion, but maintains that his religion is the *only* true one, the natural corollary is that the religions of other races are false, and that the notions of those races are accordingly perverse. When a person really and truly thinks or feels this, it is difficult to say anything to him, for he will merely tell us that we are tainted by laxity and indifference, which we delude ourselves into calling by the euphuistic name of tolerance or liberalism. It is herein that, it seems to us, adherence to any religion which claims to be the *only* true one, and does not admit that there are more paths to Heaven than one, is an unprogressive thing. Nevertheless, there are religious persons professing a faith which claims to be the *only* true one (we refer to Christianity) who manage to combine their piety with a love of intellectual fairness in inter-racial intercourse. This very difficult psychological point must be left for profounder thinkers to explain.

We only quote, as an instance of liberalism, a few lines from a book ("The Christ of the Indian Road") by a Christian missionary, Dr. E. Stanley Jones, a zealous preacher who is admittedly and definitely out to convert souls to his own faith:—

"In the forms and customs of Hinduism I think there are five living seeds: 1) That the ultimate reality is spirit, 2) The sense of unity running through things, 3) That there is justice at the heart of the universe, 4) A passion for freedom, 5) The tremendous cost of the religious life."

"The role of the iconoclast is easy, but the role of the one (i. e. the missionary) who carefully gathers up in himself all spiritual and moral values in the past worth preserving, is infinitely more difficult and infinitely more valuable. Hence we can go to the East and thank God for the hoo there; we may find there, believing that they are the very footprints of God. He has been there before us."

(c) *Conservatism of thought.* We accept stereotyped view of a certain nation, based

on facts which may have been true of an earlier period in the development of that nation, and we do not readily modify that fixed view. The writer has met many Europeans at hill-stations and elsewhere, a large percentage of them born and bred in India, who refuse to realise that changes have taken place for the better, among the Hindus, for instance. The writer is convinced that, in a large percentage of cases, the absurd notions held by these Europeans are not mere affectation, but rest mainly on the fact that those who express them have no knowledge of their Indian neighbours more up-to-date than English novels dealing with the period of the Indian Mutiny. The only Indians they come into contact with, are their domestic servants, their dhotis, and the tradespeople who supply them with food and clothing. Space does not admit of our giving samples of this naivete, though page after page of authentic ones could be produced.

(d) *False criteria.* We undoubtedly tend to attach undue importance, in our dealings with other races, to external manners, which, important as they may be in as far as they affect hygiene, are not the essential thing. The best way is surely to make reasonable allowances, when the manners of other races clash with our own, and to take the advice of a Latin maxim which says "In essential things—Unity; in doubtful things—liberty; in all things—charity" (i. e. tolerance). Of course, while humanity lasts, there will inevitably be quarrels as to where the line between essentials and non-essentials is to be drawn but about the third thing there is no doubt.

Where manners are mere manners, and do not affect health, we advise tolerance and compromise. The Jew, even in Europe, keeps his hat on, to swear in a law-court, while the European takes his hat off. The Japanese is taught to make as much noise, and the Englishman as little noise, as possible, while eating. Are these things worth making a fuss about?

Where manners of a certain race are obviously unhygienic, people who have had the good luck to be brought up on more hygienic lines, can make up their minds to be forbearing: we must admit, though, from bitter experience, that even an excellent person, if he is in the habit, shall we say, of spitting, may become a sore trial to us and that, do what we may, sheer disgust

does occasionally get the better of us. If anything is to be done, let it take the form of a more hygienic training for the next generation while they are still young enough to be trainable!

The other factor is that, while the differences between races are constantly being emphasized—and certainly, for practical purposes, we have to take them into account the essential human resemblance between them is mostly overlooked. Leaving cannibals out of the discussion, a man is a man first, and everything else comes next.

We have to add one final, important factor. Many a person has in reality far more sympathy with other races and their problems, and a far better opinion of the members of such races, than he will admit to his compatriots. He is *deterred from sincerity by lack of courage*. When at a party or a dinner-table, all those present (your compatriots) are unanimous in their condemnation of a certain race, it takes some courage to be the sole exception, when this difference of opinion quite frequently involves your being treated with icy reserve by one half of the company and with sneering sarcasm by the other half. We personally think that Truth is always worth some sacrifice, but there are many whose moral courage fails them, and who, during the general conversation, will always side with the majority, though afterwards they may confess that they have some intimate personal friends among the race which they have just been condemning with the most sweeping generalisations.

It is so rare to find people who will talk dispassionately on any subject involving other races. If we even mildly protest against any absurd statement, of the kinds discussed above, people immediately grow excited, and accuse us of having "an axe to grind." If we, in our turn, get heated, all is lost. The only way is to smile benignly, and try not to lose our temper!

It is even more galling and painful, when you are conscious that intimate friends, or persons whose good opinion you value, condemn you in their minds, inferring that (because you try to create better understanding with a certain race) you condone or even admire the weak points and *vices* of the foreign race in question! These friends ask you, with a superior air, how you can deny the defects of the race in question, or whether

it is that you intentionally shut your eyes to facts.

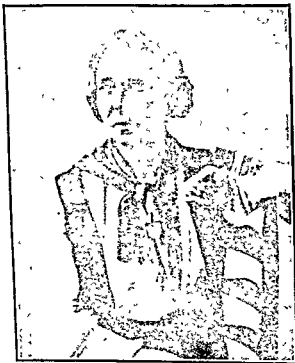
The whole point is that no level-headed person does deny them. What we do wish to deny is that many faults of character, even though found in an entire race, are not inherent, but are the results of environment, early training and long traditional habit. This, then, is a hopeful doctrine.

The optimistic aspect of the whole question
We should not, however, allow ourselves to be engulfed in an ocean of despondency; for there is a bright side to all this trouble. We have succeeded in diagnosing at least a great part of the obvious disease of inter-racial *prejudice* *in its intellectual insincerity*. Though obstinate and malignant, the disease is not incurable. The diagnosis itself is the first step. Consensus of opinion regarding the diagnosis is the next step, and then the physicians, with the co-operation of the patient, can proceed to apply their remedies. Possibly, one he knows what ails him, the patient can best effect his own cure, if he is really determined to get well.

In the meantime the physicians are already at work, though there are quicks among them who do more harm than good. As in all diseases, prevention is better than cure, and parents, teachers, Scoutmasters, Girl Guide leaders, and members of textbook committees, in short all who have the care of children in their hands, in all countries, have a golden opportunity to keep the minds of the rising generation as free as possible from stupid prejudices. After all, it is wonderful what real, solid education can do!

Great changes do not come about in five minutes, nor even in a single generation, but every sustained effort in the anti-prejudice campaign is worth while.

Meanwhile, not only preachers, professors and journalists, but all whose daily work brings them into contact with many people, can merely by their ordinary conversation, exert considerable influence in the direction of a more reasonable inter-racial mentality, while even the humblest of private individuals can, by his example, show the circle of his friends and acquaintances, that he or she, for one, shuns the intellectual insincerity which leads to such narrowness of mind, and creates so much unnecessary bitter feeling.



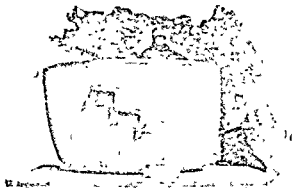
The only woman A. R. A.
Mrs. Laura Knight

painter of open-air and sunlight we have had in this country."

— *The Literary Digest*

Stone Bathtub Five Feet High Shows Style Changes

Stone, instead of porcelain and metal, was the material favored for bathtubs in the days of the



U. Argued

Stone Bathtub Used in India Several Centuries ago: It is Made from a Single Piece of Porphyry

old Indian rulers and the basins were huge affairs with a crude stairway chiseled in one side so that the bather could get in and out of the tub safely. At Agra, India, is a specimen of "plumbing" as known in the time of Jahangir, one of the great moguls. The tub is five feet high, eight feet in diameter and twenty-five feet in circumference. It is fashioned from a single block of porphyry.

Luminous Coat Saves Police from Traffic Accidents

Traffic policemen in Amsterdam wear long coats that reflect light from near-by sources at night, so that motorists and pedestrians may see them more clearly and the officers' signals be more easily interpreted. Barred sleeves also aid in directing traffic.



What the Amsterdam Policeman Is Wearing for Night Functions: the Coat is Easily Seen by Motorists

— *Popular Mechanics*

Science Produces the "Electrical Man"

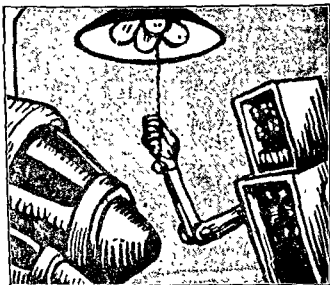
On a table in the New York office of the Westinghouse Electric and Manufacturing Company stands an invention that might be mistaken for a

other combination of human sounds will the door-opener respond. But must the orders be spoken human words? Speech is needlessly complex for the engineer's purpose. Besides, a machine ought to respond to every language—something that no human being can do. "One," "une," "ein" all have the same meaning, but only to an intelligence that understands English, French and German.

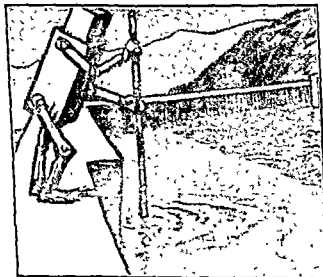
AN ELECTRICAL ESPERANTO

Accordingly, Wensley decided to invent a simplified, universal language which anybody could speak and which could be understood by the listening automaton—a kind of electrical Esperanto. Musical tones constitute such a language. In Wensley's system but three tones are required, and these are generated by electrically driven tuning forks, so that constancy of pitch is assured. If you are a good musician with a perfect sense of pitch—you may whistle or sing the tones or blow them on a pipe, and the receiving automaton will respond.

In the dispatcher's office the tones are directed into an ordinary desk telephone by means of a loud-speaker. The automaton at the receiving



The Mechanical Man



The Mechanical Man

end is more complicated. Much like a radio receiving set tuned to a particular broadcasting station it responds only to one of the three tones that happens to be transmitted. By means of amplifiers the energy of the received tone is magnified so that it can operate a relay or switch, which in turn actuates selective mechanism much like that of an automatic telephone.

The method of using this televisual system is simple. Suppose that Mrs. Twitchell, who is playing bridge at her club, suddenly becomes concerned about her home. In the corner of the clubroom is table on which stands a small box surmounted by a telephone, toward which the form of a loud-speaker is directed. On the face of the box are push-buttons which control pitch pipes or tuning forks, each emitting different notes.

By means of the push buttons and the pitch-pipes Mrs. Twitchell talks the electric electrical esperanto that Wensley has invented for her.

Her first step is to ring up "central" in the ordinary way. "Give me Main 2350," she says.

MADAM GIVES HER ORDERS

The telephone operator calls the number. When the bell in Mrs. Twitchell's home rings a sound-sensitive relay lifts the receiver-hook, starts up the station-signal buzzer and sets the whole apparatus for action. She does not have to ask "Is this Main 2350?" She hears a special combination of buzzes which she recognizes as those of her automaton. If she has the wrong number she simply hangs up the receiver. So does the automaton. Then she rings up again, just as if she were calling a living friend instead of an unemotional combination of wires, magnets and vacuum tubes. At last she hears the peculiar combination of tones emitted by the televox of her own home and she is ready to talk electrical Esperanto.

"Tweet" sings one of Mrs. Twitchell's pitch-pipes. In electrical Esperanto this means simply "Hello, stand by for orders."

The televox stops buzzing at once and sends out a series of one-pitch notes meaning "I'm ready. What do you want?"

Mrs. Twitchell's pitch-pipe says "Tweet, tweet." These notes the automaton correctly interprets to mean "Connect me with the electrical stove."

"buzz, buzz, buzz, buz-z-z-z—" the televox replies, which is the same as saying "You're connected. It might interest you to know that the switch is open and that there is no heat."

Mrs. Twitchell pushes another button. "Br-r-rung. An order that means "Close the switch and start the oven."

The televox stops the long buzz that informed Mrs. Twitchell of the oven's condition, closes the switch, and then gives a short, staccato buzz to notify her that the switch is closed and the oven started.

"Tweet, tweet, tweet, tweet!" hums Mrs. Twitchell and thus commands "Connect me with the furnace down in the cellar and tell me how hot it is."

Four answering buzzes tell her that she is connected with the furnace and two additional buzzes convey the sad news "It's pretty low."

"Tweet, tweet, tweet, tweet, tweet—connect me with the draft-opening switch."

Mrs. Twitchell hears five answering buzzes, then a short buzz, the whole perfectly intelligible to her as "You're connected with the furnace draft switch. Permit me to report that the drafts are closed."

"Toot," says Mr. Twitchell, or "Open the drafts."

Back comes a long buzz. "The drafts are opened."

Mrs. Twitchell blows her third pitch-pipe, the same as saying "Thanks. Good-bye." Whereupon she goes back to her bridge game.

Thus Wensley gives her command over an electrical slave that renders service uncomplainingly and unerringly. Her televox can be applied to any piece of household apparatus that can be driven by a motor actuated by an electromagnet or controlled by a thermostat or that can emit a sound. It will tell her if she left the windows open in the living room and then close them at her command, if the postman has dropped any letters in the mail-box, if the children are in the house and if the baby is crying. Her conversation with her televox sounds much like random notes played on a piccolo.

EVEN ACROSS THE OCEAN.

The telephone line transmits and receives simply the sounds of Wensley's artificial musical language. Hence no electrical connections with the telephone are needed. You can take the transmitter and loudspeaker to London, if you like, and buzz your orders to the televox in the United States or Cuba that happens to be in tune.

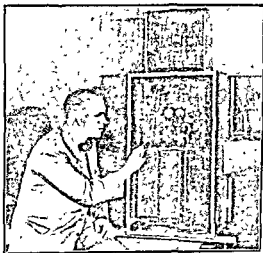
In Washington, D. C. an official in the War Department calls for a relay connected with a water-level indicator. As soon as the connection is established the relay reads of the water level by an appropriate number of buzzes. If the water is too high in one reservoir it is partly diverted into another by calling for another relay which controls the motors whereby gate-valves are opened.

What if the televox should be crippled? It simply emits a howl for help when it is called—all that a human being could do under similar circumstances.

Since the televox was devised primarily to meet the demands of automatic substation control it will find an extensive application when central stations are generally connected into what are called "superpower" systems. Even now it is possible to switch electric energy from our distant city to another in whole groups of States. By 1930 power will be pooled to form a great reservoir that will be tapped anywhere as it is required. If Niagara's factories are closed at night energy will be sent to New York, if need be, to run trolley cars during the rush hour. A few gigantic power plants, packed with turbines and generators of unprecedented output will take the place of hundreds now required to light cities and turn the wheels of

factories. What will become of the old plants? They will be reduced to the status of substations—automatic substations controlled by high-pitched musical notes and giving commands to televox automata.

It is no wild dream to imagine all the States east of the Mississippi supplied with current under the control of a single dispatcher located in Cleveland. At his elbow are as many telephones as a stock broker requires. Before him is a televox about as big as the average telephone switchboard of a hotel. Its buttons control the usual tuning forks or pitch-pipes. A lamp glows—a signal from Station 31. "Something is wrong in Philadelphia," says the king of the switchboard—power dictator of the Eastern United States. He plugs in a jack, puts the telephone receiver to his



Creator of the Mechanical Man

ear and listens. Four long buzzes and two short. "Thunderstorm in Philadelphia. The sky is black. More light is needed." Whereupon the power dictator switches electric energy from Miami, where the sun is blazing, to eastern Pennsylvania.

Wensley's televox assumed the form of a sound controlled automaton simply because of the wide distribution and convenience of the telephone. The selectors that operate motors and electromagnets at the receiving end and thus open doors and valves, announce the temperature of a room, buzz the information that water in a reservoir is too high by four feet, might be influenced by any form of radiant energy. A photo-electric cell is to light what the telephone is to sound; it converts light into electricity. Flash a light in front of such a cell and electric impulses can be sent through space or over a wire to affect automatic devices.

The bolometer is an artificial sense organ that feels heat. It can measure the temperature of a man's face at the distance of a mile. Move your hand in front of a bolometer forming part of an electric circuit and again it lies in your power to start and stop remote machinery. Or send radio signals to a receiver mounted at any con-

point and you can steer a torpedo on its deadly course, guide a crewless submarine.

Wensley's invention effectually disposes of the Robot type of automation dear to writers of fiction and plays, or the artificial man created by a Frankenstein. There will never be a Robot—a brainless, tireless, unemotional mechanism fashioned in the image of a man, performing all the functions of a man, moving about stiffly but surely, pulling levers, turning control wheels, wielding broom, pick or shovel. Medieval contrivers frittered away their talents in constructing lifelike automata that could write a name and play a tune or two, and that outwardly resembled Robots. The modern engineer has no patience with such fantastic creations.

CONCERNED WITH FUNCTIONS

Man is a highly complex organism adapted to live in a highly complex environment. In a factory in an artificial environment, he is 99 per cent. useless. So long as he sits at a machine he might as well be legless. So long as he does nothing but feed bars of steel into a machine he might as well be earless and noseless.

For that reason engineers like Wensley are not concerned with mere imitations of men, but solely with a few functions that men are called upon to perform under special circumstances. An automatic shoe-pecking machine is not expected to play the grand piano. Linotypes, printing presses, trolley cars, sewing machines, the hundreds of automata in daily use are very human in their deliberately limited way, but they never look human.

LIMITATIONS OF A ROBOT

To drive home the limitations of an actual Robot, let us assume that an engineer undertook to construct one and to endow it with as many human talents as possible. The machine would, of necessity be brainless, because even the most ingenious technologist cannot make a collection of wheels, shafts, magnets and wires think. But it could move, hear, see and feel under human control. Instead of legs its creator would give it wheels for simplicity's sake—wheels which would be driven by electric current supplied either by a battery or a little dynamo mounted within what might be called the "trunk." Its eyes would be photo-electric cells that would resemble the familiar vacuum tubes of a radio set and would perceive minute differences of light and darkness. Its ears would be telephone receivers, so that it could hear and respond to spoken or musical commands in accordance with Wensley's system. A thermostat would enable it to feel heat, so that if the temperature rose above a critical point it could automatically walk, or rather roll, away to cooler surroundings.

I could be endowed with a limited sense of touch, so that it could feel the difference in thickness between a sheet of paper and a block of wood. It would probably have six or seven arms for simplicity's sake, paradoxical as that may seem. A living, human arm is much too complicated; it is both sense organ and tool. Some of the Robot's arms would be strong enough to lift weights of perhaps fifty pounds and would be miniature cranes; others would be mere tubes with claws and fingers mounted in ball-and-socket joints; still others would be mere hooks. In other words, the engineering Frankenstein would analyze the principle functions of the human hand and arm as

a tool-grasping and tool-using device, and then proceed to invent separate mechanical equivalents of the requisite number.

Within the trunk of this Robot—a box-like trunk—would be a collection of selectors that would control locomotion and the movements of the half dozen arms with their hooks, claws and fingers. Open the trunk (there is a little door at the back) and you see within a maze of magnets and wires that suggest the mechanism of an automatic telephone system or the interior of an adding machine. The selectors are connected with the photo-electric cells that constitute the creature's "eyes" (placed one in front and one back or the machine) and with the telephone "ears," so that either flashes of light or sounds could energize the proper circuits and thus govern the movements of the many arms or of the wheels that serve for locomotion.

AN IMAGINED "ALGERNON"

Call this creature "Algernon". order it about by name, it would nevertheless be little more than a huge electro-mechanical doll. In order that it may move with certainty from room to room its wheels would run on rails. In response to a command flashed by a light (to which the photoelectric "eyes" would be sensitive) it could drag a vacuum-cleaner over a restricted path, turn the gas on and off in the kitchen oven, open and close windows, push an electric switch button to start and stop a motor in the home or the factory, and perform perhaps a dozen very simple operations dependent on pushing, pulling, lifting and twisting.

The household or the factory would have to be adapted to the creature's limitations. Furniture or machines, for example, would have to be so placed that its movements would not be hindered; switches would have to be located near the tracks on which it moved. It would have to be so constructed that having executed a command to lift the baby in its crib and carry it from the nursery to the living room it would automatically return "as you were" to its station in the butler's pantry there to await new orders from a flashing light or from a loud-speaker.

"Algernon" would not be a thing of beauty. He would not even suggest a man. In fact, he would simply be a box mounted on something that would be like a trolley running on a narrow-gauge railway track. He would not have a "head", for his "eyes" and his "ears" could be placed anywhere on the box. Probably he would have four or five feelers or antenna which would enable him, insect-like, to grope his way and which, at the slightest contact with an obstruction in his path, would cause him to stop dead and thus avoid a collision.

NO RESEMBLANCE TO A HUMAN

As soon as we have our Robot we see his hopeless inferiority to an automobile, a reaping machine, a shoepecker, or any of the countless contrivances that perform one task well. Study any machine or any scientific instrument invariably it proves to be either a simple artificial muscle or an artificial sense organ. What is an electric crane but a huge arm and fist of steel hundreds of times more powerful than human biceps? What is the folder of a printing press but the equivalent of a hand? Look at the knot-tying mechanism of a reaper as it travels along in a field of wheat. What is it but the equivalent of the three fingers

volcanologists sent daily bulletins, by wire of courier, to Naples and the other Vesuvian towns, which were printed in poster form and prominently displayed. These reports from the front had most reassuring and steady effect upon the population, who argued that if men could live on the volcano itself at such a time, the danger could not be serious elsewhere."

The eruption of 1906 blow off about 350 feet of the summit of Vesuvius and enlarged the crater. Mr. Talman tells us, "Near the center of the crater rises the 'eruptive conelet,' which marks the summit of the volcanic vent. In the eruption of which telegraphic crews has just come to hand the lava in the now shallow crater overflowed the eastern rim into a depression called the Valle dell' Inferno (Valley of Hell), and some of it flowed through ravines in the outer wall of the big prehistoric crater (Monte Somma) into the adjacent

country, threatening the village of Terzigno." To quote further.

"Back in the year 1911, when the crater was still nearly 1,000 feet deep, volcanologists began a series of audacious descents to the crater floor, scrambling down the almost perpendicular walls with the aids of ropes. In May, 1912, Prof. Alessandro Malladra, Vice-Director of the observatory, made the first of the numerous ascents by which he won high renown throughout the scientific world. The almost overcome at times by the heat and gases, Malladra and his companions remained for hours at a stretch within the crater taking photographs, measuring temperatures and collecting samples of gases and minerals. In recent years, with the building up of the crater floor, access to it has become easy, and it has been visited by numerous investigators."

The Literary Digest.

STUDENTS AND POLITICS

By N. N. SIRCAR

OWING to recent occurrences this subject, which is of great importance at all times, is drawing pointed attention of all persons interested in the welfare of students. About those occurrences I have no first-hand information, and regrettable as they are, I desire to say nothing about them. Which party is to be blamed, or whether the blame is to be allocated to both parties is outside the scope of this contribution, which is directed to discuss the question from a broad point of view.

Before considering the question whether students ought to participate in politics, it is worthwhile to clear the ground by stating that considerations applicable to other students in other countries may not be wholly applicable, to the narrower issue discussed here, viz., whether students in Calcutta Colleges should take active part in politics.

What is found desirable for an English boy in Oxford may be wholly inadvisable for a Calcutta College boy.

To clarify our thoughts let us try to put ourselves as far as possible in the position of one who, having matriculated in, say, Mysen-sing or Birbrum, is taken out of his home, and transplanted to a Calcutta Hostel or 'nts' Mess. The boy has been bred up in normal surroundings of his home-life—

family life which is the cradle of social affections, where the first elements are acquired of that tenderness and humanity which cements mankind together. Obedience to parents, affection for brothers and sisters, taking part in the usual social and religious functions, the attendant discipline, the small daily sacrifices for others, and a thousand other constituents make him part of a complex organism. He is violently detached from this organism as if by a clean surgical operation and he is sent out for his academic career to the soulless monster of a huge city.

The average boy is not sent to Calcutta, because he is a scholar keen on acquiring scholarly attainment for its own ends but because in the average case his parents require him to take the B. A. or M. A. degree, as in Bengal that is the only key to open the gates of livelihood—the legal or the medical profession or Government Service. In the vast majority of cases the needy parents are pinched and straitened as the result of keeping the boy in College. The privations fond parents in the interest of their sons are prepared to bear, are a matter of common knowledge and experience.

Cut off from the restraining influences of home-life, the boy has now come to live in

the city of dreadful night, amidst conditions most antagonistic to moral well-being.

Unless the boy is an idler he has a strenuous life before him. He spends laborious hours, in getting up lecture notes and going through Keys and Annotations. His time is passed with Addison and Shelly, Burke and Hume—foreign ideas delivered in a foreign language. His work is mainly 'grind and cram' which is inevitable where the main object is to do well in examinations.

He lives, in fact, in an artificial and unreal world bending down under the weight of examinations while his Anglo-Saxon brother, in the hospital, the mine, the factory or the architect's office, starting young, is going through his apprenticeship stage by stage, giving scope to his practical capabilities for increasing and developing in the direction requisite for his future task and the special work for which he desires to fit himself.

It is well-known and I remember having read the exact figures in one of the issues of the *Modern Review* that in India the percentage of boys joining the University, out of those who have matriculated, is greater than the corresponding percentage in England (substituting School Finals for Matriculation).

It has also to be remembered that the education of our boys is divorced from religion. If every Indian boy does not turn out to be a cold-blooded atheist and a rank materialist, it is because the influences of heredity, family life and the atmosphere in which he had his being, save him from that end. His reserve fund is sufficient to leave him a balance, after continuous debit during his academic career. In his leisure hours, what is the recreation of the average boy?

He devours with keen appetite the tasty meal which is supplied in the columns of the daily papers—papers which for obvious reasons devote an unduly large part of their reading matter to politics, and politics alone.

The popularity of a paper depends on the hotness of the stuff served by it, on the temperature of the air it breathes out, and on the mercilessness of its attacks on its political opponents and persons in authority.

Subjects of the most vital importance to our well-being, and even to our existence as a community, receive such negligible attention that the young reader may be excused if he comes to believe, that physical fitness, development of trade, industry and commerce, and other vital matters are mere

trivialities compared to the dismissal of a Minister or the removal of a Statue.

The last and not the least of the important factors influencing the student's life, consists in the fact that, on coming to Calcutta, he has become one of a 'herd' or a 'crowd'. Neither of these words is used in any contemptuous or derogatory sense. They are used to convey the idea that the boy has become one of many who are gathered together for purposes of action or observation.

In this sense, the members of Parliament of one of the parties is as much a herd or a crowd, as students assembled in a Hostel or in College Square.

From the mere fact of assembling together there results new psychological characteristics, which may add to or differ very materially from the average characteristics of individual constituents of the 'crowd'.

This subject has recently been keenly discussed by some thoughtful and brilliant writers, but with the limited space in my command, a digression into this interesting topic is hardly possible. There are some conclusions in which all writers agree and which are borne out by experience.

The crowd is dominated by considerations of which it is unconscious. These considerations may be better or worse than those of the individual, explaining no doubt the fact that a crowd is often as easily more heroic or more criminal than its average constituent. "They turn aside from evidence that is not to their taste, preferring to deify error, if error seduce them. Whoever can supply them with illusions is easily their master. Whoever attempts to destroy their illusions is their Victim" (Gustave Lebon). "Given to exaggeration in its feelings, a crowd is only impressed by excessive sentiments. An orator wishing to move a crowd must make an abusive use of violent affirmations. To exaggerate, to affirm, to resort to repetitions, and never to attempt to prove anything by reasoning, are methods of arguments well known to speakers at public meetings."

When addressing a crowd, an effective orator hardly ever makes the mistake of appealing to its 'reason'—and sentiment is only the factor that counts.

If an individual student (to take an example) had been approached, and asked to go bare-footed in honour of Khudiram Bose, the chances of his acceding to the request ^{or} have been small.

The case was more fully described by "Truth" in June, 1898:

"In times past Africa was left as a field of missionary labour. Associations sought to Christianise the natives. But this attempt soon became a mere pretext for robbing them of their earthly possessions. Nowadays we seem to have given up even the pretence of spreading Christianity in the Dark Continent. We openly and avowedly want its inhabitants to buy our goods and to work for us or to give place to us. If these unfortunates inhabit a district where Europeans can live, we attribute them by means of spirituous liquor and the diseases that we drag in our train. If they inhabit a part of the continent where Europeans cannot live, we send punitive expeditions to force them to receive our goods. In either case we call upon Providence to bless us for our civilising efforts."

As the Rev. Mr. Macdonald refers in particular to the British rights of conquest in Kenya and states that the Indians are in the wrong we may refer him to Mr. Winston Churchill who has stated in his "African Journey" that Indian soldiers bore "an honourable part" in the conquest and pacification of Kenya. Mr. Churchill has strongly condemned the British policy of "deliberately squeezing out the natives of India from regions he has established himself in under every security of good faith." Lord Olivier has stated in an article on "Trusteeship":

"There flourishes, specially in Kenya, the doctrine that the White Man's trusteeship must be exercised 'educationally' through the simple method of

inducing the native to work on the white man's estate."

What is the policy pursued by the British Government? In 1923 the Duke of Devonshire declared:

"His Majesty's Government record their considered opinion that the interests of the African natives must be paramount, and that if, and when those interests and those of the immigrant races should conflict, the former should prevail."

But this, like the Queen's Proclamation of 1858, has been treated as a scrap of paper. Lord Cranworth, speaking at the Royal Colonial Institute in April, 1926, gave out that "Never must, the interests of the white population be allowed to be swamped by the interests of the natives." This represents the policy actually followed. It is worthy of remark, as stated by Mr. Andrews, that "with one or two notable exceptions, the missionaries and chaplains appear to have sided with the Europeans in an anti-Indian campaign." Archdeacon Law, in a letter to the "Times" in April, 1923, wrote:

"I doubt if there is a single missionary today in Kenya who does not contemplate with dismay the granting of the Indian claims. For, pressed to its logical conclusion, it will mean that the Government will pass into the hands of a non-Christian people."

In the light of these facts the Rev. Mr. Macdonald's defence of the British policy in regard to the Kenya highlands is understandable.

LORD SINHA

By SIR BROJENDRA MITTER,
Advocate-General of Bengal

LORD Sinha was the most brilliant advocate of the Calcutta Court within living memory. By sheer dint of merit he rose from an obscure position, without any special advantages, in the way of wealth or patronage, to be the undisputed leader of the Calcutta Bar. The call of duty took him to other spheres of activity and whatever position he was called upon to occupy, he filled it with dignity and distinction. It was a career of uninterrupted success due to his valuable endowments—physical

health, power of work, a clear and powerful intellect, a gift of ready and direct speech and above all, common sense, courage and honesty.

The public career of Lord Sinha is well-known to all. One special feature is that he was almost always the first Indian to hold the high positions he did. He was the first Indian Advocate-General of Bengal, Executive Council, the first Indian King's Counsel, the first Indian Benchers of an Inn,

the first Indian Under-Secretary of State, the first Indian Member of the English Peerage, the first Indian Governor of a Province. A man of innate modesty, he never sought any of these positions. They came to him and the man was always greater than the position he held. He never cared for popular applause, but found satisfaction in selfless and unostentatious discharge of duty. His life was rich in service to his country and the empire.

At the Bar, Sinha had his early struggles and disappointments. For a time he eked out his precarious income by teaching law in the City College. But talent like his could not long remain unappreciated. He soon came to be known as a sound lawyer and powerful advocate—incisive in cross-examination and lucid and forceful in argument. He was uniformly fair to the Court and to his opponent and he commanded the confidence and esteem of the Bench, the Bar and the litigant public in an unstinted measure.

He was called to the Bar in 1886. In 1903, he was appointed Standing Counsel and four years later, Advocate-General. In 1909 he was appointed the Law Member of the Viceroy's Executive Council. He was knighted in 1914. He reverted to the Bar and from 1915 to 1917 he was again the Advocate General. 1917 was the turning point in his career, for after that he never came back to the Bar which brought him fame and fortune. In that year he was selected to represent the Government of India in the Imperial War Conference along with the Maharaja of Bikanir and Lord Meston. In 1918 he was made a King's Counsel and in the same year he was made a member of the Imperial War Cabinet. In 1919 he was sworn in as a Member of the Privy Council and made a peer of the realm. In 1919-1920 he was Under-Secretary of State for India and in that capacity piloted the Government of India Act through the House of Lords. In 1920 he was appointed Governor of Bihar and Orissa which position he had to give up at the end of 1921 on the ground of health. In 1921 he was decorated with the insignia of K. C. S. I.

Prior to 1915 Lord Sinha had not taken much active part in politics. In that year he was prevailed upon to preside over the Indian National Congress. His presidential address was a momentous pronouncement. It is no secret now that the famous declara-

tion of policy made by Parliament on the 20th August, 1917 was the outcome of that address. In those days the ideal of the Congress was self-government within the Empire. Lord Sinha never forsook his faith in the connection of India with England. He always had a long and clear vision of India's future and his faith grew in intensity with the passage of years.

For a few years after 1921 Lord Sinha spent his time mostly in study and travel. He gained a varied and unique experience of men and affairs. With the restoration of his health, we had in Lord Sinha a man rich in knowledge, ripe in judgment and wise in counsel. He came to be regarded as a valuable Imperial asset.

Two years ago, Lord Sinha was given a seat in the Judicial Committee which the aged Lord Parmoor readily vacated in his favour. Lord Sinha was delighted to go back to his first love, the Law, and soon made himself at home in the Privy Council where he enjoyed the confidence and esteem of his colleagues and the Bar.

In his varied career, Lord Sinha made many friends in India and in England. Indeed, he had a talent for making and keeping friends. His frank and open nature was singularly loveable. His courtesy, reasonableness and fairness disarmed opposition and his sincere and ardent patriotism commanded respect. If he was great as a lawyer, administrator and statesman, he was greater as a man. His was the robust manly character of a cultured gentleman in which the best qualities of the east and the west were happily commingled.

I had the good fortune of knowing Lord Sinha intimately and I know that whatever might have been the scene of his activities or triumphs, his heart was always in the Calcutta High Court. In fact, the last afternoon he spent in Calcutta, he came to meet the members of the Bar at the Bar Library.

He has left many friends at the Bar to whom his death is a great personal loss. They will cherish many intimate and personal acts of kindness at his hands. We had hoped that he had many more years of service to his country. Sudden death has cut off an exceptional career. His memory will live long in the Calcutta Bar and the Calcutta High Court.

LORD SINHA'S POSITION AT THE BAR

In order to be able to appreciate Lord Sinha's position at the Bar, it is necessary to

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LORD SINHA'S POSITION AT THE

In order to be able to appreciate Sinha's position at the Bar, it is .

refer briefly to his student days and the intellectual equipment with which he joined the great profession of Law. After passing the Matriculation examination in 1877 from the Birbhum Zilla School, Satyendra Prasanna entered the Presidency College as an undergraduate at the age of 13. His elder brother Narendra Prasanna was then a student at the Medical College. Satyendra Prasanna was a brilliant student and passed the First examination in Arts with credit. The only circumstance in connection with his studies in the Presidency College which needs mention here is that he took Latin as his second language. His knowledge of Latin was of great use to him in his subsequent studies in law in England.

In 1881 the two brothers conceived the idea of going to England. In those days the prejudice against a sea voyage was strong and they had consequently to keep their idea concealed from their family. There was a sum of ten thousand rupees lying with an English friend of their family, to the credit of their deceased father. On the strength of this modest sum the two plucky brothers quietly boarded a steamer bound for England. Their slight becoming known, a party set out in a hackney carriage to catch them at Diamond Harbour. Fortunately for the runaways, the boat had just left when the pursuers arrived.

Satyendra Prasanna joined Lincoln's Inn and Narendra Prasanna took up his medical studies. Both the brothers worked hard. Narendra Prasanna got into the Indian Medical Service. Satyendra Prasanna was a brilliant student and he carried off a large number of prizes and scholarships at Lincoln's Inn. In those days there were more scholarships and prizes than now and I have heard that no Indian student ever earned so much money at Lincoln's Inn as Satyendra Prasanna. The brothers were constantly in want of money and whenever the situation became desperate, Satyendra Prasanna sat for an examination and earned a scholarship to tide over the difficulty. During this time Satyendra Prasanna, in addition to his legal studies, learnt several continental languages and improved his Latin. He read Roman Law and several other branches of law in the original Latin, which gave him a great mastery of the fundamental principles of law. He was not only a voracious reader, but had a retentive memory. In later years I have heard him quoting Justinian with the facili-

ty of a Pandit quoting Manu or Yajnavalkya. Sinha was singular in many walks of life. Even as a student he was singular in this, that he was called to the Bar without having passed the Bar Final. At the time of the examination he fell ill and the Benchers in consideration of his unique successes at the prize examinations excused him. He was called to the Bar by his Inn at the age of 21. During his student days in London, he travelled a good deal in the continent where his knowledge of continental languages became very useful. Sinha never read in the chambers of any barrister nor did he attend the Courts in London.

He was called to the Bar in 1886 and shortly on his return to India joined the Calcutta High Court. There were giants in the Bar in those days and a young unknown barrister, without wealth or family connections, was lost in the profession. He had undoubtedly a sound knowledge of legal principles, a brilliant intellect and an indomitable will; but he had no practical experience such as is gained in chambers or in the Courts. So equipped, Sinha launched on the Sea of the Law. How he floated and eventually rode the waves are common knowledge. His early years were years of struggle and disappointment. He got few chances to prove his mettle, and received but little encouragement at the start. In fact at one time he was about to accept a munisanship. But he kept up his studies in law and literature and was ever ready to make good. He ran about in the smaller courts for small fees and picked up experience which he had lacked. In later years when he was recognized to be the most deadly cross-examiner, he used to say that his success in that line was due to the varied experience which he had gathered in the Small Cause Court, the Police courts and the mofussil courts. It gave him self-confidence and a close view of human nature which mere study in chambers or of the law Reports could never give. He came in touch with live humanity and got an insight into the springs of human conduct. While he was thus eking out a precarious income he took to teaching law in the City College. This also he regarded as a great help to him; for, he used to say that nothing clears up ideas so effectively as when you have to explain a thing to others. He retained his connection with the City College for some years after his financial condition ceased to

have need of it and he severed it only when his professional pre-occupations left him no spare time.

Theoretical knowledge of the law, Sinha had in an ample measure and during the years of struggle he acquired practical knowledge. He never let slip any opportunity, but was always ready to take advantage of it. To such a man opportunities always come. They came in a tide, which was taken at the flood and it led him on to fame and fortune.

What are the factors which carried Sinha to the top of the profession? He had a profound knowledge of legal principles as distinguished from a mere memorizing of rulings. In fact, he never cared for a ruling unless it was necessary to convince the Court. He had an extensive and varied experience of men and affairs and of human nature. He had a powerful intellect and a penetrating analytical mind. However complicated a case might be, he could, in a short time, get to the crux of it, separating the essential and irrelevant parts. His quickness in winding through mazes of fact and getting hold of the real points in a case was marvellous. A clear thinker, with an extraordinary fund of common sense, his presentation of a case was always lucid and convincing. One hearing him in court would wonder where lay any difficulty in such an obvious case. He was the greatest verdict winner in Calcutta in recent times and his successes reminded one of the remarks made of Lord Erskine that no wonder Erskine won his cases because he was always on the right side. Within living memory Sinha was far and away the best cross-examiner in Calcutta. Before he had won his way to the front rank of barristers, he was often engaged in cases where the result depended upon the successful cross-examination of some important witness. There was never anything savouring of trickiness or mere subtlety in

Sinha's advocacy. It was honest, straightforward, powerful and compelling. He never misled the Bench or took unfair advantage of his opponent. That is why he enjoyed the fullest confidence of the Bench and the Bar alike. He had a rare gift of ready and direct speech. He never wasted the time of the Court, nor raised any smoke screen to confound the Judge. In argument he would concentrate his energy on one or two vital points in the case leaving the minor points to take care of themselves. He thought quickly, boldly and clearly and as a result his exposition was clear, lucid and brief. In preparing a case he would first master the facts and then find out what the law should be, as applicable to those facts, leaving his juniors to collect appropriate authorities in support of such law. It often happened that the chain of reasoning he followed was precisely the same upon which the judgments of the highest courts rested.

As in his student days, Sinha carried off prizes and scholarship, so in the profession he became the first Indian Advocate General of Bengal, the first and only Indian King's Counsel, the first and only Benchet of an Inn and finally a member of the Judicial Committee of the Privy Council. Of his seat in the Privy Council, it may not be generally known that it was one of the two seats which are most prized. They are honorary and were held by Lord Parmoor and the late Lord Oxford and Asquith. Lord Cave, the Lord Chancellor, in order to find a seat for Lord Sinha, persuaded Lord Parmoor to resign which the latter readily did. In the short time that Lord Sinha sat in that, the highest Court in the empire, he earned the full confidence and regard of his veteran colleagues. Unfortunately he was much too short a time there.

In Lord Sinha has passed away a great lawyer and a great advocate.

LEGAL, FINANCIAL AND CONSTITUTIONAL THEORIES IN THE PERSPECTIVE OF WORLD-DEVELOPMENTS FROM THE FRANCO-PRUSSIAN WAR TO THE RUSSO-JAPANESE WAR (1870-1905)

By BENOY KUMAR SARKAR

Ideology (1) nation making (2) state-socialism, (3) local, central and federal governments, (4) progressive vs proportional taxation, (5) problem of groups, (6) constitutional movements in Asia, (7) labour a political power, (8) establishment of gold ray in currency, (9) imperialism and colonialism, (10) anarchism (11) partition of Asia and Africa, (12) 'currency principle in Reserve Banking, (13) the New East, (14) critical attitude towards democracy

1870-90 BISMARCK (1815-98) He promotes national unity and Empire building TREITSCHKE's *Politik* may be regarded as his own gospel. He combats *Marxismus*,—the 'Social Democratic' Party,—by meeting Marx half way, so to say, in and through comprehensive socialistic legislation His work embodies state-socialism on the lines of SCHULFIE's *Quintessenz des Sozialismus* and the *Kathedr Sozialismus* (professorial socialism) of Wagner, Schmoller etc organized in the discussions of the *Verein fuer Sozialpolitik* (Association for Social Politics) which is established in 1873 as a result of the congress at Eisenach

1870 FORSTER'S Education Act in England supplemented by the Act of 1876 Elementary education is rendered compulsory and universal, later it is rendered free (Act of 1891)

1871 Gold standard is established in Germany as well as in Northern Europe Silver is the only standard legalized—in India (1870)

1872 The *Communist Manifesto* is revised by the authors themselves, Marx and ENGELS, in the light of the experience of the revolutionary Paris Commune of 1871 "Especially did the Commune demonstrate that the working class cannot simply seize the available ready machinery of the state and set it going for its own ends," says

Lenin in *The State and Revolution* (1917) According to him this is a 'fundamental and principal lesson' of "enormous importance." It does not mean, as the 'moderate' socialists or "opportunists" interpret it, that Marx is here opposing a sudden seizure of power and emphasising the idea of gradual development, but exactly the reverse 'What Marx says is that the working class must break up, shatter the available ready machinery of the state and not confine itself merely to taking possession of it'

1873 SEYDVI *Grundruege einer allgemeinen Staatslehre* (Fundamentals of General Political Theory) He opposes Waitz's 'compromise theory' of 'divided sovereignty' as the characteristic of federations (cf the American Calhoun vs Webster, Madison, *The Federalist* etc) According to him sovereignty has no definite extent. He considers sovereignty to be indivisible and champions the sovereign rights of the original states in the German federation

1873 STURM (J F) *Liberty, Equality and Fraternity*. He is critical like Tocqueville and Guizot in his attitude to democracy. The emphasis is laid on discipline, political and religious rather than on liberty or progress Cf. MAINE'S *Popular Government* (1884), which in the same strain preaches the anti-democratic, authoritarian and aristocratic gospel of the state and teaches one to be cautious in regard to the extension of suffrage.

1874 TREITSCHKE (1834-96) *Politik* (Politics) According to him, war will endure to the end of history The laws of human thought and human nature forbid any alternative, nor is one to be wished for He condemns the "ravings" about "everlasting peace" "To a monarchy should appertain a house which has grown together with the nation Only such a ruling

family as this is able to rise superior to parties." In his judgment, it is individual men who make history, "such men as Luther Frederick the Great or Bismarck." "We Germans are as a matter of fact a more democratic nation than the English ever were and our official system is based upon these lines." The state does not identify itself with physical power for its own sake. It is power in order to protect and further the highest welfare of the human race. All the restraints to which states bind themselves by treaty are voluntary and all treaties are concluded on the tacit understanding *rebus sic stantibus* (other circumstances remaining the same). No courts of arbitration will ever succeed in banishing war from the world.

1874. The so-called Latin-Union (established 1865) suspends the free coinage of silver and virtually becomes monometallic on the gold basis. Bimetallism is not a question of practical politics any longer.

1874. NEUMANN. *Die progressive Einkommensteuer im Staats- und Gemeindehaushalt* (Progressive Income tax in State and Local Budgets) According to him the "faculty" or "ability" theory of taxation is virtually identical with the doctrine of "equal sacrifice." He would apportion taxes in such a manner as to correspond to the ability to contribute to public purposes with generally equal efforts and equal sacrifices as over against other needs. The phrase "equality of taxation" is rejected by him as lacking in precision. To him progressive taxation is the only legitimate system. His progression is moreover "degressive" (cf. RAU's *Finanzwissenschaft* 1832-37.)

1875. The *Reichsbank* is established in Germany; the British Bank Charter Act (1844) is accepted as the model for note-legislation (currency principle as contrasted with banking principle). But modifications are introduced which enable the German institution to function more elastically than the British. The principle is not so severe as "no gold, no note" but simply "no cover, no rate," the gold cover being compulsory only for a third of the issue (*Drittels-deckung*).

1875. GIERKE (1841-1923). *Das deutsche Genossenschaftsrecht* (German Association Law): Every individual bears a double character, personal and communal. There is a series of associations connecting the state and the individual. The associations are "real persons." In every form of association—

religious, cultural, political racial there is a real and independent "community" life, consciousness and will over against and distinct from the lives, consciousnesses and wills of the individual members of the group. The state is distinguished from other social bodies—from the minor political associations in particular,—by its position above them; for it alone there is no limit through a higher collective existence; all other political unions are subordinate to it; its will is the sovereign general will. The individual belongs only in part to the state, he has a domain of free existence unassailable by the state.

1875 German Social-Democratic Party is established at Gotha. LILKENECHT and LASSALLE, the two leaders, represent two original factions now united.

1876. Constitution is granted to Turkey by the Sultan. It languishes during the Russo-Turkish War and is stifled under Sultan ABDUL HAMID.

1877 Gold-Exchange standard is introduced in Holland and in the Dutch East Indies (Sumatra, Java etc) This standard implies essentially the dethronement of silver and the transfer of allegiance to the new power, gold.

1878-92. The Second International Monetary Conference is held at Paris. 12 countries (excluding Germany) take part. The Third International Monetary Conference is held at Paris (1891), with 19 countries (excluding Germany) taking part.

Gold and Silver Commission is instituted in England (1884).

The Fourth International Monetary Conference is held at Brussels (1892) All these Conferences and Commissions fell to establish bimetallism.

The monarchy of gold is finally accepted as the first postulate in the currency-thought of the world. The tug of war between gold and silver (1850-1892) ends in the establishment of (i) direct or 100 p c. gold *raj* and (ii) indirect or partial gold *raj* (gold-exchange standard).

1878-1883 JERENGO (1818-99) *Der Zweck im Recht* (Purpose in Law): The "nature" of law is not the only important item in political life. The purpose of every law has to be discovered. Hence the necessity of emphasising the "interests" served by the legal institutions. The formal legal machinery by which these interests are secured must not monopolize the attention of statesmen. The

jurisprudence of "conceptions", or formal apparatus of law is modified and to a certain extent replaced by the jurisprudence of the "ends," desires and wants of human beings. The doctrine of absolute and natural rights is replaced by that of weighing or evaluating the interests. He considers law to be the "conscious" creation of man and hence opposes the extreme historical view of law as being mainly tradition embodied in custom.

1878. **TOLSTOY** (1828-1910), Russian :

My Confession, What shall we do then ?

(1885) *Kingdom of God is within you or Christianity not a mystical doctrine but a new life-conception* (1893): "Our supreme

law is love: do not resist evil by force" Law is "upheld by violence" and hence is to be rejected by the "more highly developed peoples of our time" who "acknowledge the commandments of philanthropy, of sympathy with one's neighbour and ask only the possibility of friendship" "For the more highly developed nations of our time," the legal institution of the state is unnecessary. The state is the "rule of the bad raised to the highest pitch." The rule in the state is based in physical force. Property is an "anachronism" "for the more highly developed nations." Property means the dominion of possessors over non-possessors. This dominion is based on physical force. Those men who are convinced of these truths are to convince others as to the "necessity" of the change "for love's sake." Finally, the law, state and property are to be abolished "with the help of the refusal of obedience."

1880-98. Catholic Movement in Italy.

Congresses of the Church are held. They take interest in the interests and aspirations of the middle and working classes. Rural savings banks, working men's societies, university groups, young men's societies, diocesan and parochial committees etc., are established under church auspices. Professor **TOMASSO** is an exponent of this Christian Socialism (Pisa). Under the pontificates of **LEO XIII** and **BENEDICT XV** (c1914) the Church breaks away from its alliance with the parties of absolutism with which since 1789 it had made common cause against the Revolution and recognises representative institutions as the legal and legitimate form of government.

1889. **WAGNER**. *Finanzwissenschaft* (Science of Finance) :

the public finance of the ancient states

was governed by "fiscal" considerations,—i.e. the objective of enough revenue for public purposes. Modern states, on the other hand, are functioning in what may be called the "socio-political" epoch of public finance. Revenue is not the sole consideration to-day. The modern states seek to bring about a more equitable distribution of wealth by interfering with the rights of private property. Proportional taxation is the system of the "fiscal" period, whereas in the modern socio-political epoch progressive taxation is the rule, because it is an effective instrument in the readjustment of relations between the different classes.

1882. **RENAN** (1823-1895): "*Qu'est-ce qu'une nation?*" ("What is a nation?"): lecture at the *Collège de France*: "Nationality is dependent on (1) the positive will of the people, and on (2) the possession of common memory. His exposition leads to the repudiation of the "physical", objective elements viz. race, language, territory (cf. Mancini, 1851).

1882. British occupation of Egypt: **Muhammad ABDO**, the Grand Mufti of Egypt, is banished on account of his participation in the nationalist struggle

"*Le Lien Indissoluble*" (1884), a weekly paper in Arabic (French title), is conducted from Paris by **Saiyad JAMALUDDIN** of Persia and his disciple **Muhammad ABDO** of Egypt.

1882. The Bank of Japan is founded on the German model (cf. 1875.)

1882. **JELLINEK**: *Staaten-verbindingen*: (Unions of States) Obligation exclusively through its own will is the juristic mark of the sovereign state. The sovereign power can be limited,—but only by itself. This is self-limitation through legal self-determination. States may continue to be states although they are no longer sovereign. Sovereignty is not a characteristic mark of the state. He propounds the doctrine of non-sovereign states in a federal union.

1884-85. The Third Reform Bill in England institutes universal suffrage in politics. A working class democracy is thus initiated.

1885. **KROPOTKIN**. (1842-1921), Russian; *Paroles d'un révolte* (Words of a rebel), *Anarchist Communism* (1891), *La Conquête du pain* (The Conquest of Bread), 1892, *Fields, Factories and Workshops* (1901): In general philosophy he is practically identical with **Bakunin**. The "next phase of evolution," the "higher form of social organization" will

"inevitably" be not only anarchism but "anarchistic communism." He preaches the abolition of capital and private property. His social system is based on mutual aid and co-operation. The state is negated, of course.

1885-7. Indian National Congress: First three sessions—Bombay, Calcutta and Madras. First Presidents:—W. C. BANERJEE, NAORAJ, Badruddin TYABJI. Resolutions: (1) Adequate representation of the people. (2) Encouragement of Indian manufactures in order to combat the poverty of the people. (3) Admission of Indians to higher ranks of the military service. (4) Protection of the interests of the Indian settlers in South Africa (Poona Session, 1895, President Surendra Nath BANERJEE).

• N. B. Indian Councils Act, 1902.

The Indian National Congress activities of the period mark the beginnings of "constitutional agitation," and "association with and opposition to the Government" on the part of the people's leaders.

1896-9. The Japanese Constitution is established. Prince Ito takes the prominent part.

PARTIES IN JAPAN

1860 Jiyu-to: Liberal: founded by
ITAGAKI

1832 Kaishin-to: Reform 1896

OKUMA

Shimpo-to: Progressive

1893 Teisei-to: Imperialist-Conservative

FUKUCHI

1893, Kensei-to: Liberal-Progressive Combination.

1900 Seiyun-kai: Constitutional Government—Ito.

1899. PREUSS: *Gemeinde, Staat, Reich als Gesamtpersonschaften*. (Community or Locality i. e. Parish, Town or District, State i. e. Province, and Empire as territorial corporations): He attempts to interpret the constitution of the German Empire according to the theory of *Genossenschaften* (corporations): cf. Gierke. The theory of sovereignty is eliminated by him from the categories of political science. Sovereignty as "absolute and perpetual power of a state" (Bodin, Hobbes, Austin, Hegel) is inconsistent with international law which by nature deprives the states of their independence (through contracts and agreements.) It is incompatible with the idea of "federation" in which it is difficult to precisely locate

the highest authority. It is inconsistent with constitutional law which by nature imposes restraints on the authority of the state (cf. Duguit: *L'Etat*). It is incompatible with the existence of other associations and corporations in the body politic. It was consistent with the absolute state of the past but can have no place in "modern" states which consist in a series of mutual rights and obligations.

1890. LEROY BEAULIEU (1843-1916): *L'Etat moderne et ses fonctions* (The Modern State and its functions) He presents a hostile criticism of state socialism and expatiates on the heavy financial burdens of the "new state" He is pro-Eantian and anti-Hegelian in his advocacy of *laissez faire* and liberty. His thought is marked by Spencerian individualism but with no touch of anarchism. He admires Cnevalier and Mill for their moderate socialism, and condemns Lorenz von Stein, Schachtle, Wagner and Bluntschli for their adoration of the State. The "organismic" idea of the state is stoutly opposed by him. He believes in the existence of an infinite number of free intermediate associations between the state and the individual. The state is entirely devoid of inventive genius, says he. It is not the highest form of personality. The state does not create right. The theory of Bossuet and Fenelon is less false than that of Bentham. The legislator comes last to sanction and specify. Leroy-Beaulieu preaches the necessity of bringing the legislator into a more modest frame of mind. His *Traité des Finances*, (Treatise on Finance), teaches that the state should not attempt inflicting more or less equal sacrifice on the individuals. It ought rather to recover from them the just price of the services rendered to each and the just share of each in the interest and liquidation of the national debt. He is thus an exponent of the more or less traditional French theory of taxation, namely, the theory of benefit. Progressive taxation is condemned. His ideal is proportional taxation.

1890-91. SAYYAD JAMALUDDIN'S (1838-97) activities in Persia. He is expelled on account of anti-foreign agitation (1891): "The sword of unrighteousness has not suffered me to see the awakening of the peoples of the East, and the hand of 'ignorance' has not granted me the opportunity to hear the call of freedom from the throats of the nations of the Orient."

POLITICAL BACKGROUND

1 Foreign concessions in Persia (1888-89) (i) the Karum River Concession Nov 1883 is granted to England (ii) the mines to Baron Julius de Reuter January 1889 (iii) the Rivers of Labriz etc to Russia Feb 1889 (iv) Tobacco Concession, March 1890

2 Anti foreign agitation in Persia (1883-89) culminating in the *Futwa* of December 1891, against the use of tobacco. The *Futwa* is issued by Haji Mirza HASAN of Shiraz—under the inspiration of Jamaluddin

3 Maladministration in Persia is marked by the tyranny and exactions of the governing classes, corruption of all branches of administration e.g. sale of government offices, prevalence of torture, unpaid and undisciplined soldiers, robbery and plunder by soldiers. The country is depopulated. Emigration to Turkey and Russia is a consequence

NEW ASIA c 1886

Evolutionally speaking, in terms of modernism in constitution, economic life, political experience and general outlook Asia (1880-1890)—*Lux America* (1776-1832) is the modern East is about half a century behind the modern West. New Asia is born through (1) contact with and example of modern Western progress, (2) industrialization, however slow and halting and (3) hatred of foreign domination, intervention or concession

The inspiration derived from the political and cultural achievements of ancient and medieval Asia is another formative force in the New Orient. This romantic appreciation of the past is, however intimately associated with modern historical archaeological and anthropological scholarship. Nationalism, in so far as it is an aspect of romanticism, is ultimately to be traced, therefore in the main to Western education such as began to bear fruit among the pioneers of new life and thought in Asia between 1850 and 1896 and has been more or less democratized filtering down to the masses since then

The process of Asia's rebirth may be said to have begun c 1850 and taken about one generation or so—thus

- 1 Western Asia (Turkey, Egypt and Persia) 1857 (Crimean War) to 1876 1857, 1876
- 2 Southern Asia (India) 1857 (Mutiny) to 1858
- 3 Japan 1853 (Commodore Perry) to 1870 1853
- 4 China 1842 (Nanking Treaty) to 1846

1892 BURGESS, American *Political Science and Comparative Constitutional Law*. A federal government may be created but a federal state is impossible. Sovereignty is single and indivisible. The Union is a single state. The old states possess to day only the 'residuary powers of government', which do not constitute sovereignty

1892 Gold Exchange Standard, is introduced in Austria Hungary and Russia as well as India (1893-98) and the Philippines (1903). We have here a series of victories for gold (cf Holland 1877) as against bimetalism

1893 *Scienza delle Finanze* (Science of Finances) Italian

The sentiment of constitutional liberty, that generates the need for discussing the questions of public finance is not yet sufficiently diffused among the Italian people, says he. Representative government itself is in Italy the 'product rather of brain than of conscience and of the organic evolution of the constitutional idea'. Equality of all members of the political society before law is the characteristic feature of modern states. The ancient state was the veritable organization of one class, the nobility, and it was in the exclusive interest of this class that the state exercised its power. The modern state on the contrary, is the organization of all the social classes, that directly or through special associations minister to the satisfaction of the collective needs. From this doctrine of equality, proclaimed as it was by the French revolution are derived in public finance the doctrines of *generality* (universality) and *uniformity* of contribution. The observance of these two doctrines constitutes financial justice and the basis of modern financial legislation

According to the principle of universality every member of the society is compelled to contribute to the public exchequer and privileged and exempted classes are inconceivable. This principle is, however, violated to a certain extent in the exemption of the 'minimum of subsistence' from taxation. But it need be observed, says Ilora, that this exemption is more apparent than real, because indirect taxes on consumption are paid by even the poorest classes who are, as a rule, exempt from the direct tax. According to the principle of uniformity every citizen, no matter what be the amount of his wealth or income experiences an 'equal sacrifice' on account of the contribution paid by him to

the state. This ideal of equality of taxation involves the problem of assessment according to the proportional or progressive system.

From the fiscal standpoint the problem is important solely as a means of "attaining equality in the distribution of taxation" between the different members of the community. But from the social standpoint the question has bearing on the possibility of militating against inequality in distribution, which is the result of free competition, or on that of gradually converting private capital into collective and thus accelerating the solution of the social question.

1894. Progressive taxation on inheritance is introduced in England (the "death duties") also in different states of Germany and finally in the German Empire (1899 1906).

1896. LEcky: *Democracy and Liberty* presents an aristocratic criticism of popular institutions (cf. MAINE: *Popular Government*, 1884; LE BON: *Crowd*, 1896; FAUGET: *Cult of Incompetence* etc.)

1896-1901. KANG YU-WEI's propaganda promotes constitutional and educational reforms. The period is marked by the Boxer Revolt against foreign aggressions. A characteristic document is the EXPRESS DOWAGER's Edict. It says in part: "The various powers cast upon us looks of tiger-like voracity, hustling each other in their endeavours to be first to seize upon our innermost territories. They think that China, having neither money nor troops, would never venture to go to war with them. They fail to understand, however, that there are certain things which this Empire can never consent to, and that if hard pressed, we have no alternative but to rely upon the justice of our cause, the knowledge of which in our breasts strengthens our resolves and steels us to present a united front against our aggressors."

ENGLAND IN CHINA

1842. Nanking Treaty opens Amoy, Canton, Fuchow, Ningpo and Shanghai and transfers Hongkong to Great Britain.

1858. Tientsin Treaty establishes extra-territoriality, and opens up the Yangtze, as well as other parts of China.

1863. The Maritime Customs Department is organized by England to help China against the Taiping Rebels.

1886-97. Great Britain counteracts the French treaty of Tientsin (1885) by counter-concessions in 1886, 1890, 1893, 1894, 1897.

1886. Burma becomes British.

1890. Sikkim becomes British.

1893. England is assured of the non-alienation of Yunnan and Kwangtung by China.

1898. The Yangtszekiang becomes a British sphere: 2,800 miles railway concession.

1893. Spheres (Russian and German) are delimited.

1900. Boxer Rising.

1902. Anglo-Jap alliance against Russia.

1902. Anglo-Chinese (Mackay) Treaty.

RUSSIA IN CHINA

1854. The Amur River is seized by Russia because of the blockade of the Black Sea during the Crimean War.

1860. The so-called Maritime Provinces are ceded to Russia by China, BEGINNINGS OF VLADIVOSTOK.

1891. The Siberian Railway is completed by Russia except the Pacific Branch.

1894. Korean War between Japan and China makes Russia friendly to China.

1895. Russia deprives Japan of the fruits of her victory in Manchuria.

1895. Carsin, the Russian diplomat, enters into a Convention with China through Li Hung-chang at Petrograd.

1896. The Chinese Eastern Railway is a concession to Russia through Li because of help against Japanese Treaty.

1898. Port Arthur is leased to Russia as against German Kiaochiao.

1901. Harbin to Port Arthur Railway opened: Russia dominates the North by the whole Manchurian Railway.

1902. Russian "Chinese Eastern Railway" hastens the Anglo-Japanese Alliance.

1905. The Treaty of Portsmouth which concludes the Russo-Japanese War deprives Russia of the South Manchurian Railway.

FRANCE IN CHINA

1858-62. Annexation of Cochin China by France.

1863. Protectorate over Cambodia is established.

1874. Cession by Annam to France of territories to the South. France compels China at the same time to acknowledge the independence of Annam.

1885. Protectorate over the southern frontiers of Tongking is established by France who likewise becomes responsible for the maintenance of order in Annam.

1895. Convention re mines and railways between France and China; occupation of Tongking by France.

1898. As against German Kiaochiao, Kuang-chau-wan is seized by France. The non-alienation of the provinces bordering on Tongking is at the same time promised by China.

EASTERN ASIA IN 1898

On the mainland, the battle for spheres in China. The Pacific: Hawaii, Guam, Samoa and the Philippines come to the United States from Spain.

1900. KOHLER (1849) *Lehrbuch der Rechtsphilosophie* (Text-book of the Philosophy of Law): Civilization has been advancing both in extent and in content from stage to stage. It is the function of law to promote this advance by creating new ideals and values. Law is in perpetual progression.

Social history is not to set the standard for law but is to be exploited in the interest of remaking law.

1900. MAITLAND'S *Introduction to the translation of GILKES'S Political Theories of the Middle Ages* popularizes in England the idea of groups as "real persons", and gives a fillip to pluralism or federalism in political theory, already popular in German political philosophy (cf. Prensé).

1902-5. HOBSON J. A. (1858) *Imperialism*: The sliding scale of diplomatic language, hinterland, sphere of interest, sphere of influence, paramountcy, suzerainty, protectorate, veiled or open, leading up to acts of forcible seizure or annexation which sometimes continue to be hidden under "lease", "rectification of frontier", "concession" and the like is the invention and expression of this cynical spirit of imperialism, says he. According to him the antagonism with democracy drives to the very roots of imperialism as a political principle. "The Foreign, Colonial and Indian Secretaries in Parliament, the permanent officials of the departments, the governors and staff who represent the Imperial Government in our dependencies are not and cannot be controlled directly or effectively by the will of the people. This subordination of the legislative to the executive and the concentration of executive power in an autocracy are necessary consequences of the predominance of foreign over domestic politics."

1902 KAUSKY (1854-) *Soziale Revolution*:

The proletarian state would "abolish all rights of inheritance." Graduated income-

tax would be a feature of reforms in taxation. He prefers "compensating" the capitalists and landowners to "confiscating" their properties.

1904. President ROOSEVELT'S *Message to Congress*. "The Filipinos do not need independence at all, but do need good laws, good public servants, and the industrial development that can come only if the investment of American and foreign capital in the islands is favoured in all legitimate ways."

1904 RABINDRANATH TAGORE (1862-). *Swadeshi Samaj* (Indigenous Indian Society), a lecture in Bengali at Calcutta: He poses the society against the state. In his attitude of indifference to the state, almost in the manner of Leroy-Beaulieu, he is an exponent of Spencerian individualism verging, as it does, on anarchism. An anti-state attitude in India is tantamount, however, to anti-Britishism. His philosophy thus becomes a feeder of extremist or radical tendencies in the political thinking of Young India as contrasted with the traditional, "moderate", Indian National Congress view of relations with the British government.

1904-5. Russo-Japanese War: It compels the first mentionable set-back to the logic of the "white-man's burden" and ushers in the birth of Young Asia. Along with it one notices the beginnings of sanity in Eur-American philosophy. The significance of Japanese victory and the "ideas of 1905" in social science is discussed in the present author's *Futurism of Young Asia*, Leipzig, 1922.

THE SOUTH AFRICAN INDIAN OUTLOOK

By C. F. ANDREWS

ON account of the confusion that exists in the public mind in India about the South African Indian situation, it has been thought well by many whose minds are still in doubt that I should issue a statement that should be, as far as possible, explanatory, authoritative and impartial concerning the Settlement, the Indian Community and the Congress.

Let me make clear at once, that the South African Indian Congress (often called the S.A.I.C.) represents, in all the provinces, by far the larger proportion of the Indian community. It also contains the ablest members. In reality it is Mahatma Gandhi's own creation; and it has had his continuous support since his departure. Mrs. Sarojini Naidu always worked through the Congress when in South

Africa, and she is now its President. In the last few years, the Congress has obtained an overwhelmingly strong position. It has dealt directly and officially with the Union Government on all supreme occasions, as representing the whole Indian Community. Therefore, it would be difficult to exaggerate its commanding importance in South Africa and also the great ability with which its conferences and executive meetings have been conducted. The Indians in South Rhodesia have just amalgamated with the S.A.I.C. and made it stronger still.

There is only one possibility for such a body of men as the South African Indian community isolated as it were in the midst of so many millions. The community must be united, or it will perish. Fortunately, as a successor to Mr. A. I. Kaje, the Congress has now, in Mr. A. Christopher, who has just returned from England, a born leader and a man of great powers of self-sacrifice in the national cause. We had missed him very much during the last very critical years; but now we have him back again with renewed vigour; and along with him we have a disciplined executive body, who have stood the test of very difficult days. Indeed, the Congress has now been more united, active and powerful. The Dutch Government has a sincere respect for it, as I have related.

The S.A.I.C. has been consistently devoted to the All-India National Congress. Each year, it appoints delegates to the Congress. Each year, it follows closely every part of the annual proceedings. The chief Congress leaders, both past and present, have their portraits in the Parsee Rustomjee Library, at Durban, which is the centre of all political and social activities.

Let me now describe, who the South African Indians are. The great bulk come from Tamil Nadu. These went out to South Africa originally under the old unsatisfactory conditions of indentured labour; they were more like slaves, at that time, than free men. But liberty has become all the dearer to them on that account; and their descendants are a people, who win one's heart by their wonderful industry and happy domestic life. In the country districts, they have made Natal a garden. The market gardening and banana trades are almost entirely in their hands; they have made many swamps into fertile regions. Four out of five of the Indians in Natal are probably from South

India. The remaining Indians are chiefly Gujaratis—Muhammadan merchants from the West coast of India and a small number from the Punjab and U.P. Some of these Gujarati merchants are very wealthy. It is this wealthy Muhammadan element, that has provided the bulk of the £20,000, which Mr. Shastri has obtained for higher Indian education.

There is absolutely no Hindu-Muslim problem in South Africa. The simple fact, that the greater part of the higher Indian education will go to the Tamil Hindus, is itself a sufficient proof of this. For, as I have said, Muslims have been the biggest subscribers.

It is true, that there are divisions; but these are rather on political lines, and of a party of personal character. Yet it must be emphasised that the Congress stands high over all other sections and forms the one rallying centre.

Nobody ever dreams of considering whether a man is a Hindu or Muslim or Christian, when elections to the highest posts in the Congress take place. It is sufficient that he is a man of character. We have, for instance, a saintly old Musalman, Amood Byatt, appointed year after year as President in Natal, being elected chiefly by Tamil Hindu votes. Of all things in South Africa this is of the happiest augury; and as long as the Congress is strongly supported from India, as the substantive body, this favourable state of things will continue.

But the question has arisen in India, whether the Congress itself has not compromised the Indian position by a too ready acceptance of the Cape Agreement. I wish every one, who has any such uneasy feeling, could have had my own experience, from 1925 onward. The attitude of the Congress Executive, at every stage, has been one of uncompromising independence. In the end, although the Capetown Agreement was signed by the Indian Delegation without first being shown to the Congress, nevertheless every point had been thrashed out; and it was on the advice of the Congress Executive, that the Indian Delegation settled all the most important issues. On the whole, the settlement when it came to be published was far more in our favour than we had expected.

Let me make clear the main points:—

(i) The Asiatic Bill, which was intended, "to reduce the numbers of Indian in South Africa to the irreducible minimum" has been

withdrawn. The whole policy underlying this Bill has been reversed.

(ii) The Indian Community is no longer to be regarded as an alien community, but is accepted as a "permanent section of the South African population."

(iii) Though monetary inducements are still offered by the Union Government to Indians to enable them to return to India, every trace of compulsion, or pressure, or recruitment under false pretences, has been abandoned. Anyone who goes away, goes entirely at his own free will; he also is free to return within 3 years.

(iv) The pledge is given that the Union Government will do its utmost to foster the progress of the Indian Community to 'the full extent of its capacity and opportunities.' This pledge is already being made good in the sphere of education, by far the most important sphere of all. General Hertzog's recent speech shows that he is determined to honour the agreement.

(v) An Agent General, who shall look after Indian affairs on the spot,—has been welcomed and accepted by the Union Government. He has been given a rank higher than that of the Ambassador of any other country.

All this is to the good. With regard to the repatriation figures, under (iii), that has been nothing so far that is alarming. It is true that nearly one thousand more Indians have returned in 1927 than in 1926. But all those who took the bonus, since the Agreement, have the option of returning within 3 years. Many are likely to do so. Farther more, it has to be remembered, that the bonus money was doubled in 1927. This raising of the bonus has augmented, for the time being, the number of those who have accepted the return passage. The same thing happened in 1921, when the bonus was raised before. Then, too, there was an immediate increase in the number of those who took the return passage. Afterwards, there was a falling off. So it may happen again. For a year or two, there is likely to be an increase in the number of those who return. But this number after all is very limited. For, conditions in South Africa are improving all round so rapidly, owing to the shortage of labours, that in a little time it is unlikely

that many will accept the bonus, at all, even though its value is again raised.

But while I have sought to show as clearly as possible that there has been a change for the better in the whole situation, and that the pitch-dark night of 1925-26 is not likely to return, yet it must be always remembered that the Agreement in no way removes the *fundamental* disabilities. These are three in number:—(i) The prohibition of all Indian immigration. (ii) The blank refusal of the franchise. (iii) The colour bar in social life. All these three remain. Probably, the only way to break down this triple barrier is to aim steadily at improving our own educational and domestic status, till the colour bar becomes an anomaly. In a hundred directions, the South African Malay Community, at the Cape, has already accomplished this. There is no reason why Indians also in Natal should fail to accomplish it in their turn. But the surest victory will be won in this direction by the steadiest methods, namely, by better education and by gradually raising the standard of living already, the presence as Ambassador of an Indian has dealt the greatest blow to white race exclusiveness that has ever been struck in South Africa. A second blow is already about to be struck owing to the impending change in the whole character of Indian education in Natal. Given twenty years of educational advance, with such splendid material as the present Tamil, Gujarati and Hindustani communities to work upon, and the result can hardly be doubtful. Personally, I have no question, that in twenty years time, if steady progress continues, not merely will the colour bar be broken down, but also the franchise will be won.

In conclusion, it must be remembered that the Dutch are now in power for good. They are sturdy, independent Nationalists, who have fought for their own freedom and have won it. We must not quarrel with them, but must show them that we love our national freedom just as much as they do. That, in the long run, is the argument which will prevail in Dutch South Africa. There could be no happier omen for the future than General Hertzog's speech on the Anniversary of the Agreement and Tielman Roos's withdrawal of clause 101 from the Liquor Bill.



Comment & Criticism

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

Leprosy Problem in Bankura

Professor Jogesh Chandra Ray has written a very interesting and useful article in your March number on Leprosy in the Bankura District. May I take the liberty of correcting his statement about the Bankura Leper Home, which I think may give a wrong impression?

The Bankura Leper Home was built by the Mission to Lepers in 1901 and now has 180 inmates. It also cares for, educates and makes self-supporting over 20 healthy untainted children of leper inmates. Prof. Ray is not quite accurate in his facts about the Leper Home. Our inmates are by no means all of the pauper class. Many of them are ryots from the Bankura District and a number come from Midnapur and some even from Assam. Some are weavers and all inmates who so desire can attend school in the Leper Home and also receive practical instruction in weaving from a teacher engaged specially for the purpose. Inmates come to the Leper Home of their own free will and for some time recently we have had to tell them there is no room. They are allowed to leave the Leper Home if they wish and are not kept there against their will. Provided their conduct has been good and it does not interfere with their treatment and they are not infectious cases, inmates are given leave for a few days when they desire it. Inmates are examined periodically to note the progress of the disease and they are discharged when symptom-free or when the disease has been fully arrested. If they have no obvious means of support and no relatives to look after them they usually stay in the Leper Home to the end of their lives. Their days are certainly spent with far more peace than they would be outside.

Patients too are admitted independent of caste and there is no compulsion about their becoming Christians. Inmates are given every liberty about attending the religious services. We naturally invite them and long for them to learn something about Jesus Christ. It is through Him they have been helped and in His name they receive the latest medical treatment and food and clothing by the help of free will contributions from Christians in many parts of the world.

Prof. Ray refers to the benevolence of Babu Gananand Jatia who contributed the sum of Rs. 30,000 in memory of his father Babu Kishorilal Jatia for the building of six semi-detached cottages with separate cook houses, and doctor's

quarters. These Jatia buildings are set apart specially for the treatment of better class Indians, but few are coming forward to avail themselves, of the opportunity thus provided. The resident doctor of the Leper Home, appointed by the Mission to Lepers, has had special training at the Calcutta School of 'Tropical Medicine in Leprosy' under Dr. E. Muir and resides at these buildings.

The new buildings, known as the Svasthyaniketan, are separated from the main Leper Home by nearly a mile and are in a very healthy position. Since the opening of the buildings last year by the Governor of Bengal, we have had one or two inmates, and discharged one inmate after six months treatment. We should like to see these buildings full and the prejudice in the mind of the educated Indian against taking treatment removed. Why should not the higher caste Indian who would not come to the ordinary Leper Home look his disease honestly in the face and decide to take proper treatment at once whilst the disease is in its early stages? A few months of treatment under proper conditions at this period would prevent their becoming cripples for life and if they are in the early stages there is every hope that they will soon become symptom-free. What differences can there be in going to some special institution for the treatment of tuberculosis or some such disease and in taking treatment under recognised authority and supervision in Leprosy?

Patients are admitted irrespective of caste, they have separate cook houses and free medical treatment. Further particulars will be gladly given by the undersigned. In addition to the attention of a resident qualified medical practitioner every patient has individual attention and supervision from Dr. R. G. Cochrane, M.D., M.C.R., D.T. & H., Medical Adviser to 'The Mission to Lepers in India.' Dr. Cochrane has a world-wide experience of leprosy, for he has visited the Mission leper homes in China, Japan, Korea, the Straits Settlements and some 50 of the Mission leper homes in India.

Prof. Ray has rightly drawn attention to the predisposing causes which so seriously affect leprosy. Under proper medical supervision these predisposing causes are treated as well as the disease itself.

J. T. Jackson.
Hony. Supdt., Bankura Leper Home

Mrs. Naidu and the All-India Women's Conference

In your note on the All-India Women's Conference, you have unconsciously shown an inclination to split straws on the question of Mrs. Naidu's presence at that Conference. I observe that you hold that as a leading non-co-operator Mrs. Naidu should have had nothing to do with it for the reason that Lady Irwin opened it. But I feel that Mrs. Naidu's politics deserve to be looked at from a more charitable point of view. Though her political conscience is in the keeping of the non-co-operators there are times when she is obliged to part company with her brothers-in-arms when she finds herself at cross-purposes with them on matters relating to women's rights. Besides, technically speaking, the All-India Women's Conference was a purely non-political conference from which controversial politics and men were rigidly excluded so as not only to give room for the wives of government officials to participate in it but also to divide the two sexes on specific issues. Non-co-operators, men and women, in spite of the political Manuism, insisted upon by their leader or leaders, are bound to meet government servants and their wives (who by the way are, only indirect sinners) on some neutral ground without prejudice to their respective political

professions. For the same reason no non-co-operator, however hidebound, will condemn Mrs. Naidu if she allows the mother-instinct in her to assert itself so as to fondle the Viceroy's children.

Being a stranger to the fact that the ticket "non-co-operator" covers a multitude of sins so far as we in the Madras Presidency are concerned you are shocked to see Mrs. Naidu meet Lady Irwin on the platform of the All-India Women's Educational Conference. In our midst we witness the staggering incongruity of the Non-co-operators being actively associated with communal organisations, pledged to uphold the caste system and all the abuses pertaining to it, such as untouchability, etc. Some of them perhaps do overcome the temptation to meet government officials and in their enthusiasm go a step further than Mrs. Naidu in demanding something more than absolute independence but in their own spheres of activity they make democracy in religion and in society impossible. Lately Gandhiji has showered his blessings on the Varnashrama Dharma for which they stand tooth and nail, and has in a way helped them to strain their absurd psychology to the length of opposing progressive movements in society and healthy social legislation.

Please decide for yourself which type of non-co-operator is more reprehensible.

K. VENUGOPAL RAO

EDUCATION—THE MAKING OF THE SWISS NATION

By MRS. SUDHINDRA BOSE, M.A.

AS early as the middle of the nineteenth century the Swiss Republic, commonly known as Helvetia or Switzerland realized that the education of the children was a prime necessity which it could not afford to neglect. Accordingly, it established a public primary school where children of all classes of people were to be instructed not by the clergy, as it was done in France or Italy, but by laymen. In 1871 primary education was made free and compulsory in Switzerland. From that time to the present, every Swiss child is required by law to attend a public school from his sixth year until he has completed his fourteenth year.

The compulsory educational law is rigidly enforced. Three months before the beginning of the school year, authorities notify the parents or guardians of the eligible child. In this way there is little excuse for forgetting to send a child to school. Still in some remote parts of the mountain regions one does find, here and there, a child who has escaped the vigilant eye of the law; but as general rule, parents are keen to

give their children at least elementary education.

Primary education is free in all cantons. There are absolutely no direct expenses for the parents except for paper, pencils and pens. The maintenance of the public school system falls partly on the canton and partly on the commune. This explains the fact that some primary schools are better equipped than others, and that some school teachers are better paid and better housed. The popular enthusiasm for education is so great among the various communes that there is a constant, but friendly rivalry for improving the school facilities.

The compulsory primary education lasts eight years. At the end of that period, the child may go to work if the parents cannot afford to send him to school any longer; but an employer who should engage a child under fourteen is liable to a heavy fine or even imprisonment.

One of the outstanding characteristics of the Swiss elementary education is the manual training for boys, and domestic science for girls. This instruction begins in the very

lower classes. The idea is to find out the likes and dislikes of the child, as well as to teach him how to use his little fingers. He is given a saw and a hammer, and set to making such things as bird-houses, wooden bowls, bread boards, and eventually simple furniture. He is also taught to use paints and varnish in decorating his work.

Girls, on the other hand, learn how to knit and sew and mend. They also learn how to make pretty laces and embroideries, in white or in colour. At the end of the school year, there is an exhibition of the works of the pupils and prizes awarded to the best ones.

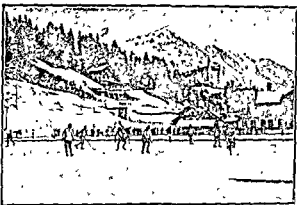
In the upper classes, the girls receive instruction in housekeeping which consists of cooking, caring for the house, and waiting on the sick. A Swiss girl, with such a practical training, has a fair chance of making a good housewife. In many cities, the high school boys go through a military training course. They wear uniforms, and are fully equipped with arms. The little army is composed of all the different divisions to be found in the regular army of the Republic, except the cavalry. Each year they stage a sham-battle, and it is interesting to see how well-instructed these youngsters are in the science and art of warfare.

Gymnastics play a very important part not only in the life of the school children, but also of the people as a whole. They are naturally fond of outdoor exercises. Schools provide for all kinds of sports: running, jumping, discus-throwing, swimming, tennis. Throughout the country there are gymnastic clubs. Any healthy man may belong to them by paying a small sum, which goes toward the maintenance of the organizations.

I am glad to be able to say that girls also take active part in gymnastics. Years ago it used to be considered very unlady-like for a girl to move her arms and legs; but now she does not suffer from any such superstition. Girls to-day take their physical exercises alongside with the boys without any loss of femininity.

Personal hygiene, too, is a branch of public instruction. It should be stated that instruction in hygiene is provided neither by the federal nor by the cantonal government, but by the commune. In the large and prosperous city of Bale, for instance, schools are provided with baths which are under the supervision of some responsible person. Every child is

scheduled to take a bath at least once a week. Towels and soap must be brought to school by the child on each bathing day. Failure to do so gives the pupil a bad grade, just as does tardiness or the failure to recite his lessons. This splendid institution does more than keep the child clean; it prevents careless mothers from actually sewing their children, during the cold months, into the winter-woolens.



Winter Sports of Swiss School Children

Swiss schools take great care to teach their students to be thrifty. Almost every school has a school-bank. Each child on entering the school is given a bank-book with his own name on it. Any one may deposit money for the child, but the child only can withdraw it. Banking hours are fixed usually for every Saturday morning at the first hour of the session. The teacher acts as the teller. The students stand in line, and cheerfully wait their turn to deposit their savings which may not be less than twenty centimes (two annas).

The children are very proud of their bank account, and there is a general rivalry to deposit more than the prerequisite amount. The small savings count up, and a child often ends the school year with a nice little sum to his credit. In order to make this saving attractive, the school-bank pays interest on deposits just as any regular bank does, three percent. The school banking system develops the habit of saving, keeps the pupil from spending cash unnecessarily, and teaches him the value of money. Besides, the children enjoy it all. I recall how wistfully I would stand in line with my weekly saving, even if they amounted to only twenty

INDIAN Womanhood



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Every one in Delhi agreed that the Women's Conference was a brilliant success and that it created an effect and an atmosphere of earnestness, capacity, unity and determination to accomplish its ends that have been most impressive.

SRIMATI BANALATA DEBI (Mrs. S. R. Das) welcomed the delegates as chairman of the Reception Committee which made elaborate arrangements for the entertainment of delegates. We learn from an illuminating news-letter from Mrs. KAMALADEVI CHATTOPADHYAYA, Hon. Organising Secretary of the Conference—



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Miss Janak Kumari Zutshi



A Group of Prominent Lady Delegates at the A. I. Women's Conference

The Conference was a remarkable success from every point of view. The same keen enthusiasm and interest was sustained throughout. The women proved more than ever their matchless gift for public speaking, that given the necessary opportunity they can distinguish themselves in any sphere of work. They showed remarkable skill in handling the various subjects under discussion and rare breadth of vision in dealing with problems in a comprehensive way. Their power of organisation was exemplary. The elaborate arrangements and the sumptuous hospitality for the delegates and visitors as well, showed the housewife and the mother in woman at her highest and best with the narrow walls crumbled before that larger self within her that extends the home to the whole humanity and pours forth her love to embrace the whole universe. Nor were the social and cultural sides of the Conference lost sight of. Delightful excursions had been arranged for the delegates and visitors. Visits to the ancient monuments and other places of interest found very ready acceptance on the programme. Then there was a round of At Homes and dinners including a tea party at the Viceregal Lodge by Lady Irwin. One felt that Delhi had been truly Imperial in her hospitality.

She concludes with the following observations:

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mention is the large share of success contributed to it by the Muslim women. They not only attended in large numbers but took an active part in the organising and running of the conference. It is a noteworthy fact that the two biggest national gatherings of India, the Indian National Congress and the *All-India Women's Conference*, should both have been presided over by Muslims this time. The perfect spirit of understanding and unity with which the two sections of the Indian community worked in the women's Conference has given the lie to the much talked of communal bitterness. The serene figure of H. H. the Begum of Bhopal seemed to form a link between the two communities, each with its own culture and tradition, creating a beautiful union with the synthetic points of affinity and the enriching points of diversity between the two, to hand down to posterity a harmonious oriental culture.

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It would take too long to describe the whole educational system from primary schools and secondary schools up to universities. I wish to say, however, that among the famous institutions are the universities of Zurich, Geneva, Bern, Basel, Fribourg, Lausanne and Neuchatel, and the Federal Polytechnic at Zurich, which attracts students from all parts of Europe. There is no use stringing out details; but it should be noted that Switzerland provides ample opportunities for the training of those who do not care to go in for higher education. For special training there are various commercial, technical, agricultural, and other schools. The Swiss people set their hopes for the future and build their ideals around educational institutions.

Here in America many young men and women go to college merely to get a social label, it appears to me. Some of my own



Skiing Sports of Swiss Students

college students in this country look upon their college as a large, pleasant social club, as a prestige-conferring institution. It is different in Switzerland. There no one enters a college solely for social purposes. In the Swiss scheme of life, education is prized not only for its resultant economic advantages but also for its spiritual and cultural values, its higher civic usefulness.

Switzerland is a small country with a population of less than four millions. Its physical area comprises nearly 16,000 square miles, and almost equals that of the State of Jorpur in India. Even a small country is not without significance, as the history of the Netherlands, Greece, or Palestine illus-

trates.* Mere bulk does not necessarily mean proportionate greatness, as Africa demonstrates. The Swiss are, however, a heterogeneous people who lack unity of race, language, and religion. They do not have a national language. Territorially, Switzerland is divided into twenty-two cantons, of which sixteen speak German, a little over four speak French, about one and a half speak Italian, and in a very small section of the country they still speak another language called Romansch. It is a corruption of the ancient Latin. In addition to these languages, there are numerous dialects, and sometimes they are so different that some people find difficulty in understanding one another in the same locality. For general convenience, the Swiss have made two official languages: French and German. These two languages must be spoken fluently by the members of the Federal Court. Most of the railroad officials are required to have a fair speaking knowledge of three languages, and those engaged in business can often converse in four.

A Swiss is a Jack of all languages, so to speak. Like most people of Switzerland, I learned French and German not to mention a number of local dialects in my early teens. Later while attending colleges and universities in Italy, Spain and the United States, I acquired Italian, Spanish and English. I maintain that though I feel quite at home in five languages, I love the land of my birth as passionately as one born in a country where he is doomed to speak but one tongue. I do not wish to declaim about it, but neither am I ashamed to say that patriotism with me is an enduring reality, a species of religion. As the word nation is used in the bright lexicon of some of the imperialistic European politicians, Switzerland cannot be a nation. Plain nonsense. If these men ever get their mental sight cleared, they will see they are mistaken. Switzerland, in spite of its diversities in geography, race, religion and language, is most emphatically a nation. The national consciousness and solidarity of the Swiss people is an immutable fact.

Switzerland, the home of many tongues and many races, has been practically an independent country almost as long as the Alps have gazed upon the Swiss. Their independence was not, however, a free gift

* "In little Palestine in Joshua's time, people had to sleep with their knees pulled up because they couldn't stretch out without a passport."—Mark Twain in "A Connecticut Yankee in King Arthur's Court."



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Srimati V. K. Parukutti Nethyaramma, Maharanee of Cochin

Srimati V. K. PARUKUTTI NETHYARAMMA, the Maharanee of Cochin is an enlightened Indian lady. She received early education at home and began her English studies after her marriage under the personal supervision of her husband—His Highness the Ruler of Cochin. She takes

active interest in the amelioration of the condition of women in her State and is assiduous in her efforts to better the lot of her sisters. She owns a school of her own and sympathises with all organisations aiming at women's welfare in India.



Another Group of Lady Delegates at the A. I. Women's Conference. Mrs. Hamid Ali (*extreme left*), Mrs. Cousins and Mrs. Naidu (*centre*)

Mrs. AHMED SHAR has been nominated to the U. P. Legislative Council as a representative of the Indian Christians. The U. P. is the second province in British India to

enjoy this distinction. Mrs. ANASUYA KALE of Nagpur has also been nominated to the C. P. Council last month.

THE GATE OF CLOUDS

By JESSIE STANFORD

The gate of clouds swings slowly to and fro:
The magic keys the sentinel seasons hold;
Behold! beyond Olympus' crown of snow
The land of dreams in majesty unrolled.

Brighter than gems, softer than virgin gold,
The nacreous splendor's palpitating glow;
To lands so fair pace pilgrims, young and old;
The gate of clouds swings slowly to and fro.

See! Through the gate comes Dian with her bow,
Hiding 'mong mountain pines from lovers bold;
There broods my muse mid flowers' perpetual blow;
The magic keys the sentinel seasons hold.

There Beauty breathes superb in faultless mold,
And Muses harp their charmed music's flow!
And Graces teach, all statuesquely stoled,
Behold! beyond Olympus' crown of snow.

Lands of the Orient, in clouds arow—
Visions of earth in heavenly mirage scrolled—
From scenes so fair, oh, Fate, why hold me so
The land of dreams in majesty unrolled?

Fain would I see its beauties manifold:
Ere Eden's matchless glories I shall know,
And bathe my soul in essence—bliss untold—
Prepare me here, sweet Muse, and open throw
The gate of clouds!

We, who are borne on one dark grain of dust
Around one indistinguishable spark
Of star-mist, lost in one lost feather of light,
Can by the strength of our own thought ascend
Through universe after universe, trace their growth
Through boundless time, their glory, their decay:
And, on the invisible road of law, more firm
Than granite, range through all their length and breadth,
Their height, and depth past, present and to come.

ALFRED NOYES

When we see beauty in Nature we are discovering that Nature is not only a body, but has or is a soul. And the joy we feel is produced by the satisfaction our soul feels in coming into touch and harmony with the soul of Nature. Our soul is recognizing sameness between what is in it and what is in the soul of Nature, and feels joy in the recognition.

SIR FRANCIS YOUNGHESEAND



Marriage and the Age of Marriage

The National Christian Council Review writes :

There appears to be good hope that the Bill of Sir Hari Singh Gour, which aims at raising the age of consent within the marriage relationship, is to receive friendly consideration in the Assembly. It is sometimes alleged that the appearance of this Bill, as well as of what is known as the Sarda Bill and of other Bills in the Provincial Councils of a similar tenor, is to be placed to the credit of Miss Mayo. Everyone who is acquainted with the facts knows this to be wholly untrue. This 'push' on the subject of the age of marriage and of consent was proceeding actively long before Miss Mayo's book was published. This book has aroused emotions, such as those of humiliation and resentment, that are more likely to retard than to promote reform. Far more powerful than these sinister and doubtful influences has been the steadily increasing influence of enlightened and able Indian women and of the conferences that they have held, culminating in that which met in Delhi last month. When the 'Mother-Begum' of Bhopal, bowed under the burden of her great age, yet takes her place in the front line of advance, surely few—whether from among the Government forces or the orthodox—will be too timid to follow. It is fully time that the Christians of India were taking up again the question of obtaining a new Marriage Act. The old Act has many defects and ambiguities, and lawyers are agreed that it needs revision. Further, it prescribes thirteen as the minimum age of marriage for girls, and with the likelihood of this age being soon advanced, in the case of Hindus, at least to fourteen, Christians ought to be impatient lest they should even appear to be left in the rear. It is true that the actually operative age for marriage is seldom if ever as low as the law permits, and it is true that it has not usually been necessary among Christians in other lands to prescribe a legal limit. But in India the position is different, and Christian and Hindu may well enter into a worthy rivalry in this matter, ensuring that evil tradition is abandoned and that it shall not be possible to bring railing accusations against India as 'a jungle of sex, in which her body and soul are wasting away.'

Islamic Conception of Godhood

The following extract from an article in the *National Christian Council Review*, by Murray T. Titus, is, perhaps, not a fair evaluation of

the Musalman's Concept of God. It however should stimulate Musalman's to make their position clear.

The hard, deistic notion of God held so commonly by Muslims is at best a non-moral being, whose chief attributes are Force and Will. Regardless of Muslim practice and sentiment, at any rate, Muslim theology has no place for the great moral ideas of Holiness and Love. On the contrary, if Christ is in any sense the revelation of God, it is because He gave expression to the essentially moral character of Divinity. The God whom Christ revealed is above all a God of infinite Holiness and infinite Love. The great Christian task is to free the Muslim from the dread of Allah as an inscrutable Despot, and to teach him to pray to 'Our Father.' 'Islam, by the shallowness of its ethical conceptions, drives us to emphasise afresh these two burning attributes of God the Father: His Holiness and His Love.' In his ethical blindness the Muslim cannot see how the Cross can become the sign of victory over sin, and the problem of evil. None can who have not a living experience of sins forgiven. 'The Muslims must be led to enthrone God morally at all costs. God is indeed one; God is indeed Almighty. But He who is not Holiness and Love is not God!'

Untouchables among Animals and Plants

It is interesting to note how the Hindu idea of untouchability does not restrict itself to men only; but also applies to animals and plants. *Man in India* publishes an account of this by Rai Bahadur Hira Lal, which we reproduce below :

One disposed to hold friendly intercourse with others is called social. The others with whom he associates are generally of his own kind, belonging usually to his country, his own district, his own town or village, to his own house or to his own family. With this social intercourse, a society is built and the society's doings when given a scientific turn become what is known as sociology. Thus Sociology deals with the "associated life of humanity." But Hindu sociology appears to be wider, embracing as it does animals and plants. The Hindu social rules divide humanity into various grades, the primary divisions being touchable and untouchable. The touchables are again divided into 4 classes, the well-known Brahman, Kshatriya, Vaishya and Sudra, but the untouchables have no such divisions. In fact, they are relegated to the last class, the Sudras, who thus get

divided into two sections, the touchable Sudras and the untouchable Sudras. If the touchables happen to touch the untouchables, they get polluted and have to purify themselves generally by taking a bath. This sociological rule has been extended to the lower animals and plants. There are also Brahmans, Kshatriyas, Vaishyas and Sudras amongst them and also touchables and untouchables. A bullock is a Brahman, a lion, a tiger or a horse is a Kshatriya, a fox is a Bania, an ass, a pig, a lizard, and a vulture are Sudras. In fact, the Sudras just named are untouchables. Their touch does not pollute their own kind, but it pollutes the Hindus. If they happen to touch them they must purify themselves by taking a bath. Similarly in the vegetable kingdom, Pipal and Bar are Brahmans. They are invested with the sacred thread. People of all classes would prostrate themselves before them. They dare not uproot them or cut their branches. They are extremely afraid of their displeasure. They propitiate them with offerings as they would do in the case of a live Brahman. Then there are the low-caste trees just like Hwar (Reongha) which is considered to be a Mahar and Mehadi (Hina) which is a Chamarni. Nobody would use sticks of these plants as tooth-brush, as being of low caste they would pollute the mouth. They would not use faggots of these plants in the kitchen, as food cooked with their aid would get polluted.

The examples I have quoted above refer to prejudices met with in the Central Provinces. It would be an interesting thing to collect information from other provinces to show this curious evolution of high and low on the Indian soil. It would be still more interesting to collect examples of such a development amongst other people outside India, and to ascertain whether they are still prevalent or have become obsolete.

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Travellers' Adventure in the Heart of Asia

The following thrilling account which we reproduce from *Buddhist India*, was originally contributed by Lt. Col. P. T. Etherton to the *Weekly Despatch*. Wrote the Colonel :—

The heart of Asia still holds first place in the realm of mystery and romance, especially that unexplored corner of the Kuen Lun mountains in South-Eastern Turkistan, where the Chinese hold shadowy dominion over the highest inhabited portion of the globe, a mountain maze that is still a sealed book to the rest of the world.

There I found a strange Buddhist sect who have as near neighbours more than a score of peaks exceeding a height of twenty three thousand feet, and glaciers covering hundreds of square miles.

This curious sect numbering not more than six hundred, are doing penance for the rest of the world, for the sins of you and me and all mankind, and in their monastery hewn out of the solid rock they are completely isolated from the world beyond, unmindful of great wars and upheavals and the rise and fall of empires.

They are following what they conceive to be the original precepts of their ancient religion as expounded by the Buddha six hundred years before the birth of Christ.

I will pass over the journey thither and come direct to the discovery of the monastery. I and my small party had reached it after infinite toil and pain amidst the rapids and ravines of the world's highest range.

For days we had run the gauntlet of snow-slides and avalanches, and at dusk reached the summit of a pass—at an altitude of 18,000 feet—beyond which lay the monastery I was in search of.

Slowly we worked our way to the foot of the pass, over glaciers and along the edge of yawning crevasses, by walls of snow and ice, and across torrents that swept through the canyon like a millrace, where one false step when jumping from rock to rock meant an icy grave.

At dusk we reached a point where the canyon widened to some two hundred yards with a patch of barley, the only cereal growing at this altitude, whence a rocky path led off into a side ravine to the monastery.

Finally, we reached a clearing at a sudden turn in the path and saw before us a rough stone structure built into and alongside the edge of the ravine. Remembering its reputation, its inaccessibility, and the weird stories connected with the sect, I could not help wondering what would happen once inside the monastery.

I had intended camping without, but the abbot, who greeted me dressed in a dirty yellow robe and with a shaven pate, insisted on my staying, within the great building, so accepting his hospitality, I followed him through the gateway.

Here other monks joined us, dressed in long coarse robes similar to the monks of Europe, and together we passed up a flight of stone steps into a corridor that seemed to be hollowed out of the mountain. We went along this passage for perhaps seventy yards. Then branched off into a smaller one that twisted and turned until I lost all sense of direction.

At last we reached a small doorway on which the abbot knocked. It was swung back and we filed through. All this time not a sound had been uttered, the whole place was wrapt in semi-darkness, and the air of mystery and general uncanny procedure of my ghostly attendants was far from cheering.

We next ascended a spiral stairway which led to a small landing lighted by a long slit in the wall, from which I gathered that we must be at the side of the monastery overlooking the ravine, but the crevice in the wall being ten feet above me I was uncertain of my bearings.

From the landing we entered a room like a cell, about ten feet by six feet, and at least twenty feet in height. In one corner was a narrow ledge of rock that served as a bed, a rough chair of wood and goatskin and a large earthen pitcher. This was all it contained, and as the other rooms leading off from it and the landing were bare of any furniture, I had perforce to consider myself domiciled in luxury. The etiquette of the monastery apparently required that all conversation should be in so low a tone as to be practically whispered.

The abbot then served tea flavoured with rancid butter, and some coarse brown cakes resembling oat cakes, but nothing like so palatable as the Highland variety. I was both hungry and thirsty, so the frugal repast was as corn in Egypt.

Having started me on the meal, the abbot departed with his attendant monks, adding that so long as I was within the monastic walls he considered me as his guest, and all my wants would be ministered to by himself or his immediate entourage.

Now, although I have a fair bump of locality, I realized how difficult it would be to find my way out into the open should necessity arise, but dismissing such possibilities from my mind I sat down on the ledge, and awaited developments.

Night closed over the lonely monastery and after another scanty meal I wrapped myself in my blankets and lay down on my rocky couch. The wind moaned and shrieked through the crvice and up the stairway, the light from an oil lamp on the floor throwing weird shadows across the room, while anon, dark figures silent and ghostly passed in front of the door. Once or twice during the night I awoke from a fitful sleep, and found a cloaked and spectral figure making a tour of my room.

At last, some time before dawn, I heard the low chant of voices in unison, a wailing note as of souls in torment. I jumped up and went to the doorway; not a sign of anyone, only the distant sound of that depressing dirge.

Perhaps it was midnight service? As I stood there listening a shadow appeared upon the wall and a huge bat flashed past within an inch of my face. It galvanized me into activity, and, donning coat and boots, I set off down the passage in the direction of the music.

Threading many passages, twisting and turning this way and that, I came to an open doorway with a verandah beyond it, then a courtyard leading to a building opposite. I crossed the courtyard and peered in through the half-closed doorway.

Before me was a chamber about one hundred and twenty feet long and sixty or seventy broad. It was but dimly lighted, with oil and wicks in clay bowls, emitting volumes of black soot and smoke. Kneeling on the stone floor were the members of this extraordinary sect, droning the song of remorse, bewailing the sins of those countless millions who had gone before, of those millions scattered throughout the earth's wide surface who were still a living force, and of those millions yet unborn whom it might be possible to turn into the right path.

Picture, if you can, courtyard set in an amphitheatre of mountains, the loftiest peaks in the world, the pale light of the moon, the ghostly oil lamps, and the hundreds of kneeling figures intoning that supreme chant to an omnipotent power. It would have stirred the feelings of a Nero.

As I retraced my steps across the courtyard I heard faint sounds of voices from the side flush with the mountain. Curiosity, but perhaps irresistible fascination, drew me there. I saw openings some eighteen inches square in the rock, and a similar chant as from the great hall issued from them.

Was it an echo or merely an hallucination? I

struck a match and peered through one of the openings. Gradually the form of a human being with emaciated figure and glassy eyes became outlined against the light. It seemed to be looking at me from another world. Then it lowered its eyes and continued the chant.

I hurried from the courtyard, from those living tombs, regained my room, and lay down, but not to sleep. Dawn came and with it my departure from the monastery towards that great world of sin and sorrow with its wars and upheavals and all the consequences that come in their wake.

The Education of Women in India

R. Krishna Bai, B. A., L. T., writes in the *Non Brahmin Youth* on the ideals of women's education in India. She begins by quoting Lord Avebury :

Well has Lord Avebury put : 'Reading, writing, arithmetic and grammar do not constitute education any more than a knife, a spoon and a fork constitute a dinner.' Education is then a preparation for life and, if applied in the true sense, it "helps us to live."

Then she states our ideals of the really educated woman in the following way :

What is really wanted is to bring back the lost culture, art and religion, and keep up the individuality of Indian womanhood. The function of pedagogy, hence, is to organise the mind with knowledge and give it the impetus to perfect itself by self-immersion which is the same as self-realisation. Though centuries of neglect on the part of our countrymen have visibly dimmed the glory of Indian womanhood, though whirlwind after whirlwind of foreign invasions thrust various changes over the head of Aryavarta, the key stone of the arch of Indian womanhood stands unshaken, unimpaired still. It is because our women did not try to imitate man and compete with him in his lines of work. It would be a sad mistake indeed if woman, dazzled by the present ideas of freedom and equal rights, should forget that in her hands lies the future happiness and progress of the country. I do not certainly mean that women should have no activities beyond the family. The whole world is her realm and whatever may be her chosen sphere of activity, let her not lose her individuality and mechanise life. Let us not imitate another nation. We are children of an ancient civilisation, we inherited a glorious past and we are proud of her past and ardently wish to be proud of our future. The glory of our future depends on the homes of the present. To woman then belongs the greatest privilege—the careful tending and educating the future citizens of 'Bharata Mata.' Her mission is greater than that of the politician. But as Rabindranath Tagore, our honoured poet, says : "It is not that every woman should be made to learn the culinary art or that she should have no higher ambition than to be a home-manager." We want politicians like Mrs. Sarojini Naidu and Dr. Muthulakshmi Reddi to fight for our long neglected rights ; at the same time, let us not neglect our

homes for the Law Courts and Legislative Councils entirely. I am not opposed to women entering politics, we need them absolutely to make "men in power" realise their long-forgotten duty to women, but I am certainly opposed to larger numbers entering public life leaving their much-needed social work at home and in society. As Mrs. Sarojini Naidu aptly warned in the recent Notional Social Conference, let not "new ideals of liberty affect the cherished notions of Indian womanhood." We want our Savitris, Sitas and Damayantis to once more glorify the annals of History. There has been no break in the glorious history of women till the time when English education gave a new culture to man in which she had no share till now and which carried him away into a new world, while she remained ignorant at home. We have illustrious names like Padmini of Chittore, Meera Bai the Poetess, Tara Bai the skilled Warrior. Do not these names shine out as brilliant stars in the sky of our Nation's history? Now that the gap is being filled up gradually by enthusiastic champions of woman's cause, and that women have given ample proof that they are not in any way inferior in intellectual capacity to men, it is high time we looked into the kind of education that women should get, in order to enable her to perform the duties of a woman successfully.

Finally, she goes a little into the details of curricula. She says:

A girl who stops after passing the elementary stage should be able to possess an elementary knowledge of subjects that are useful in every day life, e.g. hygiene, first aid, domestic science, general principles of nursing the sick, care of children, in addition to the instruction she gets. Besides, the present system of education is sadly neglecting the development of the finer faculties in man; the aesthetic sense. It is deplorable to hear our girls complain of "monotony in drawing lessons and dislike in the singing classes." It is no real education which does not develop all the higher imaginative faculties. Music "the universal language of mankind" and art "the science of the beautiful" should find a place in schools and colleges. To respect art and music is a national as well as individual duty as their influence tends to develop the best moral virtues, teach reverence, beget unselfishness, elevate the mind, and create a dislike for all that is mean, and ignoble. We, a nation whose aesthetic understanding has been deadened by generations of foreign notions of culture and teaching, have now to stimulate instead of suppress in our young, the lively inborn artistic sense of our people. Set out Art and Music free to follow the natural channel, remove the impediments that are placed in their course and without doubt they can minister to the intellectual needs of Mother India. Let us get rid of that false culture which blinds the eyes and stops the ears of our girls, to all that the sublime nature art and melodies of our own country have to teach them. Let education give the impetus to the powers of observation to appreciate beauty of form, and line to understand beauty, to enjoy and feel it; for it is towards realising the divine beauty on which the universe rests that all the hopes of humanity are centred. If the aesthetic spirit which is more natural in women, and which is the

motive force to develop all the higher intellectual faculties, is kept out of the newly formed Indian Universities they will only establish, rather perpetuate, all the evils of the old. They must make way for Art and Music. Then and only then will there be any hope for the revival of our past culture. The Andhra University has recently included Music and Art as one of the faculties and has also instituted a Degree. Let those who have the faculties and opportunities to take up University courses specialise according to their special aptitudes, but let those who want education to prepare them to take up the noble mission of women train themselves in that groove. India needs mothers at present, "good mothers" to lead the home, to instil into the future sons the noble ideals of life and citizenship. "This done" as Rabindranath Tagore says, "the country will be a heaven of man and woman—a world of love, service and sacrifice."

Higher Politics in Feudatory States

The following items are reproduced from the *Feudatory and Zemindary India*.

The Council of Administration of the State of Bhavnagar is pleased to prohibit the bringing into the State by sea or land any copy of the pamphlet "India" published by G. S. Dara, London.

A recent order in Rajpipla State, lays down that all meetings proposed to be held either in a private or public place, are prohibited unless the organizers nearly ten days before the meeting is convened obtain the permission of the District Magistrate after explaining fully the objects and the agenda to be placed for discussion. The order states that the restriction is necessitated on account of possibility of feelings running high on either political or communal questions: Any meeting held in defiance of the order would be considered as an unlawful assembly.

Theory and Practice of Mughal Kingship

R. P. Khosla, M. A., I. E. S. writes in the *Journal of the Bihar and Orissa Research Society* on how the Mughal kings side-stepped the quranic Law in order to enjoy absolutely autocratic powers over their subjects. We read:

In theory the Mughal king was under the holy law, but the latter was a region of speculation and vagueness when applied to the practical powers of the king. Law and political theory are considered in the Muslim world to be as much derived from divine revelation as is religious dogma. Islam did not recognise the institution of kingship to start with. It believed in the democracy of the people. Hence the absence of any particular rules in the holy Quran for the guidance of kings who are subject to the same laws as others. There is no distinction between the canon law and the law of the state. Law being of divine origin demands as much the obedience of the king as of the peasant. The king may be

mujtahid—an authority on law, but his legal decisions are limited to an interpretation of the law in its application to such particular problems as may from time to time arise. He is in no sense a creator of new legislation. It is the duty of a king to uphold the authority of the Islamic law and to keep himself within the four walls of it. The dignified rank of sultanate comes after the great theoretic character of the holy law is liable to prevent it from serving as an effective check on the sovereign authority.

In practice the Mughal kings exercised greater authority than that claimed by any kings in the west who based their claims to sovereignty on divine right. Though the Mughal kings were not above the holy law they enjoyed complete sovereignty in the state. The subjects were expected to submit to every ordinance issued by the monarch. The royal authority was not limited by any coronation oath which could, by a stretch of imagination, be interpreted as a compact between the ruler and the ruled. No forms of constitutional checks existed anywhere and the cry of popular rights was never heard. The power of the reigning authority was all-embracing and there was no distinction made between *de facto* and *de jure* sovereign. The royalty was wrapped up in a golden haze of sanctity and the king was veritably regarded as the shadow of God. Monarchy being the divinely ordained institution, obedience to the king was a religious as well as a political dogma. When Ashkari Mirza rebelled against Humayun he is said to have exclaimed, "Am not I a king, God's engaged in drinking wine." Every Mughal king representative on earth was the vicegerent of God. His power was unconditioned by any constitutional restraints and he was the sole interpreter of his will. The doctrines of the right of resistance, popular sovereignty, and the merely official character of kingship were meaningless terms.

The position of the monarch was further strengthened by the secular nature of the Mughal state. Though the holy law was theoretically supreme, the ulama, who were the only authoritative exponents of the holy law, were never allowed to become supreme in the state. The dangerous character of their power was easily recognised by the Mughal kings who kept them under strict control and thus prevented the creation of a state within a state. Though theoretically the Quranic law was the only law recognised and all civil law was subordinate to it, the king's wish was the real law in practice. Though the king was expected to make the precepts of the sacred law effective in every department of administration, in actual practice the wheels of the state machinery moved according to the royal will and royal will alone. The secular power claimed and enjoyed complete supremacy. The Mughal kings always considered it dangerous for the state to give the spiritual power a free hand in political matters, as that would have fettered the action of the state in a thousand ways and clogged the wheels of the governmental machinery. It was unsafe to make the ulama the ultimate arbiters of political action. The Mughals like their predecessors the Pathans were ever jealous of clericalism. The ecclesiastical organisation was never allowed to be strong enough to put forward an effective claim to control and

direct the action of the king. It might be used as a convenient instrument by the king as the court of ecclesiastical commission was used by the Tudors and the Stuarts in England, but it could never act as a check upon the royal authority. The ulama were held in great esteem, but they were never allowed any hand in determining the policy of the state. There was never any danger of an *imperium in imperio*. No synod of divines or doctors of law was powerful enough to act as a check on the king's will.

As practical instances of secular domination of the clergy we find the following in Mr. Khosla's paper :

The submission of the clergy to the Mughal king was as complete as it was in the case of Henry VIII of England. There are not many fatwas issued by the ulama against the Mughal kings. It is true that the heretical doctrines of Akbar did provoke an adverse criticism, and Mulla Muhammad Yazdi, the kaziul-kuzat of Jaunpur, issued a fatwa insisting on the duty of taking the field and rebelling against the emperor on this account, the net result was nil. The lay power succeeded in establishing its supremacy, even to the point of persecuting the teachers of all doctrines which it regarded as harmful. When the Mulla Muhammad Yazdi excited a rebellion against Akbar and was joined by Muhammad Maqum Kabuli, Muhammad Maqum Khan Faran-khudi, Mir Muizz-ul-Mulk, Nayabat Khan, Arab Bahadar and others, the whole thing ended in a failure. In vain did the imam condemn the emperor for having made serious encroachments on the grant-lands belonging to the church and to God. The mulla was decoyed and put in a boat. When the boat got in deep waters, as we learn from Badaoni, "the sailors were ordered to swamp the boat of the mulla's life." The mullas of Lahore were banished and all the mullas who were suspected of disaffection by Akbar were sent to "the closet of annihilation."

Not all this secular autocracy was due to mere love of power. Much of it was engendered by demands of statesmanship ; for we read,

In this secularisation of the state the Mughal kings showed themselves to be good statesmen. In a country where the bulk of the population consisted of non-Muslims the views of the orthodox ulama would not have proved very helpful in matters of statecraft, and any successful insistence on the observance of the ulama's views would have been followed by disastrous results for the stability of the State. Thus the state never became the mere handmaid of an ecclesiastical corporation, and the supreme direction of politics was never placed in the hands of the rulers of the church. The policy of the government during the greater part of the Mughal period was not regulated in the interests of a theological system. The Mughal kings never bowed their heads before the clerical power. Any departure from this policy would have placed the action of the state under the control of a body of persons who were not experts in statesmanship and whose acquaintance with the

intricacies of the governmental machinery was not very intimate. The supremacy of the temporal power was on the whole good for the state and ensured its stability.

So that by religious toleration the Mughal tyrants did not understand toleration of religious fanaticism. They tolerated religious views and activities only so far as they helped good government and social progress. Toleration of anti-social religious fanaticism was a political ideal of post-Mughal origin.

Was Lanka in Africa ?

The following extract relating to the above question is taken from the *Vedic Magazine*.

Ruins of ancient granite buildings discovered in South Africa, have led to a number of surmises as to the people that lived in those parts. One supposition is that the site perhaps is of the ancient Lanka of Ramayana. The plenty of gold found in that locality agrees well with the description of Lanka as a country of gold.

The ruins lie in the heart of the continent several hundred miles away from the coast at Zimbabwe, which is about 17 miles from Port Victoria in a straight line with the old East African port of Sofala. A branch line to Port Victoria shoots from Gwelo which is half-way on the Bulamoyo-Salisbury railway of the Rhodesian system. There in the wild heart of Mashonaland, buried by a foliage amid secluded hills and valleys where probably no modern white man had previously trodden, granite ruins of vanished civilisation were discovered in 1865 by a wandering hunter.

The ruins consist of several granite edifices of which the largest is a rough oval. There are no roofs and between these two major ruins are traces of several minor structures. The walls of the oval are in places thirty-five feet high and sixteen feet thick at their base. They are wholly constructed of small well chiselled granite blocks cleverly fitted together without mortar. There are no inscriptions, and the structures themselves do not show signs of great age. The granite shows very little discoloration or mouldering, and the chief marks on the granite are in many places undimmed. The ruins are of far greater dimensions and more solid build than anything else seen in Rhodesia.

DATE AND ORIGIN OF RUINS

Two theories have been advanced in connection with the date and origin of the ruins. On the ground of mediæval objects having been found in such position as to be necessarily contemporaneous with the foundations of the building a set of thinkers conclude that the structures do not date back to more than 600 years. They also point to the similarity of design of various later Rhodesian structures and advance that the builders were local natives. This theory would

imply that the natives of Central and South Africa had only 600 years ago "knowledge, skill, initiative, and a mode of life comparing not in favourably with that of mediæval Europe."

But there is another theory, placing the Zimbabwe ruins "somewhere in remote antiquity. According to it, "when what are now Britain and France were still barbaric countries, a foreign civilisation flourished in Zimbabwe." The scholars who have made this theory their own point to the finding of soda-water bottles in the ruins by subsequent excavators and state in connection with the absence of inscriptions that there are numerous ruins without inscriptions along the Persian Gulf in Mesopotamia and Southern Arabia. At the same time it is not improbable that the native builders of Rhodesia subsequently initiated the design and form of Zimbabwe buildings.

The Bantus, natives of Rhodesia, have never been builders of stone structures elsewhere and are even to-day entirely in a rudimentary stage. The builders must have been foreigners who colonised this spot.

Rhodesia and Transvaal are even at this date *minerally the richest countries of the world*. They must have been so even in remote ages and the antiquity school allege that some foreign people, now wiped off and forgotten, may have had a colony at Zimbabwe for exploiting the mineral wealth of this territory. The ruins represent this ancient colony.

Hundreds of old workings have been discovered both in Rhodesia and Transvaal, making it abundantly clear that gold was once mined on a large scale in these regions. Modern metallurgists have examined them and agree that "the vanished miners knew a good deal of metallurgy and throughout the country successfully handled hundreds of thousands of tons of rather intractable ore." The gold extracted by these ancient miners is valued in present-day terms at not less than 75,000,000 pounds.

WHO EXTRACTED THIS GOLD ?

Who extracted this gold ? If the Bantus did it, they must have been a very different people from what they are now. If foreigners did it, who were they ? We must go to the history of ancient peoples. The Phœnicians, a sea-faring people, had, it is known, inexhaustible resources of wealth. The mines of King Solomon are known and the Ramayana of Valmiki describes Lanka, the city of Gold. Do all these things refer to a common gold-mining colony in the South ?

Kavaca, the King of Lanka, lived across the seas, many miles distant from the Indian shore, much more distant than Ceylon which we generally identify with Lanka. He was the devotee of Siva who is worshipped in a phallic form. He belonged to the Raksas race and the characteristic features of life and form in Lanka, as described in the Ramayana, are intense ascetic activity, material wealth and universally gigantic proportions. Though there are no inscriptions, symbols of the sun and the hawk have been found on the Zimbabwe ruins and the interior of one of the ruined temple at Zimbabwe has "similarities also to the two very large phalli about thirty cubits high described by Lucian as standing in the temple of Hieropolis in Meso-

potamia." May these not be traces of Ravana's phallic worship?

In fact, a study of the ruins reveals considerable organization, military, mining and colonial. The structures at Timbar are not ornamental, they are not even strictly symmetrical, but they impress one with their proportion and skill. Zimbabwe may have been not only a metropolis but a centre of great colonial activity on the part of some foreign people. As such, it is well worth a visit by Indian students, scholars as well as sightseers.

A New Port for Western India

The *Mysore Economic Journal* gives the following account of Okha, a new port that is being developed in Western India.

In Western India, besides the well-known Ports of Bombay and Karachi, there are no other Ports approachable all the year round by large vessels and where the vessels can remain at anchor, sheltered from the storms on the open sea, specially during the south-west monsoon and discharge their cargo directly on a pier. The Peninsula of Kathiawar has over 300 miles of coast line but notwithstanding this extent, there are no really good harbours except at Okha near Beyt at the north-west corner of Kathiawar. Okha is on the extreme west point of Kathiawar near latitude 22° 35' N. and longitude 69° 15'. It is at the mouth of the Gulf of Cutch and lies midway between Bombay and Karachi. At this place, the Government of His Highness the Maharaja of Baroda have recently opened to traffic the Port of Okha. The new Port is most favourably situated for traffic, particularly as it is a safe-all-weather Port designed and constructed for steamers of about 2½ feet draft and connected with the Railways of Kathiawar, Northern Gujarat and Rajputana.

India in Empire Economics

In the same journal J. E. Woolacott pleads for India that she may not be forgotten by Empire economists as a fruitful source of profit to British manufactures. The author says:

A description of the greatest of the irrigation works now under construction in India, the Lloyd (Sukkur) Barrage and Canals Project, contains the arresting statement that while the whole area of Egypt comprises 8,160,000 acres, with an actual cultivation of 5,400,000 acres, the Indian project will provide for an annual irrigation of 5,900,000 acres in a total commanded area of 8,132,000 acres. It is, indeed, impossible for any one who has not actually visited India to visualize its enormous extent and its almost unlimited economic possibilities. And it is to be feared that in the visions of some ardent believers in the future of the British

Empire, India finds no place. Yet India to-day is the greatest market in the world for the manufactures of Great Britain. A country which in a single year absorbs British goods to the value of £90,000,000 is a factor of the greatest importance in the Empire's well-being. But in the many discussions that have arisen regarding the prospects of British commerce and the imperative need for developing markets for British manufactures, how seldom it is that the importance of India finds the recognition it deserves. Nor is it adequately appreciated that to-day the purchases of British merchandise by the Indian peoples comprise more than half their total purchases from abroad.

We are afraid there are no very great fears of the Empire economists forgetting India's claims as the most important field for exploitation by the white section of that Empire.

Hindu University Convocation Address

His Highness the Maharaja of Bikanir delivered his address as *Pro-chancellor*, to the Convocation of the Benares Hindu University on the 9th December 1927. The address has been printed in the *Benares Hindu University Magazine*. His Highness laid very great emphasis on the need of universal physical culture and regular Military Training for students and stated what he thought to be the ideal of student life very clearly. He said,

The value of a Residential University can best be demonstrated in the facilities it can afford for the building up of good character. Let your goal be the culture of "Self-reverence, Self-knowledge, Self-control; which three alone lead to Sovereign power." One cannot fail to be struck with the mistaken notions about liberty that often prevail in the minds of some young men. True liberty consists in freedom to do what one ought, not freedom to do what one wills, which only deteriorates into licence and wanton depravity. Learn to control yourself; for, moral self-government alone can prepare you for any higher form of political self-government. Cultivate the habit of self-reverence. We have indeed every reason to be proud of our ancestors, our ancient culture and our glorious civilisation; but do not let any undue bias for antiquity deter you from your duty to posterity. Reverence for the ancient Aryans can never be incompatible with an eager solicitude for the elevation and re-generation of Mother India. But with this end in view, "Act, act in the living present"; and "above all in the words of Shakespeare, to thing oneself be true; so that thou canst not then be false to any man." Service and Sacrifice ought to be the twin-rows of your modern Brahmacharya. Our land has been well-known for the spirit of Chivalry. If that Age has gone from the present day Western World of

Sophisters and Economists, let not that same cancer eat up the vitals of our ancient culture. Never fail to set a high value on a habit of deference and reverence to your elders and of proud submission to rank and sex which is the true test of an abiding civilisation.

Russian Peasantry

K. Kocaroveky Zemgor supplies the following information to the *Vista-Bharati Quarterly*.

1. The village population of Russia equals 85 per cent of the whole population of Russia, and a considerable part of its industry is to be found in the villages being by its nature non-capitalistic home industry.

2. Already before the revolution the rural economy was rapidly passing into the hands of the peasants: if more than a third of the land was in the hands of rich landlords, they possessed only 10 per cent of seedings, and only 6 per cent of the cattle. With each decennary the peasant economy progressed fast and faster, the showing of grass and farming with crop-rotation of more than three fields was spread over a considerable part of Russia. After having been crushed by bolshevism it is now anew returning to its restoration.

3. The most part of Russian peasantry is a homogeneous working mass. The statistics of bolshevists, who wait for its capitalistic "stratification into layers," show among them only $\frac{1}{10}$ per cent. of small capitalists and even this percentage does not increase.

4. About three-fourths of the peasants possess land in common, as members of community; this form of communal land-owning had developed during the last centuries and has considerably improved after the abolition of servitude: the repartition of parcels became more and more equal, the community adapted itself more and more to the progress of the rural economy. During the regime of Stolypine from 1907 to 1917 about $\frac{1}{4}$ of community peasants were artificially eliminated out of communities, but during the revolution the most part of them have returned into communities whereas independent farms are to be found almost exclusively in the narrow western strip of Russia. "The white land revolution was based on the community, which is at present stronger and more progressive than ever and just on it is based the state exploitation of land by working masses, which existed already before the revolution."

5. After the first revolution of 1905 co-operation developed with an extraordinary speed—in banking, consuming, buying and selling and in barter of every sort. In 1917 at least 2-3 of the Russian peasantry were already unified by these co-operative associations, which were working solidly and successfully. The bolshevists had entirely destroyed this organisation, but during the last years it is restoring anew.

6. Russian peasantry is energetically striving for instruction and culture and has already much done in this respect. Russian peasants established schools, helped the schools of zemstvos, had done more for the enlightenment than those of the nobility.

After 1905 the peasants began to organize in villages middle schools, libraries, lectures, folk-houses, choruses, theatres etc. All this was stopped by the bolshevists, but during the last years the independent activity of the peasantry is restoring. Just before the revolution the Russian village was on the point of reaching, after a lapse of only 7 years, the general instruction and in this regard the village was always going ahead of the towns.

What is a Good Diet

The *Federation Gazette* says:

The accustomed diet of the people of this country, be it based upon rice or *atta*, or upon meat, is in almost all cases, defective and excessive. The food is first deprived of its best and most nutritious parts when the rice is husked and polished and the *atta* is ground fine and white, or the potatoes are peeled, and then it is spoiled by cooking which slowly destroys the vital properties, i. e. the "vitamins," which are essential to good health.

Man is the only animal that cooks its food. The less the food is cooked the better it is. The longer it is cooked the more it loses its vital properties or vitamins. The combination of cooking with the removal of the valuable and nutritious skins and inner husks of vegetables, fruits and grain, leads to a deficiency in diet of the vital elements which create and maintain life, and further leads to excess in eating in the effort to make up for these deficiencies.

Further the accustomed diets of most races, be they based upon rice, upon *atta* or upon meat are all one-sided. The habit is to eat too often of one thing, such as rice and to eat too much of it and so to clog the body with a quantity of starch which it cannot digest. A balanced diet must contain fresh fruits and vegetables in ample quantity, and should, if possible, include good clean milk, and these things should not be cooked or boiled for more than a few minutes and would be better not cooked at all.

The quantity of any one article of diet of a staple nature such as rice, *atta* or meat should be kept small, and balanced by the addition of fresh fruits, green vegetables and milk, so that the total diet will contain a balanced combination of the essential products, carbohydrates, fats and mineral salts together with an ample supply of the essential vital elements.

Work for the Blind in Germany

We learn from *Light to the Blind* the following about work done by Postwar Germany for her blind nationals.

Miss Marian Feuchtwanger of New Haven, Connecticut, spent the summer of 1926 studying methods of work for the sightless in Europe. In an interview published in the New Haven Register she tells of the efforts of the German Government in behalf of war and civilian blind.

When loss of sight came to Miss Feuchtwanger fourteen years ago she was a school-teacher in New Haven. She is now giving the greater part of her time to furthering the cause of blind people in her own city and state, declaring that her chief aim is the procuring of suitable and congenial as well as remunerative occupations for those without sight. Of her study abroad she says:

"All of the European nations are doing splendid work for the blind. They were forced to it at the end of the World War by the sad realization that countless thousands of their returning soldiers were sightless and these men came back to civil life helpless, desolate and despirited, their means of livelihood gone and their hearts filled with bitterness and despair.

"Germany, with more of these blind soldiers than all the other countries, sought almost desperately for ways of helping them. She put into the task every ounce of resourcefulness and talent which she could muster and called to her assistance the ablest minds in the country. Work for the blind became of paramount importance and as a consequence it went ahead with leaps and bounds. Germany to-day is among the countries of the world that lead in their efforts for making better the condition of the needy blind, as well as of those who want to take their places once more in the community of which they were once active citizens.

"The first task was to restore, so far as possible, the confidence and fighting spirit of the stricken men, and it was no light undertaking.

"Only one who has lost his sight can realize the utter desolation which temporarily paralyzes even the bravest and best fortified when first engulfed in that blackness in which all sense of time, space and direction are lost.

"To lift this mantle of blackness, then to give to the sightless soldiers some measure of their former independence, to help them regain a sense of time and direction, this was the task to which all Germany turned with a will. Many things were tried. Some availed and some did not.

"Then the world-renowned police dogs were called in to help. From the first they were successful. Trained in the finest kennels of Germany by the thousands, they form one of the most touching and astonishing sights in that country to-day, as they lead their blind masters about the streets. They escort their blind charges through the crowds, halt at crossings until they receive the signal to go, steer them into cars and buses, take them to empty seats and guide them into buildings and elevators in a way that is very nearly human.

"It was soon found that the soldier who could go about with his dog was a soldier partly adjusted. The blackness began to lift a little when he could come and go as in former days.

"Then the watch for the sightless was made and presented to him and his sense of time returned and with that his fighting spirit awoke and his cure was assured.

"While this much was in process of accomplishment, plans for helping the blind soldier to earn his living were being formulated.

"A great movement was launched to encourage him wherever possible, to do his pre-war work. This was a staggering task for him but such was the spirit of the entire German nation and such a wealth of help and co-operation was given that to-day blind men are doing excellent work in almost every conceivable trade profession and industry. Mechanics have gone back to their machines, tradesmen to their crafts, scholars to their desks, and scientists to their laboratories. Even in such trades as tailoring and cobbling blind men are working side by side with the sighted.

"For the cultured classes, the blind intelligentsia as they are called in Germany, it has undoubtedly been the hardest, but they have set wonderful examples to the others by their unflinching courage and cheerfulness.

"Early in the work here was a call for books for the blind and suddenly it seemed as if every one who could see was making books for those who could not.

"They were turned out in such numbers that many of them were distributed and lost, an unheard of thing, for books for the blind are scarce and precious. Each one is a treasure and such a thing as losing track of even one, in normal times, is almost unforgivable.

"Now, when the German people began to make books for their blind soldiers they found that it was slow work since they could make but one copy at a time. Inventors began to work on a machine which would more nearly do the work of an ordinary typewriter, and when I left Germany the model for this new machine was very nearly ready to market."

Doctor Picht of Leipzig, has invented a machine known as the Picht Braille writer, which corresponds to our Hall writer, but differs in that when four Picht writers are placed in a certain position, four copies may be ticked off at once.

Dr. Strehl, an Academician, himself sightless, is at work at present on a remarkable Braille machine to be known as the Strehl Braille writer. By the completion of this invention, four copies can be taken off the machine by one stroke of the hand. Dr. Strehl is a native of Maguria, a small town outside Berlin. This machine is not yet ready for the market, but when it is ready, it will be of inestimable value to all workers of handcopy books.

Miss Lucille Goldthwaite, of the New York Library, is eagerly watching the advent of this machine.

The Leipzig Library for the blind is the largest Library of the kind in Germany, and the circulating centre for books not only for the German Blind, but for the sightless of Sweden and Holland as well. It contains more than 6,000 Braille books.



Lord Sinha

more than outweigh any advantages it may have in other directions. As Sir Humphrey Rolleston, President of the Royal College of Physicians, said: "Its action is more likely to be harmful than beneficial."

The old idea that alcohol was a stimulant to heart and brain and vital activities has been "abandoned by rational medicine," although it still lingers in popular belief. Alcohol is essentially a narcotic, and as such is now recognized in all textbooks, although the word "stimulant," by force of habit and common usage, still creeps into popular language. As a narcotic, alcohol tends from first to last to numb, disorder, and paralyze the higher levels and centres of the brain—those levels which are the first to be developed, and through which the mind is able to express its power of intelligent judgment and self-critical discrimination and control.

Public health officials are unanimous that alcoholic indulgence in the national life, as a whole, is one of the most potent co-operating factors in the production of all sorts of damaged and deficient life. The more extreme forms of disease caused by long-continued abuse are obvious; but there is an increasing recognition that, far short of anything like so-called excess, alcoholic indulgence may be a powerful factor in precipitating serious disease. Thus the late Sir F. W. Mott said: "The amount of alcohol consumed by the pillars of society is sufficient to turn certain potential epileptics and feeble-minded persons into criminal and certifiable lunatics." That is to say, if there is a latent inborn tendency or possibility, then alcoholic indulgence, far short of so-called excess, can bring out, accelerate and intensify that possibility. In his recent lecture on cancer, Sir Berkeley Moynihan (*British Medical Journal*, January 29, 1927), speaking of the way cancer attacks diseased organs, says: "The majority of people, it may be said, commit suicide. If we consider the effect of alcohol, syphilis, tubercle; of the conditions which, are set going by the rush for wealth...the statement, though shocking, appears to be true." Here, you see, this great expert places alcohol in the very foreground of his picture of the causes which predispose towards the 50,000 deaths from cancer every year.

persons gainfully employed, which has risen from \$1,637 in 1921 to \$2,210 in 1926. "This great increase in income is not the result of an increase in the price level," the bureau said, "for the actual price of consumed goods was slightly less in 1926 than 1921."

Mother Europe and Aunt America

Such should have been the title of an article in the *World To-morrow* showing up the ghastly nature of the "White Slave Traffic" from the findings of the League of Nations investigation into that evil. We give extracts from it below:

Though the United States remains outside the fabric of the League, America is taking an ever-increasing interest in its work. American representatives made notable contributions to the success of the World Economic Conference last May which Russia, too, attended. An American citizen has just given two million dollars to the library of the League, America has long made generous grants to the Health Bureau. It is due to the initiative of an American woman that the investigations of the League into the traffic in women were begun. The sum of 175,000 voted by the American Bureau of Social Hygiene made possible their extensive inquiries.

The report of this inquiry, adopted by the Assembly last fall, proves beyond doubt that the abominable traffic in women, known 30 years ago as the "white slave traffic," is still operating in all its old vigor. Submerged by the war, the "souteneur" has reappeared. He has not changed in the years between. Only his methods have been adapted to meet new conditions.

There are regular "trade routes" along which this muddy stream of traffic passes. The chief "market" is, without doubt, South America, a new country of vast undeveloped possibilities, rich already, and containing a surplus of men who have flocked in as pioneers and adventurers to make their fortunes. The chief hunting ground of the "souteneur" is in Central Europe, impoverished and scarred by war. Hungary and Poland especially have paid a terrible toll in womanhood since 1919. There is a beaten track of human misery and degradation from the heart of Europe to South America.

Some of his victims are already versed in vice, and are not unwilling to accompany him to more lucrative employment. Often they are defrauded by him or by the "madame" to whom he hands them over. Others are merely foolish girls who are "stage-struck" or want to dance in cabarets. They are engaged to dance in foreign cities where they quickly learn what else is expected of them. How many are forced by circumstances into complaisance is proved by the ordinance of the authorities at Salonika, which draws no distinction whatever between cabaret dancers and common prostitutes. Both are submitted to the same regulations.

Even more unfortunate, for their awakening is more cruel, are the girls the "souteneur" has lured from home with a promise of marriage.

Sometimes indeed, there is a marriage, for the "souteneur" does not hesitate to add bigamy to his other crimes if it simplifies matters for him. Occasionally it does, for the legislation of some countries to control this traffic does not extend to the married woman. Travel and immigration are thus facilitated. When he has reached his "market" he hands over his captive for a good price which may range from \$3000 to \$3,600.

Henceforth the woman is in the toils. She is encouraged to run into debt and she is paid so little that debt is difficult to avoid. Then the control of the "madame" can be tightened, and she can be compelled, to put it brutally, to work longer hours. She can be more easily led to practise unnatural vices because they yield higher profits.

Not the least terrible feature of this trade in immorality is the youthful age of the majority of its victims. Youth is at a premium. Young girls are wanted because they have longer to live.

Incontrovertible evidence proves that in one country, at least, mothers have sold their own children into this slavery.

How Should We Teach History

Should truth be sacrificed in history books for the sake of propaganda or patriotism (?) is a question now agitating the American mind. We have a direct interest in the question as we are probably the most maligned nation in our own history books—maligned by interested imperialist propaganda. Some in this country think that lies should be answered by greater lies, i.e., if British historians have painted us black we should answer by painting ourselves in the colours of the aurora and dab the British with the murkiest shades. For such opinion-holders the following extract from an article by Lyon G. Tyler Ph.D., editor, Tyler's Quarterly Historical Magazine, contributed to the *Current History* will provide interesting reading.

Truth is the fundamental test of history and there is no such thing as American truth, British truth, French truth or German truth—there is only one eternal almighty truth for all. Two things only are to be considered by a just historian—statement of real facts, no matter what side they may favor, and impartial deductions from those facts according to their relative importance. An American history necessarily, of course, turns upon matters relating strictly to America. To luxuriate in the history of other countries, except in an explanatory way, is a departure from the true philosophy of the work. The facts given should always afford a perspective and be full enough to justify the conclusion. In a real history indiscriminate eulogy, prejudicial statements and unwarranted conclusions have no place. While there is plenty of evidence that our forefathers were not as faultless as the old historians

were in the habit of representing them, I hold that there is enough real heroism in American history and in American biography to afford all the inspiration necessary to patriotic citizens without the necessity of ascribing godlike attributes to the heroes or obscuring the real case by misrepresenting facts in favor of the Americans or using abusive language of the enemy or opposition.

Women Bolsheviks of England

What is the attitude of the average English women towards Bolshevism? Who are the women Bolsheviks in England? Why are they Bolsheviks? Such questions are answered by Edith Sellers in the *Nineteenth Century and After*. We are told:

In England very few women are born Bolsheviks. What women Bolsheviks we have among us have, for the most part, been manufactured. By nature, indeed, the great majority of working-class Englishwomen are staunchly anti-Bolshevist—at any rate, when once their young days are past. Of that proof may be had, even in Hyde Park, any Sunday evening by watching the faces of the women who stand around the platform on which some Red orator holds forth, and listening to the comments they make. It is, as a rule, only the young among them who show any very keen interest in what is being said; while as for the older women, some seem indignant, others amused, others again—and they are the majority—bored or worried, especially if their husbands are with them and take to applauding. Bolshevik orators preach Communism, we must not forget, and the average working-class Englishwoman has no sympathy at all with anything that even smacks of Communism. So long as she has a roof over her head, a bed to sleep in, a few kettle and pans, even a hint that she might be called upon to share her possessions with her thrifless, possessionless neighbors would at once set her ablaze with wrathful indignation. If she is one of the lucky few and has a cottage of her own, or a few pounds in the War Loan or some savings bank, she would fight to the death rather than let what she has be thrown into any common stock, in which she would have no share and share alike with all comers.

Moreover, if she has a husband and children, she is fairly sure to be dead, not only against Communism, but also against the whole Bolshevik system; of its moral, or immoral, code she has a perfect horror. If she is of a religious frame of mind indeed, she dubs it 'devilish.' For, let the Soviet's agents argue as they will, she is firmly convinced that under Bolshevik rule, were it in force here, the State would be able to take possession of her children and do with them what it would: while as for her husband, he would be free to turn her adrift any day, and install in her place some slip of a girl. Why, even to think of such a state of things is enough, she declares, to drive any decent woman 'stark mad.' And she, the average working-class woman, whether she has a husband and children or not, is an e.

decent woman it must be remembered kindly and law abiding by instinct, sound to the core. There is not much danger therefore that she will ever become either a Communist or a Bolshevik unless indeed something should happen that fair upsets her makes her feel that she or those near to her are being unjustly treated degraded deprived of what is due to them.

But those that are Bolsheviks are so for queer reasons. For says the author

Among the women Bolsheviks whom I have known two emulated the Ishmaelite creed because in spite of all their efforts to escape they were compelled to pay supertax a third a small farmer because during the war some government official prevented her from doing what she wished to do with her own bit of land and a fourth a sturdy young female because a conscientious panel did or refused to certify her as a consumptive!

Those are of course exceptional cases. Still the great majority of Englishwomen who are Bolsheviks are Bolsheviks for no reason that has anything to do either with principles or theories but simply because they have been fair upset: they have suffered what they regard as wrong or have seen their children suffer wrong. So it is at any rate with the older women. Some of them have been robbed of their savings and forced to betake themselves to the House or have had to wander about without shelter because children are looked on as lance by landlords or worst of all perhaps because while facing the grim wolf at close quarters they have come across a dog being overfed. Even the young who join the Reds join as a rule because they have been upset. They have had to scrub floors perhaps when they would fain have been dancing to wear cotton gowns when they longed to wear silk for the latter day young have a great love of pleasure of finery too and it cuts them to the quick to see others going off to balls in smart clothes. Little wonder therefore that the Bolshevik creed attracts them or that they listen eagerly to those who tell them that when Bolshevism is the order of the day here it is 'they who will wear smart clothes and go to balls while those who wear them now will be in cottons and scrub floors

Trotsky Exiled to Turkestan

The *Literary Digest* tells us

Trotsky who with the late Lenin founded Bolshevism and was for years one of the stalwarts of the Soviet has been exiled to the snowy steppes of Russian Turkestan described in some journals as one of the loneliest and dreariest spots in the world. As seen at a glance by the *London Daily Mail* he was deported because he dared to form an opposition to the Bolshevik Government now controlled by Stalin. At the same time other Bolshevik former Commissars, who joined him in the Opposition—among them Zinoviev Radek Rakovskiy Kamenev Smilga and Smirnov—were also sent to separate and equally inaccessible and desolate stations. In a *Lancia* dispatch to the *London Daily Express* from J. J. Greenwall its correspondent in the French capital we read

The disappearance from the Russian stage of Leon Trotsky Karl Radek and their minor colleagues is the most astounding event that has occurred in Russia since the day the revolutionists stormed a cross the Neva bridges and bombarded the Winter Palace but the real meaning of Trotsky's passing has not yet been realized. It is nothing less than a turning point in Russia's policy. It means the definite abandonment of world revolution as the main plank in Soviet policy.

Who were the leaders of the Russian revolution? Lenin and Trotsky. Lenin lies buried in a curious underground tomb in the Red Square Moscow. He died at the right moment for although the peasants venerated Lenin as a saint yet had he been alive today he would have shared Trotsky's exile. Of that there is no doubt whatever. About twenty yards behind Lenin's tomb is the wall of the Kremlin that city within a city where the Soviet leaders live. Trotsky lived in the Kremlin and until last year was the head of the extremely important concessions commission.

Every foreign concession had to pass through Trotsky's hands. That was his power. Then came the split within the Communist party and Trotsky had to leave the Kremlin and seek a private residence. Stalin the new dictator of Russia, is a fair man. He gave the active revolutionists the right to reply to the allegations which were made against them that their policy had failed and instead of building up a new Russia it was dragging the country down and down. With the failure of the Soviet attempts to make China Red came the final and utter collapse of the old regime. Then it was only a matter of weeks before it was decided to send the world revolutionaries into exile.

The dismissal of Karl Radek is only second in importance to the passing of Trotsky. Radek whom I first saw in a Berlin prison cell in January 1919 was the head of the world wide Soviet revolutionary propaganda. Radek was the head of the remarkable Chinese University in Moscow. This university as recently as last August was filled with young male and female Chinese who were being trained as revolutionaries to be sent back to China and other places in the East to prepare their countrymen for a revolution.

What of the man who now rules Russia? Joseph Stalin has had a long standing grudge against Leon Trotsky. It dates back to the time when Trotsky was in the field against the White Russian General Denikin. Stalin went to call on Trotsky but the sentry outside Trotsky's quarters refused to allow Stalin to pass. Stalin—who believes in direct action—rushed the sentry and lurst in on Trotsky when he was in conference. Trotsky reluked Stalin had the sentry arrested the troops paraded and the sentry sentenced to death. Trotsky then pardoned the sentry publicly and gave the reasons which led to his arrest.

Stalin never forgave Trotsky for what he considered an insult, and his policy gradually evolved until it became quite definitely anti revolutionary. Stalin however is not pro British. Rather the reverse and like the majority of the men with whom he has surrounded himself he is 100 per cent Russian.

I am convinced that the world revolutionary

movement has been dropt. Instead of Great Britain and the Continental countries being riddled with Soviet agitators trying to cause strikes, we shall find many Soviet spies, just as we found many German spies before the Great War. I believe, too, that the next great Russian sensation will be the break between the Red International and the Soviet Government. This, of course, is a matter of time, but I do not think it is a possibility which should be ruled out when dealing with Russian affairs. After all, six months ago who would have believed that Leon Trotsky, Kark Radek, and the others would be sent into exile by Joseph Stalin, a man whom nobody outside Russia even knew?"

Japan Weekly Chronicle on Simon Commission

The *Japan Weekly Chronicle* comments at length on the Indian situation as complicated by the Simon Commission. We quote from that paper below without comment:

The Simon commission has been by way of an anticipation of the original programme, and should in theory, be received with acclamation and tears of gratitude. But that has not been its fate. Offence was given in the first place by making it British instead of a mixture of Englishmen and Indians; but quite apart from that the whole idea seems to be unwelcome. It is not impossible to suppose that some of the most active agitators were the least certain that the evidence would show that the reforms had not been very admirably used, but that they were genuinely concerned about their faults of omission is not to be supposed for a moment. It is certain that a commission of this sort will see what it is predisposed to see. The political dictum has been laid down that no nation is good enough to govern another nation. But if one went looking for shortcomings it would soon be established beyond any doubt that no nation is capable of governing even itself decently. It is easy enough to point out to Indians that their rule will be neither just nor competent, but they would retort by pointing out that Britain's government of her own people is so imperfect that not very long ago the whole country was paralysed by a strike which members of the Government described as revolutionary and treated as a military problem. How, then, they would say, can Britain pretend to govern India when that is the best she can do with her own country.

The *Japan Weekly Chronicle* assumes that the boycott of the Commission was carried out with a view to convince the Simon Seven by violence; because reason is a bad convincer. We are told:

Perhaps it is not very flattering to Sir John Simon to suppose that he will be more impressed by assaults, boycotts, rioting, and the closing of shops than by reason, but as they would point out, even so eloquent and distinguished a lawyer as Lord Birkenhead fell back on all kinds of

violence when argument failed, so why should not they? The question whether in the abstract, the claim of the objectors to the Commission is justified, is hardly pertinent. Whether they would make a good show at government is doubtful. That they would try and give justice to the depressed classes and a fair share of everything to the Musalmans, is worse than doubtful, but the fact seems to be that, however little they may represent India as a whole, that great entity is not sufficiently interested in the dispute to sweep away their pretences on a wave of popular indignation, but so far as it comes into play at all, supports them. It is also true that as with Ireland, the longer claims are withheld and more grudgingly they are granted, the further they advance and the greater they become. The Commission has made such a bad start that it would be best to abandon it. If the opinions of the Government's own officials cannot be acted upon, then the case for serious defects in the administration is established. On the part of the British official hierarchy in India the principal factor in making them profoundly reluctant to put unlimited power into the hands of the group demanding it is a genuine fear that it would result in extensive injustice to large numbers of people but in the end that evil will have to be left for the people themselves to set right. It may cause something like chaos, but there seems to be no belief even in the most conservative that to hold on to the present system and suppress hostile action will ever result in a permanent condition of happiness, progress, and content.

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Suppose Germany Ruled England

Rev. J. T. Sunderland quotes in *Unity* from H. W. Nevins on in order to bring home to his readers the absurdity of the foreign domination of India. We read:

Some years ago, Mr. H. W. Nevins on contributed an article to the *North American Review* entitled "Under the Yoke," in which he imagines England to have been conquered by Germany (as India by England) and then draws a picture of Germany ruling England (exactly as England rules India). He does not mention India but everyone who knows India can see what he has in mind. Here is Mr. Nevins on's picture:—

England would be divided into four sections under German governor-generals and there would be German governor-generals in Scotland, Wales and Ireland. Germans would be appointed as district commissioners to collect revenue, try cases and control the police. A Council of Germans, with a proportion of nominated British lords and squires, would legislate for each province.

A German viceroy, surrounded by a council in which the majority was always German and the chief offices of Chancellor of the Exchequer, Commander-in-Chief of the army, and so forth, were always filled by Germans, would hold a Court at Windsor and Buckingham Palace. The English would have to undertake the support of Lutheran churches for the spiritual consolation of their rulers. London and the other cities would be

given German Lord Mayors. German would be the official language of the country, though interpreters might be allowed in the law courts. Public examinations would be conducted in German, and all candidates for the highest civilian posts would have to go to Germany to be educated.

The leading newspapers would be published in German and a strict censorship established over the *Times* and other rebellious organs. Criticism of the German Government would be prosecuted as sedition. English papers would be confiscated, English editors heavily fined or imprisoned, English speakers deported to the Orkneys without trial or cause shown. Writers on liberty, such as Milton, Wordsworth, Shelley, Burke, Mill and Lord Morley, would be forbidden. The works of even German authors like Schiller, Heine and Karl Marx would be prohibited.

On the railways English gentlemen and ladies would be expected to travel second or third class, or if they traveled first they would be exposed to German insolence and would probably be turned out by some German official. Public buildings would be erected in the German style. English manufactures and all industries would be hampered by an elaborate system of excise which would flood the English markets with German goods. Such art as England possesses would disappear.

Arms would be prohibited. The common people, especially in Scotland and northwest provinces, would be encouraged to recruit in the native army under the command of German officers; no British officer would be allowed to rise above the rank of lieutenant—all commissions being reserved for Germans. The Boy Scouts would be declared seditious associations. If a party of German officers went fox-shooting in Leicestershire and the villagers resisted the slaughter of the sacred animal, some of the leading villagers would be hanged and others flogged during the execution. The national anthem would begin: "God save our German king! Long live our foreign king!" The singing of "Rule Britannia," would be regarded as a seditious act.

The Germans would abolish Eton, Harrow and other public schools, together with the college buildings of Oxford and Cambridge, converting them into barracks, while the students would find their own lodgings in the towns and all stand on far greater equality in regard to wealth.

German is not a very beautiful language, but it has a literature, and the English people would have the advantage of being compelled to speak and write German in all their dealings with the Government, and they would learn something of German literature and history. They would also learn to eat black bread, which is more wholesome than white. All the English would, of course, be compelled to contribute heavily to the defense of the German Empire, and would pay the expenses of the large German garrisons quartered in their midst and of the German cruisers that patrolled their shores.

Will White Australia Last?

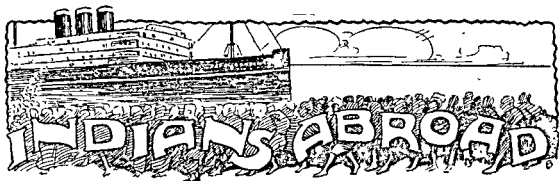
We read in *The Young East*:

In a speech recently delivered at Perth, Western Australia, before a large and representative assembly of legislators and businessmen, Mr. C. S. Nathan, of the Commonwealth Development and Migration Commission, is quoted to have asked two pertinent questions. These were:

"Can we say we shall be satisfied if Australia in 23 years' time has a population of 10,000,000? Could we hold Australia in such circumstances in face of the requirements of neighbouring nations?"

Australia is now inhabited by just over 6,400,000 people. According to a simple process of arithmetic, based on the present rate of increase, it will take until 1950 before the population of Australia reaches a paltry 10,000,000. We are told that in Western Australia alone there are yet at least 12,000,000 idle acres within the 10-inch rainfall, a good deal of it enjoying 11 and 12 inches annually, all capable of being settled and producing wheat.

In face of these facts, we are tempted to ask: "How long will Australia continue to adhere to its white Australia policy?" There is no denying that Australia's slow development in spite of its vast area and rich natural resources is primarily due to this policy, which closes its doors rigidly against all but white immigrants. That this policy is desirable from the Australian point of view is not disputed, for it has kept the country racially pure and maintained the standard of living high. But will it be able to keep it up for long? While Australia is slowly plodding its way towards economic prosperity, all because it lacks manpower to develop its resources, all the nations surrounding it are advancing by leaps and bounds on the high road of industry. Especially noteworthy is the economic progress which is being made in recent years by South American nations. Free from racial prejudice, they receive with open arms immigrants from all quarters of the globe and thanks to the labour and capital they bring with them they are rapidly surging forward as great industrial countries. It does not require much power of foresight to predict that in the course of a quarter of a century, such countries as Brazil, Argentine, Chile and Peru will closely follow the United States of North America in wealth and prosperity. Meanwhile India, China and Japan will also grow up as equals of industrial nations of the West. Supposing Australia refuses to part with its white Australia policy, what will be the position it will find itself in then? The answer is obvious. Hopelessly beaten in the economic struggle, its position will be that of a minor nation. It appears to us that if only to keep pace with the progress of its neighbours, Australia will be compelled sooner or later to abandon its white Australia policy.



By BENARSIDAS CHATURVEDI

The Poet on Colour Prejudice among Colonial Indians

The following letter, that has been sent to the Press by the Poet Rabindranath Tagore, will be read with considerable interest by our readers. The Poet has given a timely warning to our *Chhota* Imperialists, who consider themselves superior to the Natives and think it below their dignity to associate with them.

"I have read the letter of Mr. Habib Motan dated November 19, 1927, addressed to the Agent-General, protesting against any Indian being invited to attend Fort Hare Native College, for University Education. In this published letter, he states, that "it is humiliating to the Indian sentiment, and to the Indian National Honour and Civilisation, to think that our Agent-General is trying to bring us down to such a low level." Such colour prejudice, from an Indian, who has himself suffered from the racial prejudice of the European, is to me revolting in the extreme. It is neither in accord with Indian sentiment, or with Indian National Honour and Civilisation. Our only right to be in South Africa at all is that the native Africans, to whom the soil belongs, wish us to be there. To insult them publicly as Mr. Habib Motan has done, in this open letter,—both by the words I have quoted, and by others equally contemptuous,—is an act which needs immediate repudiation from all right-minded men."

RABINDRANATH TAGORE

'Hindu' or 'Indian'?

We congratulate Hon'ble Mr. S. Veerasamy of Kuala Lumpur F. M. S. on his appoint-

ment as a member of the Federal Council. There is, however, one thing in this connection, which we have not been able to appreciate at all His Excellency the Governor of F. M. S. made the following speech in the Council on this subject —

His Excellency—"Honourable Members, before proceeding with the ordinary work I should like to take this opportunity of congratulating Mr. Veerasamy on the distinction, which is his, of becoming the first representative of the Indian community on the Federal Council. There is just one word which I should like to say on the subject of this appointment. We have on this Council various representatives of the different communities in Malaya—communities which are entirely Mohammedan, communities which are mainly Christian and so on, and as regards Indians in Malaya you might say that the preponderant majority of these are Hindus. There are, of course, many Christians and some Mohammedans no doubt as members of that community. When the question of appointing a member especially to represent the Indian community arose, and when I was in correspondence with the Secretary of State for the Colonies on the subject recently, I pointed out to him that we had in 1921 in the Federated Malay States 305,219 Indians and 9821 Ceylonese and according to the latest estimates there are 410,000 Indians and 12,300 Ceylonese. In view of that it is recognised by Government that the 12,300 Ceylonese are also preponderantly Hindus and are of Indian origin, and I wish to state that Government reserves to itself the right at any future time when a vacancy occurs, which we hope will not occur for some years, to select any member of the Hindu community whether born in the F. M. S. or not to represent the community, the majority of which subscribes to the Hindu faith. Though the community which is represented now by Mr. Veerasamy is called the Indian community, we regard it as including Ceylonese, and him as especially representing Hindu interests on this Council."

Now why should the Government of Federated Malaya States make a distinction between Hindus and Mohammedans or

Christians? *The Tamil Neean*, an Indian paper of Malaya, writes:—

"The reference to the Indian member as one representing generally Hindu interests is, to say the least, very unfortunate. The Indians all these years have acted as one solid body and we are convinced will continue to function as such, now and for ever. Whatever may be the state of things at home in India the members of the Indian Community shall ever zealously adhere to this noble ideal."

Communal representation has already done considerable mischief in India and its introduction among our compatriots in the colonies is fraught with great danger to the unity that exists among them. Will the Indian Government protest against this invidious distinction?

Tanganyika Indians and East African Federation

Messrs. S. N. Ghosh and M. P. Chitale voiced the feelings of the Indians against East African Federation in their admirable speeches in the Tanganyika Legislative Council. Hon'ble Mr. Ghosh said:—

If Federation is such a good thing, why do not the other three countries want to come in? Rhodesia with its White predominance does not want to come in. Nyasaland does not see eye to eye with us. And who in Tanganyika wants Federation? Only the Europeans. The total number of Europeans here is 4,580, and the majority of these are Government officials. There are not more than 1500 non-official European subjects. The Natives are an inarticulate mass now. Who is going to represent them? The Kenya Memorandum talks of three Europeans to represent them. The Indians in Tanganyika have increased since 1921 from 9,000 to 18,000, and no one can deny that they are playing a useful part in this country. (Hear hear). They are doing work which Europeans will never be able to do. These 18,000 with one voice do not want Federation. The Indians do not think that it will in any way be of any use to them at this stage.

The position in Kenya is different from that here. Kenya wants a European Unofficial Majority before Federation is established. But they will bring their policy to Tanganyika, for they will be on the Federal Council. There is a policy of racial differentiation in Kenya. How could one keep such a policy separate and inviolate? If there was a majority of people in the Federal Council whose angle of vision was different, how could one obviate their policy becoming a policy of the Federated States? Kenya would be bound to come down into Tanganyika, on account of the latter's greater prosperity, and that is why the Indian community will fight Federation tooth and nail, even if it becomes an accomplished fact. Everything is liable to change."

Here are two extracts from Hon'ble Mr. Chitale's speech:—

"Are we certain that we shall have our safeguards? Who will listen to our conditions? One might submit any number of conditions, but our friends across the border have a stronger pull at home, have a greater influence there and their argument would be listened to more eagerly than our prayer, for safeguarding our own right."

"He and his colleague, being communally and racially different from the rest of the members, felt the greater danger which would come over them from Federation, and they wanted to protect themselves from any infringement of their rights, and the rights of the Indian community, under which, under the present Government, they have equal treatment, and they did not require that their position should be in any way endangered by Tanganyika being linked up with the Kenya Colony."

Will Messrs Ghosh and Chitale prepare a short pamphlet on Tanganyika giving detailed information about prospects for Indian trade and settlement there?

The Danger in South Africa

I interviewed Mr. C. F. Andrews about the alarming news from South Africa that 'the Colour Bar Act is likely to be applied to Natal.' This is what he said:—

"I had always feared most of all the blunder made at the time of signing the Capetown Agreement by not obtaining in the settlement itself a clear assurance about the Colour Bar Act and its application to Natal. This was really culpable negligence and it may have disastrous effects. The Colour Bar Act makes it impossible for those not specified under the Act to handle machinery whenever that machinery has been notified under the Act. Up to the present the Colour Bar Act has not affected Indians as skilled workmen because it was only applied to the mines and there were no skilled Indian workmen in that mechanical occupation but the whole sugar refining industry in Natal is carried on by means of skilled Indian workmen. If the Colour Bar Act is applied to the sugar refining machinery all of those Indians will be thrown out of work. At the time of the Round Table Conference I pressed with all my might for a definite protest to be made instead of leaving the matter unnoticed. I feel that we still have a strong position under the Agreement to protest against its extension because the first clause under the head of 'Upliftment' declares that it is the duty of the Union Government to foster each permanent section of the population "to the utmost of its capacity and opportunity." It may rightly be argued that restriction from such an occupation as the sugar industry means the very opposite of fostering Indian capacity. This is the line which I have advised Indians in South Africa to take. But our position would have been far stronger if we had definitely referred to it in the Agreement itself and had protested against it."

Indians in Southern Rhodesia

The following facts and figures are taken from the Report of the Director of Census,

Southern Rhodesia, regarding the Census taken on 4th May, 1926.

The numbers of Indians in Southern Rhodesia at the censuses taken since 1901 :—

| | |
|------|-----|
| 1901 | 703 |
| 1907 | 807 |
| 1911 | 701 |
| 1921 | 854 |
| 1926 | 929 |

The Indians shown for the years 1921 and 1926 were those born in India. If we add those of Indian parentage born in the Union of South Africa and Southern Rhodesia, the figures are increased to 1151 in 1921 and 1311 in 1926.

The total number of Asiatics including these Indians is only 1451, thus the Indians make up more than 92 percent of the Asiatic population. In the Asiatic population there were 117 males born in five years from 1921 to 1925 and 22 of these died before attaining one year which means a male infantile death-rate of 188 per thousand. This is excessively high when compared with the mean for European infants, which was only 75.31 for the same period. But the female infantile death-rate was only 2.81 per thousand per annum. On this point the Director makes the following significant observation :—

"Influences which must have considerable effect in producing the very low female death-rate are the common practice amongst the Indian men of sending their wives home to India at frequent intervals and the fact that it is only of recent years that they have brought their women-folk to this colony in any numbers, being content for the most part formerly to visit India themselves periodically."

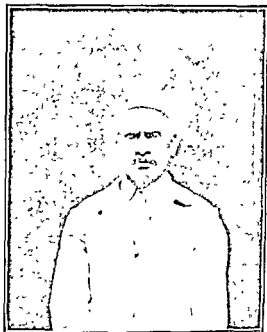
It is to be noted that the females represent only 235 per cent of the whole and there are 3.25 males to each of the opposite sex.

For colonisation, in the real sense of the word, it is necessary for our countrymen abroad to take their families with them. They ought to settle in the colonies instead of living there as occasional visitors.

An Aryasamajist Preacher to Fiji Islands :—

Shriyut Mehta Jaimini, B.A., LL.B., sailed for Fiji by S. S. the Sutlej on March 17th. Mehta Jaimini has already visited Mauritius, Anam, Siam, Singapore, F. M. S., Sumatra and Java and his lectures produced a great impression upon our countrymen in those places.

Mehta Jaimini was born in Montgomery District of the Punjab. He passed the vernacular middle examination from his village school. As his means could not permit him to study English he had to become a teacher in a village school on Rs. 15 p m



Mehta Jaimini

By studying privately he passed the matriculation and intermediate examinations and got his degree in 1896. He passed the LL.B. examination in 1899. He is thus a self-made man. For more than twenty years he practised as a lawyer and gave up his practice in 1921 and since that time he has assumed the role of a Vedic preacher.

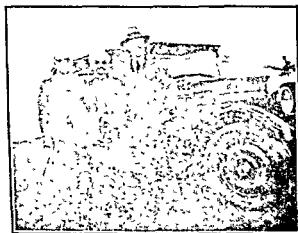
May we hope that he will exert his influence to bring about unity among our people in Fiji ?

Indian Vernaculars in South Africa

Swami Bhawan Dayal Sanyasi deserves our hearty congratulations for putting up a good fight for Indian Vernaculars at the Kimberley Congress in South Africa. He has kindly sent me an account of this discussion, telling me how Mr. Sastri made the mistake of ~~mis~~representing the interests



Indians at the Kimberley Congress



Right Honourable V. S. Srinivas Sastri with his official secretary Mr. Tyson and private secretary Mr. Kodand Rao

Indian Vernaculars, how the Congress first accepted the views of Mr. Sastri and how after a strong protest from Bhawani Dayalji it ultimately passed a resolution in favour of the introduction of Vernaculars. As I have unfortunately missed that speech of Mr. Sastri, I do not know on what grounds he opposed the inclusion of the Vernaculars.

Bhawani Dayalji writes in his letter :—

"Vernacular education can be included in the curriculum of the Government and Government Aided Indian schools of Natal and also with great



Swami Bhawani Dayal



NOTES

How India's Indigenous Sugar Industry was Ruined

In *The Commercial Products of India* Sir George Watt writes :—

"An import duty on Indian sugar, which was practically prohibitive, was imposed by Great Britain. It came to 8s. a cwt. more than was taken on Colonial sugar." (p. 958.)

The italics are Sir George Watt's.

He concludes the section devoted to "Exports to Foreign Countries" with the following paragraph, which has the side heading "Severe Blow":—

"Thus there can be no doubt that a severe blow has been dealt to the Indian sugar industry, which, but for its own immense resources and recuperative power, might have been calamitous. Had England continued to purchase Indian raw sugar, there is little doubt an immense expansion of the area of production, and an enhancement of the yield, would have been the natural consequence. All this is now changed, and sugar represents 533 per cent. of the total value of the articles of food and drink imported, and is the second largest single article of importation, the first being cotton piece goods. Thus, the two chief items of India's early export trade have become her greatest modern imports."

Sir George Watt's work, from which the above extracts are taken, was published in 1908 "under the authority of His Majesty's Secretary of State for India in Council," and is, therefore, not a seditious book written by a pestilential agitator.

How India's Indigenous Paper Industry was Ruined

In the same work Sir George Watt gives a brief history of the manufacture and use of paper in different countries of Asia, including India. Coming to the days of the rule of the East India Company, he writes :

"One of the earliest detailed accounts of the Native methods of paper-making in India is perhaps that given by Buchanan-Hamilton (*Stat.*

Acc. Dinaj. 272-3), the material used being jute. Prior to 1840 India obtained a large share of its paper supplies from China. About that date interest was aroused in the subject, and both Hindu and Muhammadan factories for hand-made papers were established all over the country. During Sir Charles Wood's tenure of the office of Secretary of State for India, an order was issued for the purchase of all the supplies required by the Government of India in Great Britain, and this threw back very seriously the growing Indian production." (P. 866.)

The italics are ours.

Sir Charles Wood was the grandfather of Lord Irwin, the present Governor-General of India, and is generally known for his Education Despatch. But he should be remembered also for the order which contributed largely towards the decay of the indigenous paper industry of India.

The Indigenous Iron Industries of India

In Sir George Watt's *Commercial Products of India*, page 692, it is stated :

There would seem to be "no doubt that the existing manufacture of wrought iron by a direct process was widespread in the country before the date of the most ancient historic records, while the manufacture of the ancient *woot*; anticipated by many centuries the cementation process, developed in Europe, for the manufacture of the finest qualities of steel." "The Native iron-smelting industry has been practically stamped out by cheap imported iron and steel within range of the railways, but it still persists in the more remote parts of the Peninsula and in some parts of the Central Provinces has shown signs of slight improvement." (*Imp. Gaz.*, 1907, iii., 145) According to Mr. Syed Ali Belgrami, the Nizam's Dominions furnished the material from which the famous Damascus blades of the Middle Ages were made. To this day Hyderabad is noted for its swords and daggers.

It does not appear that the British Government in India ever did anything to prevent "the Native iron-smelting industry" from being "practically stamped out." But some

glimpses of how the process of stamping out was accelerated are to be found in Valentine Ball's *Jungle Life in India*, pp. 224-5, where he writes :—

November 16th [1860]. Deocha—

In this village there are some native iron furnaces, the sole surviving remains of an industry now well-nigh extinct in this part of the country owing to the restrictions placed upon it by the Birbham Company, which bought up the sole right to manufacture, and owing also to the royalty subsequently inflicted by the native landlords.

The Birbham Company, referred to above, was a British Company. The British Government ought not to have sold the sole right to manufacture iron and steel to this company, nor allowed "the native landlords" to inflict a prohibitive royalty. Who, if any interested persons, instigated them to do so, is not stated.

Valentine Ball adds :—

To the best of my belief these furnaces are, for their size and the magnitude of their results, by far the largest and most important in the whole of India. Each furnace could make about 15 cwt of iron per week; and the total estimated output in 1852 from 70 of these furnaces was put down at 1700 tons by Dr. Oldham. The *lohas* or iron-makers here were Hindoos, but farther to the north, in the vicinity of the Ramguri Hills, there is another race of iron-makers, who use the ordinary small furnaces, and are called *Cois*. It is probable that they are identical with the *Agurians* of Hazaribagh and Palamow, whom I shall describe on a future page.

—

Feasibility of Industrial Revival

Though most of the principal indigenous industries of India have decayed or been destroyed during the British period of Indian history, it would do no good to any body merely to dwell mournfully on their total or partial disappearance. That there were such industries at one time shows that the raw materials necessary for them exist in India and that Indians had the knowledge and the capacity to manufacture them into finished products. It behoves us, therefore, to revive our industries according to the most up-to-date methods and with the help of the latest machinery. That it is possible to do so is proved by the cotton industry of India. In spite of handicaps, our countrymen of Bombay have shown great enterprise in this branch of industry. Similar other industries should be started in other parts of the country. Where, as in Bengal, a local modern

industry, like jute, has been almost monopolised by foreigners, Indians should make strenuous efforts to capture it. Already there are some jute mills in Bengal owned by Indians.

—

The Tomb of Rajah Ram Mohun Roy

We have received the following appeal from the Reverend Dr. W. Tudor Jones in connection with the tomb of Rajah Ram Mohun Roy at Bristol —

14, Clifton Park,
Bristol.
Jan. 23rd, 1928.

Dear Indian Friends,

I wish to make an appeal to you for help in connection with the Tomb of Rajah Ram Mohun Roy, who died in Bristol in 1833 and was buried here. A sum of money invested in the names of the Trustees of the Unitarian Church at Lewin's Mead, Bristol, would provide for the up-keep of the Tomb for the future. And, also, Lewin's Mead Chapel, where the Rajah worshipped, has been restored at a heavy cost of nearly £1,000. The Congregation has no wealthy members, and we appeal to you to help us to clear a debt of £500. This Place of Worship was very dear to the Rajah. It was through the instrumentality of the then Minister—Dr. Lant Carpenter—and of his great daughter, Miss Mary Carpenter, that the Rajah came to England. It is our intention to place a Tablet in this Place of Worship for the Rajah. Mr. Keslhub Chunder Sen was also greatly attached to the Place and we should like to place a Tablet to his memory as well.

On the 27th of September of each year a service is held at the Rajah's Tomb, and Indian friends and pilgrims visit the Church.

Any contributions sent to me, as Minister of the Church, will be gratefully received, acknowledged, and used for the purposes which I have mentioned in the

etter. It is our strong wish to preserve for all times the Tomb and the Religious Building.

With thanks,

I remain,

Dear Friends,

Yours sincerely,

(Sgd.) (Reverend Dr.) W. Tudor Jones.

The appeal speaks for itself. Indians of all provinces, races, creeds and castes should contribute their mite to enable Dr. Tudor Jones to keep the tomb of the Rajah in good repairs. The people of Bristol have done much hitherto to preserve it. It is time now for us to do our duty.

The editor of *The Modern Review* will be happy to receive, acknowledge, and remit all contributions to Dr. Tudor Jones.

—

Defeating Government in Legislative Bodies

As in previous years so in this, the Central and Provincial Governments have been defeated in the Legislative Assembly and the Provincial Councils a good many times, and yet the Central and Provincial Governments go on merrily, without even any change in their personnel brought about by such defeats. For this reason these official defeats and non-official victories may appear useless and meaningless, and the time and energy of the non-official members spent for inflicting the defeats may seem wasteful expenditure of those valuable things. But these victories are not futile. For one thing, they prove that our case is strong and our representatives are patriotic and capable men. In legislative bodies which are not entirely elective and in which the official influence is so strong, it is not an easy thing to inflict defeats on the Government.

India is not a new country. It is not like a clean state on which one can write anything that one wants. Some work of destruction has sometimes to be done in order that constructive work may commence. One would fain not do such work. But sometimes it has got to be done. As it is not and does not appear to be practicable to remove the British bureaucracy from the sphere of Indian administration and politics by some revolutionary change, what has to be done is to destroy the false belief in their superior

and special altruism, beneficence, capacity, efficiency and *bona fides*. It is not urged that this should be done by any means, fair or foul—by recourse to falsehood and unrighteousness, if need be. This can be done and should be done by strict adherence to truth and righteousness. Debates in the council chambers, resulting in inflicting defeats on the Government, serve the useful purpose pointed out above. It is not meant that all such defeats are brought about by the superiority of the case put forward by the non-official majority. Sometimes the officials have the worst of it in intriguing, it being then a case of 'diamond cut diamond.' The non-official victories which deserve praise are those which are due to superior principles, arguments, and debating capacity.

For constructive work the essential requirements are knowledge, practical idealism, character, devotion and unremitting toil.

—

Empire Parliamentary Association Delegates to Canada

At the annual meeting of the Empire Parliamentary Association, British India branch, four delegates were elected to attend the next meeting of the Association in Canada, the expenses of the delegates being borne by the Canadian Government. The following members have been elected delegates: Dewan Chaman Lal, Pandit Motilal Nehru, Mr. T. C. Goswami, and Sir Darcy Lindsay. As the first three are Swarajist Congresswalas, who have accepted absolute independence as India's political goal, they have been subjected to banter and serious criticism for accepting positions in an Association which takes for granted India's place within the British Empire and for agreeing to travel at the expense of a member of the "British Commonwealth of Nations."

The Empire Parliamentary Association is not the only body in which India has a place without being fully entitled to it. All the members of the League of Nations, except India, are self-governing states; other states which are not self-ruling cannot become members. India, a subject country without self-rule, was given a place there by a fluke. The British Government wanted more votes than one, and that was one of the reasons why the signatories to the Peace Treaty at Versailles

were made original members of the League and an English official was made to sign it on behalf of India. Similarly only those countries of the British Empire which have real parliaments ought to be entitled to become members of the Empire Parliamentary Association. India's Central Legislature is a glorified debating club, a sort of camouflage to mislead the unwary into the belief that India has self-rule;—it is not a real parliament in any sense. Therefore, India's legislators are not in reality entitled to have anything to do with the Association. But there is no harm in availing ourselves of opportunities that come without our seeking them, which may enable us to establish contacts with foreign countries and serve India in various ways and acquire experience.

The acceptance of absolute independence as India's political goal does not mean that India has already become independent. If Swarajist Congressmen are to be criticised for accepting positions in an Empire Association, they might also be criticised for remaining members of British Indian legislatures, for paying taxes to the British Government, and so on. We do not think they should be criticised for those reasons. If by becoming and remaining members of legislatures they sincerely feel they can indirectly promote the cause of independence, they are justified in doing so. As for accepting payment of their expenses from the Canadian Government, there can be no objection to it on any reasonable ground. They do not accept money on any conditions, nor do they thereby part with any of their rights or principles. All those of our legislators who are independentists are paid their travelling expenses to and from the seats of Government by the Central and Provincial Governments. If the acceptance of such payment is not wrong, it is also right to accept Canadian money.

Canada has not yet got the semblance of independence but it has got its substance. When it has advanced a little further, it would be able, if it liked, to fully assert its independence. If our delegates can interest the Canadian people in India's claim to a political status similar to that of Canada, it would not be a worthless performance. Let it not be supposed that in writing this, we are advocating a Dominion status for India as the goal of her political aspiration and thereby indirectly opposing her just and natural right and claim to absolute indepen-

dence. We are doing nothing of the kind. The exact means and methods to be used for attaining independence are not yet clear to us. But it may be said in general terms that independence may be won either by means of a revolution or *via* the Dominion status. It is not clear to us how a revolution may be brought about—particularly how it may be brought about without damaging some of India's vital interests and impairing her ultimate prospects of freedom. It may be admitted that it is possible, but what is possible may not be practicable under certain circumstances. As regards the way to independence *via* the Dominion status, though it may not be as dramatic and heroic as the revolutionary method, there is nothing dishonorable or disgraceful about it. Dominions like South Africa and Canada have not declared for independence in the abstract; but it is clear from their actions and the speeches of their statesmen that they will not brook any interference on the part of Great Britain and that they will secede the moment Britain stands in the way of their doing what they think fit in their own interests. What the comparatively small populations of these countries are doing may surely be aimed at by more than one-sixth of the population of the earth dwelling in India.

We are aware that there is at present as little disposition on the part of the British people to agree to India's having Dominion status as to her having independence. But when the same goal may be reached in different ways, there need not be any hesitation to use whatever honourable means may be found handy.

There is one point in the criticism levelled at the Swarajist delegates to the Empire Parliamentary Association which is worthy of attention. It is said that if they go to Canada they will not be able to attend the Simla Session of the Legislative Assembly. That will certainly be a disadvantage to the non-official groups, as they will have three votes the less. Moreover, the opposition will be deprived of the leadership of Pandit Motilal Nehru.

Students and Politics

If young men of and above a certain age who are not students are thought fit to take part in politics, students of and above the same age may also be intellectually fit to do so. This general statement

history of Bengal in regard to religion, art and architecture is unique and unrivalled", said Mr. Dikshit, in the course of his lecture. Illustrated by lantern slides, on the recent excavations and finds at Paharpur. The excavations at Paharpur, which were undertaken by the Eastern Circle of the Archaeological Survey, have yielded a rich harvest of finds during the last three years including amongst others the discovery of a colossal temple of the Gupta period about 350 feet in length and 320 feet in breadth and 70 feet in height, embellished with sculptural and terra-cotta decorations on a scale not hitherto found in Eastern India. The outstanding characteristics of the most flourishing period of the Paharpur temple appear to be catholicity and tolerance. All the known religious sects, such as the Vaishnavas and the Saivas, the Buddhists and the Jainas, were represented.

"The Paharpur mound," the lecturer explained, "was first brought to the notice of Dr. Buchanan Hamilton over 120 years ago as the highest existing ruin of antiquity in Eastern or probably in the whole of India. Subsequently it was seen and described by Westmacott and Cunningham about 50 years ago, the latter making an unsuccessful attempt to excavate it. After the formation of the Eastern Circle about 8 years ago, the site was one of the first to be acquired. In 1923 a part of the surrounding rampart walls was cleared under the direction of Prof. Blandarkar of the Calcutta University. But excavations were first begun in the central mound, which proved to be the main temple, in 1925 by Mr. R. D. Banerji, then Superintendent of the Eastern Circle. Mr. Banerji succeeded in clearing the northern portion of the gigantic temple including the staircase and a gate-house in the northern rampart wall. Since 1926 the work has been conducted under the superintendence of Mr. Dikshit and the entire temple with its terraced verandahs and pillared halls, bands of terra-cotta plaques, recessed niches with sculptures in the lower part of the basement were brought to light.

"The Paharpur temple," the lecturer observed, "supplied an architectural missing link between the earlier monuments of India and the later exuberance of Indo-colonial art as exemplified in Java, Cambodia and Burma. The art of Paharpur supplies the first indications of a prosperous school of sculpture in the golden age of the Guptas. Besides exhibiting the well-known characteristics of broad intellectualism common with the other contemporary schools, the Bengal masters show their individuality in their peculiar refinement and emotionalism. The terra-cotta plaques, of which no fewer than three thousand specimens have so far come to light, represent probably the most well-defined provincial folk art in which Bengal continues to show her prominence to the present day. Almost the entire animal and vegetable world seemed to have been laid under contribution by the artists of Paharpur, who have succeeded in imparting to their handicraft the impressions of the world throbbing with the action and life in which they were living. The wealth of material thus made available to the student of the early plastic art of Bengal is of incalculable value.

The stone images discovered *in situ* at Paharpur form probably the most valuable part of the discoveries. They prove for the first time the

existence in Bengal of a strong Vaishnava and Saiva tradition, and a flourishing school of sculpture in the Gupta period. Some of the earliest and most artistic representations of the exploits of the divine Krishna in his boyhood are to be found here, including the earliest known representation of Shri Krishna and Radha, incidentally proving that the popular Radha-Krishna cult of Bengal can be traced back in Bengal to over fourteen centuries. The images of other Hindu deities, such as Balarama, Indra, Yamuna, Siva, Yama, Agni, etc., are marvellously well executed and exhibit many features of interest to the student of art and iconography. A few stories from the Indian epics, Ramayana and Mahabharata, as also popular folk-tales current among the people, have been rendered in stone and terra-cotta with characteristic force.

"The most important among the finds of the current year's excavation is a copper plate dated in the year 159 of the Gupta year (equivalent to 479 A. D.) recording the purchase and donation of land by a Brahmin and his wife for the maintenance of worship at the Vihara or religious establishment presided over by Nigrantha or Jaina abbots, which, there are reasons to assume, was no other than the Paharpur monument in its earlier and possibly less complex form. There must have been wholesale additions and reconstructions in the next few centuries and from the ninth century A. D. the Vihara seems to have been dedicated to Buddhism, and known after the well-known king Dharmapala of the Pala dynasty, who were devoted adherents of the Buddhist faith. The history of this wonderful monument, along with that of many similar places in Northern India, ceased with the Muhammadan conquest."

"Indianization" of the Indian Army

That the Indian army has remained so long de-Indianized is a sufficient condemnation of British rule in India. The attempt to Indianize it, if made in all sincerity, would only have removed some of the disgrace attaching to British rule on account of the long de-Indianization of the army; it could not have entitled the Government to positive praise. But the Government is determined not even to wipe away any stigma attaching to it. Even the partial Indianization of the army, recommended by the Skeen Committee unanimously, is not to be given effect to. And what was that committee like? It was, in the words of the Liberal weekly *The Week*, edited by Dr. H. C. E. Zacharias, a body of eminent Englishmen and Indians, presided over by the British Chief of Staff of the Indian Army.

"If such a Committee could formulate a unanimous report, proof is not needed that its terms would neither be precipitate nor of a nature to impair the efficiency of the Army. No General of the eminence of Sir Andrew Skeen would have

set his seal to it, we may be quite sure, unless the plan proposed was technically, i. e. militarily, sound. But such a report has now been treated as a mere scrap of paper, floated and tossed into the Imperial waste-paper-basket. And why? Because the report honestly tried to lay the foundation to a really "Indian Army." Instead of which we now find that all the British will do is to open the Artillery, Engineers and Air-Corps to Indians; and that they will give them 20 vacancies *per annum* instead of the 10 promised at present. But already one is told that "suitable" candidates are not forthcoming even sufficient for the ten nominal vacancies, how then is the raising of their number to 20 going to help us? The main recommendation of the Sken Committee of course was for the creation of an Indian Sandhurst, to make India self-supporting in the provision of officers; and that recommendation has been ruthlessly thrown out. There is to be no Indian Sandhurst and there is—particularly—to be no time-table, tying down the Government to a definite programme of progressive Indianization. At every step there is to be a "review of effects," a "watch and see", a *perhaps*, an *if*.

Worst of all, the policy of the "Eight Black Units" is to be revived, so as to make the rest of the army—the *Indian Army*—quite snuz for British Officers and preserving them from the calamity of having an Indian as superior officer. As Indian officers get promoted, they will be drafted into the Black Units—but even there, Sir W. Birdwood with unconscious irony adds, "it would be years before the last British officer was eliminated."

The Eight Units scheme was devised to see that no British officer had ever to serve under an Indian officer, and therefore, it is sacrosanct! Before the Sepoy War, it was not unusual for British soldiers to be led by Indian commandants. But partly on account of the racial arrogance fostered by British Imperialism and partly owing to distrust of Indians, there has been retrogression in the army in this respect.

Mr. Jinnah is reported to have said—and as he was a member of the sub-Committee of the Sken Committee he ought to know—that the announcement made by the Commander-in-Chief in the Assembly with regard to the decisions of Government on the Sken Committee's report is substantially the scheme placed before the Committee by the British War Office. So all the time and labour devoted by the Committee to taking evidence, deliberating, and drafting a report—not to speak of the large sums of money spent, were simply a huge waste and a fraud. The powers that be knew what they would do even before the Committee had set to work! What hypocrisy and camouflage!

Further,

Mr. Jinnah asked the Commander-in-Chief why the report of the Sub-Committee of the Sken

Committee was still suppressed. If it was not to be published, was the appreciation of the Sub-Committee's labour genuine or only formal. "May I know the object of suppressing the report and the proceedings of the Sub-Committee." He thought Pandit Motilal was wise in leaving the Committee (Cheers). He (the Pandit) realized it was not worth while wasting time, energy, and brain. The speaker did not follow that line but continued in order to produce a fair and reasonable scheme for the purpose of accelerating Indianization. They spent 13 to 14 months and their report was unanimous. Continuing Mr. Jinnah said: "The Government has fundamentally turned down that Report and I must emphatically protest against to-day's announcement. It is a travesty of the unanimous recommendations of the Sandhurst Committee" (Hear, hear).

Mr. Jinnah observed that Indians wanted a National Army

The Commander-in-Chief has told us that the 8 Unit Scheme must remain in operation. Every British Officer and Indian Officer who gave evidence was opposed to the scheme and yet it is not given effect to. Why? I tell the House the only reason is, and the Commander-in-Chief has put it in a diplomatic language, that it will be taking a risk—the risk that the British recruitment may fail. Why? Because it is only by means of the 8 unit scheme that an Indian will never be a superior officer to the British Officer. (Hear, hear, Shame).

Mr. Jinnah added "You say, we will increase your number to 25 at Sandhurst and 6 each at Woolwich and Cranwell. That is not what we are aiming at. The Commander-in-Chief knows perfectly well that we wanted to lay the foundation of a Military College in India that will establish our own traditions and a system of our own and the sooner that is done the better, and you want the later it is done the better. That is the real issue. Sir Victor Sassoon says the military expenditure is an insurance premium for safety. Have I got the choice to change the insurance office or say I can get as much safety by paying less premium" (Applause).

That India can get as much safety by paying less premium, that is, that India can be as well defended at a less cost by Indianization of the army is clear from some calculations of Dr. Moonje, which are, that in the cavalry 15,000 Indians cost Rs. 8 lakhs and 4,000 British Rs. 15 lakhs, whilst in the infantry the figures are respectively 90,000 Indians costing Rs. 6 lakhs, and 45,000 British Rs. 16 lakhs."

In conclusion Mr. Jinnah said:—

Here is a machine the whole basis of which is this garrison in the country. (Hear, hear) I do not want the garrison of His Majesty's forces to ensure me. I want a national army (Applause). The whole principle is bad from start to finish. So long as you maintain this vicious principle, so long as this machine continues with the present organisation, you cannot reduce very much of its expenditure. What is the good of the Com-

carries with it the implication that schoolboys are not fit to take part in politics. For, nobody contends that a boy of, say, even 16 or 17 who is not a student is fit to take active part in politics. Of course, like other boys, even schoolboys may be spectators of political demonstrations and listeners to political speeches—though we would prefer their not hearing the harangues of demagogues.

What should be the attitude of college and university students to politics? Nobody says that young traders, merchants, mechanics, artisans, handicraftsmen, physicians, engineers, lawyers, labourers, etc., are unfit to have anything to do with politics merely because of their youth. A young man of 21 of any of the above classes may even be a legislator. So students of similar ages may not be intellectually unfit to take part in politics. The real objection to their dabbling in politics is of a different description. A young man of any of the above-named classes would not succeed in his profession if he were to devote more of his time and energy to politics than to the work which he professes to do. There may be many among them who have sufficient wealth to fall back upon even if they fail in their profession; so they can afford to neglect it. But the real point is that by such neglect they cease to be efficient and useful members of the class to which they nominally belong. It will be understood that we are not referring to elderly persons who have practically retired or can afford to retire from active pursuit of their callings.

As regards college and university students, if they devote more time to politics than to their studies, they must fail to achieve such success as they could otherwise have done. The very fact of a man being called and calling himself a student means that his main concern is study. If he feels called upon to devote himself entirely or mainly to politics, he is bound in honesty to cease to be a student and to call himself a student. The students owe something to their parents or other guardians also. The matter becomes comparatively simple if these guardians agree to their wards devoting most of their time and energy to politics while retaining the name and status of students. The question then would remain to be decided by the heads of educational institutions whether they would have students backward in their studies owing to excessive devotion to politics.

the guardians of any students want

that they should make study their main concern, but if the same students want to make politics their chief occupation, the honourable course for such students to adopt would be to tell their guardians unreservedly how they spend and want to spend their time. If need be, these young men should also be self-supporting. The allowances given them by their guardians are meant to enable them to live and work as students. If without the consent of their guardians or contrary to their wishes, they want to be in the main politicians or agents of politicians, they should in honesty forego these allowances, and either maintain themselves by their own independent earnings or be maintained by the politicians whose behests they carry out.

We are aware of and have all along condemned the hypocrisy underlying the use of the words "atmosphere of pure study." In the modern world at any rate there cannot be any such atmosphere. Loyalty is also politics of a sort, and some text-books and celebrations are marked by such politics. Students, like other young men, will have to do with politics in their future careers, and therefore they ought to know politics. But their contact with politics should be mainly as students, as observers and learners, not mainly as active workers and participants. We cannot dogmatically say that students should leave all participation in political meetings and movements severely alone. Nor can we provide all sorts of students with a cut and dried time-table, definitely laying down how much time is to be devoted to studies, how much to recreations, how much to politics, how much to social and religious movements and social service, etc. As self-regulating beings, the students should be able to discipline themselves and to draw up their own time-tables, always remembering that so long as they retain the names and status of students, their main work is study.

Ought not they to fight freedom's battle? Of course, they should, when and if the call comes for their services. But they are to fight as young fighters for freedom, not as students. We are for thoroughgoing honesty, inner and outward. If you are above all fighters for freedom, be so by all means. But please do not pretend to be students par excellence at the same time. There should not be any make-believe of any sort.

We are aware of the truism that neither man's nature nor man's sphere of outward

activity is divided into water-tight or air-tight compartments and that one can play several roles. But the number of versatile super-men has been very small in the world's history. And so the general rule for the vast majority of mankind is that there should be one main occupation for each individual. For students that occupation is study. They can no more figure as successful politicians and successful students at the same time than many of the leaders of a political party in Bengal have successfully filled the roles of "National" educators and political agitators at the same time.

Rowdysm of Young Men

It gives us great pain to call attention to the rowdy conduct of some of our young men in connection with public functions and towards their teachers. If elderly persons do anything wrong, that also should certainly be condemned and remedied. But it is doing no good either to the young men concerned or to the nation at large to systematically omit all reference to their rowdysm, describe them as fighters for freedom, and give highly coloured accounts of the real or imaginary faults of their teachers and dwell exclusively on them.

Worst of all has been the exulting and laudatory description of the exploits of the young hopefuls in insulting and assaulting some Bengal M. L. C.s at the Calcutta Town Hall at the instigation of some fellow-councillors after the failure of the no-confidence motion against the Bengal Ministers. It is quite easy to behave as *Indian* gentlemen even towards political opponents.

Whatever else in occidental manners is worthy of imitation, Western political rowdysm is not. Cowards hire goondas or hooligans to insult and assault their opponents. Are our young men to degrade themselves to such a role? If any politician wants any opponent of his to be assaulted, he should have the courage to do the act of violence himself.

Annual Reunion of Greater India Society

The Greater India Society held its Annual Reunion (29th March, 1928) in the Lecture Hall of the Asutosh Building, Calcutta University. Mr. Jadunath Sarkar, M.A., C.B.E., presided on the occasion. Sir Brojendra

Lall Mitter, the Advocate-General of Bengal, Dr. Subodh Chandra Mookerjee, Government Examiner of Accounts, Dr. B. L. Chaudhury, Mr. O. C. Ganguly, editor "Rupam," Mr. P. Chowdhury and several other men of light and leading in sympathy with the Society were present. The Vice-Chancellor, who is also the President of the Society, welcomed the guests and traced the progress of the work of the Society, which from an infant institution has gradually become an All-India movement, throwing new light on Indian history and popularising historical research by means of lantern lectures all over the country; Mr. Sarkar pointed out how Dr. Kalidas Nag, D. Litt (Paris), the Honorary Secretary of the Society, was invited by four of our universities—those of Madras and Mysore, Andhra and Dacca, to deliver lectures on the "art and archaeology of Greater India," and he hoped that the history of Hindu cultural colonisation and of the undying contribution of India to world culture would form part of the syllabus of every University of India. He further remarked that the lectures delivered by brilliant scholars like Dr. Sunita Kumar Chatterjee D. Litt (London), Dr. P. C. Bagchi D. Litt (Paris), Dr. B. R. Chatterjee, M.D. (London), Dr. N. P. Chakravarty, M.D. (Calcutta), and others were creating a new historical outlook and were bringing the results of recondite research to the general public, not forgetting even the unlettered mass of men and women, who are everywhere hailing with great enthusiasm the illustrated lantern lectures of the Society. It is not only the learned societies of the city like the University, the Science Congress, the Sahitya Parishad, etc., that had welcomed the lectures, but from the remote mufassal also has come warm response, and the lecturers had to visit Howrah, Hooghly, Bogra, Pabna, Rajshahi, Rungpur, Dacca, Mymensing, Manickganj, Barisal, and other places. "The permanent contribution of India to human history", continued the historian Vice-Chancellor, "was in the department of culture and art, of philosophy and peaceful progress; and here our society has drawn inspiration from its *Purodha*, the poet-sage Rabindranath Tagore."

On this occasion Mr. K. N. Dikshit, Superintendent of the Archaeological Survey of India, Eastern Circle, delivered a very interesting lecture on the Paharpur excavations.

"The contribution of Paharpur to the cu

mander-in-Chief telling us yarns that one heard from grandmother. Oh! Army is a better nation-building department than any other. See what we do in the education of our soldiers who are better fed and clothed than in their villages. We run factories. We are pioneers of every national movement in this country. (Laughter). Sir, I can tell his Excellency these yarns won't do (Renewed laughter). I do not deny the Commander-in-Chief is doing his best. If you were to put me there I would say the same thing because I have got to run that machine. Why tell us these little yarns as if these are the issue. Our fundamental position is this. We want to turn this garrison into a national army. You can help us or hinder. I am convinced that the British Government does not wish to help us. I had my faith in serving on the Sandhurst Committee and let me tell the Commander-in-Chief that by turning down this report and by his announcement he has completely shattered my faith in the bona fides of the Government. (Loud and prolonged applause).

Pandit Motilal Nehru also was as outspoken in his condemnation of the Commander-in-chief's announcement as Mr. Jinnah.

Pandit Motilal Nehru declared that the Commander-in-Chief's speech had left him cold. It was to his mind in perfect keeping with the policy to which they owed the Statutory Commission. The Commander-in-Chief's announcement was a further step in the direction of the working of that policy; for, the real thing they wanted, namely, an Indian Sandhurst, was not to be established. He had found no reason to enthuse over the recommendations of the Sken Committee of which he had at one time been a member. Indeed, when the recommendations were published he felt a sense of relief that he was not a party to them.

Mr. Jinnah: How do you feel now?

Pandit Motilal Nehru: I feel the same now; for even if as recommended by the Committee an Indian Sandhurst was established, it would have taken several years before there would have been a sufficient number of trained Indians for the army. But the insatiable greed of Britain which was responsible for keeping India in its grip would not contemplate even that contingency of one day India standing on her own feet. I hate the word Indianisation from the bottom of my heart. We are in India and there is no question about Indianisation. What India wants first is to get rid of Europeanisation of the Army. But there was to be no Indian Sandhurst and even the ten cadets required for the real Sandhurst were not, in the Government's opinion, available in India, and it must take a long time before an Indian Sandhurst could be established. It was a calamity on the manhood of India to say that there was a dearth of cadets. Even in the short time he was a member of the Sken Committee, he found there were thousands of candidates available but there was no inclination on the part of the Government to get at them and that Government founded qualification not on ability but in parentage.

INDIAN CADETS TURNED OUT

But one of the grounds on which several cadets were turned out of Sandhurst

was that they could not follow the lectures given in English. There were thousands of students in India capable of following English lectures who were anxious to enter the Army but the Government would not select them because they were not great grandsons of some villagers who some years ago were connected with the Army. However sugarcoated the announcement of the Commander-in-Chief might be, however tempting the offers of admission to Woolwich and Cranwell and Sandhurst might be, the fact remained that no substantive advances had been given towards a national army in the sense that it was to be officered by Indians. It was sheer hypocrisy to say that it was not possible to establish a Military College without increasing the military budget.

Afghanistan, Persia, Turkey, Japan—all with far smaller populations than India—can officer their armies with their own men; but India is falsely assumed to be incapable of supplying men fit to be officers. If the Government were sincere, it could have got the requisite number of graduate cadets even from the races, tribes, sects and castes admitted by it to be warlike, namely, the Jats, Sikhs, Pathans, Gurkhas, etc., not to speak of the entire Indian population.

Imperial Penny Post

The Statesman supports the revived proposal for an Imperial penny postage, even though it would involve an annual loss of six million pounds sterling, on the ground that it would benefit large numbers of citizens. It writes:

With reference to the proposed return to an Imperial penny post, the Secretary to the Post Office pulls a long face at the estimated cost, which he puts at six millions sterling, even after allowing for an increase in traffic. If that is the only argument against the reform, all that can be said is that officialdom strains at gnats and swallows camels. For an expenditure of six millions an untold boon would be conferred upon many millions of British citizens. The wide flung Empire would be brought closer together and poor people to whom every penny is a consideration would be encouraged to keep in closer touch with their friends and relatives. It does not hurt an administration which has added nearly 40 millions to the Budget in the last four years to raise pious hands at the proposal to spend another six millions for a purpose which appeals to everybody.

All these arguments apply to reduction of postage in India, *mutatis mutandis*. According to the present ratio of exchange, a penny is worth less than an anna, which is what the Indian Post Office charges here for carrying a letter of minimum weight. The Imperial Penny Postage scheme means that a letter with a penny stamp attached to

it, posted at the farthest extremity of the British Isles, would reach a man living in the remotest corner of Ladakh, the Shan States, Australia, the Fiji Islands, etc. But a letter carried from anywhere in India to anywhere else in India, *i.e.*, over a much shorter distance than the British letter, must cost for its carrying one anna, which is more than a penny. If for the advantage of numerous British citizens, whose average income is much greater than that of Indians, a loss of several million pounds is worth incurring, why should not a smaller loss be worth incurring by the Government of India for the advantage of a larger number of persons?

The Indian Posts and Telegraphs Department combined worked at a profit of Rs. 21,62,542 during the year 1926-27, in spite of the fact that the Telegraph Department, taken by itself, caused a net loss of Rs. 12,72,332. So it is quite probable that, if postage were reduced, the resulting increase in the number of post cards and letters used would prevent serious loss to the Postal Department alone. In the mass the Telegraphs serve the more well-to-do section of the people using the combined Posts and Telegraphs Department. The higher postage rates at present charged ought not to be kept up mainly in the interests of this richer telegraph-using section.

Postage rates are cheaper in Japan and the United States than in India. The postal department ought here to be treated as a development department as in many other countries.

It is to be regretted that this year, too, motions for the reduction of postage were lost in the Assembly. It is said that they could have been carried if all the members who helped to pass the no confidence in the Simon Commission motion had been in their places and voted aye when the postal resolutions were moved. If so, the absent members were guilty of neglect of duty.

Mr. Sarda's Child Marriage Bill

The Select Committee's report on Mr. Har Bilas Sarda's Bill against child marriage has been signed subject to minutes of dissent by five members.

The Committee has decided that the Bill should effect its purpose of restraining child marriages not

by declaring such marriages to be invalid but by imposing punishments upon those who participate in them. It has also been proposed that the amended Bill should be general in its scope and apply to all classes and communities in British India. The minimum marriageable age for boys has been settled at eighteen years and for girls at fourteen. These decisions are embodied in sub-clause 2 of the amended Bill.

The next important principle determined is the interpretation of the phrase 'participants in a child marriage.' It has been decided that the following classes should come within the penal provisions of the Bill namely: (A) male adults who marry young girls, (B) persons, who perform any essential ceremony of a child marriage, and (C) parents and guardians, who promote or permit a child marriage. The committee has decided that where a boy between the ages of eighteen and twenty-one marries a child he shall be liable to fine and that where a man above twenty-one marries a child he shall incur the full penalty prescribed for offences under the Act. In clause 3 it has provided for a fine of Rs. 1,000 for offenders above the age of eighteen years and under twenty-one and in clause 7 it has been provided that imprisonment shall not be imposed on these offenders under any circumstances. Clause 4 relates to offenders above the age of twenty-one years.

The next point decided was the extent of punishment to be provided generally for offences under the Act and this has been fixed at simple imprisonment up to one month a fine up to one thousand rupees or both these. The punishments appear in clauses 4, 5 and 6 of the amended Bill.

Certain provisions have been made to avoid the risk of frivolous prosecution and harassment. It has been provided in clause 8 that only Courts of Presidency Magistrates and district Magistrates shall have jurisdiction in cases concerning child marriages. In clause 9 it has been provided that cognisance can be taken only upon complaint made within one year of the solemnisation of the marriage. In clause 10 it has been laid down that the Court, unless it dismisses the complaint, shall in all cases make a preliminary inquiry under Section 292 of the Code of Criminal Procedure, 1908. In clause 11 a provision has been added requiring the complainant to give security for payment of any compensation that may be awarded against him under Section 250 of the same Code. It has been also provided that the Act shall not come into force until the 1st day of April, 1930, by which it is expected the provisions of the Bill will be widely known among all classes and communities. The Government has been asked to take exceptional measures in publishing the Act as finally passed.

We are on the whole in favour of the Bill as re-cast by the Select Committee. If passed into law, it will not materially affect the marriageable age prevalent among the educated classes. But as the illiterate and uneducated masses form the vast majority of the people of India, strenuous and ceaseless educative work must be carried on among them.

The physical, moral and intellectual edu-

cation of girls must also be undertaken on a vastly wider scale both by the people and the Government.

So far as Bengal is concerned, those who are or are called political leaders and their followers must pay greater attention than they do at present to the prevention of outrages on girls and women. For, higher marriageable age for girls would mean the keeping unmarried of large numbers of girls of a maturer age than at present. The risk to Hindu girls would be greater than Muslim girls, because purdah is stricter among Muslims and because statistics show that Hindu girls are victimised in larger numbers by Muslim and Hindu ruffians than Muslim girls are by Hindu and Muslim ruffians. In writing this we do not indirectly suggest that purdah should be made stricter among Hindus. What we suggest is that Hindus, young and old, should be more courageous, willing and able to protect girls and women than they are, and girls and women should also be taught the arts of self-defence.

In the course of his statement to the Press Mr. Sarda says:

"The Muslim opinion is dead against lowering the minimum marriageable age of girls below 14, and there is hardly any reason why the Hindus, whose interest in the well-being of their own community is as strong as that of the Muslims in theirs, should want the age to be fixed below 14."

"It is apprehended that those who are opposed to all social reforms or to legislation in any form in the matter of social reforms will start an agitation against the Bill, and it is therefore necessary that all Indians who have the good of India at heart should begin work in right earnest in this matter of the most vital importance and to the well-being of the nation, to educate public opinion and to focus it on the provisions of the Bill."

"I particularly appeal to the women of India to be up and working and to leave no stone unturned to see that the Bill becomes a measure of adequate marriage reform and to show that, as it primarily affects their well-being and their future happiness, they are fully conscious of their responsibilities in the matter and their power to shape their future destinies."

Madras Council Against Child Marriage

An Associated Press message, dated Madras, March 27, states:—

Strong condemnation of child marriage found expression in the Madras Council this afternoon when Dr. Muthulakshmi Ammal moved a resolution emphasising the necessity for legislation in connection with raising of marriageable age of boys and girls to twenty-one and sixteen respectively. Speakers deplored the practice of early marriage

and urged British India to follow the lead of Indian states.

The motion was carried without division.

Satyendra Prasanna Sinha

I saw Satyendra Prasanna Sinha for the first time when he returned to India after being called to the Bar. His cousin, the late Hemendranath Sinha, was then residing in Calcutta as a college student in an old house in Mir Jafar's Lane (now College Row), Calcutta, with a few friends, myself being one of them. On landing in Calcutta, he spent a day or two with us in that house.

I always respected him, because he was a gentleman and a man of character. Our views in social and religious matters were similar; in politics we somewhat differed. But I never had any doubts regarding his sincere love of the Motherland and his desire that she should be free in the fullest sense of the word. *The People of Lahore* is quite right in stating that he was not of the breed of flatterers: his advancement in life was due to his merits, and also, of course, to the rising tide of national self-assertion in the country. He never mistook rudeness for spirit of independence; nor did he ever suffer from a swelled head.

The Indian Social Reformer writes:—

In his own quiet way, he worked to advance the national cause in every direction. He took a keen interest in the progress of the social movement in particular and regretted that it could not proceed faster. In a letter written just two months ago, Lord Sinha expressed his pleasure at the success of the last National Social Conference, adding: "I wish the pace could be greatly accelerated; but take comfort when I remember the wise dictum of Lord Bacon that 'if the force of custom, simple and separate, be great, the force of custom, copulate and conjoined and collegiate is far greater'; and only those who are actual workers in the social field can realise the enormous difficulties in their way. Patience must be our watchword." The difficulties are not so great as they seemed to Lord Sinha, and they have steadily diminished. The prospect of social reform was never brighter than it is to-day. To a considerable extent, this is the direct consequence of the awakened political conscience of the country, which enables it to see the details of social life in their proper perspective, and Lord Sinha's part in the great awakening is second to that of none.

His innate modesty and gentlemanliness prevented him from practising the art of self-advertisement. These traits are found

exemplified in the following extract from *The Indian Social Reformer* :

Lord Sinha's Chivalry: We reprint elsewhere a letter written by Mr. N. N. Sircar in which he points out, in repudiation of Miss Katherine Mayo's calumny, the social benefactions of Lord Sinha to his native village of Raipur. We had not noticed this in our reading of Miss Mayo's book, until Lord Sinha himself called attention to it. Friends in England have been pressing for an English edition of thereprint of our articles in reply to Miss Mayo's book, and one of them suggested that Lord Sinha should be requested to write an introduction. In asking to be excused, Lord Sinha wrote: "I doubt if it would be of much use for me to write a foreword for the proposed English edition of your articles in reply to Miss Mayo's 'Mother India'. Personal recour may be attributed to me, as she devoted half a chapter to vilifying me—anonymously but sufficiently clearly to indicate whom she meant. I trust you will excuse me if I keep clear of the controversy, which is also getting stale now." Mr. Sircar says that Lord Sinha refused to have his benefactions advertised in order to rebut Miss Mayo's calumny.

That notorious woman's calumny is to be found in the following passage of her book *Mother India*, pp. 195-196, British edition:—

It was one of the most eminent of living Indians who gave me this elucidation of the attitude of a respected Hindu nobleman toward his own 'home town.'

"Disease, dirt and ignorance are the characteristics of my country," he said in his perfect English, sitting in his city-house library where his long rows of law-books stand marshalled along the walls. "Take my own village, where for centuries the head of my family has been chief. When I who am now head, left it seventeen years ago, it contained some 1600 inhabitants. When I revisited it,—I found that the population had dwindled to fewer than 600 persons. I was horrified..."

"We question, therefore, is plain. *What have the British been doing in the last hundred years that my village should be like this?* The British say, 'We had to establish peace and order before we could take other matters up'; also, 'this is a vast country, we have to build bridges and roads and irrigation canals.' But surely, surely, they could have done more, and faster. And they let my people starve!"

After quoting these words of Lord Sinha's without mentioning his name, the authoress says that "he, the one great man of his village, had left that village without help, advice, leadership", etc. Lord Sinha did help his village. He spent money for its educational, sanitary and agricultural improvement, and has left endowments for the continuance of such work.

Sir Ramanbhai Nilkanth

Gujarat in particular and all India have lost a great citizen in Sir Ramanbhai Nilkanth. Of him the *Subodha Patrika* writes:—

His death removes from our midst one of the most distinguished lawyers of the Ahmedabad bar, one of the warmest advocates of social reform and the leader of the Prarthana Samaj movement in Gujarat. We cannot, in this short article, speak of the innumerable services that Sir Ramanbhai rendered as the President of the Ahmedabad Municipality and a Member of the first Bombay Legislative Council: we are more concerned with what he did to further the cause of religious and social reform in Gujarat. Having inherited from his wellknown father Rao Saheb Mahapatram Rupram his passion for bringing about a total change in the religious and social outlook of the people of Gujarat, Sir Ramanbhai decided to devote himself heart and soul to the cause of the Prarthana Samaj movement.

Sir Ramanbhai was a man of great abilities and remarkable gifts and it was not surprising that he should have been engaged in so many public activities and connected with so many organisations, but we doubt if there was ever any work which was dearer to his heart than the work of the Prarthana Samaj. Without intending in the least to condone the unfortunate mistakes that he may or may not have committed, let it be said in fairness to this man who has not always been understood and appreciated in the way he deserved, that the reforms that he actually brought about in practice were so immense for his time and circumstances that we would not hesitate to class him, for that and that alone among the greatest reformers that Gujarat has produced.

Strictly from a point of view of social reform he went far ahead of his contemporaries. His wife, Lady Vidya Gouri, is the first Gujarati lady graduate, three of his daughters are also graduates and the remaining two will graduate in a year or so. His is one of the most cultured families in Gujarat. If Sir Ramanbhai had done no other work, his own family would sufficiently indicate the largeness of the spirit of the man who has now gone to take his well earned rest.

K. Ranga Rao

The late Mr. K. Ranga Rao of Mangalore was a great friend of "the depressed classes" and worked for the amelioration of their condition for years till the day of his death. We intend to publish an article on his life and work in a future issue.

Mr. Natarajan on City College Affairs

The paragraph on "The City College and Hindu Festivals" published in *The Indian*.

Social Reformer does not do justice to Mr. K. Natarajan's reputation as a journalist and a thinker. Probably he has not had time to obtain full and accurate knowledge of all the facts. So many falsehoods relating to the subject have been and are still being circulated that it is not practicable to overtake and expose them in a monthly magazine.

The principal, Mr. Heramba Chandra Maitra, has been characterised as "a rather strait-faced Brahmo Samajist." It is unnecessary for us to defend him against this gratuitous personal attack, made in such perfect good taste. What has to be pointed out, in order to show that it is gratuitous, is that whatever Mr. Maitra has done has not been done in his individual capacity. Like other colleges in Bengal, City College has a governing body or council, consisting of Brahmo and Hindu members, which arrives at decisions, and the Principal gives effect to them. Perhaps, of course, it is the governing body or council which is "strait-faced," not Mr. Maitra, or not Mr. Maitra alone.

Mr. Natarajan writes :—

The idea of taking advantage of the necessity of Hindu students to join the City College for secular education, to force on them the creed of the Brahmo Samaj, is not fair either to the students or the Samaj. We are sure that Raja Ram Mohun Roy would not have approved of it. From prohibiting the puja in the Hostel, it is but one step to prohibiting it in the homes of the boys.

There never was, nor is there now, the faintest idea of taking advantage of the necessity of Hindu students to join the City College. Calcutta, not to speak of many mofussil towns of Bengal, contains many Colleges, as cheap as City College, which can accommodate all the students of that college in addition to their own. Therefore, there is strictly speaking no necessity for any Hindu student to join City College. Those who join it and its Ram Mohun Roy Hostel do so knowing full well what the rules are. There has never been any attempt to force the creed of the Brahmo Samaj on any student or anybody else. The boarders of the Ram Mohun Roy hostel have all along been allowed perfect liberty of individual worship there according to their beliefs. Moreover, they have all along been allowed to celebrate the Sarasvati Puja festival outside the hostel, and they have done so this year, too. Under the circumstances, if any group of Brahmos do not allow any religious

festival of which image-worship is a part to be celebrated in any house and grounds under their charge and control, such action, in our opinion, does not deserve to be characterized in the way Mr. Natarajan has done. The Ram Mohun Roy Hostel is not a church, it is true; but it is not a Hindu temple either. It is a hostel meant for students of all religions not merely for Hindu students. Hindu students certainly have the right of freedom of worship. But, we presume, the Brahmo Samajists also have the right to determine what shall or shall not be done in houses and grounds under their charge and control.

We understand that at present almost all the boarders of the Ram Mohun Roy Hostel are Hindus. But it is not an exclusively Hindu hostel. Students of City College of any other denomination are entitled to reside in it, if they want to and if there be room. The college authorities cannot shut them out. Under the circumstances, the authorities, we think, have been well-advised in laying down the rule that if students of any particular sect want to celebrate a festival, they should do it outside the hostel precincts. At the same time, orthodox students of any particular denomination, provided they are sufficient in number, may have a separate "mess" for themselves in a separate house and celebrate their religious festivals there. There is no objection to that. If a hostel, like the City College hostel in question, were open to students of all religions, and if they all wanted to celebrate their particular religious festivals there, it might thereby be certainly converted into a Religious Liberty Hall of Festivals of All Religions, but it is certain that that would not promote intercommunal peace and goodwill and "nation-building," as in such a Hall sacrifices of certain kinds of quadrupeds might lead to unintended human sacrifices also.

Mr. Natarajan is sure that Raja Ram Mohun Roy would not have approved of the rule relating to festivals laid down for the hostel named after him. But our perusal of the Raja's life and Bengali as well as English works has not made us so cocksure as the editor of "the Indian Social Reformer." We think he would have approved of it.

"From prohibiting the Puja in the Hostel, it is but one step to prohibiting it in the homes of the boys." Hypothetically it may be so. But the fact is and has been otherwise. Far from making such an absurd

attempt as prohibiting the Puja in the homes of their students, the City College authorities have all along allowed the boarders to celebrate the Puja anywhere outside the Hostel, and they have done so.

We do not wish to write more on the subject. The authorities of the City College and the leaders of the Sadbaran Brahmo Samaj, with neither of which the present writer has any connection, ought to have furnished the editors of the principal Indian newspapers with a full account of the facts, in the absence of which the lies and half-truths published in the newspapers are being accepted as the undiluted truth, and students guilty of gross breach of discipline, rowdysm and of such highly refined acts as insulting and molesting their principal, hustling and abusing one of their professors, switching off the lights in his quarters, trying to force open the door of the apartments where he was residing with his family, pouring curds on the head of a fellow-student and garlanding another with old shoes for their offence of attending college, etc.,—are being eulogised as martyrs to religious freedom by some demagogues and some professors of rival colleges.

A Noble Gift

Sir Annamalai Chetty has offered the sum of twenty lakhs of rupees along with properties attached to the Sri Muvakshi College at Chidambaram for the formation of a University there. It is a great gift, which will immortalise the donor's name and benefit countless generations of young people.

"Whose is the Associated Press"

The People asks in its issue of the 22nd March last, "Whose is the Associated Press?" and publishes some test facts. It shows that the A. P. I. version of the Lahore demonstration on the arrival of the Simon Commission is the same as that which appeared in the Anglo-Indian daily the "Civil and Military Gazette." It goes on to ask Mr. K. C. Roy some very inconvenient questions in this connection.

The Simon Commission in the Panjab

It is clear from the pages of *The Tribune*, *The People* and *The Hindu Herald*, that the people of the Panjab gave the same sort of welcome to the Simon Commission which it generally received elsewhere. "The welcomes were all got-up tomfoolery." In many places, the boycotters were interfered with and roughly handled by the local police and officials.

The Servants of the People Society

The Servants of the People Society of Lahore has just celebrated its 7th anniversary. Its report for the year 1927-28 shows that it has done good work for the people in various directions, social, political, economic and educational, in the Panjab, U. P., Orissa and Kathiawar. During the anniversary celebrations Pandit Madan Mohan Malaviya laid the foundation stone of the Hall which the Society requires in Lahore, naming it very appropriately after Lala Lajpat Rai, the founder and director of the Society. Lalaji announced the establishment of a trust of the initial value of Rs. 1,10,000 for erecting a consumptives' hospital for women. It is needless to praise him for his charities.

The Holkar-Miller Marriage

So much fuss has been made over the "conversion" of Miss Nancy Miller and her marriage with the legally and illegally polygamous Sir Tukoji Rao Holkar, because of the rank and wealth of the latter. For, bigamous and polygamous "marriages" of Indian Hindu princes and plebeians with women of European extraction have taken place before; what are better and morally unobjectionable, viz., monogamous marriages of Indian Hindus with women of European extraction, have also taken place ere this. Such women have also previously undergone *shuddhi* to contract monogamous marriage with Indian Hindus. There was, therefore, nothing new in the Holkar-Miller affair except the rank and wealth and unbridled animality of the man concerned. Hinduism allows the taking of a new wife during the life time of previous wives if

they have not borne a son. The Holkar cannot plead even this excuse.

His Holiness the Sankaracharya of Karavirpath has made a grandiloquent speech, in effect characterising the *shuddhi* of Miss Miller as a sort of epoch-making affair. Epoch-making it is in a sense of which neither His Holiness nor his Hindu supporters ought to be proud. It is not epoch-making in the matter of acceptance of Hinduism by non-Hindu European gentlemen and ladies. For such acceptance had already become a thing of past history before ever Sir Tukeji Rao saw Miss Miller. The acceptance of Hinduism by occidental ladies from entirely non-worldly motives is also well-known. Take the case of Sister Nivedita of hallowed memory. If the word epoch-making is to be used in connection with the acceptance of Hinduism by occidental ladies, it should be reserved for cases like hers.

We have all along been in favour of every religious community having and exercising the right to convert persons of a different faith by all legitimate means. But we are against glorifying "conversions" whose plain object is worldly; and when that object is polygamy, it deserves condemnation. It is true, Sir Tukeji Rao is not the only polygamous prince. But a vicious practice cannot become a commendable virtue because of its commonness among princes, nor can it be commended because one offender is a man of rank and wealth and the other offender is a woman with a pale pink skin. The following Free Press message appears in *The Leader* :—

LONDON, March 19.

The news of Miss Miller's conversion has created a great sensation in England. Numerous letters reached the office of the *Indian*, inquiring whether such conversion could be made outside India and whether the Hindu Mission could find it possible to go to Europe for the purpose of accepting recruits to the Hindu faith.

One of the letters appeals to the new Maharani Sharmistha Bai Holkar to initiate a new movement to start a Hindu mission in Europe and America for spreading Hinduism.

There is nothing to show that British men and women have suddenly awakened to the high spiritual teachings of the *Upanishads*. There are hundreds of thousands of surplus unmarried women in England, many of whom would not dislike marrying Indian princes and other wealthy Indian men a career. Should they choose such a career

and the candidates be a little too many, Hindu girls in India, whose marriage is none too easy an affair, may find it a still more difficult thing! For they cannot flirt and woo, which Western women can.

A correspondent of *The Leader*, writing from Indore on the 19th March, says:

"His Highness is reported to have expressed his keen desire to devote his future life to the cause of educational and social uplift of the country."

May the God Kandarpa save India from such uplifters! Of course, Sir Tukeji Rao Holkar may not be the worst among his brethren. But neither is he among the best, or even among the merely passable ones.

An Associated Press message, dated Barwaha, March 19, states:—

Their Highnesses Maharaja Sir Tukeji Rao and Maharani Sharmistha Devi have been the recipients of numerous congratulatory messages from brother Princes, including the Maharaja of Kapurthala and friends from England, America and Paris. Several leaders of religious thought such as Mahamohopadhyayas from Calcutta, Benares and other centres of learning, have sent messages offering their benedictions to their Highnesses.

Probably these "brother Princes" sent congratulatory messages to the older Maharanis of Holkar also on their acquisition of a new co-wife. At least the "sister Princesses" must have done so. These congratulatory messages also deserve to be published. And the benedictions showered on the occasion on the older Maharanis by the "several leaders of religious thought" should be preserved in a museum and exhibited as proofs of their deep and high religiosity.

The whole thing is nauseating to a degree.

Colour Bar Act Applied to Natal

Bombay, March 23.

News has been received by the Imperial Indian Citizenship Association that the Colour Bar Act has been made applicable to Natal enabling the Government to declare what skilled occupations are to be reserved for white and coloured persons only, to the exclusion of the African natives and the Indian population. This, it is said, creates a very serious situation, since the bulk of the Indian population is confined to Natal and many of them being Colonial born Indians, are dependent on skilled and semi-skilled employment. The Natal Indian Congress has, therefore, entered its vigorous protest and it is believed they have also telegraphed to the Government of India.

This creates a very serious situation.

The Government of India should take prompt and vigorous action in the matter.

Firing at Railway Strikers at Bamungachi

We read the *Statesman* to discover why the Railway strikers were shot at at Bamungachi, killing some of them. We could not find out how and why the crowd which was peaceful throughout came to be considered a murderous mob requiring shooting when they wanted to cross the Bamungachi Bridge. We are not satisfied that the shooting was necessary and justified.

It is a well-known fact that shooting is resorted to more often and on less serious occasions than in England. Our lives are cheap here.

Paid Vice-Chancellor for Calcutta

The Bengal Legislative Council has done well to reject the demand for a salary for the Vice-Chancellor of the Calcutta University. None of our previous Vice-Chancellors, nor the present one ever asked to be paid for their labours. Had the salary been voted, it would have been *used, though unjustly*, to vilify Professor Jadunath Sarkar.

Simon Commission Committee for Bengal

The Bengal Government has used its discretion aright in not moving for the appointment of a Committee of the Bengal Council to co-operate in a subordinate capacity with the Simon Commission. It will, no doubt, go on manoeuvring to secure a majority in order to bring forward the motion at the proper time.

Egyptian Independence

In British dictionaries independence still connotes to mean independence;—there are no different grades or varieties of independence. But if British Imperialists succeed in having their own way, at no distant date British lexicographers would have to define the varieties of independence known as Egyptian, Iraqi, etc. But the Egyptians

themselves want the thing called independence without any qualifying adjective. Their new Prime Minister, Nahas Pasha, wants to safeguard his country's rights in the Sudan. He will not agree to any condition conflicting with its complete independence. At the same time, like every other civilised independent country, Egypt, he says, is willing and ready to safeguard the interests of foreigners residing there.

Dominion Status and Independence

So far as the British Empire is concerned the line of demarcation between dominionhood and independence is bound to become gradually fainter and fainter. Canada has independently appointed some ambassadors abroad and concluded treaties also independently. Ireland has followed suit. The Irish Free State has got its treaty with Great Britain registered at the office of the League of Nations. Some of the Dominions have got their mandated territories. As a result of the last Imperial Conference it was understood that if Britain entered upon any war without the previous consent of any Dominion that Dominion had the right not to help the "mother" country but to remain neutral. In a recent pronouncement General Hertzog has made a declaration in favour of such a right. The exercise of such a right will make for peace to some extent. There is another right of independent states, namely, the right to declare war. No Dominion has yet claimed this right even in theory.

Aligarh University Enquiry

The report of the Aligarh University Committee of Enquiry is said to have revealed a very sad picture of the affairs at that institution. It is said that in consequence Dr. Ziauddin Ahmed, its pro-vice-chancellor, has been asked to take leave preparatory to retirement. It is also said that the heads of all its departments are henceforth to be Europeans. That would mean that there were no cultured, able and honest Musalmans to be had even for the high salaries to be paid to the Europeans. Such Europeanization would be a sad and damaging commentary on the claim of the Muslim community to share all powers and privileges with the

Hindus. For, in none of the other officially recognised universities, where the talent of all Indian communities has scope, has there been any debacle like that at Aligarh.

We dare not, of course, seriously suggest that if Muslim talent, ability and integrity be not available, Indian non-Muslim talent may be given a chance. For most Indian Muslims there are only two alternatives—Muslim management or European management. The tacit admission of European superiority would be bearable; but the implied admission of non-Muslim Indian superiority must be unthinkable.

Long ago, as an example of Aligarh methods, we stated, without any subsequent contradiction on anybody's part, that though at a certain examination all the candidates had failed in mathematics, when the results were published they were all found to have passed in mathematics as well as in other subjects! One can befool the public for a time, but one cannot befool Nemesis for all time.

healthy corrective against the 'sex-obsession' than intellectual comradeship and participation in the innocent delights of common pursuits and social pleasures and for this no other agency could be devised than co-education in higher stages."

The correspondent adds:—

In the last Howrah District Teachers' Conference also a resolution was moved by Babu Mohit Kumar Banerjee, Head Master, Bally Banga Sishu Vidyalaya, recommending that 'co-education be introduced in M. E. and H. E. Schools where local conditions will permit,' and it was passed by an overwhelming majority. This if given effect to by the Education Deptt. will no doubt be an advance movement in the field of education. I know of two schools where co-education prevails satisfactorily and successfully too, but the Education Deptt. (I mean the Inspectors of Schools) have been constantly discrediting them and bitterly opposing the system. When the countrymen want such a thing, will the Director of Public Instruction, Bengal, issue a circular so that co-education may be permitted to be introduced in schools or colleges that demand it?

Co-education should certainly be permitted where the people want it, if for no other reason than this, that the number of girls' schools—particularly high schools—is very small in Bengal, and the Bengal Government has been so ruthlessly and deliberately robbed of its resources by the wicked Weston Award that there is no likelihood of the Bengal Education Department opening or aiding girls' schools in sufficient numbers in the immediate future.

India's Payment for the British Army

A Reuter's telegram, dated March 27, states that India's capitation payment for "Home" effective service is £1,400,000 and contribution for non-effective services £1,110,000—total £2,510,000.

Co-education in Bengal Schools

A correspondent of the *Amrita Bazar Patrika* draws attention to the fact that in his presidential address delivered at the conference of college teachers recently held at Barisal Principal G. C. Bose spoke of co-education in the following terms:—

"I know there is a good deal of prejudice against co-education in the country, but I am confident with the growth of modern ideas all such prejudice will be overcome. There is no more

The Boycott of British Cloth

British and other foreign cloth should certainly be boycotted. But the boycott can be effective, only if the manufacturers and suppliers of khaddar and Indian mill yarns and cloth will increase their out-turn, be honest, and restrain their desire for gain within due limits.

During the anti-Partition agitation in Bengal, some Bombay mill-owners not only charged unconscionable prices for their goods but passed off Japanese cloth as made in India.





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HOW RULING INDIA INJURES ENGLAND

By DR. J. T. SUNDERLAND

PART FIRST

It is believed by the present writer that England, in robbing India of her freedom and forcing upon her a foreign rule, not only inflicts upon her the greatest injury any nation can suffer, but also that, in thus wronging India, she seriously injures herself, and in many ways. It is the object of this article to point out some of the ways in which England is hurt by forcing a foreign rule upon the Indian people.

The injury which England receives from her domination of India is of two kinds, namely, *moral* (moral and social), or that which comes to individuals, and *political*, or that which comes to the nation. Let us look first at the moral (and social) harm—the dulling of the finer sentiments, manners and ideals of life, and lowering of the moral character, which comes—not to all persons who return from service in India, but to very large numbers, it is believed to a large majority.

In the very nature of things, any man who wrongs another man, or any nation that wrongs another nation, suffers, must suffer, a lowering of its or his moral standards, a greater or less degree of moral degeneration. This is a law of the moral universe which can no more be escaped than can the law of gravitation.

The moral hardening, the moral degeneration, which Englishmen suffer from the despotic rule which they practise in India, of course, manifests itself first in India itself. But it does not stop there. These Englishmen return home to England as soon as their terms of Indian service expire, and of necessity bring with them the lowered moral standards and the autocratic, imperialistic spirit which have been bred in them.

This is a moral poison of a very serious nature, which is being introduced constantly into England with the return both of the civil service men and of the military service men. And there is no possibility of England getting rid of it so long as she holds India in forced subjection.

Many Englishmen themselves recognize and deplore this moral injury which their country not only suffers now, but has suffered ever since its domination of India began.

Macaulay, in his Essay on Lord Clive, gives us a graphic picture which makes clear the early part of the story. He tells us that the life lived by Englishmen in India and the enormous wealth which they acquired there, mainly by extortion and robbery, filled England with hundreds of "nabobs," men who returned from a few years in India, rich and proud, to strut,

and parade their ill-gotten riches, to exhibit toward their fellows the same domineering spirit which they had shown to their subjects and virtual slaves in the East, and to corrupt and deprave the English society in which they moved. "Many of them," says Macaulay, "had sprung from obscurity; they had acquired great wealth in India, and returning home they exhibited it insolently and spent it extravagantly; they had crowds of menials, gold and silver plate, Dresden china, venison and Burgundy wine; but they were still low men."

The "nabobs" who come back from India now (if we may still call them by that significant name) are of a somewhat different kind. They are not generally so rich; some of them are not of so humble origin, though not a few are of an origin quite as humble. But no one who is acquainted with the social England of to-day can deny that many, even if not all, bring back from their years of "looking down" on everybody possessed of a "dark skin," and of "domineering" over the "natives," essentially the same autocratic, undemocratic, sometimes brutal and always dangerous spirit which characterized the earlier nabobs, although it is generally shown in less obtrusive and vulgar ways now than in the earlier days.

Let me cite some testimonies from Englishmen themselves regarding this matter.

Dr. V. H. Rutherford, M. P. after a tour of investigation in India in 1926, embodied the results of his observations and experiences in a book in which he says:

"Our forefathers took India for the purpose of exploiting its resources, and we hold it to-day for the same immoral purpose. Our Indian Empire has poisoned us with the virus of Imperialism, has lowered our standard of moral values at home and abroad, and fostered in us the spirit of arrogance, intolerance, greed and dishonesty, degrading our national life."

Another testimony. In his book, "Gordon at Khartoum," Mr. Wilfred Scaven Blunt says:

"It is impossible to exercise tyrannical authority abroad and retain a proper regard for liberty at home."

In another connection he adds:

"The two things are not compatible. My reading of history has taught and practical experience has confirmed to me, the fact that the

task undertaken by a nation of ruling other nations against their will, is the most certain step upon the road to national ruin. The virus of autocratic rule in foreign lands infects the body politic at home by a gradual process of contempt for human brotherhood and equal rights, which are the basis of all just law and the only guarantee of freedom in free nations."

Still another testimony from an eminent Englishman. Mr. J. B. Hobson writes:

"Our despotically ruled dependencies have ever served to damage the character of our English people by feeding the habits of sabbish subservience, the admiration of wealth and rank, the corrupt survivals of the inequalities of feudalism. Cobden, writing in 1869 of our Indian Empire, put this pithy question: 'Is it not just possible that we may become corrupted at home by the reaction of arbitrary political servitude in the East upon our domestic politics just as Greece and Rome were demoralized by their contact with Asia?' Not merely is the reaction possible, it is inevitable. As the despotic portion of our Empire has grown in area, a larger number, trained in the temper and methods of autocracy as soldiers and civil officials in our Crown Colonies, Protectorates and Indian Empire, reinforced by numbers of merchants, planters, engineers and overseers, whose lives have been those of a superior caste living an artificial life removed from all the healthy restraints of ordinary European society, have returned to this country, bringing back the characters, sentiments and ideas imposed by this foreign environment."

Nor are the evil social effects of the aristocratic and irresponsible domination of India by Great Britain confined to English men. The poison extends also to English women, and often in a magnified form. This fact should not be overlooked. Indeed, the change for the worse which I myself have seen in English women in India—a change which I knew had taken place as the result of their life there—is one of the things which first opened my eyes to the necessarily coarsening effect of British rule upon British themselves. English writers have often called attention to the same.

* If any one would understand fully how imperialism, not only that of Britain in India, but the domination of one people by another everywhere, in all lands and in the very nature of things, injures and degrades both rulers and ruled, and the rulers quite as much as the ruled, let him read M. Gaston Boissier's two books, "The Opposition Under the Caesars" and "Cicero and His Friends," and there see how Rome's rule of her Provinces (comparatively enlightened as that rule was) gradually destroyed the higher and finer nature of the Roman people themselves, undermined their moral character and brutalized them, while at the same time it operated everywhere to destroy the self-respect, the manliness, the power of initiative, the intellectual and moral worth of the various peoples held in subjection.

Among others, Miss Margaret Nollé (Sister Nivedita), an eminent English woman who lived many years in India and wrote some of the best books on Indian life that we possess, frequently mentioned and deplored this deterioration of English women as the result of the dominance of their race over a subject people. She pointed out that however kind, courteous and lady-like they are when they leave England, and however, perfectly they manifest these high characteristics to their European associates in India, with far too few exceptions they soon come to treat their servants, and indeed all Indians, with a disdain, harshness and often real cruelty that would have shocked them if they had seen anything of the kind in England. Living more secluded lives than their husbands and coming less in contact in large ways with the Indian people, their prejudices against them are often even stronger than those of their husbands, and their treatment of them more unreasonable and heartless.*

Has Great Britain reason to be proud of a system of foreign rule the influence of which is thus to harden so many of its women? And when these English women in India at the end of their "banishment"

* This coarsening influence of British rule applies not only to English women, but to others—to all indeed who arrogate to themselves the "superiority" of being "white." A striking illustration which comes to my mind is that of an American woman, the wife of an English banker in one of the large Indian cities, in whose elegant home I was a guest for some days. We had been acquainted in America, and I had held her in the highest esteem as one of the most cultured and refined ladies within my acquaintance. Her husband was the son of an English clergyman and was generally looked upon as a gentleman of the finest type. But as I witnessed the treatment extended by both of them to their servants of whom they had some fifteen or twenty, I was amazed; it was quite as unsympathetic, harsh and abusive as was ever seen among the Georgia and Louisiana planters in the old days of American slavery. And some of these servants were persons of intelligence and real refinement. I could hardly believe it possible that the woman whom I found treating her Indian servants in such a manner (and her treatment of other Indians, not her servants, was not much different) was the same lady who was entertaining me with such courtesy and whose life in America had always been marked by such refinement and such kindness to everybody.

There is something of this race prejudice and consequent unjust treatment of the Indian people seen among the missionaries; but not much. I noticed it clearly in only a few cases.

return to live once more in England, they bring with them of necessity the virus that has gotten into their blood. They can never again be quite what they were before. They are always thereafter more domineering in their nature, less kindly, less sympathetic with any class except the aristocracy, less interested in the welfare of the people, than they would have been if they had not for years breathed the poison air of autocratic and irresponsible rule in India.

So much for the *moral* and *social* injuries which ruling India against her will brings to the English people as *individuals*. Let us now consider the *political* injuries which come to the British *nation*, and see whether these are any less serious.

The recruitment in England of large numbers of men for civil and military service in India, with the high salaries and large pensions connected with the same, results in filling England with thousands of men who after the short period of twenty-four years in India return "home" to spend the last half of their lives in comfort and ease, often in wealth and luxury, supported by the poverty-stricken Indian people. What do these men, thus living in England upon the money which they have saved from their high salaries in India,—and upon their fat pensions paid by India, what do these men do during these years of freedom and leisure at home, practically one-third or one-half of their lives? Do they devote their time, strength and money to advancing the interests of the Indian people from whom they are getting their living, and to whom they owe so much? That is, are they giving their influence in every way possible to create a public sentiment in England in favour of reforms in India, in favour of giving to India more and better education, better sanitation, better medical service, lighter taxes, more freedom, such treatment as will advance her toward the place she ought to occupy among the great nations of the world?

A few of them are; a few come home from India to spend their years as real friends of the Indian people and to do for them all they can. But the number of such is sadly small. The very large majority, poisoned and morally hardened by the imperialistic spirit, the autocratic and domineering spirit, the race and class pride and arrogance which ruling a people without their consent inevitably breeds, settle down

in England to manifest essentially the same spirit still, and therefore to be political enemies of India, and at the same time (what is very serious for England) to be political opponents of progress and reforms in England.†

Historians of the period of Clive and Warren Hastings and the generation immediately following, tell us that when the British conquerors, rulers and adventurers of that time returned from India with their enormous wealth, obtained by every kind of oppression and injustice, one of their favorite ways of spending their ill-gotten riches was that of buying up "rotten boroughs," and thus securing seats in Parliament. This was a stream of poison which began pouring itself into the legislation of England; for it was very soon discovered that these "nabobs," corrupted and morally hardened by their years of tyranny and extortion in India, could be counted on almost to a man to exert their influence in Parliament on the side of extreme conservatism and reaction, and against all measures looking toward enlightenment, reform and progress.

During the last more than one hundred years, practically every reform and every progressive political, industrial or educational measure introduced into Parliament has had to calculate on the almost solid opposition

of the men returned from service in India. No matter how broad-minded, liberal, progressive or freedom-loving they were when they went out, they came back, with very few exceptions, conservative, backward-looking, narrowed and hardened, imperialistic and militaristic in spirit, in sympathy with the privileged classes, in sympathy with the conquest abroad and autocracy at home, giving their influence for an ever bigger army and navy, and, throughout their lives, active opponents not only of all legislation favorable to the progress and freedom of India, but equally opponents of all movements to advance the interests, whether political, social, educational or industrial, of the people of England. *

To be specific. The various immensely important legislative movements which have arisen in England, particularly since the early thirties of last century,—to extend the franchise, first to men and later to women; to do away with political corruption, in many long-existing forms; to reform the barbarous criminal laws; to create juster taxation; to improve agriculture; to protect women and children in factories and elsewhere; to protect minors; to advance popular education; to create better conditions for labor, and so on,—these progressive movements, as has been said, have had to face the pretty nearly solid opposition of the India pensioners—the men who in India became autocrats; and who came home bringing with them of course, their autocratic ideas, impulses and habits. This poisoning influence of India on British legislation has continued right on down to the present time. Thus to-day, the Liberal party in England, and the Labor party, and every party, under whatever name, that aims to promote progress and improve the condition of the masses of the people as distinguished from the privileged classes, has to fight the poison influence of India.

And what else can any reasonable man expect? "Can the leopard change his

† The baneful influence, which British rule in India exerts upon the political life of England is clearly recognized and often commented upon in India. Says *The Mahatma*, of Poona (January 16, 1910): "The autocratic and irresponsible system of British rule is not only largely responsible for the backward condition and the discontent here (in India), but it also makes its evil effects felt seriously in the home life and politics of England. The high officials who reign as veritable autocrats in India, seek to perpetuate their despotism also in England. The evil effects of this have often attracted the attention of British statesmen, who have more than once declared that the English Constitution is constantly threatened by these 'proconsuls' trained in the school of alien despotism. It was the nabobs, the men who had made money in India by means chiefly foul, who returned to England, bought up pocket boroughs, and were the ready tools of George III in his campaign against representative government in the American Colonies. The 'prancing pro-consuls' returning from their autocratic rule in India to-day are the twentieth century representatives of the eighteenth century nabobs. They are more respectable, but they are all the more insidious. They have inoculated the whole British Tory party with their principles. Indeed these pro-consuls from India are the leaders of a plutocratic oligarchy in England."

* England's experience with India is simply one more demonstration in the world's long history of the truth of Lincoln's declaration; "This is a world of compensations; and he who would be no slave must have no slave. Those who deny freedom to others deserve it not themselves, and under a just God cannot long retain it."

Said the great Frenchman, Lamennais, in his work, *Le Livre de l'Homme*: "A people allowing itself to oppress another, digs the grave in which shall be buried its own liberty."

spots, or the Ethiopian his skin?" If a man with a slave-driver psychology comes from India to England, does the change of place change his psychology? Men whose business in India has been oppression, why should they favor liberty in England? Men who have opposed giving education to the people of India, why should they not oppose giving any more than the very minimum of education to English "common people?" Men who, with all power in their hands, have done practically nothing to elevate labor in India, why should they be expected to be interested in movements to elevate labor in England? Men who have spent all their years in India trampling on the rights of the people there, why should they be expected to care much for the rights of the people at home?

It was the autocratic and imperialistic Englishmen who were living in England on fat pensions paid by the poverty-stricken people of India, who were largely the leaders in keeping Ireland so long in bondage.

What was it that overthrew the Ramsay MacDonald Labor Party in England in 1924, and at the same time struck such a blow to the Liberal Party? Primarily it was India. All the erstwhile Indian officials living as nabobs in England, all the militarists and imperialists whose main reason for existence was to hold on to India, and all India bondholders, Lancashire cotton-manufacturers and men who had financial interests in India, all these were afraid that the Labor Party, or even the Liberal Party, might give the Indian people too much freedom, and thus hurt some British pocket-books. So they turned MacDonald and his following out, gave the Liberal Party a stinging blow, and set up an ultra conservative Bourbon Government which would be sure to keep a firm grip on India (together with Egypt, Mesopotamia, and the rest of the dependencies and mandates), and which at the same time would hold down at home all the too liberty-loving men and women, whether in the Labor Party or elsewhere.

It is noticeable that in the long struggle of the women of England to obtain the franchise, three of the men most prominent in opposing the movement, were Corson, Cromer and Milner; all of them were schooled in the ruling of foreign peoples without their consent. As a matter of course men accustomed to tyrannizing over the people of India and Egypt would not be

likely to see any good reason why English women should not always continue to be tyrannized over by British law and custom.

As is well-known, India is the greatest of all the bulwarks of the British House of Lords. Except for India that anachronism, that survival from an undemocratic and tyrannical past, that expensive remnant of Feudalism, that perpetual foe to British freedom and progress, would long ago have been swept away. But so long as Great Britain holds India, the House of Lords will remain, and remain essentially unaltered. The reasons are two. First, because it is a tradition which seemingly cannot be broken, that all men who win distinction in India must be raised to the peerage (if they do not already possess that distinction), and second, because the inevitable effect of ruling a people without their consent is to create an aristocratic, imperialistic spirit, the necessary result of which is a ruling body based not upon the choice of the people, but upon privilege, upon birth, upon wealth, upon considerations wholly autocratic and feudal.

But not only is India a chief bulwark of the House of Lords, it is also the strongest bulwark of British aristocracy, of the whole semi-feudalistic system which divides the nation into two classes—one, the people, unprivileged, who pay their own way in the world, living by their own exertions, often unemployed, and too many of them in poverty; and the other, an aristocracy, privileged, living in luxury, and often in idleness, possessing titles which they did not earn, and many of them holding as their private preserves large and valuable areas of land inherited from feudal or semi-feudal times, which of right belong to the nation, and which ought in some way or other to be in the possession of the people, to give them employment and better home, and to help feed the nation.

The framers of the Constitution of the United States expressly decreed that this country shall never have a hereditary and privileged aristocracy. No provision of that Constitution has more thoroughly proved its wisdom.

No other country is burdened with so extensive and expensive an aristocratic class, privileged class, or "caste," largely hereditary, made up of "sirs" ("knights"), "barons," "earls," "marquises," "lords," "dukes," "princes" and the rest, as is England. Will she ever get rid of it? Never, until she

ceases sending thousands and thousands of her sons to India, to spend half their lives as an aristocratic, privileged, all-powerful foreign caste, to dominate over a fifth of the human race, and thus fill their whole nature with the very worst spirit of privilege, of aristocracy, of autocracy, of caste, and of course to bring back the same to England when they return.

Lloyd George, in an address delivered at Shrewsbury on January 30, 1926, pointed out the terrible evils which England has long been suffering, from the fact that the land of the country is so largely in the possession of the aristocracy who use it primarily for selfish ends,—for private parks, hunting preserves and the like, and only in a very limited extent to produce food for the nation or in any way to benefit the people. He declared that this condition of things is actually growing worse; that there are fewer owners of land and more tenant farmers now than there were half a century ago; that there is no hope for real prosperity in England until a very much larger proportion of the soil is owned by the agricultural laborers and is used to produce food for the people. He asserted that with a proper distribution and employment of the land, the home production of food in Great Britain might easily be increased to the enormous extent and value of £250,000,000 (\$750,000,000) each year.

Of course, British rule in India is not wholly to blame for this situation. But it is a prime factor in creating it because as already said, it is the most powerful single, bulwark of the whole British aristocratic system, a system which in its very nature keeps the land so largely in the hands of the few, and therefore cripples agriculture, drives to the cities millions of men who ought to be tilling the soil, and forces on the nation the expense and peril of bringing the larger part of its food from over-seas; when the nation might and should produce at home each year this seven hundred fifty million dollars worth, and thus add an important sum to the public revenue, save the cost of the navy required to guard the food that comes from abroad, give prosperity to British agriculture, and, what is sorely needed, furnish permanent employment to several millions of the British people.

Another way in which India has been bitterly injuring Great Britain for more than a century and a half is by robbing her of

so many of her young men, who were sorely needed at home. No other so great and irreparable loss ever comes to any country as that of its manhood, especially its young manhood. This is why war is so terrible, to victors as well as to vanquished.

From the first, Britain has sent to India a never-ceasing stream of her sons, of two classes, one, as soldiers, to conquer the land and forcibly hold it in subjection, the other, as civilians, to administer its government. Let us first consider the *soldiers*.

For nearly all of Britain's first hundred years in India there were, wars, wars, wars, of conquest, most of them bloody, some of them very bloody. Then came the sanguinary "Sepoy War," or "Mutiny," which India likes best to call "The War for Indian Independence." After that there were no more wars in India, but many on her borders, generally to extend her area, and many in distant countries, of Asia, Africa and even Europe, fought against nations that were supposed to covet India, or to keep Britain's passage clear and safe to India, or on account of international complications growing out of Britain's possession of India. Englishmen to-day little realize how numerous and serious these wars have been, and therefore, what a vast amount of blood was shed and what an enormous number of British young lives were sacrificed.

Mr. James Macdonald, editor of the *Toronto Globe*, in an address in Carnegie Hall, New York, April 21, 1912, drew the following picture:

"Every part of the United Kingdom tells the same story. From every parish the choicest sons, generation after generation, went out to wars in large proportion of them fought in India or on account of India. Sons of the palace and sons of the manse, sons of the castle and sons of the cottage; out they went, the best the nation bred, and only the shattered remnants came back. Every village has its monument. In every great cathedral and in every parish church you may read in marble and brass the tell-tale lists of officers and men. Worse it was than the Egyptian sacrifice of the first-born, for war is no respecter of persons. What wonder that Britain's city slums are filled with human dregs, and that throughout her villages disease brought from the barracks and camp life of India leaves behind it the white-faced, the hopeless, the unfit.

The toll taken from Ireland, Wales, and Scotland has not been less wasting than from England. Every valley, every moor, every hamlet, every mountain glen they all have sent their best, and their best have never come back. The tragedy of the Celts is in the sentence: 'Forever they went out to battle, and forever they fell.' The Grants stained the marble palaces of India vermillion

with their blood; few of their clan are left in 'their ain dear glen.'

The cost (of our Indian Empire) has been not alone the death of so many brave men who fell, but that those heroes in their youth and *prime* have left no breed behind. The heroic sires died with heroic sons unbred in their lives. It is the countless heroes that *ought* to have been, but are *not*—that never-ending phantom host who had no chance at life,—had they taken the places left empty by the fall of their sires, the loss had not been so fearful, so far beyond repair."

Such is a part, only a part, of the terrible price Britain has paid, and is paying still with no surcease,—for what? For her crime (yes, *crime*) of conquering a great civilized people that had done her no wrong, robbing them of their freedom and nationhood and ruling and exploiting them. Think of it! Actually hundreds of thousands of lives of British young men lost! Actually hundreds of thousands of graves over every one of which the line of Gray's "Elegy" might well have been placed

"Some mute inglorious Milton here may lie"

Yes, or some mute inglorious Watt, or Stephenson, or Harvey, or Lister, or Ruskin, or Arnold, or Joshua Reynolds, or Wesley, or Wilberforce, or Robert Burns, or Newton or Darwin, or even Shakespeare! who knows!

Has Britain received from her "slave India" any adequate return for the loss of all these young lives?*

But we have not done yet with the young men whom she sends to India as soldiers. There is more to be said. A part of the heavy price which England pays for her Indian Empire,—a part which the world knows little or nothing about, and which England herself only very imperfectly

understands (else a shock of surprise and horror would run through the land, and millions of Englishmen and especially women would cry out as they have never done against the whole evil India business), is the introduction into England and the wide dissemination among the people, of venereal diseases, caused by the return from India of infected British soldiers.

The fact that India is a subject country held by the power of the sword, makes it necessary to keep a large army there. The young men composing that army, living an unnatural life, in a foreign land, far removed from the moral restraints of home, are subject to severe temptations to which it is easy to yield, with the result that large numbers become seriously infected with sexual diseases, which, of course, they bring back with them when they return home to England, and there spread them abroad. As already said, only a very few Englishmen understand how serious this condition of things is; and, of those who do, fewer still have the courage to let it be known, and to protest against a foreign policy of the government which requires such a sacrifice of the country's young men and of the nation's health.

Mr. John M. Robertson is one who knows and dares to tell the facts. He writes:

'India as we govern it, is not only poisoning the higher Englishman, and through him poisoning England but it is also poisoning the lower Englishman, 'Tommy,' the soldier and through poisoning England no less. The British soldiers who serve in India are recruited from our best English yeomanry. But no Englishman can contemplate the life which large numbers of them live in India, without being deeply pained. Naturally they are good, jolly fellows who if they had remained at home as husbands and parents would have been able to retain the fine qualities which heaven had bestowed upon them. But in India they are confined in barracks like so many bulldogs, and fed and nourished upon meat and rum which brutalizes all their higher sentiments. Ponder for a moment the depraved condition of those wretched men. Not a few of them would brutally murder innocent Indians, were they to fail to supply them with wine and women. Many of them, on returning home, are poisoning the lower classes in England by the loathsome diseases which they have contracted, diseases whereby not only do they ruin themselves physically and morally, but also their own innocent countrymen and country women at home. Englishmen in England, as a rule, know nothing of the way in which tens of thousands of their fellow-countrymen,—fine specimens of humanity,—are enlisted as soldiers, deported to India, converted into something like brutes,—later to return to England

* Eminent writers have shown that it was Britain's possession of India that really sowed the seed of the Great War of 1914-18. That is to say, it was Britain's Indian Empire that aroused Germany's jealousy and inflamed her with an ambition to obtain for herself an equal "place in the sun." Out of this grew her determination to build her Berlin to Bagdad railway, her creation of a great navy and great army, and finally, as an inevitable result—the collision, the great conflict. Thus to the price which Britain has really paid for her possession of India must be added the 807,451 men of the British Empire killed in the Great War, the 61,907 missing and never found, the 2,059,131 wounded; besides all the war widows and orphans, and the enormous national debt and crushing taxation from which she cannot recover in a generation, if ever.

to bring and spread their brutalism and their diseases here."*

How grave a matter this poisoning of England by these diseased soldiers is, may be seen from a few figures. The Report of the Medical Department of the British Army for 1896 (Parliamentary Blue Book) states that of the admissions to hospitals in India, in 1895, 444 out of every 1,000 were for venereal diseases; and, in 1896, 522 out of every 1,000 were for venereal diseases; From two Parliamentary Reports—"East India (Contagious Diseases)" No. 1 and No. 3, 1897,† we learn that

"Of 70,642 British soldiers serving in India on the 15th of July, 1894, 19,892 or 28 per cent. had been admitted to hospital for syphilis since arrival in India. . . . About 13,000 soldiers return to England from India every year, and of these, over 60 per cent had suffered from some form of venereal disease."

* It must not be understood that venereal diseases are more prevalent among the Indian people themselves than among the people of other lands. As a fact, syphilis the worst of these diseases, does not seem to be really Indian at all, but foreign, brought into the land by foreigners. Says Frederick Tice, M. P., in his "Practice of Medicine," (Vol. III, p. 442): "The researches of Okemura and Sasaki for Japan and China and Jolly and others for India, showed that syphilis did not exist in any of these countries until it was introduced from Europe." Indeed, in the Indian system of medicine this disease is called *Pheranga Roga*, Feringhee disease, which means European disease.

Soldiers are in danger of contracting venereal diseases in all lands. This is one of the evils universally connected with armies and wars. If the evil is particularly grave in connection with the British army in India, it is not at all because Indian women are of lower character than other women! It is because the British army there is large, it stays a long time, and, the fact that the country is not free, but is a subject land, causes the British soldiers to look down on the Indian people and take liberties with their women which they would not do with the women of a free nation.

That British soldiers in India contract venereal diseases is not primarily the fault of India, but of the soldiers themselves (or of the British government that sends them there) is shown by the fact that the Indian people deplore the presence of these soldiers among them. In my own travels in India I found that all communities in or near which soldiers were stationed, particularly foreign (British) soldiers, regarded their presence as a danger to their women, and always felt greatly relieved when the soldiers were ordered away.

† No. 1, Report of Departmental Committee, presented to Parliament. No. 3, Report of Committee of the Royal College of Physicians.

Such was the shocking situation in 1894, 1895 and 1896: and so far as can be learned there has been no essential change since. Thus we see that the army which Great Britain finds it necessary to maintain in India to hold the country in subjection is one of the greatest of perils to the people of England. In the language of one of the Parliamentary Reports, that army "with its enormous prevalence of venereal disease, yearly sending home thousands of men infected, is a great and growing danger to the whole home population."

No Englishman or Englishwoman should for a moment forget that this too is a part of the terrible price which Britain pays for India; a part of the deep and irreparable injury—injury of many kinds and in many forms—which comes to her as the inevitable result of her crime of robbing a great nation of its freedom and holding in forced subjection.

PART SECOND

Let us turn now from soldiers to civilians.

The men whom Britain sends to India to carry on the civil government there, of course, are generally educated, and for the most part of a higher class than the soldiers who are sent to hold the country in subjection. As has been said, these civilians are expected to remain there twenty-four years, minus four years allowed for furloughs. Thus they spend away from home, in a foreign land where they should not be, the best half, and generally a little more than half, of their adult lives. This means that Britain herself (Britain at home, the real Britain), is robbed of their lives and their service to that extent. This privation; this loss; this injury, which she suffers, is very serious; the British nation has no more pressing need than to get its eyes open to a realization of how very serious it is. It has meant in the past, and it means to-day, nothing less than the drawing away of a steady stream of the nation's intellect, intelligence, energy, efficiency, spiritual life-blood, during all these years, and with no adequate return.

Notice how England has suffered educationally, by the draining away to India of the men needed at home to build up her schools primary, secondary, and high, her colleges and universities, her scientific and technical institutions, her schools to teach every kind of practical knowledge necessary

to keep her abreast of the scientific and industrial progress of the age. For thirty or forty years it has been recognized by intelligent foreigners, and known and deplored by all enlightened Englishmen, that as compared with some of her neighbour nations on the Continent, and also as compared with the United States, England has been backward in nearly every kind of education. These other nations mentioned did not throw away their men of education and brains, but kept them at home doing constructive and vital work for the advancement of their people. Therefore, these nations forged ahead.

In the *New York Times* of June 16, 1915, Mr. H. G. Wells said:

"We in Great Britain are intensely jealous of Germany, because in the last hundred years while we have fed on vanities the Germans have had the energy to develop a splendid system of national education, to toil at science and art and literature, to develop social organization, to master and better our British methods of business and industry, and to clamber above us in the scale of civilization. Unfortunately, this has humiliated and irritated rather than chastened us."

In the same issue of *The Times*, Mr. Arnold Bennett confirmed the testimony of Mr. Wells, saying:

"There can be no doubt that Germany has surpassed us in education, the organization of knowledge, social organization and at least two arts. There can be no doubt that she has been more industrious and more serious than we."

It is easy to see how and why the sending away of so many of England's young men to India, as soldiers, to be killed or physically wrecked, and, in addition to this, the even more disastrous banishing of so many of her educated men and so much of her brain power, have necessarily resulted not only in impending her educational progress, but also in causing a decline of her industrial efficiency as compared with several other nations, in a general lowering of the English physique, and in a wide-spread impoverishment of the masses of the English people.

In a lecture delivered by Dean Inge before the British Science Guild, London, November 21, 1927, that eminent churchman is reported as declaring that "with the exception of the upper class Englishman who is a fine animal, the whole British nation is physically inferior to the French and the Germans, and the miserable physique of England's town population is without parallel in Europe."

The scientific investigators of the physique of the British people during the war of

1914-1918 were appalled by what they discovered. Men undersized, their muscles undeveloped and flabby, their hearts weak, their lungs showing signs of tuberculosis, with "rotten flesh and bones of chalk" is the phrase of one investigator. In Manchester of eleven hundred young men examined for the army, nearly nine hundred were found unfit, and it must not be forgotten that these unfit men were the ones who were left behind to become the fathers of the next generation, while the best, who were too precious to be lost, were sent away to the battlefields to be killed.

Said a bishop of the Church of England in a recent public address in London:

"The inequality in the distribution of wealth in England is shocking, and it grows worse. Poverty, want, destitution abound, and increase.

Four-fifths of the soil is in the hands of the favored class. At one end of London wealth literally festers, and the other end ill-clad, hopeless women work fifteen hours a day to keep soul and body together. And for the worker there is always fear of unemployment, which when it comes means suffering and often actual starvation, and for children conditions too terrible for description."

Mr G. K. Chesterton has written a poem entitled "The Lords of England," which contains the following terrible lines:

"Lo! My Lords we gave you England—and
you gave us back a waste,
Hamlets breaking, homesteads drifting,
peasants tramping, towns erased.
Yea, a desert labeled England, where you
know (and well you know)
That the village Hampdens wither and the
village idiots grow."

Turn to British agriculture. We have already quoted from Lloyd George, showing its deplorable condition, largely because so much of the soil of Britain is in the hands of the aristocracy, and is used by them for their own selfish pleasure instead of being employed to feed the nation. But more should be said on this subject.

Says a writer in the *New York Times* of August 8, 1926:

"England, naturally a rich agricultural country, is cursed by the herding of people in the industrial centres. In the space of thirty years (from 1891 to 1921) the number of souls in Britain (England, Scotland and Wales) rose from 33,000,000 to 42,750,000, an increase of 9,750,000 inhabitants. While this enormous increase in the number of human beings to be fed was going on (can it be believed?), the number of persons engaged in agriculture actually and seriously declined.

There was a time when native-grown grain fed 24,000,000 of the population; now it provides for less than 8,000,000. Britain's food import bill has

risen about \$50,000,000 in the last two years, with an annual outlay of something like \$600,000,000. It is one of the ironies of the situation that in a country of fertile soil and plentiful labor, where grain-growing was once the premier industry, to-day people are the most vulnerable to starvation of any considerable people in the world."

Turn to British manufactures. Says a writer in the *New York Times* of August 8, 1926 :

"Men now living can easily remember when Great Britain was the premier steel-producing country in the world. Now America, France and Germany are well on the lead, with the output in the United States five or six times that of Britain.

When it comes to competition, the British are falling farther and farther behind America in applying to manufacturing the principles of scientific mass production. The British have been slow to adopt labor-saving appliances in the mining of coal and in the weaving of cloth. Not less than two-thirds of American looms are automatic, as compared with 10 per cent. in the British Isles."

What does all this mean? Why is it that in so many ways Great Britain has thus fallen behind other nations, when she ought to be at the front?

Her soil is rich; her climate is good; she has abundance of coal and iron, which are the most important natural elements in modern industry; her situation is one of the best in the world for commerce and trade; her people are descendants of a hardy ancestry, and ought to-day to possess vigor and energy second to none.

One other element of distinct advantage should be noticed. For two centuries after the Reformation, the population of England as a whole was recruited and greatly invigorated by the immigration of Protestant refugees from Continental European countries where religious persecution had made life unbearable. Large numbers of French Huguenots, Germans and others, generation after generation, found refuge in England, and brought with them an enormous accession of intelligence, economic power and industrial efficiency. Among these independent thinkers were the most skilled artisans of the Continent, who introduced into England trades and arts previously unknown there. It may even be said that they laid the foundation of the country's at least temporary industrial greatness. For a considerable time she was distinctly the industrial leader of Europe. Why her decline? Why is she not leading Europe to-day, not only in industries but in education, in science, in freedom, in every kind of progress?

Doubtless the explanation is not simple. There are more elements than one entering into it.

But can any intelligent and unprejudiced Englishman doubt, and especially can any intelligent student of the situation looking on from the outside doubt for a moment, that it is essentially and centrally what has been intimated and urged above? It is Britain's wars and conquests; it is her aristocracy; above all, it is India.

It is widely believed by Englishmen that the possession of India has greatly increased England's wealth. Even if this were true, would it compensate for the moral loss which England has suffered in so many ways from that possession?

But has it increased her wealth? And if so, has it to anything like the extent supposed? And has such wealth as has come into the hands of a few, reached the real people of England? Has it been a benefit to anybody in England, except the very small minority the money-lords who have used it to increase their own riches and power; the great manufacturers, who have used it to build great factories, in so many of which men, women and children have toiled cruelly long hours on cruelly low wages; the aristocratic class who have employed it to enlarge their parks and hunting preserves, to build fine mansions and to increase their personal luxury; the militarists and imperialists who have used it in propaganda to get larger armies and especially bigger and ever bigger navies, which the people have had to pay for, and which have led the country into ever more and more wars? How much of it has gone for education or for anything calculated to lift up or in any way benefit the masses of the English people?

Said Richard Cobden in the House of Commons:

"I do not think, for the interest of the English people, any more than for the interest of the Indian people, that we should continue to govern India. I see no benefit which can arise to the mass of the people of England from connection with India, except that which may arise from honest trade."

This statement of Cobden's is as true now as when it was uttered, seventy years ago; and British rule in India is maintained now, as it was then, not because it profits the English people as a whole, but because it profits those British classes and interest which ever seek to dominate and use the English people.

It is the unqualified verdict of history that the vast treasures which Spain obtained from her conquest and plunder of Mexico and Peru, brought no permanent benefit either to the Spanish people, or to the nation as a nation. On the contrary, it corrupted her whole national life and hastened her decay. Moreover, the wealth itself was soon gone because it had not been used for the enlightenment, elevation and betterment of the people.

The iniquitous slave trade which was carried on so long under the British flag, did not benefit the British people, but only certain British ship-owners and capitalists. Slavery, which so long disgraced the Southern States of the American Union, did not benefit the people as a whole, or those States as states. It enriched only a small class. The country and the people generally were injured. The Northern States, where there was no slavery, far surpassed the South in education and in everything pertaining to the general welfare, and it is only of late years, since the curse of slavery has been removed, that the Southern States are beginning really to prosper.

During the fifty years preceding the Great War, Germany without any India and without colonies worth mentioning, increased in trade, commerce, and wealth much more than did Great Britain. The same was true of several of the smaller nations of Europe that had no colonies and no India. These facts show that colonies and dependencies are not necessary in order to secure trade—trade of the most profitable kinds, trade to the fullest degree.

One reason why the industrial prosperity of a nation does not require the owning of colonies and dependencies, is the fact that the armies and navies and police and vast imperialist machinery which such ownership involves, more than consume the profits. It has been proved a hundred times over that the motto, "Trade follows the flag" is not necessarily true at all. What trade follows is friendship, intelligence, enterprise, absolutely honest and fair dealing. A large part of the best trade of every nation is with peoples not under its flag. This is true of America. It is true of every nation of Continental Europe, it is true of Great Britain herself. The United States did not require to "possess" the Philippines in order to reap most profit from their trade. Since she conquered them they have been an

actual expense to her. What she needed, to promote her trade, was the friendship of the Filipino people. Great Britain covets the rich trade of China. What she must have in order to secure it is the friendship and thorough confidence of the Chinese people,—these, and not British gun-boats on their rivers, British battleships in their harbors, British police in their cities, tyrannical exterritoriality, unjust customs exactions, and concession obtained by force. Friendship, enterprise, absolutely fair and just dealing will bring to Britain and every other commercial nation far more and better trade with every part of the world than all their armies and navies can possibly extort.

This is the lesson that Great Britain needs to learn concerning China, and still more concerning India.

Many Englishmen claim that Britain by her possession of India has gained protection and safety, because she has been able to draw upon the Indian people for recruits for her armies.

Nothing could be farther from the truth than this claim. From the very first day of Britain's possession of India, India has been Britain's danger point, her weakness, her peril,—the part of her empire most liable to flame into revolution; the part most coveted by other nations and therefore which has had to be most constantly protected against other nations; the part of her empire to guard which she has had to maintain an army much larger and more expensive than otherwise she would have needed, and a navy several times as great and several times as costly as otherwise she would have required. This shows how very great a danger and how very great an expense the possession of India has been, and all the while is, to Great Britain.

Many Englishmen justify their domination of India on the ground that it gives their nation prestige. Yes! unquestionably it does, of the kind that comes from conquering nations and ruling them without their consent; prestige based upon brute military power—"Devil prestige"! Does Britain want such? If so, her religious teachers, if she has any who really believe in justice and moral law and God, may well sound in her ears the solemn lines of her Kipling:

"Far-called, our navies melt away;
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!"

And also the following lines, not less applicable to her case:

"The ruins of dynasties passed away
In eloquent silence lie;
And the despot's fate is the same to-day
That it was in the days gone by.
Against all wrong and injustice done
A rigid account is set,
For the God who reigned in Babylon
Is the God who is reigning yet."

One further very important thought, in conclusion.

If Great Britain can spare her best young men from the great task of building up her important interests at home, and can afford to send them away to a foreign land, why does she send them to India, a full land, a crowded land, where they are not wanted, where they have no right to be, where their task is that of perpetuating human bondage? Instead, why does she not send them to her own dominions, Canada, Australia, and the rest, where they have a right to be, where they are wanted,—her own splendid lands of vast, unpopulated spaces, rich in every kind of material wealth,—lands which have long been calling them, calling them, to come, and build up new homes, new communities, new cities, new states, new civilizations, for the enlargement of the bounds of human freedom, for the strengthening and glory of Britain, and for the benefit of the world?

Canada and Australia are vast areas, almost continental in extent, possessing unlimited material resources, one containing only about nine millions of inhabitants and the other less than six millions, yet each capable of sustaining in comfort and prosperity a population of fifty, or seventy-five, or a hundred millions. Both countries have begged incessantly for population, and none would have been so welcome or so valuable as immigrants from the home land. Both have sorely needed capital, and have been full of opportunities for its investment where it would not only have brought ample returns but also would have served the immensely important purpose of developing free countries and building up strong nations.

Here, in creating in these lands great and rich civilizations—other and greater Englands—was a career for Great Britain worthy of her best sons, worthy of her most ardent and sustained energies and of her highest ambitions. Why has she turned aside from, neglected, rejected, such glorious and unprece-

dent opportunities to serve both herself and the world, and instead, has thrust herself, forced herself, into a land, fully populated, where her sons have had to spend their years in the un-British task of ruling men against their will and gaining wealth and power by injustice and tyranny?

Looking at the matter from any side, considering the case on any ground even the lowest, has India been an advantage to Great Britain? Has Britain been wise in pursuing her career of conquest, oppression, exploitation and robbery (in the later years legal robbery) in India, and at the same time neglecting her dominions, her free colonies?

General Gordon, who had an intimate knowledge of both England and India, wrote in his Journal (1st Ed., p. 133):

"India to me is not an advantage. It accustoms our men to a style of life not fit for England. It deteriorates our women. If our energy expended there were expended elsewhere, it would produce ten-fold. India sways our policy not to our advantage but to our detriment."

Many other British men express in private conversation, and not unfrequently make bold to say in print, the same word as that of General Gordon. In the *Glasgow Herald*, I find a letter written by a Glasgow gentleman, saying:

"Let us suppose, for the sake of argument, that British rule in India has proved to be a benefit to the Indian people—which to say the least is very questionable, does it follow that Britain should continue to rule India? Assuredly not, since there is strong reason to believe that the British talent, energy and capital which have been absorbed in that far away land where we can stay only by forcing ourselves upon an unwilling people, would have been very much more productive of solid benefit to ourselves and to the world if this talent, energy and capital had been used to develop the resources of the British Islands, and of those parts of the world where we are wanted, where we have a right to be, and where people of British birth and descent can settle as permanent colonists and build up great new British dominions."

The present writer has lived some years in different cities of Canada, and he knows how many Canadian people feel that the "mother country" has been anything but wise or just in devoting so much of her thought, attention and capital, and sending out so many of her best men, to India, to the neglect of her own important dominions—Canada, Australia, and the rest. Many Canadians believe that several millions of emigrants, intelligent, vigorous, enterprising people, who have come from the British Islands within

the last half or three-quarters of a century to the United States, and who are exactly the kind of men and women that the British dominions needed to develop their new civilization, would have come to these British lands instead of to the United States if the mother country had shown half the interest in helping and developing these lands that she has shown in ruling and exploiting a country that did not belong to her, and that brought her no strength and no real good.

To cite a sample Canadian utterance. In the London *Times* of Sunday, June 6, 1926, appears a quotation from a prominent Toronto editor, addressed to Great Britain, declaring that British neglect is being taken advantage of by the United States to draw Canada more and more under her influence. He says:

"We Canadians do not want to be tied up with these people south of us; but what are we to do? You British care nothing about Canada. Two per cent. of the capital invested in the Dominion is British; more than seventy per cent. is United States capital. Even when your big people—prominent authors and the like come across the water, they choose the States, and seldom come to the border even to shake hands. Who are we? God's lost sheep."

The people of Australia even more than the people of Canada feel the unwisdom and folly of Great Britain, and her injustice to her own children, in paying so little attention to them, and especially in devoting such an enormous amount of her capital and her manpower and brain-power to the altogether questionable enterprise of maintaining her "Indian Empire," when all this capital, manpower and brain-power are urgently needed in the great Australian Continent to develop there a rich and powerful daughter nation of infinitely more value to Britain than any slave empire held in allegiance by bayonets can ever be.

Says an American Quaker, who has lived both in Canada and in India:

"Why does not England send her sons to Canada, instead of to India? Under Canadian conditions the best that is in them would be brought out. Pioneer life, the conquest of natural forces, the building up of free institutions in a free land make manly, strong, honorable and noble men. But under such conditions as exist in India the worst that in men is developed. The domination of a subject people destroys manhood, and degrades the character of all who have part in it. In Canada I have always been proud of Britain. In India I have always been ashamed of her. Why does she not have the wisdom to give up her slave empire, washing the stain of it from her hands, and put all her energies into building up her splendid free Commonwealths, Canada, Australia and the others?"

In the story of Jesus we read

"And the devil taketh him unto an exceeding high mountain and sheweth him all the kingdoms of the world and the glory of them; and he said unto him, All these will I give thee if thou wilt fall down and worship me. Then said Jesus unto him, Get thee hence, Satan."

When Great Britain was taken up into a high mountain and shown the kingdoms of the world and the glory of them; and when the devil said unto her, All these will I give you if you will fall down and worship me, what answer did she make? Was it that of Jesus? Or was it the opposite—Give me the kingdoms, above all, give me India; and I will fall down and worship thee?

As surely as day follows night, a future age, wiser than ours, will come, which will see and declare that Britain in conquering and maintaining her "Indian Empire," like Jacob of old "sold her birthright" (and a splendid birthright it was) "for a mess of pottage"—nay, for a cup of poison for herself and for half the world.

[This article, specially contributed to *The Modern Review*, will form a chapter of the author's forthcoming work, "India's Case for Freedom"]

RAMKRISHNA PARAMHANSĀ

By NAGENDRANATH GUPTA

I

OF men that are called great the greatest are the givers of radiance, the shedders of light, those who guide the groping hands and the hesitant and straying feet of

men, who lift up the drooping hearts of men with strong words of faith. There is no accounting for them, there is no explanation of their gift beyond the bare statement that

it seems to be conferred by a higher Power which chooses them as instruments for the diffusion of light. This is the highest heroic element in man and forms his highest distinction. The highest gift vouchsafed unto man is the gift of faith, and the strength to inspire others with faith. The fabled messenger of the gods had wings on his heels, but the messengers that are seen on earth release winged words which fly on tireless pinions through the wide and endless expanses of Time. Men assign without hesitation the highest place to the teachers of humanity, the men who show the path that lead Godward. Among these is the assured place of Ramkrishna Paramhansa.

The great bulk of humanity is usually content with the ways of the world. The impermanence of all things mundane does not seriously disturb the thoughts of men. The bonds of the world paralyse their spirit, the wrappings of life form an impenetrable veil for their vision. In varying degree different peoples in different lands have hazy notions of a hereafter, of things beyond this life and beyond this earth, of a vitalising and energising Force behind manifest phenomena. Transcending these early thoughts comes the conception of a Creator and Sustainer to whom homage is due. At the most, this is a fleeting and passing thought, and does not materially influence the course of life. While all waking thoughts are given to the affairs of this life men, even when they are inclined to be religious, snatch only a few moments to think of their God, or the mystery of being. The world absorbs them as a piece of sponge absorbs water.

At times the dreary desolation of the Dead Sea of a stagnant humanity is quickened and galvanised into consciousness by the urgent voice of some great Teacher moved by compassion. He picks up the Dead Sea apple, the fruit of worldly life, beautiful and tempting to the eye, breaks it and shows the rottenness within. And his words, words of hope and good cheer, a call not merely to repentance but also to righteousness, a promise that man may come into his inheritance if he prove worthy. Such a Master may be born in a king's palace, or cradled in a stable manger; he may be born in a desert country or in a poor man's home. He is not a creature of circumstances, he is not affected by his surroundings. The signs that may distinguish him from other

men come to be recognised either at birth or later on; the latent power in him may develop early or may mature at a later stage of life, but his message is always delivered and his part is always fulfilled before he lays down his life.

Born in a good but poor Brahmin family in a village in west Bengal, the boy Gadadhar, who was afterwards known as Ramkrishna Paramhansa, began by both justifying and upsetting Carlyle's theory that the greatest men were born before any books were written. This is true to the extent that some of the greatest and most ancient books were composed by word of mouth but were not reduced to writing till several centuries later. There were great men when no books had been written, but men may become great even now without the help of books. Ramkrishna took an early aversion to books and he did not acquire even the little learning that the village school could bestow. He barely learned to read his own language, but never acquired any other. If, however, he had a distaste for books he was avid about everything pertaining to religion, and eagerly read such Bengali books as the Ramayana and the Mahabharata, and anything else that came his way. But in all he read very little and could not be called an educated man. In conversation also he used the language of an ignorant villager, mixing up the respectful and the familiar forms of the pronoun 'you' in Bengali, and using swear-words freely. And yet in this crude form of speech he expressed thoughts which amazed and delighted his hearers, including several highly cultured persons in Bengal. Many of his sayings have become familiar as household words.

While yet a boy in his 'teens Ramkrishna came to Calcutta with his brother, much older than himself, and afterwards moved to the temple at Dakshineswar on the bank of the Ganges, a few miles to the north of Calcutta. This temple had just been built and endowed by Rani Rasmani, a devout and wealthy woman belonging to an humble caste. The chief idol in the temple was an image of the goddess Kali in stone, but there were several temples with other images in them. Ramkrishna's brother was installed as priest and after some time he asked the young lad to officiate in the daily worship. Ramkrishna was a good singer and he sang hymns and sacred songs with great feeling and emotion. His intense devotion, utter

simplicity and truthfulness soon attracted the attention of Rani Rasmani and her son-in-law, Mathuranath Biswas, and they treated him with the highest consideration as long as they lived. With the exception of a few occasional visits to his village home and a pilgrimage in the company of Mathuranath the whole life of Ramkrishna, until nearly the very end, was spent at Dakshineswar.

Here in this temple and in the grounds surrounding it, in the little wooded arbour known as *Panchavati* was begun and finished the spiritual evolution of Ramkrishna Paramahansa. This worshipper of idols, this young man who had deliberately turned his back upon instruction and the knowledge derived from books, was filled with an overpowering longing to visualise Kali the Mother, whose carved image stood in the temple. He wept and waited and cried out, 'Mother! mother! mother!' until the people around him thought he was bereft of his senses. And he never rested until his agonised calls, the yearning of his soul, were answered and the vision of God as Mother was granted to him.

So marked was Ramkrishna's dislike to all worldly affairs that his people were agreeably surprised when as a young man he agreed to marry a little girl several years his junior. It was not a marriage as the world understands the word, for there were no marital relations between them. During his protracted meditations and austere observances the sex instinct had been completely subdued by Ramkrishna. All women, even the fallen among them, were in his eyes manifestations of the divine Mother. When his wife grew up to be a young woman he worshipped her in due form, and subsequently explained to her that the Mother of the worlds was visible in her personality as well as in the image of the goddess in the temple. She was in fact his first disciple and was held in the greatest reverence by all the followers of Ramkrishna Paramahansa.

At the temple at Dakshineswar food cooked and uncooked, was freely supplied to Sadhus and Sannyasins who tarried there for a short space while on a pilgrimage to the various sacred places and shrines in India. Ramkrishna came in frequent contact with these people and learned from them many Hindi hymns and holy sayings. For a considerable time he was under the influence of a Bhairavi, a Bengali Brahmin woman, who initiated him into the forms of Tautric worship. Next he met Tota Puri, a

stalwart Adwaitavadi from the Punjab, from whom he received *sannyasa*, and who probably conferred upon him the name of Ramkrishna. Tota Puri went about naked like the gymnosophists whom Alexander saw when he crossed the Indus and with whom he held converse. Ramkrishna used to speak of this man in later life as the Naked one. From another person he learned the doctrine of Vaishnavism. He displayed keen interest in the tenets of Islam and for some time called upon the name of Allah and would not enter the temple of Kali. The name and teachings of Jesus Christ attracted him and he went and stood at the entrance of a church in reverent spirit. He went to the Adi Brahmo Samaj on the Chitpore Road in Calcutta and was much impressed by the genuine and deep devotion of Darendranath Tagore and Keshub Chunder Sen. In fact, he practised with full faith and conviction every form of worship that came to his knowledge or of which he heard, and he accepted every religion as a path to salvation. While under the instruction of Tota Puri he entered into *Nirvikalpa Samadhi*, which is said to be the final stage of communion during which the soul is unified with the Absolute Godhead and all consciousness of the outer objective world is lost. From this time onward Ramkrishna used to pass frequently into a state of *samadhi* and while in this state he was unconscious of his surroundings, but his countenance was lit up with an ineffable rapture and beatitude. For some time these trances were attributed to physical or physiological causes, but this theory was abandoned when it was found that the inducement to *samadhi* was, in every instance, some intense religious thought or feeling.

The best description of the states of *samadhi* is to be found in the *Masnavi* of Jalaluddin Rumi. —

"Ecstasy and words beyond all ecstatic words :—
Immersion in the glory of the Lord of glory!
Immersion wherefrom was no extrication—
As it were identification with the very Ocean."

Upto this time Ramkrishna Paramahansa was mainly concerned with India of the past, the India of the ancient creeds and the ancient forms of worship, the worshippers of Siva and Vishnu, Kali and Krishna. He had also given thought to religions that had originated out of India. The intensity of his devotion and faith had brought on strange visional experiences. And now he came into

direct touch with India of the present, leavened by western education and western thought. He went himself to see Keshub Chunder Sen, the great, gifted and deeply devout leader of the Brahmo Samaj of India, and very soon there sprang up between these two kindred spirits a deep intimacy based upon their earnest religious feelings. Both were well-advanced in their convictions, both were full of real humility. When Ramkrishna once asked Keshub to deliver a speech the latter replied, "Am I to vend needless in a blacksmith's shop? I would rather listen to your words." I may recall another unreported instance of Keshub's humility. When father Luke Rivington, an eloquent priest of the Roman Catholic Church, delivered some addresses in Calcutta some people in Keshub's hearing remarked that Father Rivington could not be compared to Keshub as an orator. Keshub deprecated this remark and said, Father Rivington was a big drum while he was like a child's toy-drum (*दकेर कद्वे ब्यानेमि !*) Ramkrishna Paramhansa invariably spoke of himself with the utmost humility. He used to say he was an atom of an atom, the servant of another man's servant. At Dakshineswar he usually avoided using the first person singular. He would say 'here' or 'of this place', meaning himself. When 'one came and said unto Jesus, Good Master, what good thing shall I do, that I may inherit eternal life? And he (Jesus) said unto him, Why callest thou me good? There is none good but one, that is, God.* It has been a characteristic of great religious teachers, holy men and saints to avoid the egoism implied in the pronoun 'I.' The Buddha spoke of himself as the Pathagata, Jesus Christ called himself the Son of Man, Muhammed in the Koran uses either his name, or designates himself either the unlettered Prophet or simply the prophet. Chaitanya and the leading Vaishnavas called themselves servants of other men, the well-known Pavhari Baba of Ghazipur spoke of himself in the third person singular as the servant of the man he happened to be addressing. The Buddha said, "Such things as a *Me* and *Mine* are really and truly nowhere to be found." † In the case of such men

"Love (the love of God) took up the harp of Life and smote on all the chords with might :

* St. Matthew.

† The discourses of the Buddha. The Parable of the Snake.

Smote the chord of Self, that trembling, pass'd
in music out of sight."

There has been some speculation and theorising about the influence exercised by Ramkrishna Paramhansa and Keshub Chunder Sen upon each other. The followers and admirers of both these Teachers have claimed the larger share of influence for their own Master. A speculation of this kind is neither profitable nor edifying. Both of these great men had remarkable personalities, both were mutually attracted towards each other, both had high respect for each other, both must have derived some advantage from their loving and intimate intercourse. The Buddha met Nigantha § Nathaputta (Nirgrantha § Nirgrantha the unfettered.

Nathaputra), who was none other than Mahavira, the twenty-fourth and last Tirthankara of the Jains, and had discussions with him. Who shall say how far these two Teachers influenced each other? Is it for any one to speculate to what extent Jesus of Nazareth was influenced by John the Baptist, or the Buddhist preachers who carried the gospel of the Buddha to Asia Minor? Does any one believe that the Jew and the two Christians with whom the prophet Muhammed associated for some time inspired the Koran? Advaita was older than Chaitanya and a very staunch Vaishnava. Does that justify the inference that the whirlwind of Chaitanya's divine love was influenced by the older man? Guru Nanak associated with Hindu and Mussalman holy men. Is there any need for making up an account of his indebtedness to others?

Following the distinguished lead of Keshub Chunder Sen other men of note began visiting Ramkrishna Paramhansa. The papers controlled by Keshub published some of his sayings and drew attention to the saintliness of his character. Max Müller heard of him and wrote an account of him and quoted his sayings. Protap Chandra Mazumdar of the Brahmo Samaj, a man of high intellectual attainments, wrote several articles remarkable for their eloquence and expressive of warm admiration. Among other sentiments of praise he wrote:—"So long as he is spared to us, gladly shall we sit at his feet to learn from him the sublime precepts of purity, unworldliness, spirituality and inebriation in the love of God." Elsewhere he wrote:—"He has no other thought, no other occupation, no other relation, no other

* Tennyson

primer to an intelligent child. His precursors, those that gave him oral instruction, were left behind. Even this immense treasure did not satisfy the craving of his spirit. Unlike a Hindu, who is usually satisfied with the religion of his fathers, he inquired about other religions and discovered the Truth in all. He was a living illustration of his own parable of the woodcutter who was advised to go forward and who discovered richer treasures the farther he went. Ramkrishna Paramhansa turned with disgust from worldly wealth, but he never tired of acquiring the wealth of the spirit-world and never rested till his treasure-house was full to overflowing.

The points of resemblance between the great Teachers of humanity fill the mind with wonder. The teaching in the Bhagavadgita, which has permeated the whole of India and has reached other parts of the world, was originally addressed by Sri Krishna to Arjuna alone. The first teacher who charged his disciples to carry his doctrine abroad and to offer it to all alike without distinction for acceptance was the Buddha. He had all the learning of his time but he used only the simple Pali idiom then understood by the common people and his discourses were addressed either to the monks or inquirers. He made use of parables and stories to expound his doctrines. The dignity, serenity and eloquence of his discourses are as elevating as they are impressive. Jesus Christ spoke in language of astonishing beauty and simplicity, making use of striking images and parables. But he also spoke to small audiences and not to large crowds. The Sermon on the Mount was delivered only to his disciples, for it is stated that seeing the multitudes and evidently to avoid them Jesus went up into a mountain and his disciples came unto him. Muhammed was unlettered and the Koran was uttered, Sura by Sura, in the hearing of the few faithful who were his early converts. The Koran sometimes shows the passion of the Hebrew prophets and again there are passages of great grandeur and sublimity. Ramkrishna Paramhansa, when not citing the scriptures about which he had heard, used the simplest similes and illustrations derived from the observation of the things and incidents of everyday life. There was a slight halt in his speech, but his words flowed on, unhesitating and unceasing, and the few people around him drank in the words with bated

breath and undivided attention. The Teacher is different from the orator who addresses and sways multitudes. The words of the Teacher are charged with power and weighted with authority, and he drops them as pearls to be picked up and strung together by the privileged but few listeners. The Guru teaches, the Chela preaches, Jesus Christ put it exceedingly well to his disciples:—"What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.* Yea, upon the housetops and in the market-place, in the forum and across the seas let the preacher with a mandate carry the word of the Teachers and Lights of the world to freshen and sweeten the springs and waters of life.

The persuasiveness and power of the great Masters did not always move the hearts of all their hearers. Devadatta was a cousin of the Buddha and a member of the order of the monks following the master's teachings. He claimed to possess the power of *iddhi* (working miracles and mystery wonders) and insisted upon the importance of austerities and penances. He persistently endeavoured to undermine the influence and power of the Buddha, and on one occasion when there was a schism between the monks asked the Master to resign the leadership of the Order in his favour. In the Jataka tales it is related that Devadatta was invariably an opponent of the Buddha in previous births and even made an attempt on his life. After the death of the Buddha Subhadra, a monk who had joined the Order of the Bhikkhus in his old age, said they were well rid of the great Samana (the Buddha) because he used to annoy them by telling them what was becoming and what was unbecoming in their conduct. Judas Iscariot was one of the twelve apostles chosen by the Christ and beloved of him, and to whom he had promised, "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel." And Judas sold his Master for thirty pieces of silver and betrayed him not by open denunciation or public accusation, but by the treacherous kiss of seeming love. Abu Lahab, uncle of the Prophet Muhammed, rejected his nephew's claim to the prophetic office at the instigation of his wife, Umme Djemil, who is said to have strewn the path of Muhammad on one occa-

* St. Matthew

sion with thorns.' For this they have been cursed in the Koran: "Let the hands of Abu Lahab perish, and let himself perish! Burned shall he be at the fiery flame, and his wife laden with fire-wood on her neck a rope of palm fibre."[†]

Hriday Mukerji was a nephew of Ramkrishna Paramhansa and his constant companion. He tended his uncle in illness and served him in many ways, but he never realised the greatness of the Paramhansa. He scoffed at him and used to tell him to speak out all that he had to say, once for all, and not to harp on his ideas constantly. He became so rude and insolent that on one occasion the Paramhansa thought of drowning himself in the Ganges to escape the tyranny of Hriday. This man was at length expelled from the temple by the proprietors. A current of electricity, usually so powerful and irresistible, is baffled and set at naught by a non-conducting medium. Similarly, there are men to whom the words of the best teachers make no appeal.

Humble as was the life of Ramkrishna he never made any distinction between one man and another, between a wealthy and titled person and a poor and obscure indi-

vidual. He designated every one, Raja or Maharaja, eminent writer or famous man, by name and was always outspoken in his expressions of opinion. Bankim Chandra Chatterji, the famous writer and composer of the *Bande Mataram* song, was reproved for his ill-timed and indecorous levity while conversing with Ramkrishna. So were Maharaja Jotindra Mohan Tagore and Kristo Das Pal for their assumption of superiority. Householders were always advised to devote some time to the contemplation of the deity. Of what use was all the learning in the world, Ramkrishna was in the habit of saying, if it afforded no glimpse of God? That was the touchstone on which the metal of every man's nature was tested. Dr. Mahendra Lal Sircar, a learned scientist and the leading homeopathic physician of Calcutta in his time, who made a fetish of scientific scepticism, was strongly attracted by Ramkrishna Paramhansa whom he treated in his last illness, and used to spend hours listening to the marvellous conversation of his patient. The rugged exterior of Dr. Sircar concealed a deep love for the truth and he was fascinated by the inexhaustible flow of the truth from the lips of Ramkrishna.

[†]The Koran. Sura CXI.

THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, I. M. S. (Retired)

THE QUEST OF THE SCIENTIFIC

FRONTIER OF INDIA

IN the political and military transactions which gained for England the so-called 'Scientific Frontier' of India, two men played very important parts. They were Major General (afterwards Lord) Roberts and Major (afterwards Sir Louis) Cavagnari. Before the war broke out they were not considered to be 'shining' lights in the service of the Government of India. But for the Afghan War, these two men would have, in all probability, died "unhonored, unwept and unsung". In his 'Forty-one Years in India' Lord Roberts has given an account of the war. It is not to be expected that he would

give a correct description of all the circumstances and events which brought on war. He has suppressed as well as misrepresented facts. Lord Lytton was his patron and consequently he has extolled him to the skies. It is a great pity that his book, teeming with misrepresentations has found a large circulation amongst the people of England, who have formed erroneous judgment regarding the late Ameer Sher Ali and his doings, for Lord Roberts has painted Sher Ali in the blackest color possible. Lord Lytton would appear to be the greatest statesman whom England has yet produced if Roberts' account of him were to be trusted. This is not to be wondered at, for his career was made by the doings of the writer of pretty and sensuous verse. Referring to his meet-

with Lord Lytton on his arrival at Bombay Lord Roberts writes:—

"Little did I imagine when making Lord Lytton's acquaintance how much he would have to say to my future career."

Cavagnari was a native of Ireland, as was also Roberts. These two Irishmen were the confidential advisers of Lord Lytton. It was not to be expected that Irishmen in power would sympathize with the Afghans in their love of independence. The Irish people have been the bondsmen of England for several centuries. Therefore such of them as get into power do not hesitate to destroy the independence of others. From Colonel Maun's book we learn that Roberts and Cavagnari were the chief conspirators for the destruction of Afghan independence on whom Lord Lytton leaned for support.

There were three columns formed for invasion of Afghanistan when the war was declared against Sher Ali. One column under Sir Samuel Browne marched from Peshwar and captured Jellalabad. The Candahar column under Sir Donald Stewart marched from Quetta and captured Candahar. The Kurram field force, destined for Kabul, was under Major General Roberts. But the force did not reach Kabul. Amir Sher Ali was not prepared for the fight. He was taken by surprise when the British let loose the horrors of war in his dominion. What with the grief consequent on the death of his favorite son and with the bullying of his British neighbours, his position was a very pitiable one. That spirit of self-reliance and fertility of resources for which Sher Ali was noted, did not desert him in this hour of trial and need. He saw his safety in flight since discretion is the better part of valor. So he left his capital. But before doing so he released his son Gakul Khan from prison (for this prince had been incarcerated for rebellion against his father), and placed him on the throne of Cabul. At the same time he wrote a letter to the officers of the British Government, which should be quoted in full because it is of great historical importance. He wrote:—

"Be it known to the officers of the British Government that this suppliant before God never supposed, nor wished, that the matters (in dispute) between you and myself should come to this issue (literally 'should come out from the curtain,') or that the veil of friendship and unity, which has for many years been upheld between

two neighbours and adjoining states, should, without any cause, be thus drawn aside.

"And since you have begun the quarrel and hostilities, and have advanced on Afghan territory, this suppliant before God, with the unanimous consent and advice of all the nobles, grandees, and of the army in Afghanistan having abandoned his troops, his realm, and all the possessions of his crown, has departed with expedition, accompanied by a few attendants, to St. Petersburg, the capital of the Czar of Russia where, before a Congress the whole history of the transactions between myself and yourselves will be submitted to all the Powers (of Europe).

"If you have anything in dispute with me regarding state affairs in Afghanistan, you should institute and establish your case at St. Petersburg, and state and explain what you desire, so that the questions in dispute between us may be made known and clear to all the Powers. And surely the side of right will not be overlooked. If your intentions are otherwise, and you entertain hostile and vindictive feelings towards the people of Afghanistan, God alone is their protector and real Preserver. Upon the course of action here above stated this suppliant before God has resolved and decided."

Under the circumstances, we think, this was the best course for him to adopt. This was an act of a far-seeing statesman and, may be interpreted as one of a sincere patriots. It saved Afghanistan at least for sometime from the Britishers' fire and sword. Sher Ali also thought that by his procedure the British would be compelled to show their hands as regards the future of Afghanistan. In his proclamation before the commencement of war, Lord Lytton said that he had no quarrel with the people of Afghanistan; that he wished to respect their independence and that the object of the war was to punish Sher Ali. So if the man to be punished eluded their grasp and placed himself beyond their reach, would the Britishers, true to their word, leave the people of Afghanistan unmolested, and in the enjoyment of their ancient rights and privileges?

The placing of Yakoub Khan on the throne of Cabul was also meant by him to pacify the wrath of the Indian Government. Again and again, the Government of India had requested the Amir Sher Ali to set Yakoub Khan at liberty but their request was resented by Sher Ali. The Amir said that the British Government had no right to interfere in the administration of Cabul's 'home affairs.' This often expressed request was considered by Sher Ali as one of his grievances against the British Government. So he thought Yakoub Khan was a *persona grata* with the rulers of India.

These considerations must have decided

him in the step he took in his flight from Cabul. As to his laying his grievances before the European Powers, that was only tall talk and meant as bluff. He knew perfectly well that the nations of Europe were all very selfish and would not raise their little finger in saving a non-Christian and Asiatic power. He had before his eyes the treatment meted out to Turkey. He saw how the European powers were harassing the defender of the Islamic Faith and leaving no stone unturned to make the life of the Sultan of Turkey a burden to him. It is absurd therefore to think that Sher Ali could have ever seriously entertained the hope of any assistance at the hands of the European Powers. However, he might have thought that he would be able to give to the world a true account of the affairs of Afghanistan and thus succeed in enlisting the sympathy of all right thinking men on his side.

But he died a few days after leaving Cabul. It is suspected by many that he committed suicide. However, he was spared the humiliation which he would have otherwise been subjected to, had he stayed in Cabul.

The flight of Sher Ali and thus the success of the authors of the Aggressive Policy filled the heart of Lord Lytton with joy. He wrote to the Secretary of State for India:—

"Within two days after the declaration of hostilities, the affront received by Sir Neville Chamberlain's Mission at Ali Musjid was appropriately avenged on the spot where it had been offered. Within two weeks after the same date, the passes of the Khyber and the Kurram were completely in our hands and the Amir's troops swept clean beyond the range of our operations. Not long afterwards, Jellalabad and Candahar were occupied without resistance; and before the end of January (that is to say, in less than three months from the commencement of the campaign) the greater part of Southern Afghanistan, from the Helmand to Kbelati Ghilza, had passed into the possession of the British Government. The rapid success of our military operations completely confirmed the calculations on which they had been based. The Amir's standing army was defeated and dispersed beyond all possibility of recovery; yet his Sirdars had not risen to the rescue of his power. His towns opened their gates without remonstrance to our summons; their authorities readily responded to our requirements; and their inhabitants evinced no disposition to forfeit the pecuniary advantages they derived from the presence of our troops."

Major Cavagnari was the political officer with Sir Samuel Browne's force. On the 19th December 1878, he telegraphed to the

Viceroy, announcing the flight of Ameer Sher Ali from Cabul. On the receipt of this intelligence, Lord Lytton instructed the Commander of the Khyber column, Sir Samuel Browne, to hold a Durbar at Jellalabad, with the object of explaining to the inhabitants of Afghanistan, the intentions of the British Government regarding the future of their country. The Durbar was held on the 1st. January 1879, and was attended by about 36 Chiefs of Afghan blood. As the political officer of the force, Major Cavagnari was allowed by Sir Samuel Browne to address the assembly. He commenced his address by vilifying and abusing the Ameer Sher Ali; then he bragged a good deal of the valor of the European officers and the men under their command. He said —

"Regarding the collapse of the Amir's army at Ali Musjid and the Peiwar, you have heard full particulars, and have doubtless perceived that it is utterly hopeless for such troops to stand against the British forces, and by his flight from Cabul the Amir has shown his recognition of this fact. * * * * you have heard the assurances of the Viceroy of India that the quarrel of the British Government is entirely with Sher Ali Khan and not with the people of Afghanistan. "It has been necessary in some few instances to inflict punishment upon evildoers but the Government is satisfied that the acts were committed by only a small portion of the tribes we have come into contact with, and were repudiated by the majority who desire to live in peace with the British Government."

"I further draw your attention to the concluding portion of the Viceroy's proclamation in which it stated that interference by other Powers in the affairs of Afghanistan will not be tolerated by the British Government, and I have already informed most of you that the Russian Government has recently repeated its former assurances that it has no desire to interfere in Afghanistan nor will it assist the Amir either with troops or money during his hostility with the British Government."

"It has been my pleasing task to report to the Viceroy of India the hearty manner in which the leading Sirdars and Chiefs of this district came forward to tender services to the British Government, and it is hoped that others will speedily follow the good example you have set them."

There was not a single word said regarding the future Government of Afghanistan. Hence from this address of Major Cavagnari many presumed that the Government of India meditated the annexation of Afghanistan. It is not improbable that the question of the annexation was at that time engaging the attention of the authorities in England as well as in India. Had it not been so, Lord Lytton would have certainly assured the Pathan Chiefs that the British Govern-

ment had no designs on their national independence.

Another curious feature was the announcement regarding Russia's intention towards Afghanistan. If Russia had no intention of interfering in Afghan affairs, why should Ameer Sher Ali be punished for receiving the Russian Mission. Amongst the European Christians, marriage is not performed in that haphazard manner as it is done amongst Orientals. A Christian European has to win the love of a girl, before he can aspire to be her husband. If it so happens that a girl is being paid attention to and wooed, by two men or lovers, the matter is often settled in some European countries by a duel between the two rivals. That lover must be a great coward indeed who, fearing the physical strength of his antagonist and thus avoiding a duel with him, puts an end to the life of the girl out of jealousy of his rival, feeling the only satisfaction that by such a dastardly deed, the girl whose love he could not win, would not become the wife of his rival.

The position of Afghanistan was that of a girl whose love two strong powers tried to win. It is not unnatural in Christian European countries that a girl having two or more suitors to her hand, flirts with, and tries to excite the jealousy of, each of her lovers, for, in this manner she often succeeds in getting better terms than she could have otherwise expected. The ruler of Afghanistan did nothing more than flirt with Russia and thus tried at the most to excite the jealousy of England. The fact should not be lost sight of that when Russia was alleged to have been suing for the hand of Afghanistan, England had altogether withdrawn from the scene. England, moreover, had the assurance of Russia, that that power would never dally with Afghanistan. If Russia was guilty of bad faith, England should have gone to war against Russia. Taking all these circumstances into consideration, it appears to us that the invasion of Afghanistan by England was utterly unjust.

On assuming the reins of Government, Yakub Khan made overtures for peace with the British Government. To the political officer, Major Cavagnari in the beginning of February 1879, he offered his good offices for adjusting the differences which had arisen between his father and the British Government. A few days later, Cavagnari

received another letter from Yakub Khan in which he communicated the news of his father's death. Sher Ali had died in Afghanistan on the 21st February, 1879.

Lord Lytton was not as yet inclined for peace. But he had to yield to the pressure brought on him and his war party by the public opinion of the natives of England who were now against the continuance of the war. Accordingly this Viceroy wrote to Cavagnari to suggest to the new Amir Yakub Khan to invite him (Cavagnari) to Cabul for the opening of negotiations. The Viceroy wrote :—

"So many and such mischievous misrepresentations of our Afghan policy, more especially in reference to the territorial questions, had been propagated after the rupture of our relations with Sher Ali, that the Amir's reluctance to entertain any territorial basis of negotiations appeared to us very probably attributable to be exaggerated and erroneous apprehensions as to the real character of the arrangements we deemed essential to the future security of our Frontier. We felt, however, that their moderation must be admitted, if they were compared with the conditions of a similar character hitherto dictated, at the close of victorious wars by conquering or conquered Powers and he believed that if the object and scope of them were thoroughly understood by the Amir, the last obstacle would be removed from the conclusion of a mutually honorable and advantageous treaty of peace between His Highness and the British Government. For this it was necessary that there should be between us a frank interchange of views and wishes on the subject of our relative positions. Such interchange of views could not be satisfactorily carried on by formal correspondence, or without personal intercourse; but long and varied experience had convinced us that the policy of a European Government cannot be adequately interpreted, or represented by Asiatic Agents, however loyal and intelligent they may be.

"* Warned by this knowledge, we felt that to entrust the detailed explanation and discussion of our views to any Native agent, would insure misconception and resistance on the part of the Amir. On the other hand, we reposed complete confidence in the discretion and ability of Major Cavagnari; and for all these reasons, we were anxious to bring about if possible early and unreserved personal intercourse between him and the Amir of Cabul.

"* We, therefore, authorised Major Cavagnari to address to the Amir proposals for a personal conference at Cabul on the subject of our territorial conditions. These proposals having been accepted the Native bearer of them was instructed to arrange with Yakub Khan for the proper reception of Major Cavagnari at the Court of His Highness."

The Agent chosen for carrying the letter to the Amir was a Muhamadan gentleman by name Buktia Khan. On his arrival at Cabul he saw those nobles who had lately returned from Turkestan after the death of Sher Ali.

These nobles were, it is alleged, against an alliance with the British. Baktiar Khan was alarmed at their hostile attitude. Accordingly he suggested to Yakub Khan to visit the British camp which had moved from Jellalabad to Gundamak about 30 miles from Cabul. It is said that Sir Samuel Browne moved from Jellalabad "owing to the increased heat of the weather, and the defective sanitary conditions of Jellalabad." But it appears to us that the motive for the move was to threaten the Amir with a march on Cabul if he did not consent to the terms of the proposed Treaty.

Yakub Khan arrived at Gundamak on the 5th May 1879. When the articles of the proposed Treaty were communicated to him he protested against the cession of the most important provinces of his kingdom to the British Government. But all his protests were of no avail. Rightly he pointed out that the origin of the quarrel with his father did not consist in any question regarding territorial concessions and that as his father was now dead the relations between the two Governments should rest on the same understanding as before the unhappy rupture with his father. But all his pleadings were in vain. The Jewish Prime-Minister tore Afghanistan not only of one pound of flesh, but of as much flesh as his knife allowed without becoming blunt. *Nolens volens* Yakub Khan was obliged to sign the Treaty. On the 26th May 1879, he signed away a large portion of his patrimony, as well as the independence of Afghanistan. This Treaty is known as the Gundamak Treaty. Major Cavagnari signed it on behalf of the Government of India. A few months before the Treaty was signed, public were acquainted with the real object for which the war was forced on the Ameer. The Jewish Prime-Minister had thrown off the disguise. At the opening of Parliament on February 13, 1879, Lord Beaconsfield said:—

Her Majesty's government have the satisfaction of feeling that the object of their interference in that country (Afghanistan) has been completely accomplished. We are now in possession of the three highways which connect Afghanistan with India, and I hope that this country will remain in possession of those three great highways. We have secured the object for which the expedition was undertaken. We have secured that frontier which will, I hope, render our Indian Empire invulnerable.

In all the diplomatic proceedings with the Ameer, in all the despatches either of

the Secretary of State for India, or of the government of India, no hint was ever given as to the real motive for interference in the Afghan affairs. The cause of the war was assigned to the refusal of the Ameer to receive a British mission while the Russian Embassy was welcomed by him.*

The Jewish Prime-Minister frankly declared afterwards that it was undertaken with the object of securing the 'scientific frontier' of India.

What was this 'scientific frontier'? Lord Beaconsfield was good enough to define it at the banquet on the Lord Mayor's day of 1878. His Lordship said—

"My Lord Mayor—The attention of Viceroy and Governments in India and in England has for a long time been attracted to that question of the North-Western Frontier of our Indian Empire. So far as the invasion of India in that quarter is concerned it is the opinion of Her Majesty's Government that it is hardly practicable. The base of operations of any possible foe is so remote, the communications are so difficult, the aspect of the country so forbidding that we have long arrived at an opinion that an invasion of our Empire by passing the mountains which form our North-Western Frontier is one which we need not dread. But it is a fact that that frontier is a haphazard, and not a scientific frontier, and it is possible that it is in the power of any foe so to embarrass and disturb our dominion that we should, under the circumstances, be obliged to maintain a great military force in that quarter, and consequently entail upon this country and upon India a greatly increased expenditure. These are evils not to be despised and as I venture to observe, they have for some time, under various Viceroys and under different administrations occupied the attention of our statesmen. But my Lord Mayor, while our attention was naturally drawn also to the subject some peculiar circumstances occurred in that part of the world which rendered it absolutely necessary that we should give our immediate and earnest attention to the subject and see whether it was not possible to terminate that absolute inconvenience and possible injury which must or would accrue if the present state of affairs were not touched and considered by the Government of the Queen."

In the House of Lords, on the 10th December, 1878, Lord Beaconsfield further explained what he meant by the scientific frontier of India. He said:—

"It has been said that on a recent occasion—not in this House—I stated that the object of the war with Afghanistan was a rectification of boundaries, and that we were to have a scientific instead of a haphazard frontier. I never said

* From the official records the objects of the war appear to have been, first obtaining an apology by the Ameer; secondly, an agreement by him to receive a permanent British Mission within his territories and, thirdly, some temporary arrangements respecting certain border tribes.

that that was the object of the war. I treated it as what might be a consequence of the war—a very different thing."

Then he said that—

"A scientific frontier" is a frontier which "can be defended by a garrison of 5,000 men, while a haphazard one will require for its defence an army of 10,000 men, and even then will not be safe against attack."

It was to attain this 'scientific frontier' that the British dictated by Disraeli committed those atrocities and barbarities in Afghanistan which the Afghans still remember.

"But what had the Ameer (Sher Ali) done," that British armies should slaughter his subjects, burn his villages, capture his cities, and drive him from his capital? Lord Beaconsfield was profuse in assuring the Lords that Russia had done nothing amiss. Her conduct was 'perfectly allowable.' Her Majesty's Government made representation to the Court of St. Petersburg, and it was impossible that anything could be more frank and satisfactory than the manner in which they were met. Russia says: We have ordered our troops to retire beyond the Oxus; our Embassy is merely a temporary one, upon a Mission of Courtesy, and as soon as possible it will disappear.

But if the Russian Mission was so innocent why punish the Ameer with fire and sword for receiving it, especially when it was well known that he did all he could to stop it? Lord Beaconsfield praises the 'frankness' of Russia. Why not imitate it, and confess boldly that he is making war upon the Afghans because he wishes to turn, at their expense, 'a haphazard' into 'a Scientific frontier'?"

This so-called scientific frontier was meant to provide against imaginary danger by taking an innocent neighbour's land and liberty and life and wasting the resources of the famine-stricken natives of India, for, at the time when money was being poured like water in 'slaughtering the Ameer's subjects,' the Indian subjects of the Queen who had then recently assumed the title of the Empress of India, were dying by millions, for want of food. Yet it was the famine-stricken and starving people of India who had to provide the sinews of War.

By the Gundamak treaty a portion of Afghanistan was arrested from Yakub Khan.

"To which England had no more right than France has to Belgium or Prussia to Holland. It was an act of high handed aggression, aggravated by duplicity and a gross violation of the faith of treaties."

The amputated portion of Afghanistan was designated by Lord Beaconsfield as

* The causes of the Second Afghan War.
† Causes of the Afghan War.

forming the "scientific frontier" of India. Whether India has gained a scientific frontier by the addition of a portion of Afghanistan remains yet to be seen. But events have shown that this scientific frontier has involved her in ruinous expenses, and brought her to the brinks of bankruptcy and poverty. It has been obtained by deliberately violating the solemn proclamation of the Queen.

By the other articles of this Gundamak Treaty, Yakub Khan had to grant all those concessions the refusal of which cost his father his life. British officers were stationed in his dominion as Agents of the British Government.

The Gundamak Treaty was the dropping of the curtain over the first Act of the Tragedy. But the drama was not yet played out to the end.

The two important articles of this treaty are the 4th and 9th. The former article runs as follows:—

"With a view to the maintenance of the direct and intimate relations now established between the British Government and His Highness the Amir of Afghanistan, and for the better protection of the frontiers of His Highness's dominions, it is agreed that a British representative shall reside at Cabul, with a suitable escort, in a place of residence appropriate to his rank and dignity. It is also agreed that the British Government shall have the right to depute British Agents with suitable escorts to the Afghan frontiers, whenever this may be considered necessary by the British Government in the interests of both states on the occurrence of any important external fact. His Highness the Amir of Afghanistan may on his part, depute an Agent to reside at the Court of His Excellency the Viceroy and Governor-General of India, etc."

By the 9th article, the Amir's dominion was amputated of certain territories for the formation of the scientific frontier of India:—

"In consideration of the renewal of a friendly alliance between the two states, which has been attested and secured by the foregoing Articles, the British Government restores to His Highness the Amir of Afghanistan, and its dependencies, the towns of Candahar and Jellalabad, with all the territory now in possession of the British armies, excepting the districts of Kurrum, Pishin, and Sibi. His Highness the Amir of Afghanistan and its dependencies, agrees on his part that the districts of Kurrum and Pishin and Sibi according to the limits defined in the schedule annexed, shall remain under the protection and administrative control of the British Government. * * *

The British Government will retain in its own hands the control of the Khyber and Michni Passes, which lie between the Peshwar and Jellalabad districts, and of all relations with the independent tribes of the territory directly connected with these Passes."

VIDYASAGAR AND VERNACULAR EDUCATION

Based on unpublished State Records

By BRAJENDRANATH BANERJI

DAWN OF RESPONSIBILITY

THE Government of India of that time did not recognize it as its duty to impart education to the people it ruled, and only small sums were spent in encouraging the study of Sanskrit and Arabic. In March 1835, Lord William Bentinck published a minute holding that "the great object of the British Government ought to be the promotion of European literature and science among the natives of India; and that all funds available for the purpose of education would be best employed on English education alone." Since this momentous decision—education through the medium of English had been encouraged by Government. But Bentinck's measure marked too sudden a change of policy, and it provoked a general complaint that vernacular education was being entirely neglected. It should be clearly understood that the policy pursued by the Government only provided for the educational wants of the upper and middle classes of the community, and therefore, the claims of the masses now began to be loudly urged. But neither English, nor Sanskrit was the language by means of which the people at large could be educated; in fact, useful knowledge could be spread amongst them only through the medium of their own mother-tongue. To Sir Henry Hardinge belongs the credit of having made the first attempt in this direction, in October, 1844. In the face of great pecuniary difficulties, he set up 101 village schools in Bengal, Bihar and Orissa (at a monthly cost of Rs 1865), for imparting elementary instruction in the vernacular.* "Vidyasagar was not wholly unconnected with them. He took great pains for their advancement. The charge of selection of teachers for these

schools by examination, and their appointment was entrusted to Mr Marshall (Secretary to the College of Fort William) and Vidyasagar."

But the project did not meet with the desired measure of success, as the Government were not then in a position to supply the necessary books, teachers and supervisors; and, before four years had passed, the Board of Revenue—under whose control the schools had been placed—reported that "the fate of the vernacular schools was sealed, and success was hopeless." Since then little had been done by the Government towards mass education. It was left for the Governor of another Province to show that education for the masses was not a Utopian scheme.

Early in 1853 the report on the eminent success which had attended the system of vernacular education, established by Lient Governor Thomason in some selected districts of the North-Western Provinces, came into the hands of the Governor-General†. This led the Governor-General to impress on the Court of Directors how desirable it was to introduce the same system into the Provinces of Bengal and Bihar and, pending the orders of the Court, the Government of Bengal were requested to report their views on the subject at their earliest convenience§. Upon this the Council of Education was directed to furnish a plan, based on Mr. Adam's reports on vernacular education and on the Thomasonian system, "best calculated to provide the most efficacious means of founding and maintaining a sound system of vernacular instruction"*** On 9th September,

* S. C. Mitra's *Isar Chandra Vidyasagar*, p. 50.

† Minute by Lord Dalhousie, dated 25th October, 1853.

§ Letter from G. Plowden, Offg. Secy. to the Government of India to C. Beadon, Secretary to the Government of Bengal, dated 4th Nov., 1853.

** Letter from the Secy. to the Government of Bengal to the Secy. to the Council of Education, dated 19 Nov., 1853.

* For the history of education in India under the East India Company, see *Selections from Educational Records*, Part I (1781-1839) by H. Sharp, and Part II (1840-1855) by J. A. Richey, as well as the authorities cited therein.

1854 the Council forwarded a batch of minutes on the subject.

Bengal was placed under a Lieutenant-Governor on 1st May, 1854 and the first incumbent was Fred. J. Halliday. Shortly before his appointment Halliday had, as a member of the Council of Education, stated his views on vernacular education in a minute (21 March, 1854). The Lieutenant-Governor after studying the proceedings submitted by the Council, came to the conclusion that the plan he had already proposed was the best for the purpose and so he now recommended it to the Governor-General for adoption.* The educational policy which appeared best to the Bengal Government is clearly set forth in the following extracts from his minute:—

2. In the province of Bengal we have a vast number of indigenous schools. I have carefully inquired about them from several well-informed persons, Native and European, and I am assured that these schools are universally in a very low and unsatisfactory condition, the office of school-master having, in almost all cases devolved upon persons very unfit for the business.

3. Our object should be, if possible, and as far as possible, to improve these schools, and we cannot do better than follow the excellent example of the late Lieutenant-Governor of the North-Western Provinces, and establish a system of Model schools as an example to the indigenous schools and a regular plan of visitation by which the indigenous school-masters may gradually be stimulated to improve up to the models set before them.....

5. I append a memorandum on the subject, drawn up by the energetic and able Principal of the Sanskrit College who, as is well-known, has long been zealous in the cause of vernacular education, and has done much to promote it, both by his improved system in the Sanskrit College and by elementary works which he has published for the use of schools.

6. I approve generally of the plan which is contained in the Principal's memorandum, and would wish to see it carried into effect.

7. According to this plan, the monthly expense of say 20 schools, distributed over four zilas, and allowing for rewards and a rather more liberal allowance to the Head Superintendent than the Principal has proposed for himself, would be about Rs. 21,000 per annum, or Rs. 5,250 for each zila. Mr. Thomason's first plan allowed Rs. 4,500 to each zila annually; but in Mr. Thomason's plan a large extra expense was incurred for European superintendence, with which, in Bengal, I should for the present be willing to dispense. I am aware that Native superintendence is not often to be depended upon without European overlooking but Pandit Ishwarchandra Sharma is an uncommon man, who has shown great energy and zeal in this

matter, and I should be well pleased to let him try an experiment, in the result of which he is greatly interested, and which I really think will succeed in his hands. My estimate accordingly provides for an allowance to him for this duty of Rs. 200 a month, including travelling charges. This, in addition to the Rs. 300 he draws as Principal, will be a fair remuneration. He has asked for none.

13. It is the opinion of the Principal of the Sanskrit College, and of others whom I have consulted on the subject, that although admission to the Government Model Vernacular Schools ought at first, and for some time, to be gratuitous, they are certain, at no distant time, to be self-supporting, as all the indigenous schools now are.

23. I have said nothing about Normal Schools for the education of school-masters. At present very good school-masters are being trained for us in the Sanskrit College, which is becoming, in the hands of the Principal, a sort of Normal School for Bengal.*

VIDYASAGAR'S NOTES ON VERNACULAR EDUCATION

From this it is quite clear that great credit was due to Vidyasagar whose able note on vernacular education formed the basis of Halliday's minute. This note is of great interest, as its provisions were mostly adopted in the subsequent development of primary education in Bengal. We therefore, give it in full:—

1. Vernacular Education on an extensive scale, and on an efficient footing, is highly desirable, for it is by this means alone that the condition of the mass of the people can be ameliorated.

2. Mere reading and writing, and a little of Arithmetic, should not comprise the whole of this Education: Geography, History, Biography, Arithmetic, Geometry, Natural Philosophy, Moral Philosophy, Political Economy, and Physiology should be taught to render it complete.

3. The elementary works already published, and fit for adoption as class-books, are the following:—

1st. *Shishushiksha*, in 5 parts. The first three parts teach Alphabet, Spelling, and Reading; the fourth is a little treatise on the Rudiments of Knowledge; the fifth, a free translation of the Moral Class Book of "Chambers's Educational Course."

2nd. *Pashwabati*, or Natural History of Animals.

3rd. *History of Bengal*, free translation of Marshman's work.

4th. *Charupath*, or Lessons on useful and entertaining subjects.

5th. *Jibancharita*, a free translation of the Lives of Copernicus, Galileo, Newton, Sir William Herschel, Grotius, Linnæus, Duval, Sir William

* Letter from the Under-Secy. to the Govt. of Bengal, to the Under-Secy. to the Govt. of India, Home Dept., dated 16 Nov., 1854.

* For the full text of the minute, see *Selections from the Records of the Bengal Government*, No. XXII—Correspondence relating to Vernacular Education (Cal. 1855).

Jones, and Thomas Jenkins, in "Chambers's Exemplary Biography."

4. Treatises on Arithmetic, Geometry, Natural Philosophy are in the course of preparation. Treatises on Geography, Political Economy, and Physiology, and the Historical Works and a series of Biographies will have to be compiled. For the present, the Histories of India, Greece, Rome and England will suffice.

5. One Teacher for each school will not be sufficient. Two each at least will be required. Every school will very likely contain from three to five classes, which for one teacher to manage efficiently is impracticable.

6. The salary of Pandits should be at least Rupees 30, 25, 20 per month, qualification and other circumstances being taken into consideration. When all the books enumerated above shall be ready for adoption, every school should have a Head Pandit at Rupees 50 a month.

7. Arrangement should be made for the teachers receiving their salaries regularly every month, in their own Stations, without being required to quit their posts.

8. Four zilas for the present should be selected for operation, namely, Hughli, Nadia, Bardwan and Midnapur. There should be 25 schools for the present, to be distributed as expediency suggests. These should be established in towns and Villages not in the vicinity of English colleges and schools. In the neighbourhood of English Colleges and schools, vernacular education is not properly appreciated.

9. The success of vernacular education greatly depends on an active and efficient supervision, as well as the amount of encouragement given to the successful pupils. With Natives in general, the acquisition of knowledge, for the sake of knowledge itself, has not as yet become a motive. It is therefore necessary, that Lord Hardinge's Resolution, which has so long been in abeyance, should be strictly enforced.

10. The following plan of superintendence appears to be much less expensive and far more efficient than any other could possibly be.

11. Two Native Superintendents, each on a salary of Rs. 150 a month, including their travelling charges, to be employed, one for Midnapur and Hughli, the other for Nadia and Bardwan. They are frequently to visit the schools, examine the classes, and rectify the mode of teaching.

12. The Principal of the Sanskrit College to be nominated, the Ex-officio Head Superintendent with no other additional allowance than his travelling charges, which at the most will not exceed Rs. 300 per annum. He is to visit the schools once a year, and to report to the authorities, with whom will rest the management of Vernacular Schools.

13. The preparation and adoption of class-books, and the selection of teachers to be entrusted to the Head superintendent.

14. The Sanskrit College, besides being a seat of general education, to be also considered as the Normal School, for the training of vernacular teachers.

15. Thus the training of teachers, preparation and adoption of class-books, selection of teachers and general superintendence will be united in one office. This circumstance will remove many inconveniences.

16. An Assistant Head Superintendent to be appointed with Rs. 100 a month. His duty will be to assist the Principal of the Sanskrit College in training up the teachers and preparation of class-books, and to officiate for him while visiting the vernacular schools.

17. The Patshalas, or indigenous schools under Gurumotashoys, such as they are now, are very worthless institutions. Being in the hands of teachers, generally incompetent for the task they undertake, these schools require much improvement. It will be the duty of the Superintendents to inspect these schools and give the teachers as much instruction as they can as to the mode of teaching. It will also form part of the duty of the Superintendents to watch opportunities to introduce, as far as practicable, the class books above-mentioned. In fact, the Superintendents will take every care to make these schools, as far as possible useful institutions.

18. These schools founded by Natives, or Missionaries, which are in the hands of competent teachers of course deserve attention and encouragement. The Superintendents will be required to visit such schools and to report on their respective claims to encouragement.

19. The Superintendents will also be required to consider it as part of their duty to persuade the inhabitants of towns and villages, within their respective beats, to establish schools upon the model of Government Schools.

The 7th February 1854.

Halliday rightly considered Vidyasagar to be an uncommon man, in no way inferior to a European he had, therefore, suggested in his minute that the entire superintendence of the proposed experiment should be left with the Pandit. This view, however, was strongly opposed by the other members of the Council of Education as may be seen from the following passages of the minutes:—

Ramgopal Ghose.—"Although I have a very high opinion of the zeal and ability of the Principal of the Sanskrit College, I am scarcely prepared to place the control of vernacular education in his hands, so long as he has other responsible duties to attend to. Were he untrammelled with these, I might, perhaps, have acquiesced in the proposition of the Hon'ble Mr Halliday, to allow him to try the experiment. But as he cannot be spared from the Sanskrit College, his visits to the vernacular schools must necessarily be rare, and he could but afford a small portion of his time and attention for this additional and onerous duty. We ought to secure the undivided energies of one man for so important a situation.—Although I have with some hesitation, voted against the appointment of Pandit Ishwarchandra, as Superintendent of Vernacular Education, I think it still desirable that he should be, in some way or other, connected with this great movement. His advice in the selection of books and teachers, in the choice of sites, mode of teaching, and in other matters of detail, will be found exceedingly valuable. He has been preparing a number of Bengali books well adapted for introduction into the Government and indigenous schools. The re-modelled Sanskrit

College under him will provide the best class of vernacular teachers. For these reasons, and for the deep interest he takes in the subject, I should be glad to see him permanently connected with this great undertaking. I am not prepared exactly to say what form this connection should take: he would probably be best employed in superintending the preparation of books. Perhaps his services might also be available in the examination of teachers" (11 July 1854).

Sir J. W. Colville:—"Upon the system of supervision proposed, more is to be said. A priori I should conceive that Pandit Ishwarchandra is more likely than any Civilian of whom I can think as likely to be employed in this way, to set the new system going, and to keep it going right. His knowledge of the language of his own countrymen, and of the feelings and habits of moral communities, must be far greater than that possessed by an European Officer. His acquirements both in the old learning of the country, and in modern and European learning, are considerable and it has been his special object to train up young men with some tincture of both kinds of learning with the view of furnishing vernacular teachers of a higher order.—I think there is much force in the objection made to the partial severance of the Principal from the Sanskrit College. I agree fully, however, with Babu Ramgopal Ghose, in thinking that to the Pandit, Ishwarchandra, should be assigned a prominent part in determining the school-books to be read, and the course of instruction. And I am of opinion that for those duties he should be adequately remunerated." (20 August 1854).

VIDYASAGAR SELECTS SITES FOR GOVERNMENT MODEL SCHOOLS

From Halliday's esteem for Vidyasagar a friendly intimacy sprang up between the two and they frequently met together to discuss matters. Immediately after his appointment as Lieut. Governor of Bengal, Halliday took in hand the selection of suitable sites for the proposed Model Vernacular schools, and he charged Vidyasagar with this important work. In the following letter, dated 3rd July 1854, the Pandit reported the result of his tour:—

"Agreeable to the instructions of the Hon'ble the Lt. Governor of Bengal verbally communicated to me by his Honour, I visited, from the 21st of May to 11th June last, several places in the District of Hughli for the purpose of selecting suitable villages and towns for establishing the contemplated vernacular schools, and beg leave to request the favour of your submitting to His Honour the following report.

2. On the 21st May last I visited Shikhalah, 21 miles distant from Calcutta and situated on the Saltia Road. This place is the abode of about a thousand families and has in its close vicinity several villages. When the object of my visiting the place was known, the principal inhabitants of this place, as well as of the surrounding villages, assembled and waited upon me to express their eager desire to have a Government Vernacular School at Shikhalah. I asked them if they were

prepared, in case Government established a vernacular school there, to give over to Government a piece of land suitable for erecting a school house upon it, and erect a school-house at a cost of about Rs 300. Several Brahmans showed me their Lakhiraj lands and told me that any of these lands and as much as may be required for the purpose they will most willingly make over to Government. But as they are generally poor, their circumstances would not enable them to erect a school-house at a cost of Rs. 300 which is, in fact an enormous amount to them. From all that I observed, I have not the least doubt that vernacular education would be highly appreciated at Shikhalah and the villages around.

3. On the day following I visited Riddhanagar and Krishnagar, villages about 40 miles west of Calcutta. These two villages, in close contact of each other, contain about a thousand families and are surrounded by many villages. From conversation with several principal inhabitants it appeared to me to be very clear that vernacular education will be highly appreciated here. A piece of land suitable for erecting a school-house the inhabitants are ready to make over to Government. But as they are generally poor, they are unable to erect a suitable school-house at their own expenses.

4. On the 24th May last Khirpai, a town containing above three thousand families and about 60 miles west of Calcutta, was visited by me. The principal inhabitants, with whom I conversed on the subject of the contemplated vernacular schools, appeared to me to be very eager to have one in their town. Khirpai, I am of opinion, fully deserves to be the seat of a new vernacular school. If a school be established here, the inhabitants are willing to make over a piece of land to Government for erecting the school-house, but being generally poor they are unable to meet the expenses of raising a suitable school-house.

5. Next I intended to visit Chandrakona, a very populous town and already the seat of a Government Vernacular school and 8 miles distant from Khirpai. But I was informed that the school was at the time closed for a month or so, the teachers being absent on leave. Instead of visiting the place I made enquiries regarding the state of the school etc. and the following information I picked up from creditable quarters.

Chandrakona is in the Zemindari of Babu Jaikishan Mukherji who is generally said to be the founder of the school and the Seminary is known as Jaikishan's School. The school contains no more than 50 pupils. The teacher Babu Lakhan Pal is an ex-student of the Barasat Government School, and is but an imperfect Bengali scholar. Of 50 pupils 35 regularly read English and nominally a little of Bengali. These pupils pay to the master fees varying from four to eight annas. They attend the school only for the purpose of reading English. The remaining 15 only may be properly said to be the pupils of this vernacular school. They pay the usual fee of one anna as fixed by Government.

The inhabitants of this town care very little for educating their children.

Of the 35 pupils that resort to this school many come from distant villages.

6. From these facts Chandrakona does not appear to me at all to be fit for establishing an experimental vernacular school,

HEIGHT AND WEIGHT OF BENGALI SCHOOL CHILDREN

By DR. NAVAJIVAN BANERJI

INTRODUCTION

IT is for more than five years that I have been trying to find out the standard weight of children and adults in relation to their age and height. I find that no worker has yet attempted this in our country and our knowledge with regard to it is very meagre and crude. Whenever we are in need of finding out the standard weight of men and women in wasting diseases we have to make proportionate reductions from European standards. These reductions are arbitrarily fixed by the physician in question to meet his needs.

The present paper deals with standard weights for Bengal, with average weights for different institutions. My subjects are mainly drawn from the upper and lower middle classes. Within the scope of my observation aristocratic people and the proletariat are fewer than people of the lower middle classes. The children, boys and girls, are mainly drawn from schools where no distinction of class has been made. In finding out the *standard* I have selected the healthiest subjects as regards their heights and weights in proportion to their age. I have taken the average arithmetical mean. No attempt has been made to take the difference of mean for the following reasons: There is an indication among the girls in understating their age, with the exception of the few; and among the guardians of understating the age of their boys. I, therefore, mention the defects which my standard is bound to contain and over which I had absolutely no control. I hope, when a systematic examination would be taken up by a large number of workers and on a much larger scale, a more perfect standard would be placed before the public.

My observations along this line have stimulated me to work up a definite scheme for the physical development of our school children at present. While formulating this scheme I have taken into consideration the fact that we are in an adverse economic

condition, a condition as serious as that which prevailed during the time of the world war in European countries. It may be that the moneyed men are not conscious of it. I appeal to our upper middle classes and the rich to economise as much as possible and to spend the money thus saved in improving the health factor of our race. It is possible to make our children bonny boys and girls and infuse into them the power of initiative if we work up the scheme and help its fruition by all the resources at our command.

STANDARD WEIGHT & HEIGHT OF BOYS

| Age | Height in inches | Weight in pounds |
|----------|------------------|------------------|
| 1 | 31'5 | 18 |
| 2 | 32'52 | 31'2 |
| 3 | 35 | 32'65 |
| 4 | 37 | 37'51 |
| 5 | 40 | 38'4 |
| 6 | 42'5 | 43'155 |
| 7 | 46'75 | 48'43 |
| 8 | 49 | 53'92 |
| 9 | 50 | 58'3 |
| 10 | 52 | 65'05 |
| 11 | 53'6 | 69'25 |
| 12 | 55'25 | 73'97 |
| 13 | 57'5 | 79'9 |
| 14 | 59'50 | 89'09 |
| 15 | 63'3 | 99'44 |
| 16 | 64'25 | 114'25 |
| 17 | 66'75 | 126'74 |
| 18 | 67 | 132 |
| 19 | 67'25 | 133'9 |
| 20 | 67'5 | 137'35 |
| 21 | 67'5 | 139'2 |
| 22 | 67'5 | 141'15 |
| 23 | 67'5 | 141'6 |
| 24 | 67'75 | 142'09 |
| 25 | 67'75 | 143 |
| 27 | 67'75 | 145 |
| 28 to 29 | do | 147 |
| 30 to 40 | 67'9 | 160 |

AVERAGE WEIGHT OF BOYS IN KESUB
ACADEMY

| Age | Average weight lbs. | Average height ft. in. | Age | Height in inches | Weight in lbs. |
|-----|------------------------|---------------------------|-----|------------------|----------------|
| | | | 6 | 42 | 47.5 |
| | | | 7 | 45.3 | 48.06 |
| | | | 8 | 47.3 | 48.3 |
| | | | 9 | 49.5 | 51.4 |
| 8 | 45.3 | 4 16 | 10 | 52 | 61.1 |
| 9 | 47.5 | 4 23 | 11 | 54.83 | 68.59 |
| 10 | 54.7 | 4 4.5 | 12 | 56.92 | 77.49 |
| 11 | 60 | 4 5.9 | 13 | 58.9125 | 83.3 |
| 12 | 61.7 | 4 8.3 | 14 | 57.5 | 82.47 |
| 13 | 68.7 | 4 9.7 | 15 | 60.3 | 92.3 |
| 14 | 80.4 | 5 0.7 | 16 | 59.6 | 91.7 |
| 15 | 91.1 | 5 4 | 17 | 60.2 | 94.04 |
| 16 | 96.8 | 5 4.8 | 18 | 55.75 | 85 |
| 17 | 113 | 5 9.5 | | | |
| 18 | 114 | 5 7.8 | | | |

STANDARD WEIGHT OF GIRLS IN BENGAL

| Age | Height in inches | Weight in lbs |
|-------------------------|---------------------|------------------|
| 1 | 27.5 | 17.64 |
| 2 | 31 | 24.745 |
| 3 | 31.5 | 31 |
| 4 | 36 | 33.28 |
| 5 | 38.5 | 38 |
| 6 | 42 | 40.9 |
| 7 | 45 | 47.6 |
| 8 | 47 | 51.5 |
| 9 | 49 | 51.1 |
| 10 | 51.75 | 61.53 |
| 11 | 53 | 66.64 |
| 12 | 55.5 | 74.97 |
| 13 | 57.75 | 85.26 |
| 14 | 59.75 | 94.815 |
| 15 | 61 | 104.125 |
| 16 | 61.125 | 110.4 |
| 17 | 61.5 | 110.69 |
| 18 | 61.75 | 117 |
| 19 | 62 | 120 |
| 20 | 62.25 | 120.25 |
| 21 | 62.325 | 120 |
| 22 | 62.125 | 120.125 |
| 23 | 62.125 | 121 |
| 24 | 62.1 | 120 |
| 25 | 62 | 119.5 |
| 26 | 61.5 | 116. |
| 27 to 32 and upwards | 59.5 | 117 |

 AVERAGE WEIGHT OF GIRLS IN BRAHMO
GIRLS' SCHOOL

| Age | Height in inches | Weight in lbs. |
|-----|------------------|----------------|
| 3 | 35 | 29 |
| 4 | — | — |
| 5 | 38 | 31 |

Our observations show that the average heights of both boys and girls are very near standard European heights but the graph shows a big fall in weight, markedly more noticeable in boys than girls. It is more marked in the adolescent period than in earlier years. The average weight of girls up to the 11th year shows that they are very near standard European weights. This, I think, is due to the fact that girls who come to school belong to better strata of society as compared with boys of the same age. Beyond the age of 12 years there is a very rapid fall in the weight of the girls. This is probably in part due to the defect in education and routine of work of the girls at this age. The physiological changes brought about in the body at this age should be seriously taken into consideration in judging the effect of work, routine and food on the physico-psychical state of the developing girls.

 SCHEME FOR CENTRAL BOARD OF HEALTH FOR
SCHOOLS IN BENGAL.*

The Board consists of official and non-official members.

1st stage—1st year.

All schools coming under the scheme should buy a weighing machine and send a quarterly report of age, weight and height of the boys and girls of the schools to the Central Board. The Health report should contain also number of absentees with the cause of absence. Every school should keep a chart of weight and height. It shall also inform the board as to how many boys

* A similar scheme was communicated to the Director of Public Instruction and to the Director of Public Health, Bengal early in September 1927.

and girls take tiffin in the school. The cases of all under-weights should be communicated to their respective guardians by the head-master or head-mistress as indicating the failing health of their children. A method should be devised for the supply of tiffin to all the girls and boys, so that those who cannot afford to pay for it may not feel any loss of self-respect. The tiffin should contain all the ingredients recommended by the board.

2nd stage—2nd year.

The school committee shall arrange to get the services of a medical officer who will examine thoroughly all boys and girls who get themselves admitted into the school or leave the school. He shall also undertake one annual health examination. External examiners may be appointed if possible. The guardians should be requested to be present when the examination is conducted. The routine method should be adopted of sending a copy of the report of such an examination to the guardians in question and another copy should be sent to the central board of health.

3rd stage—3rd year.

Each school should form a local board of health consisting of the head-master or head-mistress, the physical instructor or drill teacher and two assistant teachers, two guardians with the medical officer as the president of the board. The teaching of personal and social hygiene should be undertaken by the medical officer in question. An honorarium of Rs 300 to 400 per annum may be fixed for him at present. He will devote at least 2 hours every day to 3 classes. He should especially teach matriculation hygiene. All the members of this board, in rotation, should help the doctor during the time of examination and should take up the after-care of the student patients in question. The members should attend to the needs of the children who require medical help and treatment. And if the guardians fail to supply treatment to the children, the members should help them to get the treatment from the local hospital until they are cured. Voluntary services of eye, ear and dental surgeons should be arranged for those who cannot afford to pay in Calcutta.

4th stage—i.e., in the fourth year.

If by this time sufficient health con-

sciousness has been aroused, combined local boards with hospital for the treatment of school boys and girls may be attempted. It will consist of one medical officer and 3 members for each school, two teachers and one guardian. The seniormost medical officer will be superintendent and other medical officers will act as officers of the hospital. A fee of Rs. 3 may be charged from each student seeking treatment for each new admission for the maintenance of the hospital. A public fund may also be started for its help. Special departments for eye, ear, nose, throat, etc., may be started.

POINTS TO BE SETTLED,

- (1) *Memorandum of the Board.*
- (2) Rules of the Board—(Articles of Association).
- (3) Membership
- (4) Finance
 - (a) Government grant.
 - (b) Subscriptions and donations.
- (5) Relationship of the Central Board with the local associations.

The Central Board of Health should arrange for efficient inspection preferably by the members of the board, failing that, by engaging medical inspectors.

DETAILS OF WORKING

1st year :—

| | | |
|-----------------------|--------|-----|
| One weighing machine. | Rs. 35 | As. |
| One tape. | | 4 |
| One eye testing chart | | 8 |
| Porterage etc. | | 9 4 |

Total Rs. 45-0

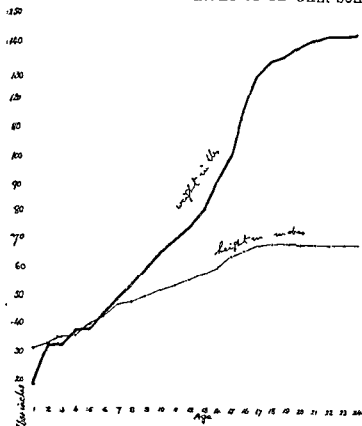
To be met from games fund.

Quarterly health reports to be sent to the Central Board of Health.

Details of working :—

2nd year :—

One medical man should be taken into the managing committee, who will examine all new admissions and transfers. All transfers should accompany a health certificate. All schools which have hostels attached to them will utilise the services of the hostel doctor in conducting the health examination. He may be taken in the managing committee. The annual health examination shall be conducted by the external doctors just to keep a check on the usual examination. If the



Standard height and weight of boys

hostel doctor refuses to do this additional work, some other medical man of the town may be appointed in his place.

3rd year :—

Hygiene should be taught in the school as an important subject and the medical officer should take it up on an additional pay of Rs. 25 a month. This amount may be met from the money now spent in hygiene work, or, if it is not possible, by raising a fee of two annas per head, or by obtaining an additional government grant of Rs. 25. Cases requiring medical treatment should be followed up by the physical instructor or committee members and headmaster.

4th Year :—

69-5

If sufficient public opinion be created by this line of work, special hospitals may be started for school children.

At present only Zila and Aided and a few selected private schools must be taken in hand.

FINANCIAL ASPECT OF THE SCHEME

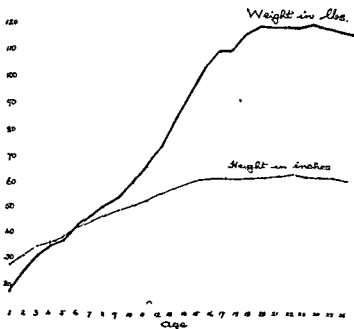
For Central Office in Calcutta

| | |
|------------------------------------|-------|
| Rent at Rs 100 per month | 1,200 |
| Clerk (steno-typist) at Rs 75 | 900 |
| Literature <i>durban</i> at Rs. 25 | 300 |
| Paper, Printing and postage | 700 |
| Contingent | 500 |
| | 3,600 |

Touring expenses for organising and inspecting 5,000

Total 8,000

Of this sum it is expected to raise by public subscriptions and donations in the 1st year 1200, 2nd year 2400, 3rd year 4000.

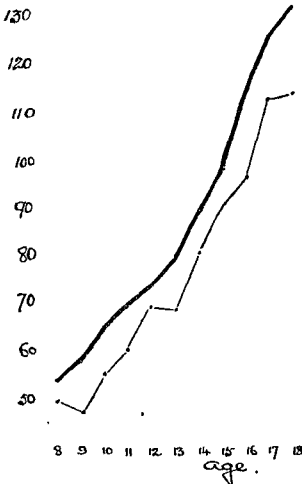


Standard height and weight of girls

COMPULSORY TIFFIN

For about 3 months we have been trying our best to see how tiffin can be made compulsory in each and every school. In one of the schools (Keshab Academy) in Calcutta we have asked each and every individual

Weight in lbs



Standard weight (upper line), and average weight of boys of the Keshab Academy (lower line).

student to bring tiffin from home, but in vain. We have appointed vendors for supplying tiffin to the students and have found 10 per cent. of the students would take tiffin. Believing that it is the economic condition which is interfering with any scheme which is being put forward for the health of the school children we started preparing *chapati* and *dal* in the school premises by one of the *durwans* and supplying them to children on

a minimum of one piece for one good sized *chapati* and two tablespoonfuls of *boot dal*. The students at once responded by voluntarily taking tiffin in very larger numbers. Taking of tiffin has been made compulsory in the above school from February, 1928. A special apparatus has been devised to keep the tiffin in a uninfected condition.

SCHEME OF MEDICAL EXAMINATION OF SCHOOL CHILDREN

I To be filled in by class teachers :-

(a) Questionnaire : whether a boy has suffered from—

(1) Measles, Whooping cough, Diphtheria, Dysentery, Malaria, Small Pox, Rheumatic Fever.

(2) Any eye complaint.

(3) Otorrhoea

(4) Rhinitis.

(b) Examinations.

(1) Vision normal or not—by eye chart.

(2) Colour vision.

(3) Squint.

(4) Hearing normal or not.

(5) Speech normal or not.

(6) Mental activity.

(7) Any deformity.

(8) Height.

(9) Weight.

(10) Chest measurement, inspiration and expiration.

II. To be filled in by the school medical officer :

(a) 1. Mouth.

2. Adenoids.

3. Teeth.

(b) In children, 10 p. c. above standard weight, standard weight and 5 p. c. below standard weight.

Direct your examination from the report of the school teachers.

Heart to be examined if the children had measles, diphtheria and dysentery or rheumatic fever.

Lungs to be examined if the children had measles or whooping cough or if the chest expansion is less than 1 inch.

(i) In children 10 p. c. below standard weight.

Lungs—

Heart—

Organs of metabolism.

(ii) In children 15 p. c. to 20 p. c. below standard weight. Examination of each and every organ with a special stress on lungs and all glandular systems.

Urine examination—

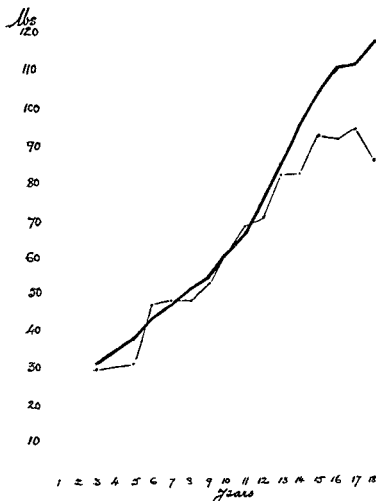
Organs of metabolism with special reference to diet.

Quality, vitamins, fat, carbohydrates and proteins, etc. and

Quantity by weight.

Rest or over work.

Medical officer is requested to find out any possible cause of underweight or bad physical development and regulate students' routine of work and diet, etc. accordingly.

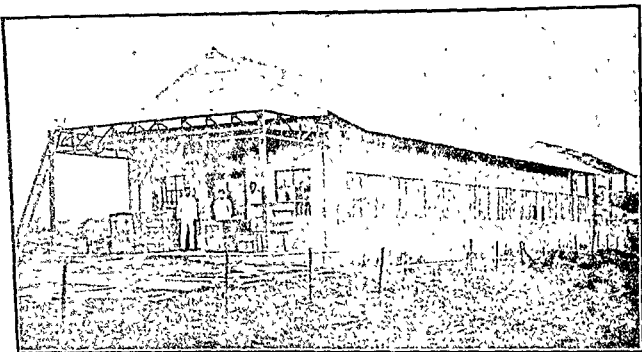


Standard weight (bolder line), and average weight of girls of Brahma Girls School (thinner line).

THE HOUSE OF LABORERS Ltd., COMILLA

Before attempting any description of the House of Laborers in my own words I make no apology for quoting in extenso from an address which was presented by the staff and members of the institution to Sriji Ramananda Chatterjee at the time of his visit to the works. It brings out in a few well-chosen words the ideas and ideals of the House of Laborers in an admirable manner. The address reads:

"The House of Laborers (not an incorporate body at that time) began its career in a small and wretched-looking hut in an obscure corner of the town of Comilla on the 2nd of February, 1922. The initial capital was Rs. 210. But there was a greater asset—the human asset. Here was a band of young-men willing to work and willing to suffer—ready to struggle against odds which appeared to be overwhelming. We took our first leap



The Directors of the House of Laborers Ltd., in front of the Administration Building.

absolutely in the dark. We did not know what exactly we were going to do, but we knew this that we were out for something productive. We knew we must be of some service to the community—service through business—for this must be the fundamental motive of all true business. We failed and faltered. We lost in money but did not lose heart. Many a dark and stormy day we had to pass through till at last we came face to face with light. Work is dynamic. It is self-propelling. It finds its own course.

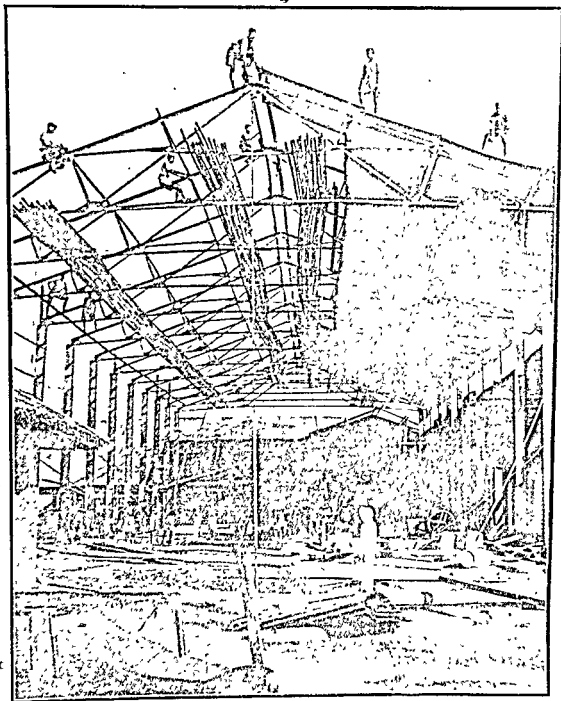
"Coming to the present position, our audited Balance Sheet for the year 1927 shows a gross turnover of Rs. 1,03,000. The nett profit is about Rs. 11,000, the whole of which amount has been transferred to the Reserve Fund. We never divide our profits, but re-invest them in the business itself. Our assets on the 31st of December, 1927, were valued at about Rs. 97,000, against which we had a Bank Liability of Rs. 49,000. The average number of workers is about 75, all of whom have been trained at our own works. The band includes university graduates in science, holding the degree of M.Sc. or B.Sc. The value of orders now on hand amounts to about three lacs of rupees.

"We have but one Ideal—the ideal of service. We have but one gospel—the gospel of work. Work and yet more work is our

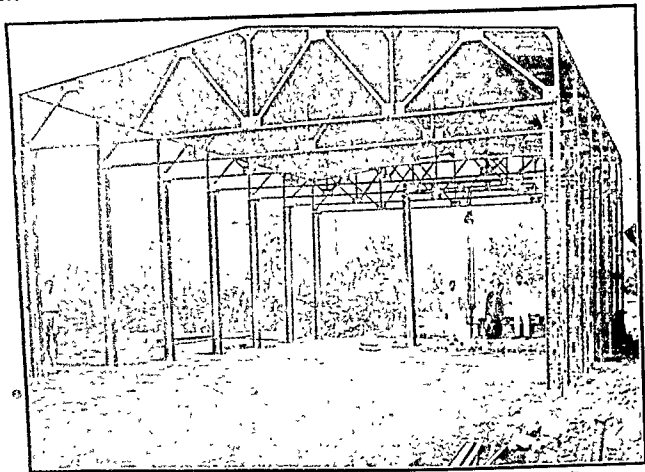
slogan. Money follows as a necessity. It is no use repeating the outworn shibboleth that a Hindu despises the world of matter and must be despised and exploited by others, for all time. We must bring ourselves abreast of the other nations of the world if we want to live. We must lead the vanguard of progress in every department of life. We must develop our land. We must drive poverty and squalor out of our shores. We must sink all petty squabbles regarding caste and creed. The world is wide enough for all of us if only we know how to be mutually helpful. In God's ample granary there is food enough for everybody if only we knew how to get it. All work is honourable, if conceived in a spirit of service.

"We have as yet achieved but little. Very much more remains ahead. But what little we have done fortifies us in the hope that we have not been pursuing a chimera—that our ideas can be translated into work. We know we have many shortcomings to overcome. But in spite of this we have already been favoured beyond measure by our friends and sympathisers. It is through their help and co-operation that this institution has been made possible. It is our constant endeavour to be worthy of the confidence that is being reposed in us."

The above gives a brief but bold outline.



A 150' x 100', two-storeyed Tea House in course of Erection by House of Laborers at Vernerpur Tea Estate, Cachar



The Directors of the House of Laborers Ltd., inspecting the 50 K. V. A. Power Plant

of the activities of the House of Laborers, Ltd. I am giving such other particulars as are not contained in the above statement. It is hoped that in these days of chronic unemployment amongst the middle class youths of Bengal the story of the House of Laborers will be of some interest to the reading public. Amidst the prevailing gloom of depression and failure, it is like a small but luminous speck to cheer and hearten the lonely toiler in the field of the industrial regeneration of the country. The House of Laborers has undoubtedly its tale of early rebuffs and failures to tell. But in the end it has come out with flying colours.

Want of capital is sometimes trotted out by do-nothing people as an excuse for failure in business. But this is not true. The history of the HOUSE OF LABORERS gives the lie direct to this statement. It is the argument of the weak and the vanquished. Human energy is the real capital. Where there is a strong enough will there is always a way. Here in the HOUSE OF LABORERS

we see an organisation which has been built up practically without capital.

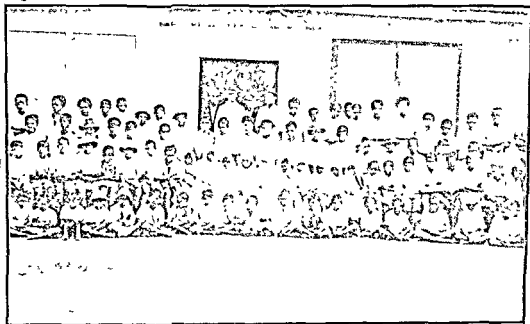
It was in the momentous days of the Non-co-operation Movement that the House of Laborers had its inception. The original founders of the House of Laborers were a band of youngmen—some of them political ex-detenuis, some of them non-co-operators, but all fired with the same burning desire to do some productive work for the country—of giving some good service, while making an honest living for themselves. The starting capital, as has been said, was only Rs. 210 eked out by petty contributions from friends. With this capital the young men fitted out a small workshop in a small hut in the town of Comilla. The situation was discouraging on all sides. The organisers had no training either in business or the technique of Engineering. They had hardly any capital. They had no precise ideas. Wise men predicted a sure and dismal failure. Even their friends could not muster enough courage to believe that an Engineering busi-

ness of this nature was possible in a place like Comilla. But many seeming impossibilities can be rendered possible if there is strength of faith and steadfastness of purpose. It is faith more than anything else that has made such a thing as the House of Laborers possible.

Step by step the workshop grew. After about a year financial help came from unexpected quarters. Babu Mahesh Chandra Bhattacharji, the well-known merchant prince of Comilla, proffered his help. He had all along been watching and taking a kindly interest in the work of these young men.

repaid the whole of the loan of Babu Mahesh Chandra Bhattacharji. They have also paid, of their free accord, interest for the period that they used this money, although this was not demanded.

There is one other incident in the early history of the House of Laborers which deserves mention. Mr. A. T. Weston, then Officiating Director of Industries, Bengal, paid a visit to the workshop just a few months after its inception. It was at that time absolutely negligible. There was nothing that could interest a person of Mr. Weston's standing, who was accustomed to lead very



The workers of the House of Laborers Ltd, (Sri Ramananda Chatterjee in the centre, second row)

He was convinced of the honesty of their purpose. Then out of his abundant munificence he gave them a loan of about Rs. 22000, without document, without security, without interest, on mere good faith, with this understanding that this money was to be returned whenever the conditions of the business permitted. Such things are not common in these days, and Babu Mahesh Chandra Bhattacharji has placed the House of Laborers under a deep and permanent debt of gratitude by this act of generosity. The House of Laborers, however, has proved fully worthy of the trust. They have now

much more gigantic organisation. But he understood and appreciated the spirit behind the youngmen. He shook their oil-begrimed hands with a genial smile. He gave them words of hope and encouragement when it was darkness on all sides. Mr. Weston has been one of their best friends ever since and has consistently helped them by information and advice. Mr. Weston visited the workshop last time only a few weeks ago, when the following significant words, among others, passed between him and the Secretary of the House of Laborers.

"Are you all still together—the original

discipline by steadily applying himself to this very process which will appear the most congenial to him than by counting over the rules of declension and inflection. Every boy or girl ought to be allowed to follow his or her own bent and develop along that line. The field of choice is vast from which it is not at all difficult to pick out a few subjects which one should like to study.

So much as regards school life. The out-of-school hours are spent even more happily. One is no longer expected to pass his or her time in poring over dry text-books. Every encouragement is given to take an intelligent interest in the outside world and nature. Sufficient opportunities are given to pick up one's health and regain the lost tone. Holiday parties are got up and excursions are arranged to health resorts and places of historical or antiquarian interest or great scenic beauty. This has come to be looked upon as a part of education. Amidst these beautiful surroundings one can really live a joyous life. No longer tied to the dull routine of humdrum existence every one can enjoy to the full his or her particular hobby and develop at the same time self-help and the spirit of helpfulness. Life in the camp is one long holiday. The boys rise at dawn fresh and gay pass the whole day in play or communion with nature and lie down at night tired but cheerful, sometimes under the star-lit sky and fall asleep talking of the various experiences of the day. Can life be more enjoyable than this? The happy, free, unconventional camp-life is symbolical of the new existence which has now been opened up to our boys and girls.

The moral development of boys and girls too is receiving more and more attention at our hands but in a novel way altogether. We are no longer satisfied with placing before them dry moral precepts and examples for their imitation and edification but we require them to translate them into action in their own lives. We require them to be not merely spectators but actors. They are given every scope to develop manliness and feminine qualities respectively and to become better citizens and better mothers, sisters and wives. Obedience to parents, teachers and superiors, loyalty to chiefs, consideration for the susceptibilities and comforts of others, brotherly and sisterly love eagerness to serve and self-help are inculcated in them in a practical way. The Boy Scouts, the Girl Guides and the Camp-Fire

Girls' Movements are some of the beneficent forces working in this direction. There is nothing so essential to rouse the dormant qualities in boys and girls than voluntary work and service. It is to be hoped that these movements will take firmer roots in our country and spread far and wide.

That our conscience has been thoroughly roused to the injustice that has been done to them and that we are determined to right it is also evident from the separate children's hospitals or children's wards in hospitals for adult population and reformatories and penitentiaries which are coming into existence. We realise that they require delicate and sympathetic handling whether as patients or juvenile offenders and under no circumstances should be lumped together with ordinary hospital and jail population. In the children's hospitals and wards every attempt is made to make the atmosphere of the place congenial to the child. There are toys and other play-things and affectionate matrons are placed in charge of these departments. In the jails it has been found by experience that juvenile offenders are converted into hardened criminals by being herded together. The Borstal system has been invented to wean away the young men by slow degree from their vicious lives and to make them worthy citizens by removing from their minds all taint of evil. The laws by which they are judged and the judges who administer them are not the same as in the case of grown-up offenders. Ladies are very often appointed to act as judges as more conversant with the child psychology and likely to take a more lenient view than blundering unsympathetic men. How we wish that this system were given a more extended trial in our own country.

But no amount of solicitude on our part and liberty enjoyed by children will be of any effect unless they are healthy and free from diseases. Infant mortality particularly in our country is appallingly high and a large percentage of those who survive drag on a miserable, joyless existence throughout their lives. Many are permanently incapacitated and cannot earn an independent living. Much of this misery and unhappiness and suffering is due to our own ignorance of the laws of health and hygiene and our propensity for the enjoyment of carnal pleasures. To counteract these evils, to shield the child yet unborn from these harmful consequences and to rescue the suffering maternity hospitals

and children's clinics have been established at various centres where free advice is given, diseases are treated and the poor babies are supplied with pure milk and fresh linen. Afterwards, when they grow up and admitted to schools we do not cease to take care of them. Primary education is often free and compulsory. Some up-to-date schools go farther and supply the scholars with tiffin. In the big libraries of the west there is very often a section for children supplied with such books, periodicals etc., as will be after the child's heart. Story-telling too has been reduced to an art to catch his attention and the most up-to-date method of broadcasting is being impressed for the purpose. The same affectionate solicitude for their welfare is noticeable in all departments of life.

But what a pity it is that these ideas are spreading very slowly in our country and that our proverbial poverty is standing in the way of their translation into action. Free and compulsory primary education has not yet been introduced in our country except in a few selected areas as a tentative

measure. So is the case with the establishment of the child-welfare centres and health clinics. Camping out in the case of our boys and girls is a dream of the future. Children's hospitals are almost unknown. The Borstal system for juvenile offenders has not yet been given a trial. But surely, though slowly, these ideas are filtering in our midst and will produce the inevitable result. Even in this changeless East we note with pleasure how higher education for girls has come to stay and has rescued them from their age-long bondage to marriage and childbearing. It has opened up before them a new prospect and has brought the message of joy. The Boy Scout Movement too is advancing with rapid strides. But we shall not be able to approach within a measurable distance of our goal until all our boys and girls will be completely emancipated and we shall be able to place within the reach of everyone the amplest scope for development unhampered either by poverty, diseases, lack of opportunities or our antiquated ideas.

THE AMIR ABROAD

(Adapted from the French of Dr. Tenebre)

by Dr. M. Ahmed, M.A., LL.M., Ph.D., Bar-at-law

HIS Majesty Amir Amanulla Khan, the king of Afghanistan left his capital Kabul at the beginning of December last to undertake a long tour over the world. He passed through India and visited Egypt and at the present moment he is in England. In a few days he will be the guest of Poland before visiting Russia and other great capitals of Europe. It is stated that he will include Persia and Turkey in his extensive tour. This tour is an event of considerable importance in oriental history. In India the Amir won golden opinions from the Hindus and aroused extraordinary enthusiasm among the Mohammedans. In Egypt the Afghan sovereign received an enthusiastic welcome. The twelve days that he passed in the valley of the Nile from the 26th December to the 5th of January, 1928, furnished the occasion for unprecedented manifestations of sympathy. It was indeed the first occasion on which Egypt feted a really independent Mohammedan monarch. King Fuad of Egypt received his guest with truly oriental splendour, in a palace specially prepared for him, at Ghizeh. While doing so, King Fuad doubtless remembered

his recent pleasant trip to Europe and he must have felt an intimate community of sentiments and ideas between himself and Amanulla Khan. In Italy the King of Afghanistan received the most delicate attention as the part of the royal family and S. Mussolini. This was the Amir's first contact with a great European nation. Italy received him with its magnificent vestiges of ancient traditions and the equipment of a country in the full swing of a renaissance. But surely it is France which the Amir was most anxious to visit. For French is the only western language, which he understands perfectly and which he speaks sufficiently to make himself understood. Even in Italy apart from the speeches that he has delivered in Persian—the official language of Afghanistan—it was in French that he conversed with his interviewers. The French culture has profoundly affected him. While he has summoned to his kingdom the engineers and technicians from almost all European countries—Germans, Russians and Poles, the French have always taken the lion's share. It was a Frenchman the architect, A. Godard from

founders of the institution?" enquired Mr. Weston.

"Yes, Sir, we are all together."

"And you have had no trouble amongst yourselves?"

"None of it. We have always so much work to do that there is very little time to be lost in quarrels."

"That's news to me," added Mr. Weston. "Half a dozen educated young men working together for six years is a new thing in this country."

However sad a commentary on the business habits of Bengal the above may be, it is perhaps nevertheless true in many cases.

The present lines of business of the House of Laborers are, Steel Structural work, mainly for Tea Gardens, manufacture of Tea garden implements such as Pruning Knives, and repair and erection of Prime Movers and Tea Machinery of every description. They have done work for such well-known Tea Companies in the Surma Vally Districts as the Cachar Native Joint Stock Coy. Ltd., Bharat Samiti Ltd., The All-India Tea and Trading Co. Ltd. etc. They are also working in the gardens of such European firms as Messrs. Jardine Skinner & Co., Messrs. Begg Dunlop & Co., Messrs. Duncan Brothers, etc. They own a well-equipped workshop near the Ry Station, Comilla. A new 50 K. V. A. Power Plant driven by a 72 B. H. P. Polar Diesel Engine is in course of erection. Their present assets, including Buildings and Machinery, are worth well over a lac of rupees. Their business in the year 1928 is expected to come up to about five lacs of rupees.

The House of Laborers certainly makes profit. But that profit is not large. Last year it came to about 10 p. c. of the gross revenue. This is because their rates are cut extremely low for the benefit of the customers.

Low profits and large turnover is their ideal of business. Because the true justification of a business lies in its being able to give better and cheaper service. By an article of Association of the Coy., (it is now incorporated as a private limited Coy.) the profits are not divisible amongst the shareholders. All the profits go back to the business itself.

About a dozen apprentices are being trained up at these works every year. The House of Laborers does not train workers for others but for its own organisation only. In about three months the young apprentice is able to earn his living. His progress thereafter depends entirely upon the merit of his work. No difference is made in the class of work. All work is equally good. Every member of this organisation must be prepared to do anything that he is called upon to do. In fact, these *Bhadralok* youths are successfully doing such diverse works as digging of earth, laying of bricks, making a concrete block or erection and roofing of a Steel Building. There was an impression abroad that the *Bhadralok* is not well-adapted for manual work. This has been thoroughly disproved by the House Of Laborers. They have proved that, given the necessary training and opportunity, the *Bhadralok* youngman is quite as good as any ordinary artisan—or ten times better on account of his superior intelligence. The prevailing notion on this side has changed already, as is evidenced by the large number of applications for admission that the House of Laborers is receiving.

At Comilla the House Of Laborers is an institution worth seeing. Amongst its honoured visitors it counts such personalities as Mahatma Gandhi, Rabindra Nath Tagore, Dr. P. C. Ray, Swami Abhedananda, Mrs. Sarojini Naidu, Ramananda Chatterjee etc.

X

THE EMANCIPATION OF CHILDREN

By Prof. HARI CHARAN MUKHERJI

IT is the fashion to talk of the emancipation of women and the need of helping them to attain it in every possible way. But we never talk of the emancipation of children from the bondage to routine

and convention, to foolish laws, and regulations, to unhappiness and misery. Their dependence upon us was more complete than that of women. But happily a complete change has come or is coming in our relations

with them. It is nothing short of a revolution but it has not been attended with any trouble or any break through the past. It has been coming on slowly for a long time and it will take a longer time still for its consummation. They had not to agitate or appeal to our chivalrous motives as in the case of women. This change has been initiated by man's innate sense of justice and his kind solicitude for the welfare of children. As the result of this they have come into their own and have entered upon an extended sphere of activities and a nobler and happier life than was possible before. The future citizens of the world will be nobler and better men and women than their present-day prototypes. It is true that this blessed time has not come yet but we are trying our best to hasten its arrival when the children will be entirely free and happy without any reservation whatsoever.

When we look at the modern boy or girl and consider his or her mode of life the truth of the foregoing remark becomes evident. Instead of becoming degenerate they are becoming more virile and active and are living more fully than before. Their lives are no longer hedged in with a thousand and one restrictions as to what to do and what not to do. The era of grand-motherly legislation for boys and girls is gone for ever. Every opportunity is given them to develop their latent qualities. No attempt is made to reduce them to the same unvaried monotonous type. We now realise that all men and women, boys and girls do not possess the same aptitude and cannot be expected to develop the same qualities. It is a pity that this important truth was not discovered earlier in which case much needless suffering and despair and disappointment would have been saved.

We need only look around us at nature to realise that diversity and not dull uniformity is her rule. One boy is born with a natural aptitude for mathematics, another with a love of literature. To require the former to take an intelligent interest in literature will be as foolish as to compel the latter to develop a love for mathematics. Incalculable is the loss that we have suffered in times past from our foolish obstinacy not to allow the young people to follow their own bent of mind. It seems to be nothing short of a wonder that in spite of these rusty rules so many of us developed their original bent and conferred great blessings

on mankind. This only proves the fact that natural tendency is stronger than artificial rules and can break through all restraints imposed on them. But this is true only of a few in whom the natural inclination is very strong and who possess the courage to revolt against conventions. But we shudder to think of the huge waste that we have suffered on account of this dogged persistence on our part viz., to subject all boys and girls to the same grinding process. We shudder to think of the unhealthy conditions physical as well as moral, under which they lived. The picture of the school-room, cold and dreary and the irascible school-master with his rod naturally rises before our mind. There was no freedom of thought or action. Personal initiative was unknown. Woe to the boy who out of a roving nature or excess of animal spirits ventured to play truant or had the hardihood to laugh behind the back of the teacher at all his queer ways. But all this has fortunately changed or is changing slowly but surely. "Spare the rod and spoil the child" is now a discredited maxim. The boy or girl is no longer confined for long hours in an unhealthy room and amidst uncongenial surroundings. Now classes are held in commodious, well-lighted and ventilated rooms where the child's health is not at all likely to suffer. He or she is always encouraged by the teacher to pass as much time as possible in the open air and amidst beautiful natural surroundings. Every attempt is made to make them take an interest in flowers and trees and creepers. There is nothing like this out-door life to instil health into us and compose our agitated minds and overstrung nerves which is the bane of modern civilisation.

Secondly, the girl or the boy is no longer subjected to any unnecessary hardship. The mode of teaching has changed. Text-books are being written in improved style so as to reduce to a minimum the strain on the child. Even attempts are being made to make the process of learning interesting and enjoyable. The study of grammar is now not so much emphasised. It was the fashion in times past to defend the dry method of getting by heart the rules of grammar for the sake of mental discipline that it imposed upon us. But we have now discovered how this advantage can be derived without the attendant trouble. A boy who has got a natural aptitude for observation of nature will acquire greater mental

whom he accepted the plans of his grand new capital, Dar-ul-Aman that will shortly supplant Kabul. To a correspondent of the Daily Mail who interviewed him at Rome the Amir stated: "I have come to Europe for two reasons—to take back to my country, the best things that I discover in European civilization and to show to Europe that Afghanistan has her place on the map of the world." The Amir had already remarked during his journey through India, "I have so far tried to raise my country to the level of the western civilization according to what I have hitherto learnt through books. The time has now come for me to complete my studies by personal observation and experience." These are the words of a great king conscious of his duties and of the gigantic task that he has undertaken. The history of Afghanistan has been a lively one during the nineteenth century.



M. Zya Humayun. H. M. the Amir. Mahmud Tarzi
Private Secretary. Foreign Minister
and father-in-law
of the Amir

Two stubborn wars, the first from 1831 to 1834 and the second in 1878-1879 had imposed British protectorate on Afghanistan. On the 20th February, 1919, Amir Habibullah who had all along been faithful to England was assassinated. His third son Amanullah Khan who was then only 27 years of age did not hesitate to proclaim the independence of his country in opposition to his two elder brothers who shrank from such an audacious step. On his assumption of the title of King of Afghanistan, a short but bloody war

ensued. It ended on the 30th August, 1919, when England renounced her title to hold Afghanistan in tutelage. The Anglo-Afghan treaty of 1921 followed, which definitely re-established peace between the two countries.

Assured of his future, reconciled with his brothers who are now his best co-adjutors as the Amir has now set himself a task as important as that of Mustafa Kamal Pasha in Turkey or of King Riza Khan Pahlavi in Persia, with this difference that Afghanistan has been far behind either Turkey or Persia. Every thing had to be created there. Within a few years a kingdom belonging as it were, to the middle ages has been transformed into a modern state. It has been furnished with a proper army, with roads, and schools and within the last year it has adopted the metric system. If it still has no railways, it has a Motor Car Service, which is replacing more and more the ancient bullock carts, as well as the transport elephants. Like Mustafa Kamal Pasha, the Amir had to break down the resistance of the religious fanatics. This has caused revolts, but they have been put down with rigour, which though cruel was undoubtedly necessary in the interest of public peace and progress.

It would surprise no one to learn that the Amir is a great worker: At 7-30 every morning he is ready for a walk or a ride on horse-back lasting an hour. He is one of the best riders in his country. Thereafter, he applies himself to his work. He is both King and Minister, and as such he carries two votes in the Council of Ministers. But he leaves a good deal of initiative to his co-adjutors accepting their advice when his own view does not command a majority. It is true that in Afghanistan where the parliamentary system of Government does not exist it is the King who nominates his seven ministers. These are ministers of war, of foreign affairs, of the interior, of Finance, of Justice (which portfolio is held by his second elder brother Agatulla Khan) and of public instruction and commerce, with an under-secretariat for hygiene, occupied at present by another and a junior brother. Every day of the week is set apart for one minister, who arrives at the palace exactly at nine o'clock with all the files relating to subjects which he has been studying the past week. The minister communicates the contents of each file together with his recommendations and the result of his consultations to the Amir, who wants to acquaint himself with the minutest details of internal administration. The Amir does not leave his office desk sometimes till night fall, until all questions have been disposed of. He does not leave his work before that, under any circumstances, so much so that if necessary he calls for light refreshments which are served while he is dealing with current affairs. But generally these interviews with his ministers terminate at 5 p. m. The Amir then goes out for a promenade with the queen in his motor car. This is an innovation which scandalises the old fashioned mohamadans according to whom women should remain concealed behind the four walls of the zenana. Without going as far as Mustafa Kamal Pasha, the Amir has done his best for the emancipation of the Afghan woman. He is personally monogamous and if he has not imposed upon his people a practice which is not prohibited in the Quran, he never fails to inculcate among his

subjects in the course of his discourses in the mosque every Friday, the importance of having only a single wife.

His queen Surayya who is as young as she is beautiful renders him valuable assistance in his royal duties. Nobly descended she has passed the whole of her infancy and adolescence in Syria, where she has been highly educated. She was compelled to pass her girlhood in Syria on account of the revolutions that have been a marked feature of the recent history of Afghanistan. She is the daughter of His Excellency Mahamud Tarzi, the permanent minister of foreign affairs in Afghanistan who was the Afghan ambassador in Paris from 1921 to 1924. For reasons of health Mahamud Tarzi has not returned to Afghanistan for some years past. Recently he has been sojourning in Switzerland, whence he came the other day to Cairo to receive the Amir there, and to accompany him throughout his European tour.

The queen Surayya is invariably dressed in the European fashion which her example has tended to introduce in other families of Afghan nobility. When she appears in public, she wears only a veil instead of the Mohamadan Burka. She is specially interested in female education and manages along with her mother, the girls' school at Kabul which now has about 800 pupils on its rolls. This institution has met with a lot of opposition among the old fashioned Afghans and in order to maintain it the Amir has been often obliged to have recourse to exemplary firmness. The Amir devotes his leisure to (1) private study and (2) sports. His Private Secretary and interpreter M. Zya Humayun is a distinguished Persian gentleman who was educated in Paris at the Ecole des Beaux-arts and rendered most important services in connection with French propaganda during the great war. He is entrusted with the duty of keeping the Amir au-courant of all intellectual scientific movements in the Western World. He has also taught French to the Amir who is a regular reader of the French Pictorial Weekly l'illustration. The Amir either reads it in original or has its articles translated for him every week, because he says he finds in it the most complete image of life and progress in the world. The Amir's patronage has contributed to its circulation in his Kingdom so that the illustration is the only European Journal in the world which counts no less than 237 subscribers in Afghanistan.

The Amir devotes the rest of his leisure hours to sports. He goes out for duck shooting in autumn and winter in the immediate vicinity of Kabul, and for buck-shooting 3 or 4 times during the year in the high mountains. He is an excellent tennis player. Another favourite pastime of his is billiards in which he is an expert.

During the winter the Amir resides at Kabul and spends short holidays at Jalalabad. In summer his court is removed to a distance of some 30 miles from Kabul at Paghman which was formerly a small village obscurely situated in a valley surrounded by mountains. The Amir, who was born there, has converted it into a magnificent station and a model city. He has built there hospitals, cinemas, restaurants, a theatre, a sanatorium and a hotel provided with all the comforts of international palaces. He has also had the little valley replanted with trees. So that

Paghman will soon become a well wooded and most modern country-place. The Amir has come to Europe with a sufficiently large suite. He is accompanied by his queen, his sister and one of his sisters-in-law together with 15 other persons exclusive of servants. He has chosen this retinue not haphazardly but according to their personal competence to assist him during his journey. Among them are his father-in-law Mahamud Tarzi, Field-marshal Mahammad Nadir-Khan who was formerly Minister for war and recently ambassador at Paris (from 1925 to 1926). The assistant minister for foreign affairs Ghulam Saliq the younger brother of the present Afghan minister at Paris Ghulam Nabî Khan, and the Court minister Mahammad Yaqub Khan a young, Afghan of unusual intelligence and courtsey.



Her Majesty the Queen of Afghanistan

In Paris on the 24 January 1928, the Amir was received on his arrival at the Bois-de-Boulogne railway station by M. Daumeryne the President of the French Republic, M. Doumer, president of the Senate and M. Bouisson, the president of the French Chamber of Deputies. The Royal guests were accommodated in the Palais d'Orsay where they remained as the official guests of France for three days and where they had the rare honour of sleeping in the bed once occupied by Napoleon

the great. The queen's Boudoir there contained some furniture used by the great queen Marie Antoinette.

On the 27th January 1928 the royal guests vacated this official residence at the Quai d'Orsay and removed to hotel Crillon which became their private residence for the rest of their sojourn at Paris.

From here the king went about incognito, visiting the famous sights and other numerous places of interest in Paris. The Amir expressed himself delighted with them. He is a monarch with a modern outlook and his avowed object is to bring Afghanistan in line with European civilization. Before leaving his country in December last, he had never known what a railway journey was, for there are still no railways in Afghanistan. One can easily imagine what an eye-opener, this extended tour in Europe must have been to such a King, and have this long-looked-for first contact with the great European nations must have provided a long and continuous course of instruction for him. He received the welcome of the citizens of Paris at the hotel-de-Ville and was entertained at a gala dinner at the Palais-d' Elysee.

He then visited the tomb of the unknown soldier where M. Painleve—the war minister explained to him the high symbolism of the flame which burns perpetually under the Arc-de-Triomphe. The royal guests also visited Versailles where they were received by another minister M. Herriot who conducted them through the magnificent picture-galleries and gardens, not omitting Erianon. What historic souvenirs and grand images of the past, as well as the present, must have passed before their astonished eyes.

Two great paintings in the Versailles gallery are said to have particularly attracted the Amir's attention. They represent—(1) Napoleon distributing the eagles to his regiments and (2) the French Generals. The Amir also stayed long looking at the table, at which the famous treaty of Versailles was signed after the great war. He then visited the hotel-des-Invalides where the sight of Napoleon's tomb seemed to impress him profoundly. He also inspected the Pantheon and the Musée du Louvre. The same evening he received the President and other notabilities of the French republic at the Afghan Legation in Paris. The Amir and his queen also went to Vances to see the Ircze Mechelet where their eldest son prince Hidayat Ullah Khan was first admitted in France. He is now studying at another school. A younger brother of the Amir and one of his brothers-in-law are also studying at the special military school at Saint-Eyr.

The Amir renewed at Paris his acquaintance with some of the Frenchmen whom he had already known and held in high esteem viz. M. Alfred

Foucher, formerly chief of the French Archaeological Mission which conducted highly interesting excavations in Afghanistan, M. Hockin, superintendent of the Guimet Museum and a member of the above mission, and Dr. Tenchre principal of the French College at Kabul and of the urgent proposals which engaged the Amir's attention at Paris was the installation of wireless telegraphy that will connect Kabul with the rest of the world. The French firm of Kasmir has already secured the order for its erection, and one of the French engineers M. Baulveret, an old pupil of the Polytechnique has been lent by the French Government to reorganize in Afghanistan the department of Posts, Telegraphs and Telephones. The prolonged sojourn of the Amir in France constitutes the best augury for the future relations, economic and intellectual, between Rome and Afghanistan, a new country with a great future which was until only a few years ago completely closed to Europeans.

From France the Amir and his suite crossed over in the beginning of March 1928 to England, where they were warmly received by the Prince of Wales at Dover and by their Majesties. The King Emperor and Queen Empress, accompanied by the whole of the cabinet, at the Victoria Railway Station in London. The reception was as grand as that accorded to the President of the French republic a year ago. They remained their majesties personal guests at the Buckingham Palace for the first 3 days where they were accommodated in the finest guest suite of rooms and the most luxurious case was taken to make them feel at home, even to the extent of providing special kitchens for preparing the Afghan national food. After 3 days they removed to their special apartments at Claridge's hotel where they stayed for nearly a month and inspected everything worth seeing in the British metropolis which has made England the premier and most powerful country in the world. The Amir flew over London and sailed in a submarine, whence while submerged under the sea, he wirelessed an affectionate message to his queen, Surayya Shah Khanam, in London. He was invited to Oxford where while conferring upon him the degree of D. C. L. the Vice-Chancellor welcomed him and his queen as a second sun and moon, came from the east to illumine their distant kingdom in the west.

The Amir now purposes to visit Poland and Russia and thereafter Persia and Turkey before concluding his memorable tour. It remains to be seen how many things will excite the curiosity and enlist the interest of this enlightened sovereign anxious to extend his knowledge and experience and to utilize both for the benefit and improvement of his distant Oriental Kingdom.

THE TERMAGANT

By SITA DEVI

HIRENDRA was on the look-out for a house. During the preceding summer vacation, he had left Rangoon, with his family, intending to return alone after the expiry of the vacation. But his wife Prova changed her opinion suddenly and instead of remaining in Calcutta, returned with her husband. They had given up the flat, which they rented before and had to put up at a friend's while they looked about for suitable lodgings.

Prova was very uncomfortable in her present lodgings and their child too was probably not liking it overmuch. She howled day and night and made her parents' lives unbearable. So we might be sure that Hirendra did not set about his job, in a half-hearted way.

The whole of the afternoon, he spent going up and down the stairs of all the vacant flats of the town. In the evening he returned and called Prova. "Look here," he said as his wife made her appearance, "I have found out a flat. It is in—th St. But I doubt whether you will like it." I could not find any other as good."

"Oh, I will like it surely," Prova said with enthusiasm "anything with four walls and a roof will do for me now."

"Don't be too sure of that," her husband said "your enthusiasm always runs away with you, but I am sorry to say that it does not last long enough. Please consider it quietly for a moment, before you jump at it. Otherwise you would want to give it up after two days. My college will open next week, and I don't think, I will be able to run about in search of rooms then."

"What's wrong with the flat?" Prova asked, now a bit subdued.

"Nothing much," Hirendra said "in fact, it is rather good, considering the low rent. The two rooms are fairly large, airy and well-lighted. The flat is new and so it is not a refuge for all the mice and cockroaches in creation. But the neighbours are not good. There are Mohammadians and Madrassis behind and on the side, there is a native Sahib. These are the most objectionable. The

flat, we are thinking of taking, was formally rented by a Bengalee gentleman. They pestered him so much, that he left. So consider well, before you accept.

Prova was taken aback a little. 'Is the Sahib a heavy drinker?' She asked

"It is not a Sahib, properly speaking" Hirendra said with a laugh "and not a drunkard at all"

"Then what is it?" Prova asked in surprise

"It's a black Mem-Sahib," Hirendra said "she is a perfect terror. No one dares to stand up before her in open fight"

"Oh, a woman?" said Prova, apparently relieved "you fear a woman so much? Engage the flat at once, I will be all right there if I find that I am no match for her in fighting, I will make friends with her."

"That's all right then," said her husband with a laugh, "It is because of this wisdom, that you are the real rulers of mankind, though you are called dependents. Very well, pack up your things, while I go and engage the flat"

Next morning they left for their new home. "Thank God, I am out of that hole," said Prova, as soon as she got into the carriage.

"Don't be in a hurry to thank anyone, before you have had some experience of your new home." Said her husband

Prova had no opportunity of taking stock of her neighbours, the first day. Her luggage and furniture piled up mountain high engaged all her attention. It was no easy job, arranging all these and at the end of the day she felt too exhausted to do anything but sleep.

Next morning she got up very late. It might have been later, but for some shouting, which woke her up rudely. It was a feminine voice, but very deep and coarse. "It's my money, not yours," screamed the possessor of the voice. "How dare you?"

Then there was the noise of breaking china.

Prova got out of her bed hurriedly. Her window was open and so was the window of the

adjoining flat, but a dirty screen gave her neighbours some privacy. It could be clearly understood that a fight was raging within. Prova shut her own window with some unnecessary violence.

This woke up Hirendra too. "Why in such haste?" he asked "is it raining?"

"No, but there's thunder," his wife said.

Hirendra was in no hurry to get up. "What a shame," he muttered as he turned round to find she interrupted sleep "to wake one up so early."

"Early indeed!" his wife said, "it is considerably past eight," with this she hurried out to make the tea and serve out the stores to the cook.

This cook had been with her for a long time and he did not need much directing so after finishing her tea and setting out the stores, Prova came out in the small balcony in front and looked about her.

In front of the house, on the other side of the road was a girl's school. It had a big compound, partially surrounded by trees, which screened it from the sight of the passers-by. But Prova could see it fairly well. The classes had not yet begun and very few girls were present. These were probably boarders and were swinging and riding on sea-saws. The ground floor of their flat was rented by a Mahomedan shop-keeper, he was sitting in front on a stool dressed in a high cap and a striped *loongi*.

On the right hand side, there was a Madras family and on the floor above a Mem-Sahib. A crowd of dark children were playing about on the next balcony. The English woman of the second floor, came out and casting a look at her new neighbour went again.

Prova had been busy inspecting her neighbours, but she did not know, that she herself was undergoing a closer inspection from some one. Turning round accidentally she came face to face with a lady, who stood on the balcony of the adjoining flat, with her arms akimbo, scrutinising Prova from head to foot. She would be about forty years of age, and was dressed as a Mem-Sahib. Her complexion was very dark, and her features failed to indicate to what race she belonged. That she had some Mongolian blood in her, was apparent. Her eyes were small and very bright. She was a huge mass of a woman and her temper was written plainly on her face. Prova understood

at once that this was her famous neighbour. A younger girl was peeping at Prova, from behind her, she appeared to be her sister. As soon as they saw that Prova had noticed them, they sailed inside their room majestically.

Prova too went in and found that Hirendra had got up and was about to take his tea. "Whom have you been ogling so long?" he asked, as his wife came in.

"The person whose fame reached us even before we came here," Prova said.

"How is she?" her husband asked "can one fall in love with her, at first sight?"

"I could not," Prova said "you might try your luck."

But Hirendra did not seem over-enthusiastic. He finished his tea; and went out for a stroll.

Prova got the breakfast for her daughter and then went in to superintend the affairs of the kitchen. There was a verandah, behind the kitchen and a small winding staircase leading up to it, from the backyard. Prova came out on the verandah, and found to her satisfaction that the house was fortunate enough not to possess the famous back lane of Rangoon. She was extremely disgusted with this thing, when she first set foot here. It is usual, in Rangoon, to have a narrow lane, between two rows of houses. And from all the flats of all the houses, on both sides, refuse and filth of every description are showered down on it. A sweeper employed by the municipality cleans it once early in the morning, but within five minutes it becomes covered again with kitchen refuse, dust, rotten vegetable, and eggs, scraps of paper and other kinds of filth. The ground floors of the houses are generally occupied by the Burmese, who do not believe in climbing stairs. They have very little disgust for these obnoxious lanes, being accustomed to them from childhood. Indeed, Prova was surprised to see many Burmese women, cooking on stoves, which they placed almost in the lane. That a shower of refuse, might add to their list of foods any moment, did not seem to disturb them a bit.

So she was glad to see that there was no back-lane here. There was a yard behind, on which a large number of clothes of every pattern and colour were hung out to dry in the sun. Prova guessed, there must be a laundry closeby. On the opposite side of the lane, there were a number of wooden houses. In these the servants and durwans

of the landlord lived, and there were also some poor tenants. Prova's arrival was evidently no secret. She found women and children staring at her from every door and window of the building in front.

Suddenly her attention was distracted by a shrill scream. Simultaneously with that a small and very dark girl was flung into the yard. She kicked and cried so lustily that no-body could have doubted her intense perturbation of spirit.

All of a sudden the black Mem-Sahib made her appearance, in the adjoining verandah. "Shut up, you dirty native brat," she cried, "you are howling all day long."



All of a sudden the black Mem-Sahib made her appearance in the Verandah

Her voice shut the girl up very effectively. A woman, most probably her mother, darted out, and dragged the girl in. The Mem-Sahib cast a look at Prova, then went

inside. The Mem-Sahib's fame was well-earned, thought Prova, with a smile.

She saw or heard no more of her famous neighbour that day. The Mem-Sahib locked up her rooms and went out. She must have returned very late, for Prova did not hear her come back.

The next day too, passed off, amidst perfect calm. But towards evening things began to look lively again. Hearing loud voices, Prova ran to her window and peeped from behind her curtain. A furious fight was raging inside the Mem-Sahib's bed-room. The lady was holding a young Sahib by his necktie and slapping him hard with the other hand. The man muttered something and struggled frantically to be free. He too was hitting her once or twice, but she took not the slightest notice of that and went on with her work grimly. The young girl whom Prova had seen the day before, stood silent by the widow of the other room.



The Lady was holding a young Sahib by his necktie

Prova, being a Bengali girl, was unaccustomed to such sights. In her world, if there was to be any beating, the man administered it, and the woman suffered. She felt pity for

the poor Sahib and closing the window, went away to the kitchen.

The small Madrasī child, who had created such an uproar the other day, was sitting on the verandah of the kitchen. She appeared quite at her ease, as if the verandah belonged to her small self. She was dressed out elaborately. Her hair was drawn away tightly from her forehead and hung in a pig-tail down her back. A huge bow of scarlet ribbon was fastened to it, with a safety pin. She had eardrops of gold, set with red stones, black glass bangles round her wrists and silver anklets. She wore a frock of purple poplin, which reached down to her ankles. She had shoes on too and looked very important and self-satisfied.

Prova could hardly restrain a smile, at the sight she presented. But the girl was quite at ease and asked her whether she wanted to buy eggs.

"Have you got any for sale?" Prova asked.

"Yes, my mother has got lots of them," she replied. "Every morning she takes one and my father takes one and they give me half an egg. But my uncles are not given any."

Before Prova could reply, the girl's mother made her appearance. She was good-looking on the whole. She had an orange-coloured saree on, with broad red borders. There were two rows of ear-rings on her ears and two ornaments on her nose too. She pulled up the girl with a jerk, saying, "This girl is very naughty, madam. She will come and talk with everyone she sees. She fears no one."

"But she seems to fear that Mem-Sahib all right," Prova said.

"Oh that one?" Said the Madrasī woman, "she is no woman, madam, she is the very devil. She beats even men."

The woman talked on. Prova learned from her, that the young Sahib was the Mem-Sahib's husband. He lived on his wife and so had to accept her slaps and boxes as part of the day's business. The young girl was the Mem-Sahib's sister. She too, did not escape her sister's loving hand. No servants would enter that house for fear of life, so they had to do all the housework. The Mem-Sahib was a good dress maker and earned a lot of money. She alone provided for the family. Her husband took life easy. His wife's temper alone, spoiled the unruffled

calm of his existence. He had tried once or twice to assert his masculine superiority, but had given it up very soon as a bad job.

This happened to be one of the Mem-Sahib's bad days. At night too, her shouts and screams troubled Prova's sleep. The Mem-Sahib was on the first floor, while immediately above her, on the second floor, lived a Gujarati family, who had many children. These happened to be playing a little boisterously. Suddenly a scream was heard. It was the Mem-Sahib "Damned swine!" she cried "I cannot sleep at all. What the devil are you doing up there?" Her window was thrown open violently and a stream of filthy abuse poured forth in English and broken Hindi.

"What kind of a man is that Gujarati fellow?" said Prova "Cannot he break her teeth for her? How could they tolerate such abuse? Even my blood is boiling though I am a Bengali woman, the meekest creature in creation. Don't you feel angry too?"

"Not at all," said her husband. "It is none of my concern. If they can take it all lying down, I don't see why I should get angry for them. I wonder why this beauty of a Mem-Sahib calls them Madrasis. Probably she thinks, all Indians belong to that province."

"She seems to look down on us natives, very much," said Prova, "though she herself is darker than a negro. But what kind of a woman is she, I wonder. The noise of children playing never ought to upset any woman. The night of my daughter's weekly performance is drawing near. The Mem-Sahib's ire is going to descend on me, I suppose."

"Well, you will have to look out for yourself," her husband said. "I gave you fair notice, so you cannot blame me."

"Oh I am not afraid," said Prova. "Do you think I am totally helpless? I shall ask my Ayah to stay with me, that night. She can beat the Mem-Sahib even in wealth of bad language."

"All right," said Harendra with a laugh. "It will be a contest worth seeing."

But fortunately Prova was spared the ordeal of a verbal warfare with the termagant. Her child shrieked long and loud, and after leading her parents a lively dance all night, fell asleep towards the small hours of the morning. But the Mem-Sahib slept on, apparently, through all these troubles and turmoil. Prova got up very late and remarked upon this strange abstinence of the lady.

"Perhaps she kept quiet, seeing that it was a small child," Hirendra said.

"Oh indeed!" said his wife, "as if she cares twopence for children. Did not she abuse the Gujrati children that day?"

Suddenly a furious uproar in the street broke through their conversation. They ran out on the balcony, to see what the matter was. The Mem-Sahib as usual!

Whatever might have been the case at night, her temper was none too sweet in the morning. She had just returned home, and standing on the balcony was giving the hackney coachman a very good bit of her mind. She had given him four annas, which he was refusing to accept with some heat. The Mem-Sahib was explaining that she could not give more to a 'coolie' carriage.

"Go away, man, go away", she cried, "how much do you want for that wretched 'coolie' gharry? Do you think it is a motor car?"

The irate coachman made a hideous grimace, "Oh, what a big Mem-Sahib", he shouted, "have you ever ridden in a motor car?"

The lady went in and came out again almost at once. The next moment an empty tin, which had contained condensed milk before, was flung with unerring aim on the shaven head of the coachman. The bystanders set up a shout. The hackney coachman saw that he had small chances of winning in the contest and drove off uttering words of filthy abuse "I am going to the police station to report", he shouted. The crowd melted away slowly.

"She is getting insufferable," Prova said, "I wish there were somebody valiant enough to give her a good thrashing I would reward him profusely. Because people are afraid, she is taking advantage of it. Today she hits a hackney-carriage man, next day she will hit a gentleman."

"See how chivalrous our sex is," her husband said. "A man won't hit back, even if you throw tins at him."

"I call it cowardice, not chivalry. She is not a woman, she is nothing but a female bear."

The Mem-Sahib's temper fluctuated remarkably, within a short time. Barely half an hour had passed when she was heard asking Prova's Ayah why the baby cried so much, during the night. Prova was surprised to find that she did possess something like a heart, after all. The Ayah came

in and informed her that the Mem-Sahib next door, knew of a very good medicine for stomach ache. If baby cried again, she could fetch it from her.

So the days passed on. The lady next door, provided them with diversion, oft and on, so Prova did not feel too dull. She used to draw up a chair on the balcony and watch her neighbour's movements. The young Sahib had very little to do, so he too would come out on the balcony, quite often and watch his neighbours, specially the female portion of it. Prova had often to retire owing to his attention. But if the Mem-Sahib happened to be in, he would never venture out. There was a gramophone in their living room. He would put on some records of dance, music and exercise his legs a bit, to while away the tedious hours. He could easily have asked his wife to be his partner. But she did not evince any interest that way. She would sit with her sewing machine in the back room, working furiously and shouting imprecations at her husband, which made him forget his steps.

The Mem-Sahib's customers were various. Prova found them very interesting. Two stout ladies were often seen. They would take full ten minutes to climb up to the first floor. Then they would sit down and pant for five minutes, after that they would talk business. They would always order dresses of gaudy colours and very thin materials. The skirts would be too short and there would be nothing much, on top too. The Mem-Sahib would listen to them very politely. Probably they were her richest customers, so she wanted to be in their good graces. But sometimes, she would be seen to smile, after these ladies left.

The rains had set in, but the evening happened to be clear, fortunately. In order to make good use of it, Prova and Hirendra went out for a walk. Their child too had been taken out by the Ayah. The cook alone remained in the house.

After finishing their walk, the couple paid a visit to the cinema. So when they returned, it was close on nine o'clock. As their carriage approached near their flat, Hirendra cried out, "What a crowd! I wonder what the matter is."

"Oh dear," cried Prova in alarm, "I had left the child at home. I hope, nothing has happened to her."

"You needn't be alarmed," said her

husband. "A crowd here is no unusual thing, thanks to our good neighbour."

"But why don't I see the Ayah, leaving from the balcony?" said Prova. "She is not a person to remain indoor, if there's any thing doing in the streets."

As soon as the carriage stopped before their door, their fear vanished. The Mem-Sahib was indulging in a peculiar kind of war dance, in front of the shop, which was situated in the flat beneath Hirendra's. Abuses and vituperations, in all the languages she knew, poured forth in an unceasing stream from her lips. Her husband was standing at the foot of the staircase. Perhaps he was considering, whether to advance to the succour of his valiant wife or to beat a wise retreat. All the shopkeepers, coolies, cabbies and risksawpullers had gathered around to witness the performance.

Prova and Hirendra got down in a hurry and ran upstairs. Then they came and stood on the balcony to enquire in the matter.

It appeared that a nephew of the Mem-Sahib visited her very frequently. He had bought four annas worth of soda water from the shop below and had not paid for it. When the man asked for his money, the youngster had referred him to his aunt. The man had next approached the Mem-Sahib, who told him plainly that since she had not taken his wares, she saw no necessity of paying for them. The poor man was at his wit's end. He did not know what to do, which made him quite furious.

Today the Mem-Sahib was going out with a huge trunk, most probably to buy materials, for the dresses, she had got orders for. The fool of a shop-keeper fell into a panic at once. The Mem-Sahib was escaping, he thought and he would see nothing more of his four annas. When fools are in panic, they would go farther than the most valiant. So up he jumped and shouted, "Hey coachman, stop Mem-Sahib, pay me first, then you may go."

The fat was in the fire, with a vengeance. The Mem-Sahib discarded all ideas about shopping, for that day, she had the trunk brought down from the roof of the carriage and got down herself. The shop-keeper retreated within his stronghold, from whence he tried in vain to defend himself. Prova and Hirendra had appeared when the curtain was about to descend, on this tragicomedie.

"You son of a coolie" the Mem-Sahib was shouting, "did I take your filthy soda

water? Come out, I will beat you with my slipper. I would have gone in if it had been a good house, but I cannot go inside a coolie's room."

"The nephew says, the aunt will pay and the aunt says the nephew will," said the shop-keeper. "I should like to see the brother-in-law, who will sell anything to you again."

This must have hurt the Sahib's self-respect. "See here" he shouted, "don't utter that word again."

The shop-keeper did not agree to this reasonable request. Again he called upon that relative by marriage to witness his plight. The Sahib thought it high time to do something. He took off his coat and discarded his muffler as well. "Come on man" he cried, rolling up his shirt sleeves "come outside."

The shopman did not accept his invitation and even his wife was far from pleased at this show of conjugal love. She was offended probably, at this hint, that she alone was not a match for any living being. She gave him a push, saying, "You needn't butt in. I have got my shoe for him. Get away." The poor young man retreated and began to put on his coat again.

When the repeated invitations of the Mem-Sahib failed to bring out the shop-keeper to receive the shoe-beating, she began to go up the stairs to her room, abusing the shop-keeper and his forefathers all the while. Even when up in her flat, she came out on the balcony to give the passers-by their due share of her attention. The crowd began to hoot and clap. The Sahib pulled his wife by the arm once, to make her come inside, but an energetic push soon made him know his place.

"But where has the Ayah gone?" Prova said. "The child is sleeping."

The cook said that the Madras woman, down-stairs, had been taken ill suddenly. So her daughter had come for the Ayah. She had not come up again. The Ayah had asked him to look after her sleeping charge and to call her, if she woke up. As the child had been sleeping quite calmly, he had not gone for the Ayah.

"Go and ask her to come up," said Prova. "I don't want her to sit there gossiping."

The cook went down and returned with the Ayah. The woman downstairs had suddenly been overtaken by the pains of travail, but as she had none to help her, she

had begged Ayah to come to her. She had sent her entreaties to Prova, through the Ayah, asking her to allow Ayah to stay with her during the night. Prova sent her woman down at once. During the night the piteous cries of the woman, broke through her sleep again and again.

In the morning, she found that the Ayah had already come up and was attending to her duty after a bath. "How is the woman?" Prova asked, "Has the baby come? What is it, a boy or a girl?"

The Ayah replied that it was a girl. Her tone showed a total lack of enthusiasm. Prova thought it was due to the baby being a girl. "But what's the difference between a son and a daughter?" she asked, "why are you so cast down? A girl is as much of a human being as a boy."

The Ayah exclaimed. It would not have mattered at all, she said, had the girl been normal and healthy. But this one was deformed and ugly. If she lived, she would be the source of never-ending sorrow and trouble to her parents.

"Oh dear, what a pity!" said Prova, "I was just thinking of going down to see the baby."

"Don't go, madam", the Ayah said, "you will make the mother more ashamed. She thinks it a disgrace. She has got high fever too, it is best for her to remain quiet."

Prova asked what was wrong with the baby. The Ayah said that it was hare-lipped and club-footed. Its mother had suffered the tortures of the damned in giving birth to it. Her husband had left the house in anger, when he heard that the child was like that. So the woman was left alone and helpless.

"Good Heavens!" said Prova, "Can a man be such a monster? Take these two rupees and buy some food for the woman. Who is with her now?"

The Ayah said that a Mahomedan woman was with her and she would stay till the afternoon. Afterwards, the Ayah would go. It was expected that the inhuman beast of a husband would return by that time. The woman went off with the money to buy milk.

Prova was retiring to her bed room, when she stopped at the sound of the Mem-sahib's voice. She was asking some one whether the new-born child was a boy or a girl. The Mahomedan woman came out to reply to her, and shot back to the room as if afraid to

stand out-side. But the Mem-sahib's curiosity was far from satisfied and she began to descend the winding staircase heavily, in order to learn everything in detail.

Prova returned to the back verandah, a bit curious. A turmoil broke out almost at once, down stairs. Shouts in mixed Hindi, Tamil and English, were heard, but she failed to understand anything. But the Mem Sahib's voice rose, as usual, above the storm-screaming, "Son of a dog, dirty swine, etc." Sounds of slapping were also distinctly heard, though Prova could but guess, who the administrator was.

After a while the Mem-sahib came up panting. Her dark face was quite red with fury and exertion. The Ayah too returned almost at the same time.

"Who were the people fighting and quarreling downstairs?" Prova asked.

It appeared that the husband of the sick woman had just come back, heavily drunk. He had begun to abuse her for giving birth to such a deformed child and was threatening to strike her. The Ayah and the Mahomedan woman were scolding him and his wife and elder daughter were crying. At this juncture, the Mem-sahib appeared on the scene and asked what the matter was. On hearing the cause of the trouble, she abused the Madras, in very filthy language. The man was too far gone to know what he was doing and he too answered her in like language, the Mem-sahib gave him two or three resounding slaps and one blow with her shoe to finish with. Then as the man escaped with his life, she too left their room and went up.

"It served him right", said Prova, "The Mem-sahib is more than a match for him. But how is the patient?"

The woman was better, the Ayah said. But the baby had scarcely any clothing. The mother too had no proper bed-clothes or blankets, she was lying on a mat. The man was extremely frightened and it was not known when he would return. In the end, she requested Prova, if she had any worn-out baby-clothes to give it to that poor woman's child.

As Prova was about to enter her room to look for any sort of clothing, she might give away, the Mem-sahib was seen descending the stairs again, with a heavy blanket and a suit case. The Ayah rushed down, unable to check her curiosity. A few minutes later, she rushed up again. She was brim-

ming over with news. The Mem-sahib had struck everybody dumb with her munificence. She had given the woman a blanket, which must have cost at least thirty rupees. And she had given the baby, one bag full of frocks, caps, socks and wraps. They were very beautiful, some were of silk, some of cotton and some woolen. All were of her own sewing and contained yards and yards of lace and most beautiful embroidery. Such clothes for such an ugly baby! They were fit for a princess.

Prova was surprised. "Strange", she said, "a person, who is ready to kill a man for the sum of four annas. I should like to ask her the reason, only I don't speak to her."

The Ayah said it was not at all difficult. As soon as the elder Mem-sahib would go out, she would get the desired information from the younger.

Fortunately, the opportunity presented itself very soon. After breakfast, the Mem-sahib went out as usual to do her shopping. Her sister came out and stood on the balcony. The Ayah rushed out at once to have a bit of gossip with her. Prova felt too shy to go out, but she also sat down in a place, from whence it would be easy to hear them.

The Ayah asked the younger Mem-sahib, about those clothes, given to the baby. To whom did they belong?

The girl was silent for a time, then she replied, "Those are my sister's child's."

"Is the child gone?" asked the Ayah.

"Yes," said the girl.

They went on talking and the whole history came out, presently. The elder Mem-sahib had been married very early to a drunkard. The man had a lot of money, but he had squandered it all on drink and other vices. His poor wife was much younger than he, and strange to say, she was a shy timid thing then. She feared her husband very much, and suffered his blows in silence.

Three or four years after marriage, she gave birth to a daughter. Unfortunately, the girl was born deformed. The man got mad with anger and abused his wife to his heart's content. He had no objection to venting his anger on the innocent cause of it, but that his wife came between and received it all on herself. No one liked the puny and deformed child, so she became entirely her mother's concern. She was the only object, upon which all the pent-up

affection of her heart was lavished. She would guard it jealously as a tigress guards her cubs and would permit none to see it even. As soon as her husband would go out, she would sit down to sew for her child. She was a great expert at this. No other baby, in that quarter, had such a wardrobe. But none, alas, was so ugly. She would dress the baby up in her fine clothes and walk about with her inside the rooms. She would never take it out.

But even this bit of happiness was not long for her. Her husband returned home one night, excessively drunk even for him. He pushed the child down from the bed. The girl was too weak to survive such a blow and expired.

What happened next, the mother could not clearly remember. She became fully conscious again the next day and found herself in the lock-up of the police station. She heard that she had wounded her husband very seriously, with a chopper. He was in the hospital. She was acquitted in the trial, and fortunately, another freedom too awaited her. Her husband left her and she saw no more of him. After a few years, she heard that he was dead.

Though she was left without any means of subsistence, she did not have to suffer. She began to earn fairly well as a dress-maker. But she changed completely. From a shy timid woman, she became a termagant. Like the famous Emperor of Rome she wanted the whole human race to have one single neck, that she might cut it with one stroke. The male sex became obnoxious to her, and beautiful children only gave rise to hatred in her heart. She acquired an amazing stock of bad language and became quite free with blows.

But such is the need of companionship in a human being, that even such a person could not lead a solitary life. This young Sahib married her for her money and was made to swallow abuse and blows even together with his meals. But it must be said for the Mem-sahib, that the meals were quite good. Her younger sister had no other shelter, so she too lived with her hot-tempered sister.

Just at this juncture, the Mem-sahib returned from her shopping. Seeing her sister on the balcony, she flared up at once. "Why are you staring like an owl?" she asked. The girl escaped inside at once.

Prova was rather struck with the story.

All judged the Mem-sahib, by her outward demerour, but few knew that her heart still contained the fountain of pure love. The memory of her lost child, still made

her human and womanly. She could remember that she was a mother once.

After that Prova ceased to speak ill of the Mem-sahib.

AFGHANISTAN IN WORLD POLITICS

By DR. TARAKNATH DAS, Ph. D.

HIS Majesty the King of Afghanistan's visit to various Asian and European countries has stirred up considerable speculation among the statesmen of the world. This is due to the fact that the Afghan King is a man of character and progressive ideas; and he is travelling not for the purpose of pleasure and squandering state-funds as many of the Indian Princes and others do, on the contrary, he has left his country, as a serious student of world politics to secure first-hand information on the subject and to establish personal contacts with the leading statesmen of the world, so that he will be able to serve his country more effectively.

British statesmen and soldiers are apt to ignore an Asian ruler and spread the notion that he is an indolent autocrat; but in the case of the King of Afghanistan, a distinguished British soldier Lt. Gen. Sir George McMahon, K. C. B. in an article "Afghanistan in War and Peace" published in the National Review of January 1928, characterises the young monarch, in the following way. —

"His Majesty, the King of Afghanistan is an earnest student of progress, and of the adoption of as much of the ways of the West as may suit the psychology of his upland folk. Education, industry, transportation on modern lines are all emanating from his young head, which grew to manhood in his own rugged hills."

There is not the least doubt of the fact that Great Britain wanted to reduce Afghanistan to a mere British protectorate. For this purpose several Afghan Wars were fought, although unsuccessfully. It is a historical truth that the Anglo-Russian Entente (1907), which was so necessary to the policy of encirclement of Germany, led to the understanding that Afghanistan and Tibet and Southern Persia would be within

the British sphere of influence, whereas Mongolia and Manchuria and Northern Persia would go to Russia. Article I of the Conventions (Anglo-Russian Entente) regarding Afghanistan reads as follows. —

"Great Britain disclaims any intention of changing the political position of Afghanistan and promises neither to take measures in Afghanistan nor to encourage Afghanistan to threaten Russia. Russia recognizes Afghanistan as outside her sphere of influence and agrees to act in political relations with Afghanistan through Great Britain and to send no agents to Afghanistan."

This Anglo-Russian understanding against Afghan independence was never acknowledged as binding by the late Amir of Afghanistan, and it made the Afghans feel that they must protect their national independence through close co-operation with other nations. So during the World War Afghan sympathies were with Turkey and the Central Powers and Turko-German military and diplomatic missions were received by the Afghan Government. But the late Amir Habibullah Khan judiciously and persistently refused to attack India at the suggestion of Germany and Turkey, because Turkey and Germany were in no position to aid Afghanistan with military forces or arms or munitions. It was evident that Afghanistan would not have been able to hold her own against British forces from Beluchistan and India and the Russian forces from Turkestan and Persia.

Since the conclusion of the World War and the fall of Imperial Russia, Afghanistan's military and diplomatic position has been considerably strengthened. Soviet Russia's repudiation of the Anglo-Russian Entente, conclusion of Afghan-Russian pact, and Anglo-Persian misunderstanding made it possible for Afghanistan to take a decided stand against Great Britain, and favor Turkey

in her struggle against Greece. She also expressed in various ways good-will to the people of India in her struggle for independence.

In 1919, alarmed by the Afghan-Russian pact, Britain, in violation of the then existing treaty between Afghanistan and herself, attacked Afghanistan. The adventure was both costly and sanguinary because of the bravery of the Afghans. Britain did not hesitate to adopt a policy of frightfulness and used bombs from aeroplanes on unfortified cities and villages to create panic among the Afghan people. Indian national sympathy was overwhelmingly in favor of Afghanistan and fearing serious revolutionary trouble in India, Britain did not try to march to Kabul but made an agreement with Afghanistan.

The success of Afghanistan in securing alliances and close friendly understandings with Soviet Russia, Persia and Turkey, and the recognition accorded to Afghanistan, as an independent state by Germany, Poland, France and other European Powers have forced Britain to give up the theory of making Afghanistan a dependency. Britain, therefore, had to recognize Afghanistan as an independent nation, and signed a treaty on November 22, 1921, to that effect. Mr. Hirtzell, Deputy Under Secretary of State for India has summarised it as follows:—

"Satisfactory written assurances having been given by Afghanistan that Russian Consulates—that is of course propaganda bases—should be excluded from the Indo-Afghan frontier, the way seemed open to fruitful negotiations. The two governments agreed to respect one another's internal and external independence; to recognize boundaries then existent, subject to slight readjustment near the Khyber; to receive legations at London and Kabul and consular officers at Delhi, Calcutta, Karachi, Bombay, Kandahar and Jalalabad respectively. The Afghan Government is allowed to import free of customs duty such material as is required for strengthening of their country. So long as the British are assured that the intentions of the Afghans are friendly, this proviso applies to arms and ammunition also. The export of goods to British territory from Afghanistan is permitted, while separate postal and trade conventions are to be concluded in future. Further, each party undertakes to inform the other of major operations in the vicinity of the border line."

The geographical position of Afghanistan, the present condition of World Politics and

the growing military power of the Afghan State are in favor of Afghanistan's existence as an independent Power. The existence of Anglo-Russian rivalry forces Great Britain and Russia to be considerate to Afghanistan. It seems that the Soviet Russian policy is to influence Afghanistan to commit to a programme of recovery of Beluchistan and march towards the South which will cut off British land communication from India to the Persian Gulf. It is needless to add that Great Britain will oppose, with all her might such a move on the part of Afghanistan. It is, however, known that Great Britain will not be unwilling to look upon with favor, if Afghanistan tries to extend her influence to the North, towards Central Asia. But the wise ruler of Afghanistan is not inclined to adopt any policy of adventure; on the contrary, it is apparent that he is anxious to develop the resources of the land and bring about educational, economic and social progress of the people.

It may be emphasised that the ruler of Afghanistan fully realises the fact, that if ever Russia and Great Britain agree to crush Afghanistan, then it will not be possible to maintain her independence, unless the peoples of Asia and some of the European states take a stand against such a programme. Thus recently the Afghan monarch has been reported to have said that he believed in the principle of the League of Nations which guarantees territorial integrity of all nations, but it seemed to him that a League of Asian Nations was necessary to protect Asian Independence. It seems that this belief is at the bottom of the positive policy of friendship between Afghanistan, Persia and Turkey and Afghan interest in cementing friendship with the peoples of India, China and Japan. In this connection it should be noted that the second Pan-Asian Conference, which held its sessions at Shanghai last November, decided to hold its next session in Kabul this year.

It is quite apparent that the present ruler of Afghanistan is fully conscious of the need of establishing closer relations with European Powers other than Great Britain and Soviet Russia. It is evident from the fact that the Crown Prince of Afghanistan has been a student in the French Military Academy at Paris for the past few years; and Italian, German and other scientists and Engineers are welcome in Afghanistan. Afghanistan is full of valuable mineral resources, specially

* The complete text of the treaty, with two "schedules" are to be found as Appendix VII of the *British Blue Book*; Statement exhibiting moral and material progress and condition of India during the year 1921.

oil; and it has been reported that the Afghan ruler is interested in developing his country industrially, by securing support of international capitalists and also by connecting Afghanistan with Europe by building railroads. It has been also suggested that Afghanistan may seek American capital to promote various industrial enterprises. The King of Afghanistan rightly believes that his country can be transformed industrially as "The Switzerland of Asia"

Some of the Pan-Islamist leaders of India cherish the hope that the King of Afghanistan will take the leadership in freeing India from British rule and establish a Moslem Empire in India. But King Amanullah of Afghanistan, on his way to Europe, passed through India and when he was so enthusiastically received by the people of India, he, by his actions and speeches, made it clear that the Moslems of India should practise religious toleration and work for the progress of India in co-operation with the Hindus.

Recently it has been reported that, when a British newspaper-man asked His Majesty the King of Afghanistan, to give his views on Anglo-Afghan relations, the latter replied to the effect that he would be in a better position to form his views after his interview with Sir Austin Chamberlain, the British Secretary of State. It seems that Great Britain will be quite anxious to assure friendliness with Afghanistan, that Russian influence may not be predominant at the border of India. In the past British attitude

towards Nationalist Turkey and the Lusanna Conference was influenced to a large extent by the then existing situation in India and for the purpose of winning the Indian Moslems on the side of the British Government in India; similarly the new crisis in Indian political life, as indicated by the decision of the All-India National Congress, Indian Liberal Federation and the All-India Moslem League to boycott the Simon Commission, will certainly influence Great Britain to be conciliatory to Afghanistan.

Afghanistan has become a vital factor in the World Politics of today and her importance is bound to grow. Thus European Powers such as Italy, France and Germany which have no territorial contact with Afghanistan and Asian states like Japan and Turkey, not to speak of India and China will be forced to take special interest in Afghan attitude in World Politics. No doubt major energy of Afghanistan will be directed towards her relations with Great Britain and Russia, but friendship and understanding with such powers as France, Italy, Germany and Japan will be of great value to her in every way. Thus it may be safely asserted that His Majesty, the King of Afghanistan who is a soldier and statesman of high character, is on a Mission to promote the interests of his people and state internationally and to learn actual possibilities for Afghanistan in the field of World Politics.

New York U.S.A.

February 20, 1928.

THIRD CLASS

By RABINDRA NATH MAITRA

A railway coach, painted yellow. Bundles big and small tied in cloth, a score of dilapidated and soiled tin trunks, a dozen or ten baskets, some twenty canvas hand-bags, two dozens blankets, country-made and foreign, half a dozen tattered quilts of old cloth, cocoanut *hoolahs* with earthen bowls for the tobacco galore, and small round metal or tin boxes for betel for chewing, and metal glasses for water. In the midst of all this, shoes—pumps, Indian

slippers, Derby shoes, Indian shape with up-turned toes, and canvas shoes: shoes of Chinese make from Calcutta, strong slippers from Taltollah and from Thanthania, ornamental slippers from Cuttack and shoes from Agra—specimens old and new, all together.

Inside the carriage near the top there was a notice: "To seat 24." Just four benches and a half for twenty-four people. The half bench was in the possession of the orderly of the Collector Sahib. Within the

benches, between their empty spaces, were bugs by the million; and on the benches, forty one people closely packed—men and women, boys, old men, children. Turbans, felt or cloth caps and embroidered caps; loose robes of Mohammedan mendicants, ochre-dyed garments of Hindu jogis, loin cloths, saris of women, plain white dhotis without border, dhotis with borders of the *juice-ball* pattern and of the thick and thin line pattern, and trousers and tunics—a remarkable harmony of all these.

Smells, to be sure. The door of the water closet was tied up with a string; there was no latch. Under one bench was a dead rat; under another, some banana skins rotting for many a day. *Hookah* tobacco, Indian leaf-rolled cigarettes, cigarettes, *hashish*, coconut oil and strongly smelling floral oils, dirty blankets and cloth quilts, the huge bundle of the not very clean Kabules and the uncorked bottle of rum which the orderly of the Collector Sahib had. All these smells combined in one.

The stuffy heat of August, and with it was the noise of the little children crying. Three or four passengers were trying all at the same time to lean out of the same window for a whiff of fresh air. In this situation a perspiring young woman was making a vain attempt within her discreet wimple to cool herself with a little breeze by carefully fanning herself with the hanging lappet of her sari. In a corner an old woman had drawn her feet up to her body and was sort of gasping in an excess of fever.

Ting! Ting! Ting! and the screech of the Syren.

A Station. "Cakes and pastries!" "Betels and Cigarettes." "Porter, come this way!"

"Where do you want to get in by here? Can't you see it all full? Get along that way!"

"I say, Mr. Guard!"

"You damn..."

"I say, Ticket Babu, where can I get a seat?"

"Why don't you get inside this?"

"He won't let me!"

"Won't he? Is the carriage his father's property? Come along, get inside quick! Hallo, Good Morning, Pedro!" and the Ticket Babu tripped along towards the Guard's compartment.

"Quick, Mahesh, get in quick, he is waving the flag!"

Jerrk!

"I say, my good man, so you must come inside?"

"Just for two stations, friend; do please move this big bundle of yours a bit; that's a good fellow. Ah, how hot it is!"

The screech of the Syren.

Jerrk! Bang!

Hat on head, white coat and trousers, red of face, comes in the Flying Checker. The young woman got frightened and moved away from him. The checker advanced two steps towards her, and stood almost touching her, and shouted out to the old man in front of him, "Out with your ticket!"

"Yes, Sir!"

"Now then, be quick about it—move off, you damn..."

The up-country boy who was sitting on the floor near his feet became frightened and fell down in trying to move away.

"Your ticket?"

"I couldn't get time to buy it, Sir! I shall go as far as Daspur."

"So you haven't got a ticket? Now then, your money! out with it quick!"

"Here it is, Sir, just seven annas."

"That won't do, must pay a rupee!"

The man took out four annas more from the knot in a corner of his towel and gave the sum to the checker. That was all he had.

"Must pay more!"

"Where am I to get it from, Sir? The ticket costs eight annas, and I have paid eleven annas—I have no more money!"

"Eight annas for the fare, and eight fine."

"Do excuse me for this time, Sir."

"Very well, don't do it again! I say, move off, I want to get out! you woman there!" He pushed the frightened young woman with his elbow and trod on the feet of the old woman, and was out of the compartment.

"Oh, oh, I am killed!" the pitiful cry of the old woman.

"Sahib, you took my fare, but where's my ticket?"

"Don't howl!" the Sahib entered another carriage.

"Baladpur! Baladpur!" shouted the station-porter. Once more the same old cries and noises, and the same pitiful and eager attempt of the passengers to get inside the carriage; and the queer Hindustani of the

Station-master, and cries of abuse from the railway porters, and the noise and clamour as well as pitiful cries of the packed third class passengers. The Station master shouted "Sound the bell, I say, there!"

"Do stop, my father! O Sahib, my father, do stop the train for a minute!" cried out an old woman with a small bundle in her hand and came near the train.

"Get away, old woman! It's started!" The old woman said in tones of frantic prayer—"My poor Bipin won't live, my father; I came down this morning to the doctor's and here is his medicine that I am taking with me." And while she said this she was on the carriage, when the Ticket-Babu held her and got her down. The train was in motion. The old woman threw her bundle down on the platform, and wailed out, "O my poor Bipin!" The rest of her words were lost in the noise of the train.

The train was running. I was wondering how long it would take for a re-acting of the Black Hole tragedy if all the windows were closed, when the train stopped. The thirsty passengers shouted out together—"Water-man! Hi, Water-man!" and forthwith from fifty windows on all sides came out a hundred and fifty empty *lotas*, glasses, cups and mugs.

"Hi, Water-man, this side!"

The water-man, dark of complexion, bare-footed, with a cap on his head, came with a black bucket, and stood nearby, and said in a bullying manner—"This side, eh? You would have water by just ordering it, hey?" Then he said in an undertone—"two pice for a *lota* full!" Filling his left fist with coppers the water-man was going back with the empty bucket in his right hand, when the orderly of the Collector Sahib awoke from his doze, and bawled out, "Water-man, bring here water." The water-man turned his eyes red with anger; but when he saw Mr. Orderly with his long beard and his fine turban, he put

down on the ground his bucket and made a very low *salaam* and said, "Good morning, your honour! Please wait a little, I'll go and get fresh water."

Feeling like a conquering hero, Mr. Orderly came back to his place and began to twirl his moustache.

The train was to have stopped for ten minutes, but twenty minutes passed, and still the train would not start. To escape the heat inside the train I got down on the platform. A porter was coming.

"I say, can you tell me why the train is waiting so long?"

"Don't know." The porter went away.

The Bengali Ticket checker was coming.

"Mr. Checker, why this long wait for the train?"

"The lady of Mr. Caddie is having her lunch."

"Mr. Caddie—who is he?"

"What good your knowing?" he said in English. I understood that it would not help me if I knew that, and so I kept quiet.

The checker went away.

The soda water man was coming my way jingling his empty bottles.

"My good man, can you tell me who Mr. Caddie is?"

"He is a jute-broker from Nilganj, travelling in the second class."

The "lady" of Mr. Caddie came and the Station-master accompanied her and saw her settled in her compartment. The Eurasian guard asked the Station-master if everything was all right, and raised his flag, and the train started.

Suddenly, it struck my ears, that wail of the old woman—"For pity's sake, my father, do keep the train from going for an instant! Bipin, my son, O my poor Bipin—"

[Translated from the original Bengali story by Professor Saniti Kumar Chatterji, M. A., D. Litt. (London)]



Some Organisers of the Sind Provincial Ladies' Conference
 From left to right: Mrs. Chaturising, Mrs. J. Daulatram, Mrs. Hourli Mehta,
 Mrs. Rupchand Bilaram, Miss A. Khumchand, Mrs. Dharmdas



Karachi Handicrafts Exhibition



Mrs. Ammukuty Ammal



Mrs. N. Paul



Mrs. Iravati Mehta



Srimati Laxumi Bai



Mrs. Sumitra Bai A. Zahir

It is one of the most encouraging signs to find that Indian women have been trying to organise themselves for their own betterment. The good news comes from Hyderabad (Sind) that recently some prominent ladies in Sind convened the Sind Provincial Ladies Conference at Karachi. The authorities of the Indian Girl's School at Karachi organised a Handicrafts Exhibition during the sitting of the Conference. Mrs. RUPCHAND BILARAM, a prominent women social worker of Sind who, recently erected at her own cost a



Miss Tehmina Dhanji Munshi

comodious building at Karachi to be utilised as a Ladies' Club House, welcomed the delegates on behalf of the Reception Committee of the Conference which was presided over by Mrs. HOUMI MEHTA. The prominent organisers of the Conference were Mrs. CHATURSING, Mrs. JAIRAMDAS DAULATRAM, Mrs. TYABJI (Secretary to the Reception Committee), Mrs. KHENCHAND and Mrs. DHARMADAS.

Mrs. IRAVATI MEHTA of Benares has been awarded the Kaiser-i-Hind Gold Medal in appreciation of her social service work.

Several Indian ladies have been nominated by government on local bodies in British India viz. Miss TEHMINA DHANJI MUNSHI (Bulsar Municipality), Srimati LAXMI BAI (District Educational Council, South Canara), Mrs. N. PAUL (Palmcottah Municipality), Mrs. ANNAPATY AMAL, B. A. L. T. (Conjeevaram Municipality). In the Baroda State Dr. SUMITRA BAI A. ZAHIR has been elected as a municipal councillor. Mrs. ZAHIR is the doctor in charge of the Kojipura Dispensary, Sidhapur.

THE STRUGGLE FOR MANCHURIA

By SCOTT NEARING

MANCHURIA is one of the richest economic prizes in the Far-East. Chinese and Japanese business interests are now engaged in a struggle for the control of the Manchurian prize which can end in only one way,—with the expulsion of Japanese monopoly and special privilege and the establishment of Chinese economic domination over the whole 365,000 square miles of its area.

Economic life is surging up in Manchuria at a prodigious rate. Thirty years ago there was not a mile of railway in the territory and the population was negligible. Today the railways of Manchuria make up about 40 per cent., of all the railways in China and the population is at least 35 millions.

Manchuria has been made by railroads. Soil is rich, but water communications are inadequate. Until railroad building began the fertile plains, mineral deposits and forest areas were practically closed to use. Railroad construction has converted this territory into an immense source of food and of the raw materials of industry.

Some idea of the great economic opportunities that are presented in Manchuria may be gained from the experience of the Chinese Eastern Railroad. The facts appear in North Manchuria and the Chinese Eastern Railway, published in Harbin by the Chinese Railway Printing Office in 1924. Later data were provided by the Railway Offices.

The concession to build the Chinese Eastern was given in 1896. It ran for 80 years. The Russian government stood behind the project as it was an important link in extending the Russian Empire to the Pacific. The Chinese Eastern passed to joint Russian-Chinese control on October 3, 1924.

Apart from any political significance which the Chinese Eastern Railway may have, its task from an economic point of view, was to build up a virgin territory, in which cultivable land was uncultivated; timber and mineral resources unexplored; in which the most primitive system of agriculture and pastoral life existed; in which the scattering population had practically no

contact with the outside world.

The railroad has organized a number of departments to open and wake the country. It has three experimental farms; an agricultural laboratory, two demonstration creameries and a cheese factory; a cattle-breeding farm, five organizations of cattle-breeders. There is a plague prevention station which distributes vaccines. The railway has wool-washing and pressing plants. It rents agricultural machinery to farmers and in the case of new settlers, ploughs up the heavy turf for them charging the cost of the service to the price of the land.

Besides these activities in the field of agriculture, the railroad promotes local industry, mining, forestry, lumbering.

The program sounds ambitious. But its base is only 1079 miles of main line; 458 miles of siding and 297 miles of service track (1634 miles in all) in a territory nine times as large as the State of Ohio and nearly twice the size of France. Roads are extremely inadequate. Heavy operations (mineral mining for instance) can be carried on only within about ten miles of railway lines.

Still, the economic life of the territory is developing. Through the period of World War, revolution and Chinese civil war improvement has continued. Freight shipments are an excellent test of the development:

Export and Import Freight to North Manchuria Carried by the Chinese Eastern Railway. (1000 tons)

| Year | Export | Import | Total |
|------|--------|--------|-------|
| 1913 | 582 | 279 | 861 |
| 1915 | 799 | 321 | 1120 |
| 1920 | 1006 | 255 | 1261 |
| 1921 | 1361 | 326 | 1687 |
| 1922 | 1601 | 392 | 1993 |
| 1923 | 1805 | 456 | 2261 |
| 1924 | 1964 | 480 | 2444 |
| 1925 | 2344 | 496 | 2840 |
| 1926 | 2754 | 600 | 3354 |

Freight imports have improved. In 1926 they were more than twice the 1913 and 1920 tonnage. Freight exports are nearly five times the 1913 figure and nearly five times the 1920 figure. Values, of course, would show a very much greater change than do tonnage figures.

Manchurian products are still chiefly agricultural and exports are almost exclusively so:

Products of Manchuria (Million Harbin Dollars)

| | Total Value | Per Cent. |
|--------------|-------------|-----------|
| Agriculture | 264.0 | 82.5 |
| Forestry | 30.0 | 9.5 |
| Cattle | 18.5 | 3.8 |
| Manufactures | 4.5 | 1.4 |
| Mining | 3.0 | 0.9 |

of the exports, 94 per cent., are agricultural products.

Before the World War the Chinese Eastern operated at a deficit: \$106 million in 1907; \$5 million in 1910; \$2.9 million in 1913. The reorganization took place in 1920. The normal pre-war deficit was from three to five million dollars per year. The figures after 1920 were:

| | |
|---------------|---------------|
| 1921 (loss) | \$1.3 million |
| 1922 (profit) | 2.8 million |
| 1923 " | 3.3 million |

Subsequent figures have not been published, but estimates, made by apparently well-informed people in Harbin, placed the profit for the year 1924, 1925 and 1926 at \$30 million Harbin dollars. Whatever the exact figure the prosperity of the road is obvious enough.

Japanese and Russian imperialists were the pioneer railroaders in Manchuria; the Russians built the Chinese Eastern railways; the Japanese built the South Manchurian. Thus Manchuria became a market for foreign goods (mostly railway materials); an immense source of export; and a territory to which millions of Chinese workers could migrate.

The Japanese have absorbed the business of Southern Manchuria. They control the South Manchurian Railway, in which their interests are estimated at about \$600 million. They hold Dairen, the principal Manchurian port, which is now second only to Shanghai as a Chinese commercial centre. They take nearly two-thirds of the total exports of South Manchuria and provide 40 per cent., of the imports. In 1927 there were 1005 Japanese

firms doing business in Manchuria; 584 engaged in commerce, 292 in industry; 83 in transportation; 27 in farming; 14 in mining. The total capital of these firms was \$275 million.

Thus Japanese business interests are skimming the cream from South Manchurian economic life. But they are not doing it with impunity. The population of Manchuria is Chinese and the Chinese are fighting the Japanese tooth and claw. The reasons for this struggle are primarily economic. Incidentally, they are social and racial.

Japanese imperialist pioneers hoped to colonize Manchuria with a Japanese population. Had they succeeded, they would have had a firm hold on the territory. But colonization proved impossible, first because of the severe winters and second because the Japanese in Manchuria were forced to compete directly with the Chinese immigrants from Shantung and Chihli.

Japanese living standards are very much higher than those in China. But as cultivators and merchants the Japanese are certainly not superior to the Chinese. When the Japanese went into Manchuria, therefore, outside of their monopoly of railways, minerals, etc., they were forced into direct competition with the Chinese millions who were being driven out of Shantung, Chihli and other provinces by the constant warfare, by crop failures, by rising prices, and who were lured to Manchuria by cheap land and by the great demand for labor on railroad construction and in coal mines. About 400,000 Chinese immigrants went to Manchuria in 1924; 500,000 in 1925; 600,000 in 1926. In 1927 occurred what the *Chinese Economic Journal* describes as "an entirely unprecedented influx of immigrants and refugees from Shantung and Chihli, as well as from farther south, from Shanghai in particular and from the interior provinces of Shansi and Honan." On the face of the figures there is evidence that approximately a million immigrants will come into Manchuria this year." This migration was accelerated, in the latter part of 1927 by a serious crop shortage in Shantung.

Railroad building, the development of industry, mining and lumber and the great influx of immigrants into Manchuria have raised land values; expanded business; and multiplied the opportunity for profit in Manchuria. Good crops have added their quota to this prosperity wave.

Who is to make the profits?

Clearly it will be impossible for the Japanese interests to hold a monopoly in Manchuria. The Chinese underbid them as colonials and as traders. Within the last few years groups of Chinese business men have begun a movement to challenge the whole Japanese position in Manchuria, including their railroad monopoly. "For the past ten years there has been considerable interest shown among Chinese in the proposed construction, independent of either Japanese or other foreign capital, of certain railways in Manchuria, especially in South-Western Manchuria." If the port of Hulutao is developed, according to this plan, "It would serve to make the Peking-Mukden Railway and the other purely Chinese lines which might connect with it, entirely independent of traffic from the South Manchurian Railway, and not dependent upon the Port of Darien. The Japanese are keenly aware of this eventuality." (*Chinese Economic Journal*, March, 1927, p. 331.)

The Japanese are so keenly aware of this eventuality that they have lodged a vigorous protest with the Chinese against the violation of their "treaty rights" involved in Chinese rail-road building in Manchuria. The *Chinese Eastern Times* of August 16, 1927, published the complete text of the new Japanese demands. The Japanese demand the right to build six branch line extensions on the South Manchurian Railway, which

will give them a complete railway monopoly of Southern Manchuria. They demand the right to develop cattle and sheep ranches and the forest and mineral resources of Manchuria and inner Mongolia. They demand special rights of residence and land ownership; and the right to police the territory occupied by their nationals. They insist that political disturbances be stopped and that no military forces, either Chinese or foreign be permitted to enter this territory.

Japanese imperialism cannot survive in Manchuria unless it enjoys some form of special privilege. The Japanese know this. That is why they write into their treaties the special economic provisions behind which they are now making their stand.

Chinese business men cannot hope to exploit Manchurian economic opportunities so long as Japanese interests monopolize them. The Chinese business men know this, and they also know something of the vast economic profits that will be reaped in Manchuria in the coming years by those who control railroads, mines, industries, banks, land.

Here is a fundamental economic conflict. Japanese and Chinese economic interests both want the profits of Manchurian economic life. Neither is willing to share. They cannot both have them. Therefore there is every likelihood that they will continue to struggle until one or the other of the two rivals is eliminated.

Mr. GUTTERMAN turns self-pity into humor, in *Scribner's* :

VINDICATION

By ARTHUR GUTTERMAN

"The foolish mob ignore me now," he mourned ;
"Applauding mediocrities and schemers,

They scorn me, as the world has ever scorned,
While yet they lived, its prophets, poets,

dreamers ;
But on these walls wherein, by all forgot,

I toil in want and sorrow, men hereafter
Shall place memorial tablets ;" "Yes, why not?"
I owned, and turned away in silent laughter,
Remembering a little boy who said,
"Just wait? You'll all be sorry when I'm dead!"



Decline of the Rice-Eating Races

The downfall and retrogressions of Asian races is largely ascribed to their rice diet by Mr. Matsumura, writing in the *Jitsugyō Nihon* (Tokyo, Japan). The retrogression of India, great in olden days and famous for her culture, is entirely due to the rice diet of her people, he



Japan Testing Out Potato Bread To Replacing Rice Diet

declares. He points to the Hindu race as the model of a decadent civilization. "Lack of proper amount and variety of vitamins in the food, needed for the proper growth of brain power, have brought about this deplorable result," he goes on.

Literary Digest

Pattern in Postage Stamps Decorates Picture

Postage stamps of many colors and designs have been used by a Pennsylvania man in fashioning an ornate picture-frame pattern. About two years were required to finish it, spare time only being given to the work, and several thousand pieces of stamps were used. Those printed or embossed in indelible ink were selected, and the original hues of the decoration have been well preserved.

Popular Mechanics



Brightly Colored Bits of Thousands of Postage Stamps Were Cut and Mounted to Form This Picture Frame

The Chinese Yuletide

"In China a number of festivals are observed, of which the most important are the Dragon Boat Festival, the Harvest Moon Festival and the New Year, and it may be noted that these correspond roughly to our Whitsuntide, Thanksgiving and Yuletide. The New Year and the events that lead up to and follow it form the chief festival in the Chinese Calendar. And if we take the trouble to compare the Western Yuletide with the Chinese New Year we shall find some extraordinary similarities which may lead up to the assumption that away back in the prehistory of man they had a common beginning. We have the presiding deities of the two festivals bearing an extraordinary resemblance to each other—sacrifices



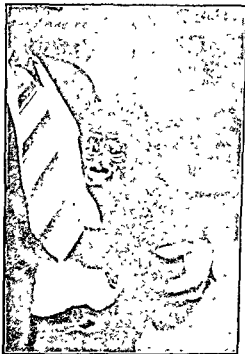
The Chinese Yuletide

are offered to Tsao Chun or Tsao Wang, the kitchen God, by every family in the country. The presiding spirit of genius of the Western Yuletide is Santa Claus, St. Nicholas or Father Christmas, the present day form of the little God of the Hearth of our forefathers of the European forest -- because he was the God of Hearth he always makes his entry to our homes by way of the chimney.

Arthur De C. Sowerley--*The China Journal*.

Bamboo the Infant Gorilla

Bamboo is the most human animal infant in captivity for his ways are decidedly like those of a normal baby of our own species. That should not be the least surprising, for he is in fact a blood cousin, very distantly removed, but nevertheless from the same ancestral stock as



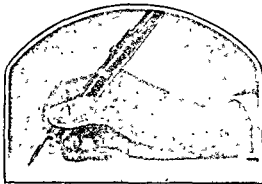
Bamboo

homo sapiens--modern civilized man. In all probability *Dryopithecus* was the common ancestor of the modern man-like apes and human beings.

Evolution

A Lighted Pencil

For writing at night the pencil shown above is mounted on a barrel which contains tiny batteries that cast light on the paper at the writing



A Lighted Pencil

point. A cap protects the pencil and bulb when carried in your pocket.

Popular Science

No English Clothes for the French?

Here is the President of France in trousers, just behind the Sultan of Morocco, "What sort of a figure does a betrousered French President cut beside a gorgeously appareled Moroccan



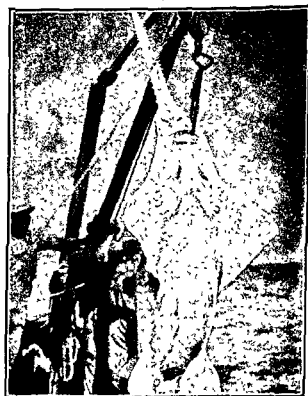
Real Sheik Clothes—Are They Handsomer Than Us Sultan?" Indignantly asks a French fashion writer. "We uglify ourselves," he says, "by aping London."

Literary Digest

Leather from the Sea

"Wholesale leather dealers are now obtaining marine leather from man's traditional enemy, the shark, and the sawfish, a huge member of the ray family and closely allied to the sharks, has recently been added to the list of commercial leather producers. It yields a leather pronounced quite as valuable, commercially, as that of the shark. Shark leather, owing to its peculiar fabric and crossweave, has far greater strength than most other animal leathers. When treated and tanned,

it becomes very soft and pliable, yet tough, and shows great resistance to stretching. Many sharks yield leather of beautiful hue.



Landing a Giant Sawfish off Key West

"The abundance of sharks in many parts of the tropical oceans, the ease and economy with which they can be captured, as well as the proximity of the shark-fishing stations to ports from which the hides can be exported without reshipment to the great leather centers, are attracting many to the possibilities of shark leather as a world-wide industry.

Literary Digest

Germany's Discipline of Sport

Sport is the substitute in Germany for conscription, which is forbidden by the Peace Treaty, as is well known, and the reason the German chooses this postwar Ersatz, according to some English writers, is that the fighting qualities of the British soldier during the war, an amateur soldier, compelled German respect and admiration. Not sport for the sport of the thing, but sport as a means to an end, is the idea of the powers that be in Germany.

Literary Digest

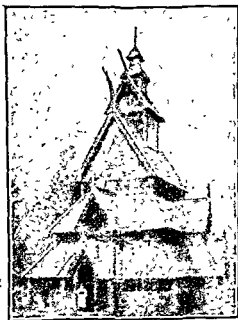


A Day's Catch of Sharks and Sawfish



Answering the Call of "Duty and Fatherland"
German High School girls exercise with medicine balls and women are taught that they are fulfilling a duty to their country

Church Built Without Nails: Eight Centuries Old



Glue and Wooden Pegs Hold This Norwegian Church Together; It was Erected nearly 800 Years Ago

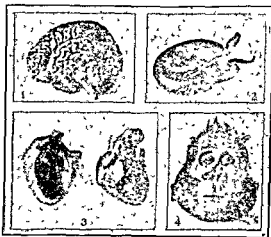
One of the sights of Oslo, Norway, is a wooden church, 800 years old and built entirely without nails. Glue, wooden pegs and braces

hold the structure together. Its queer, pagodalike form illustrates the style of architecture peculiar to the period.

Popular Mechanics

A New Way of Preserving Animals

Zoological and anatomical specimens will no longer have to be pickled in alcohol, nor will the



Specimens Preserved by the New Paraffin Process

1. Human brain 2. Boar, 3. Human heart, 4. Orang's head.

larger creatures have to be stuffed for museum use. Plants and flowers also will not be dried and pressed, but preserved in all their structural form.

and color. This may now be done by saturating the objects with paraffin, after subjecting them to a treatment that fixes them in their natural forms and attitudes. It enables us, in fact, to preserve any animal or vegetable body in the dry state, and with its characteristic forms perfectly intact, during a practically unlimited period. The actual process is then begun, by the use of neutral substances, such as paraffin, furnishing products that last indefinitely.

Literary Digest

"Girl and Rabbit"

The picture exhibits Sir William Beechey, perhaps at his best. As a painter of children and of women he might claim a place in the great tradition of English Eighteenth Century portrait-



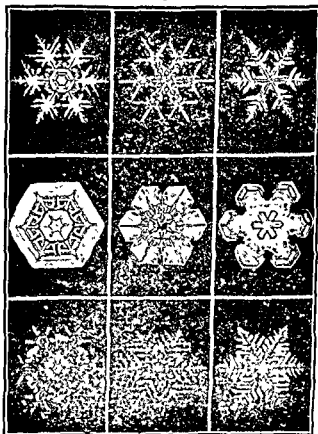
"Girl and Rabbit"

painting, but his rank is considerably below that of Sir Thomas Lawrence, whom he most resembles.

Literary Digest

Icy Jewels of the Winter Storms

Snowflakes, collected outside in a blackboard, taken into a cold room having out-door temperature and quickly caught by the device of a photo-microscopic camera, an exposure of from ten to 100 second being given. The flakes are magnified from sixty-four to 3,600 times.

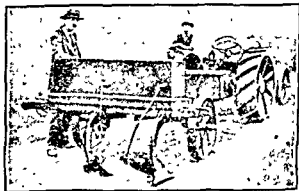


Air Bubbles Trapped by Snow Crystals Form the Dark Lines These Designs

The larger flakes rarely exceed one-third inch in diameter. Often the best ones are tiny bits of pure beauty from one-twentieth to one-fiftieth inch in diameter. The snowflake is doubtless built by stages from its center outward.

Popular Mechanics

How Electric Plough Wars Against Crop Pests



How Electric Plough Wars Against Crop Pests

The wires of this plough, invented by H. L. Roe, of Pittsburgh, described in the November *Popular Science Monthly*, flash 103,000 volts of current between the plow shares to kill all pests in the soil.

Wealth from Ambergris

While ambergris may be unknown to the majority of people, it is the base of perfume's pleasing fragrance, as well as the chemical element which makes the best perfumes expensive. The "pros-



This Whale Is Worth About \$4,000, a Humpback Variety Common in the Pacific but Never Known to Be a Producer of Ambergris

pecting ground" for this substance is the whole seven seas, and every mile of the shore line of all the continents and islands. It is naturally most abundant in the waters inhabited by sperm whales, which usually prefer water that is colder than that chosen by other whales. Ambergris floats, and the occasional piece of it which becomes dislodged from the body of the whale may drift for thousands of miles by wind, tide and currents.

The world's supply of ambergris has never been sufficient. Gray ambergris is the best quality, and is therefore most in demand. Only limited quantities of gray ambergris have been available during the past year, with the result that the latest New York quotation upon it is now \$35 per ounce. The world's greatest source of drift ambergris, where it is usually picked up at sea before it ever reaches shore, is in the Indian ocean and the China sea.

Popular Mechanics

Ezra Pound Crowned

Ezra Pound lately made an onslaught on prizes—literary prizes; and as a rejoinder *The Dial* offers him its "award" for 1927. Mr. Pound accepts. *The Dial* award is not exactly a prize. There is no conscious competition. How the beneficiary is selected is a secret of *The Dial's*



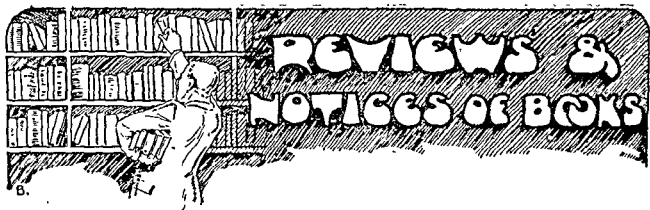
Ezra Pound

editorial sanctum, and the gift of \$2,000 goes to encourage the writer in ways approved by *The Dial*. "Service to letters" is the phrase they employ. It is one of the intelligentsia who is usually chosen—names like T.S. Elliot and Van Wyck Brooks occur to us as past wearers of *The Dial's* laurel.

Mr. Pound is credited with a "complete and isolated superiority as a master of verse form." Mr. T. S. Elliot says:

"No one living has practised the art of verse with such acuteness and devotion; and no one living has practised it with more success. I make no exception of age or of country, including France and Germany."

"With Pound's attack poetry became pure singing again. It regained color, movement, brilliancy, forcefulness. The idea of rounding out four stanzas merely to provide a tail-piece in a magazine went completely overboard." Next week we will cite examples of Mr. Pound's verse.



(Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

JOURNAL OF FRANCIS BUCHANAN (kept during the survey of the District of Shahabad in 1812-1813). Ed. by C. E. A. W. Oldham (Patna Government Press). Pp. 192+XXXVI, with 3 maps. Rs. 2-9.

Dr. Buchanan (afterwards Buchanan Hamilton) while making his statistical survey of "Eastern India" under orders of Wellesley, not only wrote a Report (short and mutilated selections from which were printed in three volumes in 1838 as *Martin's Eastern India*) but also kept a diary or Journal. Thanks to the liberality of the Bihar Government, the full reports and journals for the various Bihar districts are being published now. For the work of editing them no better selection could have been made than the late Mr. V. H. Jackson and Mr. C. E. A. W. Oldham, who had made the Patna and Arrah-Gaya districts peculiarly their own by tireless study of topography and personal tours. Mr. Oldham enjoys in respect of Bihar topography, folklore, ethnology and antiquities the same position of pre-eminence as an authority that the late Mr. W. Crooke did with regard to the United Provinces.

The Journal itself is eclipsed in interest and importance by Mr. Oldham's introduction, notes and appendices, which contain a wealth of information that no ethnologist can afford to ignore. "It is in the field of archaeology that Buchanan did some of his most valuable pioneer work in this district.—Even up-to-date, most archaeologists seem to have contented themselves with revisiting sites referred to by him" (p. X).

WARREN HASTINGS'S LETTERS to Sir JOHN MACPHERSON; Edited by H. Dodwell, *Faber and Gwyer*. Pp. 218 with four illustrations. 15s.

Sir John Macpherson, who was a member of the Governor-General's Council from 1781 and officiating Governor-General in 1785-86, had previously acted as Hastings's friend and advocate in England in defending him before the Ministry, and Hastings greatly loved him. These letters

(101 of them being from Hastings) throw some light on Hastings's policy and motives, though they will not lead to any revolutionary change in the writing of the history of that period. But their chief value lies in their "revealing the Governor-General in undress, with coat and wig laid aside." He sincerely loved Macpherson and freely unbosomed himself to his friend, so long as their friendship lasted. To the biographer of Hastings the letters are of interest, but the historical student will derive more benefit from Prof. Dodwell's masterly introduction in twenty pages. We have the almost incredible story of two acts of English agents treating (unknown to each other) with Nana Farnavis at the same time (p. XXVI).

Readers in Bengal will be interested to read how the founder of the Zamindar family of Cossimbazar, viz., Kanto Babu (the *discreet* of Hastings), was publicly misrepresented as a fierce and haughty tyrant,—while he was really a meek and benevolent gentleman. Hastings writes to his friend that "from the weight of evidence (i.e., popular report) *Contoo*, ought to be very tall, meagre, and bony; with whiskers like a Saracen's, the teeth of a shark, and claws of a tiger; his countenance fierce and his manners haughty and assuming." This was exactly the reverse of truth and Hastings slyly gives the hint by adding "The rest of his character will shew itself in a minute's conversation." (P. 116.)

X

ECONOMICS OF KRAMI; By Rajendra Prasad. Published by the Bihar Charkha Sangha, Muzaffarpur, 1927. 41 pages. Price 3a.

It is a clear exposition based on solid facts and those who wish to understand the question ought to read the pamphlet right through. The author has calmly discussed the objections which are often raised against home-spinning by those who cannot see how *charka* and handloom can economically clothe us all. The main objections are two, viz., (1) home-spinning does not pay, because

only a couple of rupees or even less per month; and (2) khadi costs more than mill-made cloth. That is to say, neither the producers nor the consumers can have any reason to be satisfied with khadi. As a matter of fact, however, these objections are not valid. A sure income of a rupee or two per month means a lot to those who have no other, and goes a long way in relieving the appalling poverty of the masses, and the question of price does not arise when one spins and clothes oneself with the home-spun. Of course, those who do not spin, but buy khadi are now at a disadvantage. But the price of khadi has considerably gone down since its introduction, and it is the object of khadi organisations to make it as cheap as mill-cloth. But there are men who shake their head and say that this is impossible, that the idea of man-power competing with steam-power is preposterous, and that the sooner India is industrialised and thickly dotted with mills the better. The author has shown how vain the hope is of starting as many mills as the country needs. Where is the capital? The present condition of the Bombay mills will be an eye-opener to those who have considered in all seriousness the present circumstances of the country. Moreover, every machine and every part of a machine has to be purchased in foreign countries, and, what is worse, to be replaced sooner or later. Who get the benefit of the capital which goes away? But more serious is the problem of unemployment. All are convinced that the decay of our cottage industries has been mainly responsible for our present poverty, compelling us to scramble for agricultural land. But there is neither land sufficient for all nor can intensive cultivation properly feed us every year if food grains worth at least 50 crores of rupees have to be bartered away for cloth.

If cottage industries are to be revived what better industry is there than the production of cloth, a primary necessity of life standing next to food? What industry can be as extensive as this, as suitable for women and for the idle moments of men, individually as cheap and yet as far-reaching in its result? Unfortunately, the critics of khadi do not suggest its substitute. Day by day village occupations are dwindling down, and the prospect is indeed gloomy in spite of the Royal Agricultural Commission. Take for instance, the new menace of rice-mills. Rice is undoubtedly made cheaper to the trader. But thousands and thousands of the poor women of the country have been deprived of their occupation of husking paddy by which they maintained themselves. What substitute can the women find in their villages? This is the case with every industry which existed in the country but is now worked by machines made in foreign countries. There is no redistribution of employment as might have been the case, could India make the machines or export manufactured goods. This is the most perplexing problem confronting us. India is undoubtedly drifting to the western type of industrialism, in which the relation between capital and labour has been anything but satisfactory. If khadi can partially solve the problem at least for the present we ought to be thankful to its organisers.

THE TAKLI TEACHER (with 27 illustrations). By Richard B. Gregg and Maganlal Gandhi. Published

by the Technical Dept., All-India Spinners' Association. To be had from Satyagraha Ashram, Sabarmati. 72 pages. Price 6as., postage 1 anna.

Takli is the Gujarati name of the hand spindle for spinning and the Takli Teacher is a well-written complete guide on the subject from the preparation of cotton to the formation of hanks of yarn. One of the objects of the writers is to make the Takli an educational appliance so that little boys and girls may not only learn the art of spinning but may also be moulded in their character by the practice. It claims to develop in the young mind more than a dozen qualities, and the claims are not extravagant. Of course the *charka* does the same, but the Takli being simpler has undoubted advantages.

But it all depends upon the teacher who guides and controls the young learners, whether any of the two disciplines the mind or encourages habits exactly contrary to what are aimed at. Given the right teacher who knows how to interest little children in spinning and allied operations, the Takli will prove wonderfully efficient. Indeed, if one desires to educate children by practical lessons it will be difficult to discover a better object than the production of cloth. The cotton-plant grown in the school garden will furnish extremely interesting lessons on plant life, and agriculture and botany in their varied aspects will naturally follow. The ginning, the carding, the spinning, the weaving, and, if the syllabus be ambitious, the drying and the washing, each affords highly interesting and practically useful subjects for lessons. Almost the whole course of mechanics can be practically taught with the help of the simple machines employed in the different processes. The All-India Spinners' Association may prepare for the guidance of teachers a series of three books of graduated course for schools. Such books written by competent writers are likely to remove the prejudice of those educational authorities who look upon the Charka and the Loom as mere instruments for the productions of cloth.

The pamphlet lays stress on the commercial aspect of spinning by Takli, and leaves the educative influence to the background. And it is right for every teacher knows that direct teaching of moral principles often proves a failure. It wearies the children and a bore is always shunned even by a disciplined mind. It would be well if a smaller Takli Teacher were written for those teachers who do not like to trouble themselves with theories or cannot decide the most suitable form for adoption in their classes. A simple guide book taking what to do without giving reasons will prove practically useful to the majority of our school teachers. Among the various forms of and materials for Takli perhaps the best would be made of a barked disc of clay and a splinter of bamboo with a downward notch at the point. The children may be encouraged to make their own Takli. A disc, thicker in the middle, keeps the shaft better fixed than one of uniform thickness. A metallic Takli requires an artisan to make; a slate disc is too thin and the shaft becomes shaky in time; wood might do but requires a carpenter and there is no wood as suitable for the shaft as bamboo. Spinners always wish to ascertain the count or "number" as it is called of their spun yarn. The book gives a rule, which,

however, requires a set of weights and great length of yarn. Perhaps the easiest method is to count the number of yards which go to weigh as much as a copper half-pice (weight—50 grains). If it is 6 yards, the number is one. Divide the number of yards by 6, the quotient gives the "number". A serviceable balance for the purpose can be made of a rectangular strip of wood, about a foot long as the beam with two pans suspended from the two ends. Our Indian steel yard (*lula*) is still better, its fulcrum of string being fixed once for all in relation to the weight of the pan which may be a smooth strip of wood for suspending the yarn.

The Takli has a long history. In India it is at least as old as the *Rigveda*. The Vedic Aryans wore woollen garments and Takli must have been used, when vegetable fibres such as hemus (both *san* and *caanabisi*), and flax came to furnish materials for cloth, the Takli proved highly efficient. Their long fibres as well as wool do not require as many twists per inch as the short staple of cotton and hence the spinning was rapid. When however cotton came to the field, the need for multiplying motion and some sort of rest for the spindle was felt, and *charka*, the highly ingenious machine, was invented. The date is perhaps not much earlier than the beginning of the Christian Era. The Takli though now transferred to Charka continued to hold its own as a separate instrument for spinning cotton, and the finest yarn for the famous Decca muslin was got with a light Takli spun in a smooth cup as rest. For spinning silk and *tussur* from cut cocoons, for twisting several strands of thread, for spinning *sann* hemp fibres for fishing nets, it is still extensively used. A heavier form in which the disc is replaced by a cross of wood is still the only instrument for spinning vegetable fibres for string. It is perhaps desirable for beginners to practise spinning jute or hemp either with this or with heavy Takli before they take to spinning cotton.

We do not know the ancient Sanskrit name of Takli. Probably it was *Kartu* (कर्तु), from the root *Krit*, to spin. This root gave the word *Kartona*, spinning, which became cotton through Arabic. By a common trick of the popular tongue, *Kartu* was turned into *tarku* (तर्कु), the later Sanskrit name for spindle. When *tarku* was placed in the Charka, Sanskrit *kartanachakra*, the spinning wheel, there was the need of a name for the hand spindle, and it became known as *tarkuti* (तर्कुति). This distinction is well-preserved in Bengali in which *takur* (তাকুর) is the name of the hand-spindle, and *takuu*, shortened into *talo* (তালু—তালু) that of the spindle of the Charka.

Oriya has also slightly different names and so also other Sanskrit languages. Takli is no other than *tarkuti*, and the Marathichuti (चुती) apparently so different is derived from the same

J. C. Ror.

COW-PROTECTION IN INDIA: By L. L. Sundara Rm., M.A., Fellow of the Royal Economic Society (London). Published by the South Indian Humanitarian League, No. 436, Mint Street, George Town, Madras. Pp. viii+202+ii. Price not known.

The author has discussed the subject from the standpoint of (i) Religion, (ii) traditions and dogmas, and (iii) humanitarianism. He intends to discuss the economical problem in a separate volume. This volume contains ten chapters, viz.—(i) Introduction, (ii) Religious codes and their significance, (iii) The Hindu attitude, (iv) The Teachings of Buddha, (v) Zarathustra and his religion, (vi) The Sikh view-point, (vii) The Moslem outlook, (viii) The Humanitarian attitude, (ix) Medicinal values of the products of the cow and (x) History of cow-protection.

The author has tried to deal with the subject impartially, and the book is worth-reading.

COMPARATIVE STUDIES IN VEDANTISM: By Mahendranath Sircar, M.A., Ph.D., Professor of Philosophy, Sanskrit College, Calcutta. Published by the Oxford University Press. Pp. XIII+314. Price Rs. 10.

We welcome the book as a valuable contribution to the Vedantic Literature. It is a scholarly treatment of Neo-vedantism. He has drawn materials not only from Sankara, Ramanuja, Nimbarka, Vallabha and Baladeva but also from Vacaspati, Citsukhacharya Vyasa-raja-Swami (of Nyayamati) fame, Madhusudan ("Advaita-Siddhi"), Sarvajna Jñani, Vedantadesika, Jva Goswami ("Sat sandarbh") and others.—Scholars who are more admired than read or understood. The author has dealt with the ontology and epistemology of the Vedanta as well as with its practical aspects.

Besides the Preface, there are seven chapters in the book under the following headings:—

- (i) Epistemological Approach
- (ii) Categories of Existence.
- (iii) Appearance
- (iv) An Estimate
- (v) The Creative order
- (vi) Sources of knowledge
- (vii) Realization and discipline.

The author has, throughout, taken a comparative view of the subject. His exposition is clear and his critical reflections are instructive. The book is recommended to the students of the Vedanta.

THE CENTENARY OF THE BRAHMO SAMAJ. An appeal to the *Brahma* Public and to all fellow-thrivers. By Prasanto Kumar Sen, M.A., LL.M. (Cantab) of Gray's Inn, Barrister-at-Law. Published by the Students' Emporium Booksellers and Stationers, Patna, Pp. 49.

The booklet has been sent to us for review. Our interest is purely historical and we shall discuss the subject from the standpoint of history.

The author tries to prove that the *Brahma Samaj* was really founded on the 11th of March, Saka 1751, corresponding to the 23rd January, 1830. But his conclusion is based upon meagre evidence drawn from secondary, and tertiary sources. The earliest and clearest statement on the subject is that of Maharshi Devendranath Thakur. He writes in his autobiography:—

१७५० शकेर भाद्र मासे योडानौकोत्थ कमल बसुर वाडी भाडा
जम्या तादीने प्रथम ब्राह्म समाज संस्थापिन हय । (पद्य परिच्छेद
पृ: ७१—७२. द्वितीय सम्स्करण) ।

The following is a literal translation of the above passage :—

"In the month of Bhadra, Saka 1750, the Brahma Samaja was first founded in a hired house belonging to Kamal Basu in Jora-Sanko."

Saka 1750 corresponds to 1828 A. D.
On the 26th of Vaisakha, Saka 1786 Devendranath delivered a discourse on the following Subject—

ब्राह्म समाजेर पंचविंशति बसुरे परीक्षित वृत्तान्त
(25 years' experience in the Brahma Samaj)
In this discourse the following passage occurs :

"निनि १७५० शके कमल बसुर वाडीने ब्राह्म समाज रोपय
करेन । १७५१ शके एर स्थाने ताहा प्रतिरोपिन हय" ।

"In 1750 Saka he [=Rammohan] planted the Brahma Samaja in the house of Kamal Basu in 1751 Saka that was transplanted here" [in the ground of the Calcutta Brahma Samaja afterwards known as the Adi Brahma Samaja].

There is an earlier authority still and this authority is no other than Rammohan Ray himself. He wrote a letter to James Pattle, Esq., on Nov. 21, 1828. In this letter he makes mention of—

(a) 'the institution lately established in Calcutta' and also of

(b) 'The first discourse delivered on the opening of the institution.'

The same statements occur, with a slight variation, in his letter to Babu Dwarakanath Tazore written on Nov. 20 1828.

[The variation is in the use of the word "formed" in place of the word "established" quoted in a"]

The first discourse referred to above is the following :—

परमेश्वर उगमना विषये प्रथम व्याख्यान । श्री रामचन्द्र रम्भा
कर्तृत्व । ब्राह्म समाज । कलकत्ता । बुधवार, ६ भाद्र, शकाब्द ।
१७५० ।

It means—"The first discourse on the worship of God by Sri Ram Chandra Sarma Brahma Samaja, Calcutta, Wednesday, 6th Bhadra, Sakabda 1750."

So we see that the Brahma Samaja was established on the 6th Bhadra, Saka 1750 (the 20th August, 1828).

There is a serious mistake in Mr. Sen's booklet. He writes in italics the following passage :—

"The date of the opening day of the Brahma Samaj viz., the 11th of Magh (23rd or 24th January) was fixed upon for its anniversary."

It is quoted from the autobiography of Mahareb Devendranath Tazore translated by Satyendranath Tagore and Indira Devi. The passage has been wrongly translated. The original Bengali passage is :—

"ब्राह्म समाजेर गृहप्रतिष्ठार दिवस, ११ माघे, साम्बद्धनिक
ब्राह्म समाज प्रवर्तिन हस्त" (पद्य परिच्छेद, द्वितीय सम्स्करण पृ: ७१)

'ब्राह्म समाजेर गृहप्रतिष्ठार दिवस' does not mean the opening day of the Brahma Samaj but it means "The day of the consecration (प्रतिष्ठा) of the house (गृह) of the Brahma Samaja."

'The consecration of the Brahma Samaj building' is not the same as "the foundation of the Brahma Samaja."

Hence the conclusion is that the Brahma Samaja was founded on the 6th of Bhadra, 1750 (20th August, 1828) and its prayer house was consecrated on the 11th of Magh, 1751 (23rd January, 1830).

MANES CHANDRA GHOSH

"THE INTERPRETER GEDDES—THE MAN AND HIS GOSPEL": By Amelia Defries (with portraits and illustrations) Published by George Routledge and Sons Ltd., Broadway 68-74 Carter Lane, London, E. C 1927. Pp 331. Price 10s 6d

Patrick Geddes stands for life—for the study of living things in their environment. Possessing a mind vast and intense Professor Geddes has in turn applied himself to the various living subjects of the world—though he is popularly known as a botanist and townplanner. Biology, Economics, Sociology, Geography, Physics and Philosophy have all at one time or other attracted him. A man of abundant sympathies he has tried to interpret to us his wonderful conception of life.

Such a man who is more an institution than an individual excites study and in this present volume we have an illuminative study of him by Miss Defries. Amelia Defries who seems to know her subject well has attempted to interpret The Interpreter Geddes to us and in this effort she has not been a failure. Her treatment of her subject is a bit novel but interesting.

The book which begins with a foreword by Rabindranath Tagore is a neat attractive volume divided into 15 chapters. The chapters include one on The Outlook Tower and one on Art and Sex both of which seemed to us particularly interesting. We invite the attention of educationists to this volume which would amply repay perusal.

R. C. G.

THE HISTORY AND ECONOMICS OF THE LAND SYSTEM IN BEHAL By K. C. Chaudhuri; with a Foreword by Sir P. C. Roy. The Book Company, Ltd. Calcutta. Pp 148, price Rs 5.

The book is divided into two parts—Part I, covering nearly two-thirds of the book, traces the history of land settlement in Bengal from the earliest days of British rule; and Part II discusses the economic evils of the present system of divided ownership of land in Bengal, in which neither the Zemindar nor the ryot can look upon himself as the actual proprietor, and suggests remedies.

The author thinks that Lord Cornwallis made a great mistake in entering into a permanent settlement with the Zemindars of Bengal and thereby recognising them as the virtual proprietors

of the land, to the exclusion of the cultivators, who were its real proprietors. A system of permanent settlement with the latter would have saved the Government and the people from much subsequent harassment and would have been also conducive to the best interests of the country. But, as Sir P. C. Ray points out in his foreword, it is easy to be wise after the event. When Lord Cornwallis entered into a permanent settlement with the Bengal Zemindars, he did so because the only other practical alternative that presented itself to him at that time was a settlement with the revenue farmers (which would admittedly have been far worse) and because he sincerely believed that he was helping to create a class of gentleman farmers who would play the same part in the improvement of Indian agriculture as Townshend, Bakewell, Rookingham and others had played in the improvement of English agriculture. If the Zemindars have grown indolent and spent on selfish pleasures all the increased increments of land values that they have received since 1793, the fault can hardly be laid at the door of Lord Cornwallis. The Zemindar is the author's *beloved*, for whom he has not a single good word to say in the course of the first hundred pages of his book. We hold no brief for the Zemindars, who as a class have been true neither to themselves nor to the people placed under their charge; but we think that the author has not tried to grasp the peculiar difficulties of their position in the early stages of the Permanent Settlement, when with very inadequate incomes and insufficient collections they were called upon to meet the Government dues regularly. The author holds the Zemindars responsible for their failure to pay the Government revenues regularly, saying that such failures were intentional—were, in fact, arranged by the Zemindars themselves in order to bring about forced sales of their estates, when they hoped to repurchase them *benami* at a reduced revenue from the Government. Though this explanation has sometimes been given, it is hardly convincing. A more reasonable explanation of their failure seems to lie in the heaviness of the Government assessment, amounting to nine-tenths of the net collections, which the Zemindars were not always able even to collect from their tenants, much less pay to the Government. The fact that with the gradual settlement of waste lands and consequent improvement in the position of the Zemindars, sales for arrears of Government revenue became much less frequent, also militates against the author's view-point.

In the Second Part of his book, dealing with the economics of land settlement, the author somewhat relents from his attitude of hostility towards the Zemindars and shows a better appreciation of the difficulties of their position. Thus at page 115 he says:

"Though the law leaves the Zemindar the power to make permanent improvements, the inducement for doing so does not exist to any appreciable extent. Fully deprived of his right of weeding out the unfit cultivators, and effectively discouraged from making improvements, the Bengal Zemindar occupies today a position which is extremely anomalous." Discussing the pros and cons of the various systems of land settlement, he comes to the conclusion that a system of pure peasant proprietorship would be the most suitable

system for Bengal at the present moment; and he asks the Government to introduce this system in Bengal by bringing out the Zemindars. As a first step, the Government may pass permissive legislation enabling the more solvent tenants to buy out their Zemindars by paying them the capitalised value of their rent. This would involve no burden upon the state and the Zemindars also would incur no pecuniary loss. If the Zemindars object to this kind of expropriation, they may be told that "the Permanent Settlement did not confer full proprietary rights on them unconditionally and for all time to come." Such proprietary rights as were conferred upon them in 1793 have been already seriously curtailed by Government tenancy legislation; and this process will go on in future until the Zemindars have been converted into mere rent receivers. Why not, then, go the whole hog at once and buy the Zemindars out in the interests of agriculture (which under the present system of divided ownership is daily going to the dogs) and of society at large?

The reader will note the analogy with Irish land legislation in these proposals of the author. We wish he had discussed the question of expense a little more in detail. To us, that seems to be an insuperable obstacle to the realisation of the scheme. He has, however, produced a remarkable and thought-provoking book and we strongly commend it to the notice of all readers of this Review. The publishers also are to be congratulated on the excellent get-up of the book.

ECONOMICS

WESTERN WORLD TRAVELS: By Lalchand Naikarai Karni, Advocate, Larcana (Sindh), price Rs. 1.

The book gives an account of the author's travels in England, America, Egypt, Palestine and many other countries of the West. The author seems to be much interested in sight-seeing and revels in moving from one place to another. The book, however, does not make much interesting reading.

SITGES IN ANDROSOV AND HIS TIMES: By Professor R. A. Kulkarni, M. A. Extension Sangli. Price Rs. 1-8.

The book is a useful help-book for university students, and is done with much care.

MISCELLANY: By Dharendra Kumar Mukerji, M. A., B.L., of the Bengal Civil Service, published by M. C. Sarkar and Sons, 90-2 A, Harrison Road, Calcutta.

The book is a collection of miscellaneous articles on such subjects as "English Prose literature," "The Bardwan Raj Public Library," "Our Industrial Needs" and "The Religious Out-look of the Day," and shows the range of the author's sympathies as well as interests.

THE CHILD ACTORS: By Harold Neucomb Hillebrand, published by the University of Illinois, Price Rs. 1.

It is a welcome production for the students of Elizabethan stage, for it traces the history of children's companies from 1100 to 1615 A. D. The author of the book is to be congratulated on

presenting a large mass of material in a coherent and agreeable way.

DIWAN CHAND SHARMA

THE ART OF JAVA: By O. C. Gangoly, *Editor Rupam*. Published from 6 Old Post Office Street, Calcutta.

This is the second volume of the series entitled "Little Books on Asiatic Art," launched by Mr. Gangoly. The booklet contains 67 illustrations and 16 diagrams to elucidate the history of Indo-Javanese art—one of the most remarkable branches of Colonial Indian art. In emphasising the importance of this line of study Mr. Gangoly rightly observes: "The art of Java really recovers to us one of the lost pages of Indian Art and helps us to reconstruct the continuous development of the history of Indian Art. It is one of the cutting frontiers of the civilisation of a Greater India stretching itself to shores beyond the moving sea." What a rich harvest is awaiting us that way is amply demonstrated by the author whose discrimination, taste and above all comparative vision render his tribute to Greater Indian Art an object of permanent inspiration. Lovers of Indian Art will find him here, as in the pages of his 'Rupam', an illuminating guide and an ardent interpreter. So the Greater India movement in history and art will get a grand impetus from this noble attempt of the author to place in the hands of the public the largest possible specimens of this art at the cheapest price.

We beg to strike here none the less a note of caution. Starting our investigation from India to Greater India—from the centre to the circumference as it were—we may fall unconsciously into the habit of assuming every important manifestation of Greater Indian art and culture as a mere projection of or deviation from Indian models. But that attitude is unhistorical and it would stand in the way of our appreciating fully the specific contributions of our colonial brethren, their originality, their ethnic individuality—in fact, all that goes to develop the local colour, nay more, the regional equation which is no less important and determining a factor in the creative plane than the personal equation in the domain of literature. The impact of the Malayo-Polynesian spirit on the Indian one is no less striking and important a line of investigation and Mr. Gangoly should have remembered that the prolonged researches and painstaking analysis of experts like Prof. Krom in Java and Mon Permentier in Cambodia, had led them to conclusions that do not bear him out in his rigidly logical hypothesis that in as much as India is the main source of artistic creation in Greater India "the transformation is a degeneration into rather than an evolution, developing an Indonesian type." Those who had the privilege to watch the rich variety of ornaments and costumes in the different provinces of Java and to listen to the wonderful Polynesian orchestra Gamelan, supplying the musical and rhythmic commentary to our Ramayana and Mahabharata, and above all those who had the chance of witnessing in the mystic fonde of Javanese twilight, the strikingly original procession of forms in the Wayang Shadow Plays, will admit that the federal interaction and interpenetration of Indian

and Greater Indian cultures has produced aesthetic results of inestimable value.

INDIAN CULTURAL INFLUENCE IN CAMBODIA: By Dr. Bijan Roy Chatterjee Ph.D. (London) D. Litt. (Punjab) Published by the University of Calcutta Pages XV+303.

Dr. Chatterjee is one of the few Indian scholars who had made the history of ancient Hindu colonisation a subject of special study. Those who have read his brilliant summary of Indo-Javanese culture in his 'Indian culture in Java and Sumatra' (Greater India Society Bulletin No. 3), has been convinced that he has brought along with a thorough historical spirit, a rare penetration into the culture-history of Greater India. The present volume under review, was crowned with the doctorate of the London University and happily the University of Calcutta has published it as one of its series on Indology. Within the small compass of three hundred pages Dr. Chatterjee has condensed the voluminous pages of research from the prolific pen of French savants like Bergaigne and Barthélemy and Coedès, Aymonier and Parmentier. The extremely lucid and engaging style of the author makes his narrative read like a novel. Starting from the twilight regions of 'Early legends and tradition' in the history of the Hindu Colony of Cambodia, the pioneer in colonisation Brahman Kaundinya, his marriage with Soma, the daughter of the local Naga chief and the foundation of the Indo-Cambodian line of Kings—the author gradually takes us to the surer and firmer grounds of historical research when we find important Sanskrit inscriptions of extraordinary interest. With the instinct of a true historian Dr. Chatterjee is not satisfied merely in tracing the Indian influence on Cambodia but is ever ready to show how the ideas and institutions of India were transformed when introduced among foreign races. Transformations were indeed inevitable and far from being invariably degenerations, often led to phenomenal creations, as we find amidst the stone-epics of Bayon and Angkor Wat down to the 11th Century A.D. The author has treated the political and cultural history in an organic way and his dramatisation of Indo-Cambodian annals is so succinct and vivid that even a layman, with no knowledge of French or of the formidable publications of the French school of archaeology, will fully appreciate the story.

Successful presentation apart the book embodies some original findings of the author that is bound to attract our attention. Dr. Chatterjee is the first to point out that from the 5th century onwards, Magadha and Pala Bengal played a more important role in Greater India than the colonists from South India. The penetration of Nagari script in Javanese epigraphy together with the legend of Dipamkara's voyage to the centres of colonial culture in Sri Vijaya as have recently been found in an early Nepalese manuscript, all go to strengthen the brilliant hypothesis of Dr. Chatterjee. Not stopping with scripts and epigraphy, he ventures to open other promising fields of comparative study, those of the cults and folklores. He shows how the Mahayana doctrines had spread to Sri-Vijaya and Kamboja from Magadha (pp. 218-258). So also how the Tantra-yantra and Tantric iconography

penetrated Greater India, mainly from Bengal (pp. 258-267). His comparison of a Bengali folk tale with a Cambodian Fairy tale is equally brilliant and thought-provoking (pp. 267-275). In architecture, if the Mahabodhi temple had supplied models or suggestions to Burma and Cambodia, the recent discovery of the Paharpur temple in North Bengal dated as early 479 A.D. is about to link up the brick architecture of Eastern India with that of our far Eastern Colonies, especially Java and Champa. Resemblances no less striking have been detected between in the domain of iconography,—especially in the bronzes of Nalanda and Java. So, Dr. Chatterjee's book has appeared in a very opportune moment, opening new vistas of historical research. We congratulate him heartily on his publication and recommend it to all lovers of the culture history of India and Greater India.

KALIDAS NAO.

SANSKRIT-ENGLISH

BEAUTIES FROM KALIDAS : By Mr. K. A. Padhye B.A., LL.B., *Vakil High Court, Bombay. New Bhatwadi, Girgaon, Bombay, 1927.*

Considering the fact that "though the Indian people are proud of Kalidas, they do not study him," the attempt of our author in presenting the beauties of the Poet in a moderate compass deserves the sincere thanks of the lovers of the Poet and Sanskrit literature. The most beautiful and effective passages are culled under five heads: devotional description of Nature, dialogues, emotional, and proverbial sayings. All these go to show the power and charm of the greatest poet of India.

Mr. N. C. Kelkar adds a very suggestive Foreword in course of which he compares the Poet with the other luminaries of Sanskrit literature. In the introduction the author discusses the various points bearing on the life and art of the Poet. He quotes and also summarises in an appendix the ingenious views of Pandit Lachmidhar Kalla as the influence of the *Pratyabhinyā Dorshana* of Kashmir on the Poet. A collection of the encomiums on the Poet, both by Eastern and Western writers is an interesting feature. An appendix is fittingly devoted to the innumerable smiles of Kalidas. The paper on "Kalidas and Music" by Sardar G. N. Mujumdar, which is reproduced as an appendix is a profitable study in itself. We could only suggest the inclusion of the interesting study of Dr. Satyacharan Law on the ornithology of Kalidas.

RAMES BOSE

HINDI

PRANANATH : Translated by the G. P. Srivastava, B.A., LL.B. Published by the "Chand" Office, Allahabad.

This is a translation of the late Mr. R.C. Dutt's "The Lake of Palms." This second impression shows its popularity.

MIR KASSIM : By Mr. Harikarnath Sastri.

Published by the Kashi Vidyapith, Benares. To be had of the Jnan Mandal, Benares, 1927.

The Jnan Mandal series, of which this work forms a volume, is a very valuable contribution to Hindi literature. It has almost entirely devoted itself to the publication of political history of India.

Mir Kassim, though he was one of the later Nawabs of Bengal who were a mere creature of the English, possessed a character of his own. He came to a conflict with the English and lost his all, but he could not follow in the footsteps of Mir Jafar who agreed "the enemies of the English are my enemies." His history is a good political lesson for the Indians, specially when the Hindus and Muslims do not see their way to come to a common conclusion for a political fight against the foreign rulers. The work has been carefully compiled, and we hope it will succeed in attracting the popular mind.

SUDDHI PRANIKAR : By Kashiram Barmā. Published by Seth Narainlal Hanshilal, 20 Apollo St., Fort, Bombay.

Validity of the present Suddhi movement is shown in this book with the help of Hindu scriptures and traditions. Some mantras are given at the end.

RUDRA KSHATRIYA PRAKAS : By Thakur Rudra Singha Tomar, Secretary, Idraproshta Kshatriya Sabha, Delhi.

Traditional history of the Kshatriya clans together with their social customs is briefly described in this book. We have a connected account of such important clans as played important parts in Indian history. It will be found useful to scholars in comparing these materials with those derived from inscriptions and coins. The story of the Gaurand Maurya (?) are specially interesting. We think the author should have given reasons for taking Buddha to be one of the Mauryas. These data like those of the Bengal *Kulasastras* should be tackled with caution.

JARASANDHABADHA MAHAKAVYA : Edited by Mr. Drogarata Das, B.A. The Kamalmani-granthamala office, Benares.

This is an incomplete epic dealing with an incident of the *Mahabharatam*. Here Krishna does not appear as merely given to philandering business, but is a hero and skilled in martial affairs. The editor has added notes on difficult words.

RAMES BASU

BHARTIYA NARANI OR INDIAN RULERS : By Sri Jagdish Sinha Gahlot. Published by the Hindi Sahitya Mandir, Ghalaghar, Jodhpur. Price Re. 1-4

This handy volume of 138 pages, though not marked by erudition, is a welcome contribution to Hindi literature so poor in works on Indian States, as a book of ready reference for the Hindi-knowing public interested in the Indian States. It is a compilation of useful information on the general condition of the 700 states including the independent kingdoms and their area, population

and annual income, besides the race and the date of birth and installation of the rulers and a list of the treaties and alliances between the British Government in India and the Indian States. At the end are given extracts from important pronouncements made by British statesmen regarding the States from time to time. The price is rather high.

R. N. C.

MARATHI

DHARAT VANDANA (a short Gazetteer of Hindustan): By Shridhar S. Dhanangkar. (Poona) Rs. 1-8

This small volume of 214 pages falls between two stools; it is too short to serve as a Gazetteer of a vast and varied country like India and its contents are too detached and too lacking in compact arrangement under general principles to be a geography of India. However, as a very brief compendium of the information supplied in the first four volumes ("Indian Empire", or general information) of the latest edition of the *Imperial Gazetteer of India*, followed by 86 pages of descriptions of famous places, it should prove of some use to vernacular readers.

SIR R. BADEN-POWELL (a biography). By Y. D. and L. D. Jyoti, with a Foreword by the Hon'ble Sir G. V. Mehta, Scout Commissioner, Bombay. Publishers Phoenix and Eagles, Surat. Price Rs. 1-8

India is interested in the biography of Sir R. Baden-Powell only as the originator and founder of the Boy Scout movement. But curiously enough in the book under notice not even half a dozen pages are allotted to explain the nature of the movement which has opened numerous branches in India or to answer objections raised against it here and elsewhere. A full account of the organisation of the movement in India would have enhanced the value of the work.

SELECT STORIES FROM THE CHITRAMATA JAGAT. By several writers. Published by the Chitra-Shala Press, Poona. Pages 300. Price Rs. 1.

A collection of stories and humorous writings likely to be popular among Marathi readers.

SHAKTUCHA BHAI OR SHAKU'S BROTHER. By Capt. Gopal Rao and Mrs. Limaye. Publisher Mr. N. G. Limaye, Chikhawadi, Bombay. Pages 91. Price 0-12-0.

The sub-title of this book viz., stories of love and war really indicates the nature of the stories.

This is a collection of short stories contributed from time to time by the writers to several Marathi periodicals. There is a ring of family air about the book which is a joint production of husband and wife and the writer of the foreword being the elder brother of the former, and the book is named after Shaku, the daughter of the writers, whose picture adorns the title page. The stories in themselves also show considerable originality and will be read with pleasure.

MANUSKRIT (with Marathi translation). By Mukund Shastri Mirajkar. Publisher—the Chitra-Shala Press, Poona. Pages about 600. Price Rs. three.

The foolish demonstrations of the burning of Manuscripts by some hot-headed Brahmin haters at Mahad and also in Madras have not been able to put the work out of existence as is evidenced by the fact that it has now appeared in a more permanent and beautiful garb and is likely to attract greater attention of Marathi readers to the hoary book of laws. In the preface covering 40 pages is given a brief summary of the work.

V. G. Arre

PORTUGUESE

A INSTRUCAO PUBLICA EM GOA: By Soutinho Rodrigues. (Lisbon) 50 Pp

This is a reprint of an article published in the *Seara Nova*. Senhor Rodrigues, a son of Goa, now working in the Medical College of Lisbon, is naturally anxious to improve the education of his native land. He traces the history of educational institutions in Goa territory from the earliest Portuguese occupation, and mourns the decay of learning, the lowering of the general intellectual level and the departure from modernism in India under Portuguese sway. He writes "Goa has a tradition the honouring of which imposes responsibilities it is necessary to give to her education greater efficiency so that she might be raised in future into the seat of a central University. The Universities of Calcutta, Bombay and Madras—founded on a date posterior to the Medical School of Goa founded in 1801 by Miranda e Almeida—are today centres of the investigation and diffusion of science which do not fear in any way to stand comparison with the best of their kind."

Goa ought not to be contented with sending her sons to foreign universities and herself stagnating in mental decrepitude, without any high hope which might spur her to existence without a superior spiritual ambition which might justify a fruitful future. Goa ought to endeavour to throw away the heavy and sorrowful load of vicious traditions by reaping the copious and prolific harvest of contemporary ideas." (p. 46)

On the popular language his views are: "It is this Marathi, half barbarous, vitiated with Portuguese and Kanarese vocabularies, and at times softened by the Marathi and Sanskrit idioms of the missionaries, that is the vernacular idiom of the Goanese" (p. 39). Konkani is, then, nothing except the Marathi of primitive times, not yet refined by the poplar locutions and forms and perverted, in the New conquests [i.e., Bardia and Salsette], by modern Marathism, among the Shavri Brahmins by Sanskritisms, and among the Christians of Goa by Portugueseisms and other vices peculiar to a mixed language. And this dialect, disfigured and polluted by all foreign usages—is the vernacular idiom of the Goanese." (p. 32).

YAS

ASSAMESE

SAKUNTALA: By Ram Narayan Edited by Rai Sahib Durgachar Bar-Kutika, Retd. Inspector of Schools, Assam. Published by the Editor from 24-1 Upper Circular Road, Calcutta.

It is a matter of satisfaction that the Rai Sahib, on his retirement, has given himself wholly to the

onerous task to collecting and editing the old literature of Assam. We here have the story of *Sakuntala* in an epic form, written by Ram Narayan, surnamed Kaviraj Chakravarty. This poet lived at the Court of Assam, during the reign of Radra Sinha, and wrote his work about 1734 A. C.

Though the poet derived his materials from the Sanskrit sources, he embodied new episodes in order to embellish his poem which is on the whole a new thing in old Indian vernacular literature. The style is simple and the language shows the proximity of the tongue of Assam to that of Bengal even about the middle of the 18th century. This work will be found useful by scholars interested in the comparative study of the eastern group of the Indo-Aryan languages.

RAMES BOSU.

BENGALI

ASHROM CHATURSUT (PART 1): *Student life*: By Surendra Kumar Sastri. Published by Nighore Chandra Butta, Bharata Aushadhalaya, Dacca. 12 annas. For students 8 annas.

There are good points in the book but some of the precepts are demoralising. We cannot recommend the book.

MAHES CHANDRA GHOSH

MAHATMA ASWINI KUMAR: By Sarat Kumar Ray. Messrs. Chakraverty Chatterjee and Co. Ltd. 15, College Sq. Calcutta, 2nd Edition. Price Re. 1 as. 8. 1928.

The first edition of the book was published about a year ago. Its publication in the second edition within such a short time proves that it commanded a wide popularity. In this edition our author has added several new chapters, viz., Aswini Kumar and Brahmoism, Preface etc. As we said when reviewing the first edition we reiterate again that this excellent and well-illustrated biography will be accorded a welcome reception from all quarters.

P. C. S.

SANGIT-SUDHA: By Sreemati Premalata Devi with an introduction by Sj. Gopeswar Banerjee. Dbl.-Cr. Oct. 171+12, cloth bound. Price Rs. 3.

The authoress, who is an amateur musician of repute and a pupil of the great *ustad* Gopeswar Banerjee, has given in this excellent book the word and music, in *Akar Matric* Indian notation, of 55 representative Kyal, Tappa, Thumri, Bhajan, Hori, Gajal and Bengali songs. The songs are mostly by famous composers such as Sadarang, Adarang, Samad, Kadar, Tulsidas, Shori and others. Some of the Bengali songs are by the authoress herself. The work of notation has been faultlessly done and the general get-up of the book is excellent. We congratulate the authoress, who is a daughter of Sir Rajendra Nath Mukherjee, on her success as a writer and a composer in the field of Indian musical literature.

TAN MALA: *A book of Kyal Music containing*

sixty songs and notations giving necessary Tans and *Bhats*. By Sangitacharya Gopeswar Banerjee, published by Dacarkin & Sons, Calcutta. Royal Oct. 170+12, paper cover. Price Rs 3 only.

Sangitacharya Gopeswar Banerjee is one of the foremost musicians and musical writers in India. He has published many standard books on Hindu music and this fresh addition is on a par with its predecessors. It is a book which by providing notations for Tans and *Bhats* will remove a real want. For students of music always find it hard to master Tans and *Bhats*, most notations being restricted to the mere body, i.e., *Asthayi*, *Antara*, etc., of the song. We expect the book will have a wide circulation among music lovers.

SANGIT LAHARI—A book of Kyal, Tappa and Thumri songs: By Sangitacharya Gopeswar Banerjee. Royal Oct. 251+18 with two three-colour plates of the author and the Maharaja of Mayurbhanj, who generously defrayed the expenses of the book. Published by the author. Paper cover. Price Rs. 3 only.

The book is one of the best we have seen on Kyal, Tappa and Thumri music. It contains many famous songs as well as short notes on pronunciation and the reading of the notations. Sj. Banerjee is doing real good work by his excellent publications. The present revival of classical music is not a little due to his untiring energy and self-less service to Hindu music. We hope all libraries and connoisseurs will obtain whole sets of his works which are practically the only comprehensive series of books in Bengali on the different branches of Hindu music.

GOPESWAR-GITIKA: A book of songs with notations containing various compositions by Sangitacharya Gopeswar Banerjee: Royal Oct. 82+12, two plates. Price Rs. 1-8 Author Rameschandra Banerjee.

The author Sj. Rameschandra Banerjee, B.A., is the eldest son of Sj. Gopeswar Banerjee and is also an expert musician, the winner of numerous medals and prizes. His effort at classifying and publishing the songs composed by his gifted parent enables us to know the latter more intimately; for Sj. Gopeswar Banerjee is not only a musician of rare talent, but he is also a first class composer. The 36 songs in the book should find a place in all collections of good books on music.

ASHOK CHATTERJEE.

NEPALI

NEPALI SHAHITYA (Chaturtha Bhag): By Parasmoni Pradhan and Seshmoni Pradhan. Published by Mackinnon & Co. Price 7 as.

The authors deserve congratulations on the success they have attained in bringing out this excellent text-book in Nepali vernacular at such a cheap price for boys of the 5th class standard in primary and secondary schools. A special feature of the book is the large variety of subjects dealt with within a short compass, which is sure to make it interesting as well as instructive to its readers. Great care seems to have been taken to inform young minds with knowledge of up-to-

Ahmedabad and published by the Gujarati Vernacular Society. Paper cover: pp. 388. Price Rs. 1. (1927).

Amongst the very few Gujaratis who are making genuine exertions to build up a literature of Science in the language Mr. Shah is one. This book of his is written on the model of Thomson's Introduction to Science, and the reader would feel that this model has been copied and carried out most successfully. The chapters contain most valuable and useful information as to the history and development of various sciences and altogether this book supplies a long-felt want in Gujarati. This is likely to prove a landmark in the path of Scientific Literature.

NIGHANTU ADAISHA (the first Part): By Vaidya Bapalal G. Shah of Hansot, near Broach. Printed

at the Aditya Printing Press, Ahmedabad. Cloth bound. Pp. 701+14+20+56. Price Rs. 6-6. (1927)

This substantial tome is a treatise on the Vegetable Materia Medica of our country, and contains various valuable prescriptions of renowned authors with critical notes. Ample quotations are given from various Literatures, and the utility of about 700 different medicinal plants discussed, their names in the different Vernaculars and their Latin equivalents find a place in this book, which, on the whole, is a most remarkable work turned out by a native Vaidya, on the most up-to-date research lines. It is bound to prove useful to the profession and to those laymen who take an interest in medicinal drugs and there are many such amongst us.

K. M. J.

THE SARASWATI PUJA IN THE CITY COLLEGE HOSTEL

By RABINDRANATH TAGORE

(Authorised Translation for The Modern Review)

THE Ram Mohun Roy students' hostel is attached to, or under the control of the City College, an institution connected with the Sadhuran Brahmo Samaj. Certain students recently waxed grim in their determination, just there, and nowhere but there, to perform a ceremony of image worship. It is not true that the religion of the Hindus would have in any way been hurt by omitting to celebrate a particular worship in a particular place; while, on the other hand, it may rightly be said that it is Religion which is hurt by needlessly hurting the feelings of any religious community. Nay, it would not even be wrong to add that, if by some clever trick, the object of one's worship can be used as a means to outrage one's opponent, that does not redound to the glory of but is rather an insult to the divinity. If any votaries of Saraswati can think that she will be pleased by being used as a stick to deal a painful blow to a community which they cannot bear, they evince but scant respect for their goddess.

Be that as it may, this much is certain that, if any third party, impelled by a sense of public duty, dares to refer the question to the arbitrament of reason, he stands to become the target for the onslaughts of an

excited batch of students. And no one cares, if he can help it, to get mixed up in a controversy wherein there is every chance of rudeness of conduct usurping the place of argument,—for, it is not every one to whom that weapon is available.

Unfortunately, the incident was not confined to a clash between the students and the authorities of a particular college, nor is the principle involved one that concerns only their limited circle. So I feel that I should fail in my duty, if owing to personal disinclination, or risk of odium, I keep silent.

There was a time when the religious-differences in Europe broke out in sanguinary conflicts. Those differences are still there, but they no longer lead to quarrels. And, because of that, the European peoples have been able to achieve both social order and political power. The special sense which makes it possible to maintain differences and yet abjure conflicts, may be called the Spirit of Swaraj. For, it is superfluous to say, Swaraj can only become true by the cultivation of that self-restraint which may enable every one of its sections to keep within their respective limits.

Differences due to religion are much greater amongst Indians than amongst the

peoples of any other part of the world. And intolerance of one another, based on these differences, is the greatest of all obstacles in the way of their advance towards true self-government. That is why, in our country, it is all the more essential to cultivate the good sense which may serve to prevent our religion itself being aggressively used to create dissension of the most destructive kind.

This, of course, we all know, and we all say. And, on our political platforms, we display a wonderful restraint of speech and broadness of mind, especially when one of the parties there happens to be endowed with an overwhelming power of offensive. But, when it comes to a case for the practical exercise amongst ourselves of this same restraint and broadmindedness, it becomes clearly evident that there is some defect inherent in our character working against the spirit of coherence which is necessary for creating national life.

Where a multitude of men live in the same country, social adjustment and freedom of self-determination become for them the greatest fulfilment. And every great people strives with disciplined effort and sacrifice to attain this fulfilment. But man has certain evil instincts, the sinister influence of which tends to retard or destroy his achievement. The chief of these is the propensity of bravado in an iniquitous intrusion of one's own individual tastes and opinions into the region of others' rights, especially when Religion is insulted by giving such bravado its name. If some Shakta should adopt the principle that his religion is vindicated only if he forcibly sacrifices animals to his goddess in some Vaishnava place, then such external observance of his religion needs must hurt the inner truth of that religion itself, therewith grievously wounding the whole social organism. In some cases, those who commit this outrage may, by the sheer violence of their passion, gain the victory; but would that victory be real? On the contrary, does there not lurk a real danger to its well-being in a country which can permit such outrages without protest?

We have always gloried in the fact that it is against the spirit and teaching of Hinduism, intolerantly to create disturbances in one another's religious field. It is because of this that, in sect-ridden India, the Hindus have always unconcernedly given room to alien religions in their country, without any

attempts forcibly to encroach on them. The Hindu has always said that the method of worship must depend on the temperament of the worshipper; and that, so long as he obeys the rules in which he believes, both divinity and devotees are satisfied. The Hindu further says that, if in a place set apart for a particular form of worship, the adherent of a different sect should come and, by guile or force, prevent its due performance, it is the Deity of all sects who is thereby blasphemed. If the Hindu means what he says, then the Hindu religion is not satisfied merely by the performance of a particular ceremony of worship, but requires such performance to be made in its rightful place, in a spirit of true devotion, without annoyance to believers in a different form. The Hindu who, in the intoxication of power, does otherwise, is banished, by reason of such wrongful worship, from his God.

So far for the injunctions of religion, which should be above every other consideration. But let us now come down to a lower plane. On this we have for our guide certain valuable rules of social courtesy. If a particular religious community has charge of a certain college, then mere gentlemanliness dictates that the students of such college should not wound the religious beliefs of that community. And if there be some amongst the former devoid of this quality, then it becomes a case for the external social force called law. It is the fear of this law that prevents any member of society from taking it on himself forcibly to disregard the rights and privileges of any other members. If the Hindu students of Aligarh College, in an access of sectarian pride, should, whether in broad daylight or in the secrecy of night, desire to worship Kali within its precincts, that would not only be against religion and gentlemanliness, but also against the law; that is to say, no civilised society can, for the sake of its own safety, afford to allow this kind of thing to happen. So the culprit in such case will not only suffer the inward shame of having committed an ungentlemanly act, but also be liable to the outward penalty prescribed by law.

On this the question may be raised, was the performance of Saraswati Puja in the Ram Mohun Roy Hostel illegal? Those who have been in charge of the Hostel, ever since its foundation, say that it is against the rules.

Unless and until the contrary is proved, we must accept their statement. But even if any of the students should dispute it, they must make their protest in a constitutional way. That is to say, the appeal must be made either to the University or to a Court of Law,—never to their own boisterous willfulness.

In our own family house in Calcutta, the number of other inmates who are engaged in its various concerns would probably outnumber our family members and, excepting those of them who are Musalmans, they are all image-worshippers in their respective communities at home. If they should suddenly take it into their head that they have the right to worship their goddess in our prayer hall, and if sundry big and influential countrymen of ours, for some religious or social, political or personal reason, should support them in this idea, then, if strong enough, they would be able to dislodge us with contumely and settle the matter to their own satisfaction; but, for all that, would they be able to call it a civilised proceeding? Or hold it out as an example of the Swaraj that is to come? Taste, manners, opinions, religion—these are all personal matters; that is to say, they may take any form according to one's own impulse or habit, passion or predilection; not so the law, which in all civilised societies is impersonal and may not be taken by the individual into his own hand, however obstreperous or well-armed he may be.

No doubt occasions can be conceived when, even at the cost of danger and suffering, it becomes one's duty to break the law. If it be claimed that this is such an occasion, then that is tantamount to saying that the authorities of the Hostel may have been legally, but were not morally right in trying to prevent the Saraswati Paja being performed there. Suppose I admit this for the sake of argument, even then such justification cannot be pleaded within the bounds of the City College Hostel alone. In that case, it would not be right to restrain Mahomedan students, if in accordance with their own religion they wanted to sacrifice a cow in the grounds of a hostel occupied by them but managed by the Hindus. Such restraint is there only to prevent needless hurt to the religious feelings of the Hindus; and every one knows that it is calculated to wound the religious feelings of the Brahmos to hold image worship on their premises.

The only remaining contention might be,

that the Brahmins should not have felt hurt. The same thing can as reasonably be urged by the Mahomedan students of my previous example. They may likewise say that it is not reasonable for Hindus to feel hurt at a cow-sacrifice, considering that they themselves sacrifice the buffalo which also involves the killing of an animal of even larger size, and one that does our ploughing; and gives us milk, just like the cow; moreover, in order to strengthen their contention they can even quote certain Vedic customs sanctioning the practice of cow-killing. But whatever the arguments may be, it is obvious that it makes no difference in the pain and annoyance that is felt.

I have also heard it argued that there can be no valid comparison between Saraswati Paja and cow-sacrifice. But the reader should remember, that is not a comparison instituted by me. The Musalman, who, on the one hand, thinks cow sacrifice to be enjoined by his religion, also thinks, on the other, that idol worship is an insult to God. He would, in fact, be inclined to use as much force to restrain, or give as much punishment to deter, idol worship, as the Hindu would to prevent cow-sacrifice. If cow-killing is a sin in Hindu eyes, the Musalmans have proclaimed in their history, in letters of blood, that it is a sin beyond all other sins to worship any created thing as God. So that the Muslim's comparison between Cow-sacrifice and Saraswati Paja does not, in his view, seem to be so inapt after all.

However, that may be, it should be the first duty of those, who are so loud in their assertion that their religion demands the performance of their own sectarian worship even on ground occupied by a different sect, to proceed to perform this religious duty on Musalman and Christian territory; for, within the narrow confines of the Brahmo Samaj, there is no sufficient scope for the display of their courage of conviction. They will say in reply that where they lack the power they are relieved of the duty. Does their determination, then, refer only to the Brahmo Samaj, against which force can be used with no great danger to their own physical safety? In such case I have only this much to tell them that they must be prepared to be done by as they would do.

Because, in our country, the bride's relatives are in the weaker position, it often happens that the bridegroom's party boast of their own superiority, by reason of the

humiliating depredations they are able to inflict on the weaker side. It goes without saying that in such conduct there is neither righteousness nor courage. If this same mentality should tend to crop up, every now and then, in the fields of religion, or politics, or national work, can that be a thing to boast of by one side or the other? Should it not rather be a source of the gravest anxiety to the national Leaders?

In spite of its rules against image worship on the premises, the City College, during a long period in the past, has been accepted and utilised by students of every religious sect. If now some group of men should, by propaganda of cajolery or intimidation, succeed in putting it into difficulties, that would be sowing the seed of rankling thorns in the mind of one of the communities of our own countrymen. Would that be a hopeful outlook for our thousand-times divided people? Would it amount to a cultivation of the spirit of Swaraj which is to give legitimate freedom of self-expression to all natural differences in the communities that come under it?

Those who are the rulers of India are Christians. As to power, they have more than is possessed by any other religion in India. As for contempt and hatred, they are wanting in neither for the Hindu rites and practices. And yet they have not taken to thrusting the Christian form of worship into our homes, our schools, our temples. Had they done so, they would doubtless have had showers of benedictions on such crusade from the pious pundits of their own church. Nevertheless, they have preferred to do without such benediction, rather than propagate their religion by force in the fields sacred to non-Christian religions.

It is my one hope that these *mleccha* Christians may not learn their lesson from the profoundly shastric and devoutly ritualistic religious preceptors of the leaders who are giving their blessings to, or at least withholding their censure from, these gallant throwers of mud and refuse, wielders of bludgeons and old shoes, in the thrilling battle that is to win the victory for their purest of religions.

CORRESPONDENCE

"Monuments of Varendra"

Will any of your numerous readers kindly help me to obtain the following information about a lecture delivered by Mr. Akshaya Kumar Maitreya, B. L., C. I. E., Director of the Varendra Research Society, at the Indian Museum, Calcutta, in 1927? I understand from three different scholars who were present at the lecture that the learned lecturer told the audience that the inscription of the 5th year of Mahendrapala discovered by me at Paharpur in the Rajshahi district in the working season of 1925-26 was not an inscription of the Gurjara-Pratihara Emperor Mahendrapala I. The title of Mr. Maitreya's lecture was "Monuments of Varendra." I shall be much obliged if any of your readers will kindly refer me to any publication where Mr. Maitreya's lecture was published this particular point referred to.

Yours etc.
R. D. BANERJI

"Anti-Separate Electorate League"

It is a happy augury for the future of India that the Muslim intelligentsia have at last realised

the baneful effects of separate electorate and communal representation in various legislatures which are sapping the very foundation of Indian nationalism and Swaraj, and so have resolved to abolish it for good. The more I think of separate electorates the more I am convinced that it should be given a decent burial. Communal representation is a negation of nationalism. It retards the growth of solidarity between the different sections of the Indian people. The more we delay in abandoning separate electorates the more we suffer. Those who have foresight and broader outlook must admit that by maintaining separate electorate we, the Muslims, are in a way creating much anti-Muslim feelings among the non-Muslim section of the Indian people, and partly helping them in uniting against the whole body of Muslims of India. Thus the Indian Christians, Jews, Parsis and Sikhs will, in course of time, combine with the Hindus and their united forces might be arrayed against the Muslims being thus isolated from the rest of the Indian people by separate electorate. And then the Indian Muslims will have to fight against enormous odds—on one side against the Bureaucracy, and on the other, against the solid phalanx of the Indian people in which the position of the

Muslims will be intolerable. So the only effective remedy to break this possible united combination against the Muslims lies in joint or mixed electorate and not in separate electorate or communal representation. And here the Muslims should bear in mind that as long as the Muslims can be used as tools to advance Imperial interests in India and outside (such as Arabia, Bahrain, Iraq, Persia, Egypt, etc.) the Government will see that the Muslims are patted on the back and favoured. That far and no further. That is to say, when the interest of the Indian Muslims clash with the Government, then the Govt. will not help the Muslims against the non-Muslim Indians. Now it is in the interests of the Muslims that we should abolish the separate electorate and adopt joint electorate without any further delay.

The Muslim leaders should now concentrate their attention upon eradicating this pernicious system—the separate electorate. To remove the misconceptions and misapprehensions prevailing among the Muslims about the introduction of joint electorate in legislatures and self-governing institutions, a separate association is urgently needed. So I venture to suggest that as a branch of association of the Congress, an "Anti-Separate Electorate League" (or "Anti-Communal Representation League") like the All-India Spinners' Association, should be formed at once. This League will carry an extensive educative propaganda among the Muslims against separate electorate and kindred subjects and soon will be able to convince the Muslims about the utility of joint electorate, and mischiefs of separate electorate which is doing much harm to the cause of India. The moment the Indian Muslims accept the joint electorate thus creating mutual trust and confidence in the people, the moment we establish Swaraj on a permanent footing, joint electorate should be an article of faith with the present-day Muslims of India.

MD. AZHAR

Prof. Radha Krishnan on Indian Philosophy

Prof. Radha Krishnan has recently produced a work on Indian Philosophy in two volumes in which, unfortunately, he has not done justice to an Indian scholar whose publications he has laid under contribution but whose name he has not considered necessary to mention in his work. Will the Professor explain if he hunted all the volumes of the *British Medical Journal* to find the extract he has given as a footnote on p. 356 of his work? We suggest that he has not done anything of the sort, but has copied it from Rai Bahadur Sris Chandra Basu's *Introduction to Yoga Philosophy*, pp. 46-48, published in vol. XV—

part IV of the *Sacred Books of the Hindus*. The extract he has given is a second-hand one and he ought to have, in fairness, mentioned the source to which he was indebted for it.

On p. 368, he mentions on the authority of William James, Nitrous Oxide gas and alcohol as stimulating ecstatic consciousness. But he has not stated the name of the man to whom the credit for the above view really belongs. The same scholar from whose work he has evidently quoted the extract referred to in the last paragraph, wrote as far back as 1833-84 in the pages of the *Arya* of Lahore on "*Pratyahara Anaesthetic*" which has been published as chapt. XI of his *Introduction to Yoga Philosophy*, of the existence of which Mr. Radha Krishnan cannot pretend to be ignorant. Was it a sealed book to him? He has referred, in his work, to Baladeva's *Govinda Bhashya* and *Prameya Ratnavali*. Has he consulted the original works, which so far as I am aware, are not printed in Devanagari character, but in Bengali. Rai Bahadur Sris Chandra Basu translated these works into English and published them in the *Sacred Books of the Hindus*, as Vol. V. Was not Mr. Radha Krishnan aware of this fact? If so, why has he not mentioned it in his work? I suggest that he derived his information about Baladeva from Sris Chandra's translations. He has referred to Vijnana Bhikshu's commentary on the Vedanta Sutras. There is only one edition of this work published in the Chowkhamba series at the expense of Sris Chandra Basu, who also made it known to the public by his translation of its introduction in the pages of the *Theosophist* for 1898. Sris Chandra Basu's "*Studies in the Vedanta Sutras*," published in the *Sacred Books of the Hindus* Series, should have been referred to in a work which professes to be a History of Hindu Philosophy, for it was he, for the first time, who submitted the different commentaries on the Vedanta Sutras to critical and comparative study in the above-mentioned publication. His own commentary on the Sutras deserves recognition.

Full justice has not been done, to several authors who have written on the Vedanta Philosophy in Bengali. The complete translation of the Purva Mimamsa Sutra of Jaimini into English by Pandit Mohan Lal Sandal, M. A., LL. B., was published for the first time in the *Sacred Books of the Hindus*. This has not been referred to by Professor Radhakrishnan, who has not also referred to Kunte's *Shaddarshana Chintanika*. This shows how limited has been his reading in the preparation of his work, which does not reflect credit on the university in which he occupies the Chair of Philosophy.

X. Y. Z.

THE CITY COLLEGE

By C. F. ANDREWS

IT is with very great diffidence and hesitation, that I have decided, on invitation, to write out in full some of the thoughts that have been pressing on my mind at this crisis in the history of the City College.

In the heated atmosphere that prevails today, I am aware that my entering into the controversy at all may be resented. Nevertheless, since I feel morally certain that an issue of great national importance is involved, which ought at once to be made plain, I have made up my mind to risk any misunderstanding as to my purpose,—stating clearly at the outset, that it is the general principle alone which I shall discuss, leaving aside the minor local matters. For, I have strong hope, that if I can convince any of the students by my writing, that high national interests are vitally concerned, they will refrain from pressing any further the boycott on which they insist today with such persistence.

Let me assure them at once, that both by temperament and inclination I should naturally take up, if I could, the students' point of view. For, all through my life I have been a rebel against the tradition of the elders, and in sympathy with the ideals of the young. But in this particular question, I find myself unable to go with the student boycotters as far as the main principle is concerned.

Again, let me make perfectly clear, before I begin, that I am open to correction, if I put the case at all unfairly. In what I write later, I am simply going upon what is generally accepted as the basis of the controversy.

My argument is briefly this. It appears to me, the more I think it over, that the students' attempt to coerce the college authorities into allowing public image worship to be performed in the Ram Mohun Roy Hostel is contrary to the spirit of mutual toleration and forbearance which was introduced by the Unity Conference and confirmed by the Madras Congress Resolution, in December, 1927. It is this aspect of the City College dispute, in relation to the Unity Conference,

that I wish to present with all due deference and respect, as one of the members of that Conference from its earliest sittings in 1924.

From the intimate knowledge which I obtained, by practical experience, of those exceptional days at Delhi, during Mahatma Gandhi's twenty-one days' fast, I have been quite convinced that the Unity Conference, inaugurated on that occasion, was one of the greatest events in Indian History, in modern times. It will have, in the end, if its spirit becomes general, the most far-reaching effect. For it was moral rather than political.

At the most solemn moment of all, in that upper room, at the end of the twenty-first day, when the fast was broken, Mahatma Gandhi asked those who were present, as his friends, to be prepared to sacrifice life itself in the supreme cause of national religious unity. Swami Shraddhananda was there. Hakim Ajmal Khan was there. Dr. Ansari was there, also, and many others.

Mahatma Gandhi had the sovereign right to ask for this sacrifice of life, because he had freely offered his own. How often, since then, he has almost completed the offering, in his own person, everyone in India knows well. If it was God's will, he would only too gladly lay down his frail tortured body, giving it, in death, the rest which he never allowed it in life. For no other object would he more gladly die than to see the spirit of brotherhood in religion prevail throughout the Motherland.

Swami Shraddhananda, who had been one of my dearest personal friends and had loved me like a brother to the end, actually fulfilled in literal deed his promise given at that time in the upper room when Mahatmajee ended his fast. For he laid down his life in sacrifice for religious peace. I, who knew him, in his own heart's depth, can truly testify (if any testimony were needed for so plain a fact) that at the moment of death nothing but pure love was there in his heart going forth in forgiveness to the one who dealt him the deadly blow. His martyrdom consecrated once more the cause of Indian

religious unity, and showed how supremely difficult it was in its achievement.

Hakim Ajmal Khan, whom I knew hardly, less intimately than Swami Shradhdhananda, had also in his own way kept faithfully his promise to Mahatmaji, given in that upper chamber. For, in spite of extreme ill-health, he struggled on heroically to the end with his arduous work of restoring peace at Delhi. Himself a doctor, he knew what grave risks he was running all the while; yet he never spared himself for a single moment. I saw him for the last time, shortly before he died. He was looking very ill; but his courage was as high as ever and his hope undaunted. It was easy to see from his worn face, that the strain of this work of religious conciliation in distracted Delhi was wearing him down. No other thought occupied his mind so much as this. Now at last he has fulfilled his pledged word, which he gave to Mahatma Gandhi in that most solemn hour of all.

Dr. Ansari is still with us, full of the spirit of peace and reconciliation and goodwill, himself the living embodiment of that gentle courtesy, generosity and consideration for others, which the Unity Conference required for the healing of religious strife. We are all praying that his life may be prolonged. How faithfully and truly he also has kept his promise to Mahatmaji, at the breaking of the fast, the whole of India has borne witness. For, at the most critical moment of all, when the unity resolution had to be passed, he was nominated by every province to be President of the All-India National Congress and elected unanimously.

Thus the price that has already been paid to restore the spirit of mutual goodwill, so sorely needed in India, in order to carry out the Unity Conference resolution, has indeed been a heavy one. The martyrdom of Swami Shradhdhananda; the sudden death, through heart-failure, of Hakim Ajmal Khan; the shattered physical health of Mahatma Gandhi himself—these, and other sacrifices besides, have been freely offered. But, in and through all, the national decision has at last been reached, that in religious matters, mutual courtesy, forbearance and goodwill should take the place of hard insistence upon rights and the laying down of meticulous legal enactments.

This national decision, thus reached at last after much conflict, has its

own indirect bearing on every side of Indian life. It is not in any way a new principle for this country; because it can be found engraven on stone in the Rock Inscriptions of Asoka which are more than two thousand years old. It represents India's 'Edict of Toleration', continually repeated from age to age at each outstanding epoch in her national history. Nothing else except this spirit can possibly give true freedom in a continent such as India, with its conglomeration of races, castes, and religions. A type of character is needed, represented in countless individuals, actively peaceable towards others and ready to live in harmony with all men. Only as each individual realises this active courtesy, can the diverse religious elements exist side by side with each other in unity and concord.

Really and truly, this is the only national solution that will ever work in India. Out of all the turmoil of Hindu-Muslim tension, men have come back to that. Furthermore, this lesson, that India has learnt at such tremendous cost afresh today, the world, as it grows more intimate, through closer contact, will have to learn tomorrow. For, this racial and religious unity problem is not confined to India alone, and mankind, as intercourse becomes closer, will have to learn it soon. India will then be in the vanguard of the moral forces of the world, if only her own historical mission has not been repudiated by her children.

The Unity decision, taken at Madras, was a free decision, freely accepted, and in accordance with the genius of the Indian people. It was not proposed to them by any outside power. It was there finally agreed, that in religious matters nothing on either side, however cherished, should be so pressed to an extreme as to interfere with the wishes of others of a different religious persuasion. There should be a willingness, on either side, to forego rights, which might be claimed on strictly legal grounds, if only by doing so the higher interests of national unity and goodwill could be kept unimpaired.

Since that decision was taken, and consecrated by suffering and death, a new spirit has appeared in the country. The Hindus, on the one hand, have not insisted on what they regarded as the exercise of their full religious rights. The Musalmans, from the other side, have answered courtesy by courtesy. Certainly, when we compare

the first four months of 1928 with those of 1927, we can hardly be too thankful for the almost miraculous change that has been wrought. Mutual goodwill, for the sake of the higher national cause, has been constantly in evidence. It is true that the riots have not wholly died down, and that in distant and remote places they still break out occasionally. But the difference between this and what was happening in Calcutta itself and elsewhere, only a year ago, can hardly be fully estimated, except by those who endured those earlier times, when human life was everywhere in danger. Such things are rapidly forgotten by those who went through them; but I can personally remember the shock I received, when returning from South Africa, last September to find Calcutta almost like a besieged fortress, or an armed camp, with military stations at every big cross road, over a large part of the town. I was horrified by the accounts which were told me concerning quite recent events. They were appalling to listen to, and almost unbelievable. Since then, I have travelled from one end of India to the other, backwards and forwards, during the last few months, and I can bear witness that the change has been nothing less than phenomenal. In places where riots were an almost daily occurrence, and quiet people lived in daily fear, there is now confidence again. No one has wished any longer to drive things to an extreme, or to insist on his own rights at any cost. It has been realised, through a bitter experience, that along that pathway nothing but misery can be expected.

It may be said, in answer to this, that the City College trouble is a local matter, and its issues can be localised accordingly; that it is a quarrel that can easily be settled, if the College authorities are ready to give way. Personally I have thought very far along those lines; and if I had come to the conclusion, that it was nothing else than a local college trouble, involving a personal dispute between the Principal and the students, I, for my part, should never have written a line about it, or ever brought forward these great national considerations. But the more I have thought it over, the more certain I am, that it cannot be localised. It is also clear to me, that the spirit of insistence and coercion, by means of boycott, in this instance, is contrary to the spirit of mutual consideration and forbearance for which the Madras Congress stands. It is a

return to the state of internecine war and mutual destruction. It appears to me, not the pathway of religious peace, but an avenue leading directly back to civil strife.

It may be said, again, that the analogy does not hold between this insistence on Saraswati Paja being publicly observed in the Hostel of a Brahma College (which after all is a Hindu affair) and the insistence on Hindu music being publicly played before a Muhammadan mosque. I have thought out this matter also very closely, and again and again I am driven back to the conclusion that this analogy does really stand. Therefore, I cannot but fear that the militant religious spirit, which is being excited, will have its repercussions in much wider circles.

It may be requested from me, that I should ask the College authorities to be forbearing and courteous and peaceable, and not the students only. Unhesitatingly I am ready to do so, not only now, but on any future occasion. My one desire is, that religious toleration should be always carried out, up to the uttermost limit possible; and if any compromise could be suggested whereby public image worship could be celebrated, without directly contradicting the principles on which the Brahma College was founded, I would press for it by all earnest methods of persuasion. But as far as the buildings of the Raja Ram Mohan Roy Hostel are concerned, I myself, as an impartial and peace-loving person, who would wish to take the students' side, can see no compromise. I have considered the building, and it is far too integral a part of the College to be separated from it. Also it is definitely, as its name denotes, a non-sectarian Hostel, open to Christians, Brahmans, Muhammadans. These would conscientiously object to public image worship within the non-sectarian Hostel where they resided.

If it be argued again that the bulk of the resident students are orthodox Hindus today, it is perfectly logical to reply that they came of their own accord to a Brahma College, choosing the City College rather than any other. They are equally at liberty to leave that College, if, after having tried it, they feel their consciences hurt by anything that is required under its rules. But an intensive boycott of the College, in order to introduce an innovation, is an entirely different matter. This stirs up the dying embers of religious strife and inflames religious passions.

If, lastly, it be argued, that the money spent in building the Raja Ram Mohan Roy Hostel was Government and not Brahmo money, such an argument leaves me quite cold; for, I have been a Professor in a Government-aided College for ten years, from 1904-1914, at Delhi, and I know all about the conditions of Government grants. The Government money was given to the City College with the full knowledge that it was a Brahmo foundation, just as similar money has been given all over India to Sanskrit, Hindu, Sanatan Dharma, Muhammadan, Arya, Sikh and Christian Colleges, with the full knowledge that in each special case, special rules would be observed by the different religious interests concerned.

The Saraswati Puja can rightly be celebrated with great religious ceremony at the Hindu College, Delhi. There have been Christian students admitted to the Hindu College, and they could not possibly have

raised any objection. A Christian public religious festival could at any time be performed in St. Stephen's College which is just across the road. The Hindu students there could not possibly raise any objection. But if the Christian students, in the Hindu College, insisted on their own religious festivals being publicly performed within the Hindu College, or vice versa, then nothing but confusion would follow. The present religious peace among the Delhi students could not be observed for a single day, if this obvious mutual understanding were broken.

It is not possible to carry out the argument to all its logical conclusions, nor is it necessary for me to do so. What I plead for is, that the new spirit, which was accepted at the Unity Conference and also at Madras, may be welcomed in full measure, on both sides, in the present controversy. Then, I am sure, it will be brought to a satisfactory conclusion.

Satirical verse on current themes prospers rather more in England than here, hence this in *G. K.'s Weekly*. Perhaps our poets think too much of the moon. The Industrial Conference was drawn together to discuss questions of difference between Capital and Labor.

LOONY LULLABY

By F. KESTON CLARKE

(The Industrial Conference continues its deliberations at Burlington House, Piccadilly)

Hush-a-bye baby, on the tree-top,
Be like your ancestors: they didn't grouse—
Start evolution, and where will it stop?
It may lead to Hell or to Burlington House.
Burlington House!
Burlington House!
The Ape has ascended to Burlington House!

Hash-a-bye mine, deep in the mine,
Be patient, be hopeful, and bear charitee.
It's dark and it's dirty but fragrant and fine
Compared with the blith that's in Piccadillee—
Piccadillee!
Piccadillee!
They're all nice clean hands down in Piccadillee!

Hush-a-bye newspaper, mind what you say
(Best not to mention the bait or the mousetrap),
Truth makes good copy, but Truth couldn't pay
The bill for the breakfast at Burlington House.

Burlington House!
Burlington House!
They're all demi-Monds down at Burlington House!

Hash-a-bye Cook, for it's vulgar to brawl!
When everyone's trying so hard to agree,
They'll never call you the nice names that
they call
Alfred and Jimmy in Piccadillee.
Piccadillee!
Piccadillee!
They're all very polished in Piccadillee!

Hash-a-bye Conscience, your small voice is gone
And forgotten by those of superior tons.
Isaiah's dead, but his soul marches on—
Down Piccadilly to Burlington House,
Burlington House!
Burlington House!
they're counting the silver at Burlington House!

INDIAN PERIODICALS

India a C 3 Nation

K. R. R. Sastri M. A., B. L., F. R. E. S. writes in *The C. W. Magazine* on the peculiar position of India among the nations of the world. His article, which is absolutely to the point and devoid of all verbiage is reproduced below:

It has been pronounced 'admauseum' that East is 'gorgeous', that India is 'the brightest jewel in the "Imperial Diadem"', that the Taj at Agra is a superb structure in all-white; not so often does one say that India is a 'poor' country in all vital aspects. Nor even once is it remembered by favoured globe-trotters that the poorest country is saddled with the highest paid office.

What ancient glory and present helplessness can produce is writ large over the whole of this country. Just peep into any Year Book: if there are 100 biographies of prominent men and women in the world, India has not even four of her sons sketched. There is room for an unknown "Bulji" but no place for a famous "Bose"; a "Rudford" looms large but not a "Ray"; another "Robey" aloud but not a "Rama." Read any list of world's greatest men. Out of 28 there is none from India in the Daily Mail Year Book. John Wesley finds a place but not an Asoka. There is Luther but not Buddha. Again in 60 greatest dates of the world's history, there is only 'one' assigned to India! Ivan the Terrible Tsar of Russia has a date but not Asoka the Great.

Take a leaf from the educational progress made by civilised countries. If it is the P. C. of illiteracy India leads with 94 per cent. while U. S. A. has 7.7 p c. England has 1.8 per cent. and mountainous Scotland has 1.6 per cent. Or again, if we read the proportion of Elementary School attendance, while

| | | |
|---------------|-----|-----|
| India | has | 100 |
| Japan | " | 493 |
| Canada | " | 545 |
| Great Britain | " | 563 |
| and U. S. A. | " | 803 |

But when it is a question of payment to the expenses of the much-advertised League of Nations—a body almost impotent in cases of disputes between the Big Few—India comes next to Great Britain in the Empire.

If any student of comparative history were to read about world's Navies and Armies, India has absolutely no International status and her bedecked Maharajas are picturesque non-entities in matters international.

Time and again is one bored with the observation that India is an agricultural country. But what is her cultivated area per agricultural worker?

| | | | |
|----------------|-----|------|-------|
| While U. S. A. | has | 45.8 | acres |
| Australia | " | 25.6 | " |
| Great Britain | " | 21.0 | " |
| South Africa | " | 6.1 | " |
| India | " | 2.7 | " |

It is the lowest in the scale of nations. Of infant mortality and the numbers of epidemics that claim a heavy toll of precious human lives, India does demonstrate a shockingly high percentage.

Little historic sense shows those who praise India's progress all these years—If Globe-trotters after a fortnight stay in this 'vast continent of differing castes and creeds' give a tribute to the Indian Civil Service and the bureaucracy, it is all cant. When D3 countries are turned into A3 states, primeval India has been allowed to go down to the last step in the ladder.

Judge you will by any test the present state of India. 'It is a C: 3 nation'; she has millions but she is disarmed; she is a 'dependant' country while Czecho-Slovakia is free; she is in abysmal darkness of 'illiteracy.' Her starving millions are often a prey to epidemics, floods and cholera, and she has to pass the test of fitness for self-government; while world's history shows constitutions-making through national conventions she has to get doses of responsibility from 7000 miles away filtered through a tripartite stand. Was ever in the world's history a more helpless state of national affairs? How one yearns for a Garibaldi to instil unity and courage at this hour into this helpless land?

Bengali Banking in Bengal

Banking of the modern sort and on a large scale is carried on in Bengal mostly by non-Bengalis. But Bengalis are rapidly coming to the fore in this field as can be seen from the following account of Prof. Benoy Kumar Sarkar in *Welfare*. Says Prof. Sarkar.

I shall speak first of all of the co-operative banks. You know that the Co-operative Credit Societies Act was passed in 1904. This means that about the time Young Bengal initiated the *Swadeshi* movement, the co-operative banks were being only talked of. To-day there are about 13,000 such institutions, large, medium and small, provincial and rural. It is necessary to pause a minute here in order to understand the significance of banking enterprise on co-operative lines. All these banks are run almost exclusively with the resources of the peasants in the villages, most of whom belong to the class of our illiterate fellow countrymen.

But all the same the resources of these people are functioning through the medium of these banks and they are operating a capital of about 8 crores.

Then he says:

Since my return to India towards the end of 1925, I have been trying to collect a complete list of all the joint-stock Bengali Banks in Bengal, as well as prepare a more or less complete statistical account of their resources and different kinds of transactions in which they are interested. For one reason or other it has not been possible as yet to collect adequate informations on the subject. But a more or less rough calculation has yielded the result that there are about 500 credit institutions, known generally as "loan offices", run on the joint stock principle in our villages, subdivisions and district head quarters. This figure should appear to be imposing, only if we remember that about 1905 the number of such banks could be counted at fingers' end and that in 1912-13 there were not more than dozens throughout Bengal.

Now, what is the meaning of these 500 or so banking institutions in Bengal? Let us try to understand the economic significance in a realistic manner. Suppose that each possesses a paid-up capital, an average of Rs. 25,000 to take the most modest figure. This means that our combined bank capital should be estimated at Rs. 125,00,000. If now each is doing business, say, ten times the capital, which again is a very modest estimate, it is clear that we Bengalis have been doing business, in and through the joint stock banks alone, to the extent of 12½ crores. In other words, taking our population at 5 crores, our *per capita* banking business is Rs. 2-8-0 per year. Every man, woman and child of Bengal, no matter how rich or poor, can be credited with a two-rupee eight-anna annual business operated through the medium of these banks. Certainly this is great compared with the situation in 1905, when the total amount of banking business along modern and joint-stock methods done by us was too little to yield any figure per head to the entire Bengali people.

Age of Marriage for Women

S. Bhagirathi Ammal says in *Stri-Dharma*.

It is interesting to read the controversy over the child marriage Bill and the protests against it from a few of the ultra-orthodox section and to see how one-sided they are in looking at the whole question. Has it ever struck them that the women and the young girls of India might hold an absolutely different opinion on the matter, and have they asked their wives and mothers and the other women-folk of their homes as to what they think about it, before expressing their own views? Have they asked their young daughters and sisters whether they wish to be married at the age of 10 and 12 and bear children at a tender age, undergoing all the difficulties and sufferings involved therein? It is a most important question vitally concerning the women and children of this country who should have self determination in this matter and they alone have the moral right to

say whether they want the Bill or not and the men should have no voice in passing it, however much they may protest. Not a single woman or women's association has protested against the Bill so far, and every thinking person in the country must have taken note of that.

The argument has been brought forward that the women of India are not educated and therefore they are not in a fit position to express their own views and the men must come to rescue them and be their protecting angels. Education is not needed to form an opinion in this matter, for which the women's experience is sufficient. If only the opinion of the women is taken on this matter, specially that of the young girls, the people concerned with this Bill, the Government will find how important it is to pass it immediately without any more wrangling, for they know the miseries of child marriage as no man can know. No amount of quoting Shastras can help the situation now, and it will not lessen the appalling maternity and child mortality in the country. What might have been good in the religion at a particular time cannot continue to be so for endless ages, and things must change according to time.

Man is afraid that he might lose his power over woman and that if these reforms are made she will no longer be his slave. It is very comfortable for him to have a young wife to minister to his happiness and look after his house, cook his food, etc., no matter how he treats her, and he is afraid of having her as his equal master of her mind and body. Men of 40 and 50 can marry a child of 10 or 12 and no Shastras object to that, nor does public opinion disallow it. Only "the giving away of girls in marriage after attaining puberty leads the parents into rigorous Hell" according to a correspondent in the *Hindu*. While the hell to which the parents go is a prospective or imaginary one, what about the Karma or the sending of their girls now to a living Hell by selling them to old widowers who cannot get women of their own age, because of this pernicious custom of child marriage.

It is time that women should come forward to assert their will and rights.

Child Labour in Carpet Factories

Mary J. Campbell draws a heart-rending picture of child labour in Amritsar in the same journal. We draw the attention of Government to it. She says:

I had occasion to visit one of India's most famous Rug Factories in Amritsar a short time ago. Friends in the homeland wanted some rugs chosen for them and I went over for the ostensible purpose of choosing patterns, and learning about prices. After walking down one of the long work-rooms of the Factory, I came away with a sad heart. The rugs were all that could be desired in pattern, in texture and in design. Hundreds of them were being woven in the looms, but it was the workers that brought sorrow to my heart. In almost every case I found one man and five or

six boys working at a loom. Boys of 10 and 12 years of age were working away most industriously. I enquired about their lives. It seemed inexpressibly sad that boys so young as these who already show traces of the hard lives they have to lead should have to work from dawn till dusk, day in and day out. They were all exceedingly thin and pale. The Guide noticing that I was greatly perturbed over their sad condition said: "It is much worse down the line."

I passed on admiring the beauty of the artistic rugs but thinking more of humanity who were weaving with restless fingers the beautiful patterns that would eventually adorn palaces in India and other lands. The ages of the boys seem to decrease farther down the factory.

Coming to a splendid rug 20 ft. x 14 ft. and of a beautiful design I stopped before it. A young man sat in the centre of the loom weaving. At the outer edge a tiny boy with claw-like fingers was wearily weaving in the coloured threads. "He is not more than five," said the Guide. His appearance showed this to be probably true.

At 7 o'clock every morning the little child must be dragged from his bed and taken away to work. He is not given permission to leave the loom until 12 o'clock when all the workmen take a recess for food, and a little rest. At 2 p. m. he again resumes his task and plies away till sundown. It was 6-30 p. m. as I stood there talking.

Turning to one of the overseers, I said "These children are all so small. How are you able to keep them steadily at work for so many hours? Do you have to punish them?" "No," he said, "We do not use any physical punishment. We just frighten them with words." Who could not read between the lines just what this may mean to the little boys who are in the hands of these task-masters. This little five-year-old earns two annas daily.

Not one, but many children from five to twelve years of age work in that Great rug factory,

Starvation

We find in the *Oriental Watchman*.

"I MAY remark," says Dr. Haig, "that those who starve themselves may feel very bright and well at first, after the usual gastric symptoms of discomfort give way, for they are being nourished on a stimulating flesh diet from their own tissues, and are saving some of the force usually expended on digestion."

"Later on, however, when their reserve of albumens has long been used up, and the tissue albumens get low, they discover that they have been living on capital which should never have been touched, and which it is difficult to replace; for, with all their forces, including that of digestion, at a low ebb, it will take a comparatively long time to assimilate sufficient albumens to keep the machine working, as well as to replace lost capital. These considerations sufficiently account for the fact, of which I have seen many instances, that those who put themselves on an unaccustomed diet, often dangerously diminish their allowance

of albumens for some time before they discover that there is anything wrong, and great difficulty is then experienced in getting back to physiological levels.

"Thus while ten grains of albumen per pound of body weight are required for an active life, nine grains per pound are about the minimum that an adult can continue to take with safety."

"When in the case of sickness there is a diminution in the amount of albumens taken, there should also be a lessening of the force expended, otherwise there will be loss of strength and vitality. When the digestion is good, loss of weight means that the albumens should be increased, and this can be readily done by increasing the amount of milk and eggs taken. Where the diet is much lessened in quantity, rest in bed is generally advisable."

The *Indian Review* says:

We understand that Mr. Dwijendra Nath Mukerjee has been appointed Engineer Sub-Lieutenant in the Royal Indian Marine. He is at present under training at the Royal Barracks, Portsmouth. This is the first instance of an Indian getting a Naval Commission, and he will be the first Indian Officer of the Royal Indian Navy.

Rambles in Greece

Prof. K. Zachariah, M.A. (Oxon) concludes his series of articles entitled "A Fortnight in Greece" in the March number of the *Presidency College Magazine*. In this article the Professor gives descriptions of Athens, and various places in the Peloponnesus which he visited during his itinerary. Athens he says, is:

Indeed 'the eye of Greece', the feature in the whole physiognomy most moving and bright and finished. But its very perfection robs it of some of the Charm that often invests the primitive and immature. When the Homeric poems were composed, she was but a village or cluster of villages round a bare rock.

About the Peloponnesus we read:

Tripolis is the only town in Arcadia—which is as it should be, for Arcadia is not for town-dwellers. Baedeker describes it as one of the most important places in the Peloponnesus; 'it is the seat of an archbishop and contains a gymnasium and a seminary for priests; the population is 10,500.' Neither the gymnasium nor even the archbishop and priests is likely to prove much of an attraction; but Tripolis is on the way to Sparta; thence a car takes you along forty miles of narrow, winding mountain road through some of the finest and fiercest scenery in Greece. At the end is Sparta, with the great wall of Taygetus behind and the bubbling Eurotas below; but Time, she who must be obeyed, barred the way to us. Even more inaccessible is the temple of Phigaleia, of historic memory, for, it was built—so says

Pausanias—to commemorate a merciful release from the great plague of 430 and was planned by Ictinus himself, architect of the Parthenon; its beautiful frieze is now in the British Museum. Most difficult of all to abandon was Delphi of the oracles—but again ease of communications decided for us between Delphi and Olympia, that and the *fiennes*. The usual route to Delphi is by sea from the Piræus to Itea at the head of the small bay of Saloni and from there by car; and Baedeker says cautiously, 'the times of the return journeys are irregular.'

Nauplia is one of the most attractive towns in Greece. 'The beautiful and healthy situation of the town, its handsome new buildings and the un-Grecian cleanness of the streets invite the traveller to a stay of some time.' So says the prosaic and practical guide-book. If the traveller stays, it will not be for the new buildings which are what he would find in any provincial town, nor for the neatness of the streets which would be remarkable in Greece alone, but for the striking beauty of its position. The town is on a little peninsula, which forms one side of an open, sweeping harbour, dotted with islands. The sea is of the clear blue so rare except in the Aegean, turning in the dusk to the wine-dark colour which Homer noted and which shades off into the purple of the hills beyond. The coast has that clean and austere grace of line which only a rocky shore can show. Behind the town towers the steep walls of the Palamidi, crowned with its Venetian fortress, its strong red-brown a foil to the rest of the picture.

The Heron of Epidaurus was the most sacred sanctuary of Asclepius, the god of healing. The whole place is now strewn with stones and bits of columns and with anxious care we traced out the ground plans of the temples, of colonnades and walls, of the kataraktion or hostel, of the tholos or round temple, where mystic rites were celebrated; enough of the last has been reconstructed in the museum to make its design intelligible to the layman. Then we had a race in the stadium, sunk between its sloping green walls; it is curious, but characteristically Greek, to attach a racecourse to a hospital-sport and amusement are elements of well-being. So we find a theatre too, the best preserved of all Greek theatres, fashioned from the cup of a circling hill. In the centre is the dancing floor or orchestra, surrounded by a ring of grass, beyond which rise the rows of semi-circular seats of stone, one above the other, the highest nearly 200 feet above the orchestra. At intervals run passages from side to side and up and down. The Greeks were an open-air people and they had an open air worthy of looking at and living in. If your eye strayed from Agamemnon or Alceste, it had something even better to dwell on, the white pilgrim road winding among the hills, sprinkled perhaps, as when we saw it, with winter snow.

Mycenæ, now forlorn is situated in the heart of the Argive hills. The sun came out as we passed into the citadel through the famous Lion Gateway. It was not very far away, at Nemea, that Hercules slew his lion, but the balanced lions rampant of Mycenæ perhaps trace their pedigree, by some strange filtration of art, to similar motifs of Sumerian Ishtar. Anyhow they

were a fit symbol for the robber chiefs of this acropolis, who waxed wealthy by preying on the rich caravans that made their way along the valleys: for, as Berard has shown, waste and empty as the outlook now is, Mycenæ commanded the route from the Argolic Gulf to the Saronic. Wealthy they were, no doubt, for, did not the old Greeks call it 'golden' and did not Schliemann find below the agora rich tombs with crowns? The hole gapes there still, below the circle of stones. But far more interesting are the so-called beehive tombs further down the hill, in shape like enormous beehives or pointed domes, lined with well-hewn stones, finished buildings with nothing rough or careless about them. There is perhaps no other site in Greece so vocal of the beginnings of history as Mycenæ, as far as the eye could see there was no intrusive later notes.

The line to Olympia runs along the edge of the coast, always in view of the sea, often at a stone's throw, in a few places where the hills descend sheer to the water actually on piers with the waves lapping below. This marriage of hills and gulfs is characteristic of Greece, where the ridges run down and the inlets run up to embrace them. One travels slowly and with sufficient time to look at the passing panorama—the islands, the snowy Aetolian mountains to the right, the torrents in which the water scarcely covered the bouldered beds, the olive groves shimmering in the breeze, the currant fields full then of bare bushes, the rare clumps of oak trees, the casks of wine at Patras along the crowded quays here and there old Venetian forts in ruin the coats on the hill sides. We never saw a cow or ox in all Greece, although we were told they exist, readers of the classics will remember how often shepherds appear and how seldom cowherds. It is a most casual train and stops at stations as it likes. The temples of Olympia lie in the dust and scarce a pillar stands in all the sacred enclosure, but you can see the foundations and bits of columns which the patient industry of German excavators brought to light again from the deep silt with which the floodful river, Alpheus, and its tributary, the Kladeus, had covered them; for almost alone of Greek cities Olympia lies in a river valley, on low land, subject to inundations and earth-quakes and receiving its full measure of both, but it was never really a town, only a shrine, a centre of worship and fellowship, not of inspiration like Delphi. Here was the temple of Hera, one of the oldest of Greek temples, in which Pausanias saw a wooden column, and the great temple of Zeus, father of the gods, once glorius with the gold and ivory statue which Phidias, the Athenian, made. Here were the small 'treasuries' of the various cities, like pretty maids, all in a row; and numberless statues on their bases, of which two happily survive, and many later buildings. Close by was the stadium or race-course of which only a part has been excavated, where every fourth year the athletes of Greece came to compete for the green wreaths and undying fame which were the rewards of victory: for their names were inscribed on stones, poets wrote odes to them and their cities set up monuments in their honour. What a brilliant and busy scene it must have been at festival time when the Greeks forgot for a moment their petty feuds and

remembered their kinship. But now Olympia is a picturesque waste, untenanted but by a watchman, who keeps a suspicious eye on visitors. The ground is thick with blocks of limestone, but between them, in the grass thousands of short blue irises were then blossoming, filling the air with scent; and among the pines the birds flitted and chattered. Nowhere else in Greece is there such a lovely, such a pastoral, scene. Two sides are bounded by the streams and on the third rises the steep Kronos hill, clothed to its top in ever-green shrubs and trees. Thus should the past be sepulchred, its bones laid in soft grass and flowers, under the shadow of great trees. There are wonderful things in the little museum. The pediment groups of the temple of Zeus are earlier than those of the Parthenon, less perfect but more human and more appealing. The metopes represent the labour of Hercules. At one end of the hall is the Nike of Paconius, dedicated by the Messenians after the Spartan surrender at Sphacteria, wingless now and headless, but still victorious. But the chief treasure of Olympia is the Hermes of Praxiteles, one of the very few original masterpieces which time has spared, removed now from the museum for fear of earthquakes and housed in its own little shed and embedded to the knees in plaster.

Hinduism and its Future

The Maha-Bodhi says

The Hindu religion.....as a religion is the oldest religion in the world. As such, it suffers from its dotage. As early as 600 B. C. a strong and vigorous protest was made against its social tyranny and spiritual pretensions. The religion had already become deteriorated on account of the machinations of the priest-craft. Its parity was obscured by the venal folly of the clergy. The society became divided into four castes, which were said to spring from the four limbs of the God Brahma. A greater insult to the great God could never have been conceived. That he should have predestined his creatures to live the lives ascribed to the four castes shows the depth of the ignorance of the people who have swallowed the priestly pretensions. The rise of Gautama Buddha marked the Renaissance of ancient Hinduism. It strove to bring rationalism to the door of the people. Gautama Buddha, the greatest religious teacher of the world and the greatest of Indians, and indeed, the greatest man ever born in that dim dawn of history perceived and conceived ideas which have since transformed and revolutionised the history of the world. Indians know little about the great work of this great teacher of man. He inveighed against the Brahminical claim to divine knowledge. He denied that the keys of the gates of Paradise could only be purchased by offering bribes to the gods in the shape of bloody sacrifices and large gifts to the Brahmins. His view was that every man could work out his own salvation and that such salvation was open to him who cultivated purity of body and mind, and above all lived the life of selflessness, and devoted himself to human service. He swept away the claim of the priest-craft, denied that there was any Heaven or Hell outside the range of Brahminical

imagination, denied the existence of Vedic Gods and brought man back to the fold of reason and sane social life. His religion took a hold on the people and the memorials of his faith scattered over the length and breadth of the country show the vogue it once enjoyed in the land of his birth.

Buddhism was the dominant religion in India for about 1,200 years after which it was expelled with the revival of Hinduism brought about by the re-establishment of Hindu Kingdoms and the vigorous preachings of Shankaracharya and other fanatical Acharyas. The fact is that in their decadence and national decrepitude the people wanted a visible solace, and they found it in the idols and religious rituals which characterised the latter day Hinduism. The people had got tired of a faith in the abstract invisible, unseen, and unknown truths of Buddhist metaphysics. The bold and vivid portraiture of gods gave the proletariat a feeling of their nearness to them and for the time being they deluded themselves into a belief that the gods in Heaven have descended to Earth to be with them, guide their course of life and comfort them to their sorrow, heal their wounds and ensure their salvation. All the rigid formalism of Hinduism were re-introduced with such modifications as were expected to appeal to the sight and sense of man.

The revival of Hinduism in the 9th century was soon followed by a succession of Muhammadan invasions which destroyed some of the greatest landmarks of Buddhism and Hinduism. The doctrine of the sword made no distinction between the followers of Nirvana and of Brahma. They treated both alike as heretics and in their conquering zeal burnt their libraries, mutilated their monuments and sacked their hidden treasures. The downfall of the Muhammadan rule brought into its train the European conqueror. The political subjection of India both under the Muhammadan and Christian rule has led to the steady decay of Hinduism; for, with the conqueror came the missionary belonging to the conquering faith and during the last 300 years no less than one-fourth of the Hindus have become converted to alien faiths. Hinduism remained a sheltered religion so long as the Hindu kings were its patrons. But it was flung open to the world competition as soon as the foreign conqueror established his foothold in the country, with the result that Hinduism has now to run a competitive race for its existence with all the other religions of the world. As a social system Hinduism is an utter failure. For, it divides society into artificial and water-tight compartments and is destructive of the unity and solidarity which it should be the object of all religions to create and to conserve. Hinduism is thus the very antithesis of a true social uniting factor. Its revival is only possible with its complete reform, by the abolition of the caste, the suppression of the Brahmins and the abolition of idolatry.

Women and Politics

Lady Cynthia Mosley, daughter of the late Lord Curzon, writes in the *Indian Review*.

The old adage used to be "a woman's place is the home," and it is still used by people who want to keep women out of public life in general and politics in particular. It seems to me the tables can be turned very successfully on such people by saying that it is precisely because the home does occupy the largest part in a woman's life that it is becoming increasingly important for her to take an active interest in public life, especially politics.

Three things seem to me to be necessary to a really full and happy home life—a husband, children, and the home itself (in other words a house). Now whether the husband has a decent job, gets good wages and is able to earn sufficient to keep himself, his wife and children, depends upon politics.

Then when it comes to the children, it is vitally important to every mother to be able to feed her children, clothe her children, bring them up healthy and strong, educate them, and find them jobs in life that will bring them in a decent livelihood. All that depends upon politics.

The provision of houses is one of the most urgent political questions to-day. What is more natural than that women should take a vital interest in this question? So, from all three aspects is an overwhelming case in favour of the most devoted wife and mother taking an interest in politics.

The Seed and the Soil in Leprosy

Dr. Ernest Mueir the famous scientist of School of Tropical Medicine, Calcutta, writes on the above in the *Indian Medical Record*. We reproduce his words below in toto:

From the beginning of the days of bacteriology great emphasis has been laid upon the part played by organisms in the causation of disease. This was natural, as a new discovery had been made which created very wide interest; but the interest created in bacteria and bacteriology has tended to obscure other factors, the relationship of which to disease is of no less importance. To put the matter clearly, we have the seed and the soil; bacteriology has put so much emphasis upon the seed of the disease that we have almost forgotten about the soil.

We should think very little of the agriculturist, who tried to improve his seed but paid no attention at all to the manuring of the soil; or of any one who while attending to the manuring of the soil, neglected the improvement and selection of suitable seeds. The fault of the therapist will be no less if he allows microscopic organisms to obscure his whole field of vision; so that he pays no attention to the soil of the human body in which these organisms grow.

In acute diseases, such as enteric or small-pox, the general resistance of the body is important; but special immunity, whether natural or acquired, is generally of even more importance with regard to the onset of the disease. Once the attack has begun, there is comparatively little time to alter the soil of the body. The organisms grow with luxuriant growth whatever the general resistance of the body soil may be.

In tuberculosis the general resistance of the body is highly important but there is, I think, general agreement, that acquired immunity, due to innumerable slight infections beginning from infancy, has an even more important part in determining the course of the disease than even general resistance has. We get patients, robust and healthy, coming from a non-endemic area into Calcutta for work or education, but the robustness and health stand them in poor stead when they come into an endemic area in adolescence or early adult life without previously acquiring immunity. Leprosy, on the other hand, appears to differ from other diseases as far as its prevention by acquired immunity is concerned. There is an immunity in leprosy, but it only appears when the disease has reached its more advanced stages and large quantities of leprosy tissue are broken up and their toxins are discharged into the body. This being so, we have to depend almost entirely upon the general resistance of the body. There may be a certain amount of natural immunity in certain people but certainly it is not in evidence and the difference between those who take leprosy and those who do not is much more easily explained by the state of their general resistance.

It is perhaps necessary to mention that some writers have gone on the supposition that not only does leprosy produce acquired immunity in individuals living in an endemic area but that a race immunity is gradually formed and that this immunity has been responsible for the dying out of leprosy from Europe. There is little substantial evidence to back up this assertion and all the facts of history go to point to the causes of the disappearance of leprosy from England and from most of Europe as being the improved standard of living, the establishment of a partial system of isolation of lepers, and improved hygienic conditions. It would appear that Europeans are just as liable to acquire leprosy to-day as ever they were or as are the natives of endemic countries the more sanitary and hygienic conditions under which they live alone protecting them from the disease.

In both prevention and treatment of leprosy, therefore the soil is of much importance. The healthy human body forms an unsuitable soil for the growth of the lepra bacillus but the manures and fertilisers which will render it a suitable soil are innumerable. Among them may be mentioned other accompanying diseases, as well as laziness, overwork, irregular habits, insanitary conditions and any of the countless causes which lower the general resistance of the body.

It is the extreme chronicity of leprosy and its lack of immunity-producing power which renders it so much dreaded. These features are most found in the nerve type, which produces disfigurements and deformities.

It has now been realised that the general resistance of the body in tuberculosis is important; but however important it may be in tuberculosis we also find in that disease, the equally important factor of acquired immunity; while in leprosy we have to depend on the general resistance alone. Any treatment in leprosy therefore, which neglects the general resistance, is bound to fail. This fact was recognised by Jonathan Hutchinson, who surmised that leprosy was due to faulty dietetics, especially the eating of preserved, decomposing

food, but true as his surmise was, he only hit upon one out of many causes which render the body liable to the growth of leprosy. Failure to inoculate leprosy upon any of the lower animals marks it out as a disease differing radically from tuberculosis, although it agrees in many points with the latter disease. Rat leprosy is another disease similar to human leprosy which also is confined to one particular animal, although a case of rat leprosy in a human being has been described by Marchoux.

Whatever special drugs are used in leprosy, their application should not be considered the most important part of the treatment. Such means as tend to improve the general health of the body are of even more importance. These are as follows:—

(1) The removal of all other accompanying diseases. We have found by experience that in almost every case of leprosy there is some other disease which has lowered the general resistance of the body. When the diagnosis of leprosy is made the first question must always be: What is the predisposing cause? and a thorough search must be made to find it out; and when it is found the first consideration must be its removal.

(2) *Diet*.—There must be proper proportion of proteins, carbohydrates, and fats, and a sufficient supply of vitamins. The food must be adequate in amount but not excessive. It must be fresh and not preserved. All rich and indigestible food must be excluded. The patient should take plenty of fruit and vegetables, which should not be overcooked, fresh milk and dairy produce and the whole grain of cereals.

A minimum of meat and fish, should be used in hot climates; only the best fish and meat should be used and that absolutely fresh.

(3) The patient must take sufficient exercise if he hopes for recovery. He must seek to render every muscle in his body hard and firm. Abundant, well-regulated exercise is most important in leprosy as it raises the resistance and lessens the risk of serious reactions.

(4) Habits must be regular especially with regard to rising and going to bed, and the hours of meals. Work hours should be regular and overwork and worry should be avoided.

If these rules, which are simple to understand although difficult to carry out, are adhered to, more improvement may be expected than will result from the administration of any special drug.

It is not meant by the above to discourage special treatment which also is useful and in most cases absolutely essential for recovery. The intention is rather to help the general practitioner to realise that in a disease like leprosy, where there is no specific for the destruction of the seed, the greatest emphasis must be laid upon the treatment of the soil to render it sterile and unsuitable for the growth of the lepra bacillus.

Sheep for the Punjab

R. Branford, M. R. C. V. S. Live Stock Expert to Government, Punjab, writes in the *Journal of the Central Bureau for Animal Husbandry and Dairying in India* about

the possibilities of large scale sheep ranching in the Punjab. He is of opinion that this would prove a very profitable industry for the Punjab provided a little energy is expended by the people and government to remove minor difficulties. We read,

The Punjab farmer is neglecting an opportunity to add to his wealth by not paying more attention to sheep. There is no doubt that the province could carry more sheep than it does. On the Hissar farm, 1½ acres of irrigated land support one sheep, purely as a side show, i.e., the sheep are not grazed on the crop but grazed only on fallows, stubbles after harvest, canal banks, etc. The irrigated area on the Hissar farm is admittedly more than usually productive of grazing but it can safely be assumed that every 3 acres of irrigated land in the province could carry one sheep. The irrigated area of the province is about 15,000,000 acres, while the total number of sheep is 4½ millions. The irrigated area of the province alone is thus capable of carrying more sheep than there are now in the whole province. At the present time sheep are maintained mainly in the *barani* (rain-fed) tracts; the irrigated areas carry comparatively few.

Sheep when properly looked after are undoubtedly profitable. The Hissar farm flock averages 500 ewes. One lamb is taken each year from each ewe. The actual births average about 90 per cent. per annum. The average profit from this flock for the 8 years 1917 to 1925 was Rs. 3,393 for the 4 years 1917-21 it was Rs. 5,560. The profit is calculated after deducting all casualties among the sheep and all over-head expenses in connection with them (including officers' salaries, etc.), but no deductions are made for land rent or land revenue.

Sheep are only a side show on the Hissar farm and the writer has never had time to pay them adequate attention; yet they have always paid.

Why do not the large landholders take up sheep? The two main reasons are:—(1) Difficulties in marketing; (2) Disease.

The first difficulty could probably be overcome by co-operation. Co-operative wool sales in England have made astonishing progress in the last few years. The Hissar farm has to a large extent overcome the difficulty by selling its wool direct to the Cawnpore Woollen Mills, and accepting their expert's valuation. I think they have generally treated us fairly. This year they paid 17 annas per pound, i.e., Rs. 87-2-0 per maund. Local rates varied from Rs. 28 to Rs. 40 per maund. Farm wool is, of course, superior in quality to country wool, but there is no doubt that the real value of 1st quality Bikaner wool was higher than Rs. 40.

The difficulty as regards mutton prices I have never been able to overcome. The military authorities have never taken any interest in my offers to supply them with mutton, but have always referred me to contractors who have offered me Rs. 5 per sheep for animals averaging over 80 lb. live-weight. When sent to Delhi for sale, only Rs. 7 have been received per sheep, though mutton was selling at 14 annas per seer. A sheep of the live-weight of 80 lb. must surely average more than 20 seers mutton. In addition to the mutton the minimum value of which is Rs. 17-8, the skin-

wool offal, all have a value. It seems unfair that the breeder can only get Rs. 7 for an article worth at least Rs. 18 to the retailer. The marketing difficulties are very real. The individual sheep owner cannot cope with them. In the Punjab miracles are being performed by the Co-operative Department. I hope they will turn their attention to sheep.

About 500,000 sheep die annually in the Punjab from parasitic diseases. Eighty per cent. of these casualties would under efficient management be prevented. For all practical purposes sheep are outside the purview of the Civil Veterinary Department. It is rarely possible to take a flock of sheep to a hospital, and often equally impossible or not worth while, to take an individual sheep. If a Veterinary Assistant does see sheep, while he is on tour, he probably cannot make the necessary arrangements to dose the flock for parasites, even if he realizes that that course is indicated. An extension of the Civil Veterinary Department, coupled with an improvement in the education of its cadre would be able to overcome difficulties as regards diseases.

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Oldest University in the World

Islamic World quotes the following

It is a sign of the times that the Egyptian Government, spurred on by many deputies, should be contemplating the partial refashioning of the ancient privileges and activities of Al Azhar, the oldest university in the world (writes a correspondent of the "Manchester Guardian")

There were, of course "universities," established in the world before the reign of Al Muizz, the Fatimid Caliph at Cairo, the founder of Al Azhar. In Greco-Roman times there were many schools of philosophy and letters. These, however, were not "universities" in the sense of the term which began to be accepted in the 14th and 15th centuries, when a university was regarded as a corporate body devoted to study, teaching and examination; nor did they have any influence on the educational institutions of the Middle Ages, institutions (such as those of Paris, Oxford, and Cambridge, all thirteenth century; or of Vienna, Bologna, Heidelberg, all fourteenth century) founded in connexion with cathedrals and monasteries. Al Azhar, the Moslem University at Cairo, stands apart from all these European institutions being much earlier in date, and although similar in original conception, different in development.

ITS FOUNDATION

The establishment of Al Azhar, which means "the blossom" or the flower, came about in this way. In the year 969, Jonhar, General of Al Muizz defeated the Abbasids in Egypt and Syria. A new dynasty was there upon founded in Egypt, the Fatimid dynasty, which was to rule North Africa for three centuries. Al Muizz promptly celebrated his triumph by moving his capital from near Kairovan, and founded Cairo ("Kahira," the City of Victory). Four years later he had erected in the new city the mosque of Al Azhar, a huge public library, and several medreses or colleges. Students of these institutions, which he endowed

abundantly, received instruction in "grammar" [then, of course, a much wider subject than it is now] literature, the interpretation of the Quran, jurisprudence, medicine, mathematics, and history. This Caliph Muizz was an enlightened man, one of many such characters in the early centuries of Islam. He has been called the Mamun of the West, or the Maecenas of Moslem Africa.

The educational institutions thus started flourished exceedingly, and in 988, at a time, that is, when Christian Europe was largely enveloped in darkness, Aziz Billah, son of Muizz, converted the mosque and the medreses into a university. From that day almost to the present Al Azhar has been a beacon of Islam, which various successive rulers of Egypt have made it their duty to keep lit.

The teaching of Al Azhar, which, until the introduction into Islamic countries, during the nineteenth century of Western education, quite unquestionably was the focus of learning in Islam and which, although its influence may recently have declined, still is a force which radiates outside Egypt, is mainly theological. As the largest, as well as the oldest, university in the Islamic world, it draws its students from North Africa, India, Afghanistan, Malaya, Persia, Turkey, China, Arabia, and so on, although it should be mentioned in this connexion that it exists for the Sunni section of Islam, the Shafi section not being specifically catered for. The students are grouped under the four Orthodox rites, that is, the Hanafi, Shafi, Maliki, and Hanbali sects.

FIFTEEN THOUSAND STUDENTS

It is a little difficult to estimate the numerical strength of Al Azhar. At one time it is reported to have harboured over 20,000 students but a figure of upwards of 10,000 was that usually given a few years ago. Two thousand of these are resident. How far the students are representative of the whole of Islam it is also difficult to estimate, some observers allege that its cosmopolitan character is greatly exaggerated, and that outside Egypt its influence is negligible.

Al Azhar can be entered at the age of eight. Children are taught to read and write and to learn the Quran. They finish their education at about 10 or 12. Those staying on to pursue higher studies, such as Commentaries on the Quran and the Traditions, Moslem Law, and so on, remain until 21 or 22. Taking their degrees of mudari or sheikh (professor or doctor) they pass out into the world conveying with them traditions which have been handed down unbroken for centuries.

It is possible that after the eclipse of Egypt, in the sixteenth century, Al Azhar may have tended to become reactionary or obscurantist; that depends rather on the point of view. Not very much is known of its activities from the beginning of the sixteenth to the beginning of the nineteenth century. Its influence was diminished by Mohammed Ali, and restored under the British domination of Egypt. Since, however, in the Declaration of Independence in 1822, the number of students is said to have increased to 15,000. With the increase in Egypt's population, decentralisation has been inevitable, so that there are now, in places like Alexandria, Tantah, and so

on, institutions which are, so to speak, offshoots of Al Azhar.

REFORMERS' VIEWS

The precise value of Al Azhar to Egypt and the Moslem world is a matter of controversy. Many of Al Azhar's sheikhs are men of marvellous learning, and if their authority is declining, as at the moment it certainly is declining, that fact in itself is not necessarily a sign of improvement.

Reform must come slowly, persuasively, and it must come as if from Al Azhar itself. The radical changes that are so comprehensively talked of in Egypt as being vitally necessary are interesting, but it would be unwise to force a revolution on so old and honourable an institution which, whatever its deficiencies in the eyes of those who fain would "Westernise" everything, is still the one home of Arabic learning that has kept its integrity during the assaults on Islam by Christian or pagan Powers.

Why the Simon Commission Came in 1928

Mr. R. R. Diwaker answers the question as follows in the *Volunteer*.

The most important reasons as to why the commission came earlier are:—(1) The Tory Government in England being shaky and being afraid that the reins of Government would pass into the hands of the Labourites it wanted to tie the hands of the future Government with the report of a Commission lest the Labourites would be too liberal. But, in our opinion, the Tories need not have been so much afraid of the generosity of their brethren towards us because we know that where India is concerned a Labourite can be as bad as a Tory. This was proved during the short period of one year and more when Mr. Ramsay MacDonald was at the head of affairs. This has again been proved by his attitude towards the infliction of this Commission on India now and in the present form. (2) They wanted to announce it earlier than last December so that they might avoid the opinion of the Congress before the Commission was announced. That was the reason why the Viceroy tried

to win over Indians individually and announce the Commission in order to make the Congress face a *fait accompli*. (3) They thought that India was weakest at this time being torn by a record number of Hindu-Moslem riots of a deadly nature. So in their opinion this was the best time to strike the nail on the head which may seal the fate of India for decades to come.

Ancient Ideals of Education

T. L. Vaswani writes in the *Vedic Magazine*.

Education in ancient India was not merely of books. It was humanistic and it was practical. Is not the hand as sacred as the head and the heart? The sanctity of manual work must be recognised again. I would have our schools teach craft work and cottage industries; also gardening, painting, choral singing, dramatic art and dramatic science. A new emphasis on games is needed,—not the "soft" games of which students are fond to-day, but the "hard" games. They will help the students more than the books which often end in head-ache. Games will give health to students. An eminent doctor rightly said that health was "the natural right of every human being." This "natural right" our students often surrender to "examinations." This education is devaluing. Games also will secure what may be named natural communism. False, artificial distinctions between rich and poor students disappear when they play together. Games, too, give a sense of self-realisation.

Knowledge and Seva joined hands together in the ancient Asramas. I would have every school feel the inspiration of the spirit of service. The end of education is not information, is not intellectual cleverness, is not selfish purposes. The end of the education as Aristotle pointed out long ago, is service. "Paradise lies at the feet of the mother,"—said the great Prophet of Arabia. And I humbly submit that swaraj lies at the feet of the little ones. Train them in a school of *shakti*,—of strength and service and sacrifice; and the little ones of today would be the Builders of Tomorrow.

Cinematograph Committee as seen by America

The same journal also gives the following :

Photoplays Confected at Holywood have become the subject of an acute controversy in India. British officials and others contend that they are destroying British prestige in the eyes of the Indian people, lowering Occidental women in their estimation, and debauching the Indian views of life in general. Indian publicists, on the other hand, contend that this denunciation is inspired only by British envy of the success of Americans, who supply 95 per cent. of the movies exhibited in India, and by their desire to substitute in their stead screen plays of British manufacture. They declare that India must refuse to be made a dumping-ground for British films. While this controversy rages, the Government of India has appointed a committee to investigate the matter and report to it. With its membership equally divided between Indians and Britishers, and with an Indian lawyer-politician—Dewan Bahadur T. Rangachariar—as chairman, this body has been going from town to town in India recording statements made by persons in various walks of life—women as well as men. According to a dispatch sent out by the Associated Press of India from Rangoon (the capital of Burma) and printed widely in the Indian Press, Mr. J. M. Symms, Director of public instruction in that Province, condemned the American films as

“...inartistic and vulgar, and harmful to the white woman's reputation. Western films could do much good if they were better.”

The *Amrita Bazar Patrika* (Calcutta) quoted a British lady—Mrs. V. G. Conson, of the Bengal Presidency Council of Women—as telling the Committee that,

“...sexual plays were more objectionable in the East than in the West, due to the Indian outlook upon demonstrativeness being such as it was. Suggested that rarts of films depicting public houses (drinking saloons), night clubs, and night life of the Western cities, as well as the pictures in which the villain attained his objects, should be eliminated from the (movie) shows. “Revolutionary subjects and mob violence,” said Mrs. Conson, “might lead to undermine the British prestige.”

The Indian Nationalist attitude is very ably set forth in an editorial in *The Hindu* (Madras), which asserts :

“...the real object of the inquiry was to make out plausible case for restricting the import of American films on the plea that they misrepresented Western civilization, and had a tendency to pervert the morals of Indian audiences, and for encouraging the British film industry, which has ever since the war been in the doldrums, by showing it consistent preference. America now enjoys practically a monopoly in the film field, 95 per cent. of the films shown even in Britain being American. There is widespread suspicion that the real object of the inquiry is to check this supremacy and bolster up the inefficient British industry.”

Mr. A. Rangaswami Iyengar, the newly appointed editor of this powerful organ of Indian

opinion, suggests in the course of the same editorial that an attempt is being made to convert the movie industry into a State monopoly under government management. A plausible plea is advanced in favor of that arrangement as tending to “ensure the maintenance of high moral standards, a fair market and the distribution of useful educational and propaganda films.” In reality, however, if a new government department were established for such a purpose, it would provide openings for “aspiring young Britons, and would look upon itself, consciously or unconsciously, it does not matter, as the unofficial agent of the British film industry ; it would have a strong temptation to shut out American films on the ground of their supposed immorality...the censorship under its aegis would become an intolerable nuisance, strangling all indigenous attempts at improving and adapting the art to the conditions of the country and...it would furnish a formidable addition to the armory of loyalist propaganda which is being so effectively manipulated to break national unity and frustrate national aspirations.”

A New Method of Treating Malaria

We find in the *China Journal*.

Not many years after the discovery of “Bayer 205,” the remedy for sleeping sickness, science again has surprised the world with “Plasmoquine,” the new malaria remedy which promises to be of the greatest value to all tropical and sub-tropical countries.

From the year 1638, when, through a chance discovery by the wife of the viceroy of Peru, the curative effect of cinchona bark was determined, up to the present time quinine has been looked upon as a sovereign remedy for malaria. Since about a hundred years ago, when it was first obtained in a pure state, it has conquered the world as a febrifuge ; and in view of the blessings which the alkaloid undoubtedly brought with it, the defects and disadvantages of the quinine treatment of malaria have been put more or less in the background. One is only surprised that since quinine is such an outstanding remedy for malaria, intermittent fevers have not been more effectively checked. For, as a matter of fact, to-day, just as three hundred years ago, malaria is by far the commonest disease of all warm countries. To take one example only out of many, in India about five millions of people succumb every year to intermittent fever.

An explanation for this failure of quinine is here offered. In that worst form of malaria, the much-dreaded subtertian malaria, quinine is unable to destroy those forms of the malaria parasite which are chiefly responsible for the spread of the disease. To understand what happens, it must be borne in mind that there are two different forms of this microscopic parasite to be found in the blood of malaria patients : first the neutral malaria plasmodia, also known as schizonts, which cause the regular return of the attacks of fever by their developing in masses in the blood vessels, and secondly, the sexual forms of the malaria parasites, the so-called gametes, which, owing to their

peculiar shape in subtertian fever, have been termed crescents.

The benefit which quinine confers in these cases is only temporary. By its action on the schizonts it is able to control the individual attacks of fever, but it does not affect the root of the evil, for sooner or later the dreaded attacks recur and the sexual quinine-resistant gametes are formed and are then carried to other persons by malaria mosquitoes. Thus the disease continually spreads in spite of the careful administration of quinine. Here lies the chief defect of quinine therapy, compared with which the other deficiencies, such as the bitter taste, the common oversensitiveness of the patient to quinine, the by-effects, such as *tinnitus aurium* and stomach troubles, the not infrequent habituation to quinine and the danger of giving quinine during an attack of the dreaded blackwater fever, appear unimportant. New investigations had to seek a remedy superior to quinine. The laboratory experiments were troublesome and protracted, but, finally, the tremendous expenditure of time, labour and cost received their due reward, when the synthetic malaria remedy "Plasmoquine" first came to light. With this drug something quite new was created, for it is not obtained from quinine, but it is an independent quinoline derivative.

It differs from quinine in various important ways. It is about ten times as effective, rapidly destroys the malaria parasites in the human blood and, unlike quinine, quickly kills the sexual forms of the parasites, which are responsible for the conveyance of the disease. This means that the spread of the diseases is effectively checked when it is used, and it is clear what this must mean in the realisation of a general sanitary clearance. Other points which may be mentioned are that "Plasmoquine" is almost tasteless, that even if used for a long time it does not become less effective, and that it may be given safely during an attack of blackwater fever.

This does not mean that quinine has become superfluous. Such an assumption would be absolutely wrong. For the effective treatment of tropical fevers a combination of small doses of quinine with this new synthetic remedy has proved most useful. Quinine in such small doses scarcely has unpleasant effects, but destroys the neutral schizonts of the malaria parasites, while the plasmoquine destroys the crescentic gametes, and so prevents relapses and the further spread of the disease.

Although it is relatively only a short time since the discovery of plasmoquine, excellent results have been reported from all the principal countries. Professor Muhlen, the well-known expert in tropical diseases in Hamburg, has made special trials in the Balkans and in Central and South America, and states that by the discovery of plasmoquine, a new victory has been obtained over one of the most deadly enemies to the health of mankind.

What Sort of Man is Primo-de-Rivera

Primo-de-Rivera the strong man of Spain is little known in countries outside Spain; pro-

bably because Mussolini the Italian dictator holds the world's attention. A writer in *L'Illustration* attempts a summary of this wonderful man which has been translated in the *Living Age*. We are told:

Perhaps the most melancholy thing about this man who came into power overnight, and who feels the precariousness of his position as much as he does the power, is that the country he loves best of all utterly misunderstands his character and his work.

Two forces sustain him at the present time, two moral forces—the loyalty of the King, whose monarchy he has probably preserved in peaceful prosperity, and the impersonal but unanimous satisfaction of a nation that is naturally indifferent to politics but is aware of its present state of tranquil well-being. The truth is that Primo is a humorist, a temporizer, a powerful but joyful human being. He began with only one clear idea—to establish order in a country where order did not exist. Setting out from he knew not where, with the army behind him, he has arrived; he knows not where, and finds the army against him, for it too he has submitted to the all-pervading discipline. He is the opposite of a despot; he moves about and lives like the simplest citizen. He has no police protection; he has set up no material organization to administer his government. *Mussolini reigns through his troops; Primo reigns in spite of his troops*—which he has sent forth to battle in Morocco. He stands alone.

T. P. O'Connor on Thomas Hardy

The Right Hon'ble T. P. O'Connor writes on Thomas Hardy in the *Daily Telegraph*. He puts more stress on the inner man, the seer Thomas Hardy, than on his deeds: Lays bare the main spring so to speak of that great intellectual machine, says he:

He came of a long-lived stock; his mother was in the sixties when she died, and he lived to a splendid age. So did Jean Jacques Rousseau, but throughout his life you can see Rousseau's suffering from that brooding melancholy which comes, doubtless, sometimes from profound meditation on the riddle of human life and human suffering but is also an indication of certain taint in the nervous system. Popular phraseology puts such men as born tired and there is some truth in the rough epitome. Men of that type derive from ancestors on whom great misfortune or wonderful fortune—one or the other—has produced an exhaustion of the nervous system of which their descendants reap the consequences.

Whatever the reason, so it was with Thomas Hardy; he was born melancholy, and he remained melancholy throughout his life. All the dazzling glory which he achieved as one of the most illustrious figures of his generation, his supremacy as the greatest master of fiction in his day and generation—all these things left the inner man untouched; he remained in that inner soul of his like one of those lonely creatures who from the

watchtower in the ocean—as, for instance, the guardians of the Eddystone Lighthouse—look out from their solitude on raging waves and appealing hands, and know nothing of life but their inner thoughts and their sad experiences.

Taisho Edition of Tripitaka

The Pacific World says:

The publication of the Taisho edition of the Tripitaka undertaken by Dr. J. Takakusu in collaboration with Dr. K. Watanabe will be completed in the course of the present year. The great work was started about four years ago. Of the 55 volumes, octavo size, of about 1,000 pages each more than 40 have already been issued. For the past four years, the two distinguished editors, particularly Dr. Takakusu, have been taking great pains to make the edition the best that has ever been issued, going with minute care over revision and collation of even the most trivial matters. When the last volume is issued in November this year, as it is planned, they will have the satisfaction of seeing one of their life works completed in a splendid manner.

The Tragedy of India

C F Andrews writes in the *World Tomorrow*:

It has been my lot for nearly a quarter of a century to watch every turn of the tide of human affairs in India in order, wherever possible, in close company with Indian friends and fellow-workers as leaders and guides, to make some humanitarian advance. But it has unfortunately become my growing conviction that whatever might have been the value of foreign rule in the past in India under the British, that period is now very quickly drawing to an end. The "Reforms" have not come a day too soon. Indeed, they have been pitifully, tragically late—too late. And they have not been drastic enough. Unless a far more drastic change is made and made very quickly, any process of gradual, orderly evolution will be no longer possible. Revolutionary outbreaks will take its place. It is time in India that this "tragedy" of foreign rule is brought to an end, and full self-government granted, whereby India may take her place in the League of Nations, no longer under the tutelage of Great Britain, but in her own sovereign right.

Democracy and Corruption

Modern politics has unfortunately been moulded more by corruption than by the ideals of Democracy, Liberty, Equality, Justice and Fraternity. We have experienced this in our small way in India also, where swindlers and imbeciles have been often allowed to enter

the nation's legislatures on the strength of a party label. In America the case is far worse. We read in the *New Republic*.

The Republican leaders occupy in relation to the oil scandal a peculiarly humiliating position. Their party organization is convicted of having accepted large sums of money from a man who had corruptly bought from a Republican administration public property of enormous value, and of trying to conceal the source of the contribution.

The following description of American political mentality is more interesting.

A large majority of American voters support one party or the other for reasons which are not much influenced by the proof of corruption in the party to which the voter belongs. The ordinary politician is judged by his ability to get results. He is willing and accustomed to elect his candidates, if necessary, by dubious or actually corrupt practices. It is his primary business to deliver the vote, and the most congenial and effective way of manufacturing votes is to spend lots of money. The "better element" in both parties who contribute the money have cultivated a convenient habit of not inquiring too closely about the way in which the money is spent. Until recently, no doubt, almost all large cities could boast of fairly vigorous groups of local reformers, who would occasionally lead revolts against the party machine and its questionable methods, but they have always been amateurs in politics, and their protests usually wilted after election. They never took sufficient account of the economic motivation of political groupings or the strength of the inducement in a capitalist democracy to force the voters into party molds and so establish permanent majorities. A complicated political system like ours, in which there are so many elections and so much voting, and in which millions of votes have to be recruited and polled, requires for its operation the services of professional politicians who are all more or less mercenary and all accustomed in one way or another to buy votes. They are cynical by necessity, and their cynicism has come to dominate the popular attitude toward party politics. It is generally acknowledged to be an occupation in which cheating is permitted by the rules of the game.

Man and the Anthropoid

Talking about old world objections to accepting Evolution as a working theory explaining the descent of man, Bernhard J. Stern writes in *Evolution*:

Man is his eagerness to rationalize his own futility, and to compensate for his own shortcomings, usually exaggerates the differences between himself and his next of kin to the disadvantage of the apes.

Much romantic nonsense has been written about the importance of the structural differences between man and apes. Drummond, for example, speaks of man alone as having the ability to appreciate

divinity because his posture permits him to raise his eyes from the ground to look heavenward. We shall resist phantasy and devote our attention to actual observable differences.

Among real differences between man and the anthropoid the writer mentions the following:

Look at your hand. Move your thumb. Notice that it can be swung toward or from any other finger: it is "opposable" as anatomists say. This makes the hand effective in holding and using tools. The thumb of an anthropoid ape is much shorter than the human thumb and it cannot be moved toward and from the other digits. An ape therefore, finds it difficult, sometimes impossible, to pick up a pin between his thumb and forefinger. When he drops to the ground he walks on his knuckles and his toe-like thumb is useless.

Man's big toe, which is a powerful lever on which the whole body can be raised and which is therefore a mechanical device for walking, is distinctively human, for the big toe of the ape is not a toe at all but rather a thumb. To convert the foot of a gorilla into that of a man, Dr. Gregory has shown that the big toe must be extended and rotated so that it rests flat on the ground instead of facing the other toes. The bones of the toes must be shortened and made to lie parallel so that the foot is narrowed, and the foot must be turned to lie down rather than in. Schultz has shown that this is exactly what happens to the foot of the human embryo in the course of its development.

The difference between the brain of the anthropoid and of man has been much discussed but recently Professor Tilney has contended that the brain of the gorilla is manlike in all fundamentals, and Dr. Smith has said "No structure found in the brain of an ape is lacking in the human brain, and on the other hand the human brain reveals no formation of any sort that is not present in the brain of the gorilla or chimpanzee. So far as we can judge, the only distinctive feature of the human brain is a quantitative one, namely a marked increase in the extent of three areas in the cerebral cortex... which are relatively smaller in the brain of the anthropoid apes." When it is realized that both literally and figuratively man uses only a very small fraction of his brain matter, it will be recognized that this difference is not as important as is commonly assumed.

Trustification of the British Press

We read in the *Literary Digest*.

\$125,000,000 WERE OFFERED in fifteen minutes as subscriptions to the new issue of \$15,000,000—5½ per cent debenture stock, made by the Northcliffe Newspapers, Ltd., for the purpose of establishing a circuit of provincial papers, and London press dispatches further advise us that a quarter of an hour after the subscription lists opened, the lists had to be closed. Viscount Rothermere, proprietor-in-chief of the Northcliffe Newspapers, Ltd., who is the younger brother of the late Lord Northcliffe, declares in an article in his *London Daily Mail* that, to those

with technical knowledge of British journalism, it has for some time been apparent that one section of the national press which still lags behind the rest in enterprise and development is that of the provincial evening newspapers. Very few existing publications of this class, he points out, are equipped with the large resources required to maintain the best possible supply of news and pictures, for most of them are isolated economic units and suffer in quality from their lack of connection with a powerful press organization. But the Rothermere enterprise is not the only one in England that attracts the attention and arouses some concern among various sections of the press as to the future of editorial independence. Another group of newspapers is controlled by the Berry brothers, who, as a contributor to the *London Morning Post* notes, has been acquiring publications at a great rate of late years, the most famous of which is the *London Daily Telegraph*. Then came the cessation of the publication of *The Westminster Gazette* and its fusion with the *London Daily News*, which leads the *London Spectator* to say—

"The trustification of the British press is no new symptom but it is a process which has developed rapidly since the war, and it is probably one of the most serious problems which democracy has to face in this country. What has been happening in Great Britain is similar to what has occurred in the United States, except that in the latter country, owing to its size, the press is not dominated by New York in the sense that the British press is dominated by London. As journalism must be conducted on commercial lines, it is difficult to see how this tendency of combination and trustification is to be avoided, and we fear we have no ready-at-hand solution to offer. But we confess to a feeling of something akin to dismay when we compare the ownership of the British press to-day with that of thirty years ago. The successful and independent newspaper proprietor is becoming a *rara avis*. The costs of newspaper production have become so great, and the capital outlay involved so considerable, that few private owners are in the position to meet the demands made upon their purses: for newspaper ownership except in special cases, is not the Eldorado that it is sometimes supposed to be.

Indian News in U. S. A.

The following extract regarding the Simon Commission's visit to India from the *American Current History Magazine* is a fair sample of the kind of news that are served to the American public by their Press.

The Simon Commission, which arrived in Bombay from England on Feb. 3, has begun and continues to prosecute its investigation of the operation of the present system of government in India. The bitter dissensions between Hindus, Moslems, the depressed classes, and the Anglo-Indian population as to whether the commission should be boycotted or co-operated with seem to furnish relevant evidence as to India's ability to use wisely an immediate extension of the powers of self-government it has already received.

Otherwise these differences between Indians apparently have not affected the program of Sir John Simon and his colleagues. After a considerable stay in Delhi the commission proceeded upon an extensive journey of inspection. Wherever they went they were warmly welcomed by large numbers of Indians of all classes, while their presence was ignored or resented by others. No serious disorder attended their journey.

Four events stand out among the many incidents connected with the commission's stay in Delhi and their attempts to conciliate those Indian leaders who were incensed because Indians were not included in the commission. A proposal by Sir John Simon that the investigation should be carried on by a joint free conference of seven Indian and seven British members presided over by the viceroy was contemptuously rejected by the Indian extremists. The Council of State the upper house of the central Indian Legislature, voted by thirty-four votes to thirteen to elect representatives to co-operate with the commission. The Legislative Assembly, the lower house of the Legislature, expressed itself in favor of a complete boycott of the investigation by a vote of sixty-eight to sixty-two. Warning was given to the Indian leaders by Lord Birkenhead, Secretary of State for India, and Ramsay MacDonald, leader of the Labor Party, the official Opposition in the British House of Commons, that the investigation would be pushed through and action taken regardless of whether Indians should or should not co-operate with the commission. In a speech at Doncaster on Feb. 17 Lord Birkenhead said:

I wish to make it as plain as I possibly can that either with the assistance of the Indian Legislatures or without their assistance this commission will carry its task to a conclusion. * * * Those who are organizing this boycott will in my judgment, discover month by month how little representative they are of that vast, heterogeneous community of which we are now the responsible trustees. They will discover millions of Moslems, millions of the depressed classes, millions in business, and the Anglo-Indian community who intend to argue their case before the commission, and the commission will ultimately report to Parliament. If organized political opinion—a very small fringe in India—chooses to maintain itself in silent boycotting and aloofness, nevertheless the work of the commission will be performed. * * * I wholly misread the temper of the sophisticated, political intelligence of my countrymen if they [the Indian opposition] succeed in proving that India is ripe for an extension of the existing constitution by refusing in the first place to work for it and by declining in an organized boycott to examine its workings with a view to reform and possible extension.

Briefer, but equally indicative of the united determination of Great Britain to carry on along the lines established by the preamble of the Act of 1919 and extended by the creation of the present statutory commission, was the message which Ramsay MacDonald sent to Vernon Hartshorn, one of the Labor members of the commission: "It is reported here that if your commission were successfully obstructed a Labor Government would appoint a new commission on another and

non-Parliamentary basis. As you know, the procedure now being followed has the full confidence of the Labor Party and no change in the commission would be made."

The net results of the developments to date thus seem to be as follows: There is a wide divergence of feeling among Indians as to whether they should co-operate with the commission in its investigation or boycott it and refuse to accept its findings, no matter what they may be. The politically organized radicals have carried the boycott in the Legislative Assembly and intensified their demands for immediate home rule status as a step toward complete independence of the British Empire. In general, the Hindu politicians are uniting in a rather definite anti-British movement, while the Moslems and the representatives of the depressed classes are rallying to the support of the British procedure. The commission sought by every possible means to conciliate the Indian political leaders, but having found this impossible, proceeded with their task. Great Britain, through the official spokesmen of both the Government and the Parliamentary Opposition, has plainly and forcibly declared that she will carry through her program, seeking the co-operation of all Indians who will work with her and disregarding the opposition of those who will not. Such a situation is fraught with possibilities of importance to both India and Great Britain.

Are Accidents due to Carelessness?

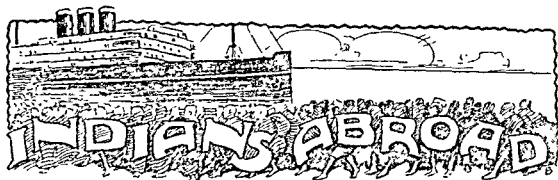
We get an answer in the *Literary Digest* which says:—

Few Accidents are properly chargeable to carelessness, asserts Sydney Ingham safety engineer of the Ludlow (Mass) Manufacturing Associates in a communication to *The Safety Engineer* (New York). What is generally called by this name may usually be traced to something more fundamental—poor eyesight, alcoholism, late hours, defective nourishment, and so on. Any safety engineer who is not willing to look behind such a cause assigned for an accident, thinks, Mr. Ingham, will not get very far toward an intelligent analysis of his problems. He writes:

"Carelessness may be a mental or a physical condition. A case comes to mind in which the woman involved was on the verge of being discharged for carelessness, which had resulted in several falls and collisions. It was suggested that her eyes be examined. The poor woman could not see. When she had been fitted with proper glasses, she stopped appearing in the accident statistics and kept her job. Apparently there was no one more careless than she in the plant: really she was cautious, but could not see.

"Management can cure this type of 'carelessness' by proper physical examination. The obvious remedy for this condition is don't hire people who are physically incapacitated for the job in mind.

"What is to become of the physically incapacitated is another problem, relating to accident prevention; though it looms up larger as a problem in social equity, and in my opinion will have to be solved from the sociological aspect that it presents.



By BENARSI DAS CHATURVEDI

Mahatma Gandhi and Mr. Andrews on joint Imperialism

In my notes on "Indians Abroad" for the month of March I had to criticise very strongly our countrymen in Kenya for their fatal mistake in demanding *due share* in the trusteeship of the Africans and in asking for their '*nomination along with Europeans to represent Native interests.*' I ended my criticism with a request to Mahatma Gandhi and Mr. Andrews for a declaration of their views on this subject. I am glad that they have done so in the columns of *Young India*. Mr. Andrews writes in an article named 'Fiji for the Fijians':—

One of the most serious dangers in the way of attainment of Swaraj in India in the fullest sense of the term—moral and spiritual, as well as political and geographical,—may be this. We are likely to be tempted to 'assist' the white rulers in their 'trusteeship over the natives,' whether African, Fijian, or Malay. The most dangerous clause, of that kind, was put in the latest White Paper from Whitehall, which states that the trusteeship over the natives in Kenya may be shared by the immigrant communities. The Government official in the Legislature pointed to that plural—"communities," not 'community'—with satisfaction, and regarded it as an assurance that Indian equality with the white immigrants was not to be threatened. But there are different kinds of equality; and we who are fighting against imperialism do not wish for a moment to be equal partners in imperialism over the native Africans; for that, in plain language, is what the hypocritical word 'trusteeship' really means. Pandit Banarasidas Chaturvedi was quite right in protesting in the *Modern Review* against the insidiousness of that plural.

Once I gave a somewhat sinister name to this 'joint-imperialism.' I called it the 'jackal policy.' The great British lion would allow India to follow it on its march of finding its prey, and would allow India to pick the bones after the lion's feast was over. I said that nothing in the world must let us ever 'play jackal' to the British lion over the native races.

There is no more dangerous offer ever made than the old Roman imperialist offer,—*Divide et*

Impera 'Divide and Rule.' Everywhere imperialism feeds upon this policy everywhere it is sure to be tried. The temptation may soon be offered in South Africa for the Indian to take sides—we will not say too openly *against* the native African; for that would be giving away the secret. But the bribe will be offered, that it is much better for the Indian not to 'interfere' in native affairs, or not to 'have too much to do' with them, etc., etc.—advice which may have some meaning at a certain stage, but which may also lead to a fearful estrangement later, if it is carried out in the interests of the white race against the African race.

In Kenya, one can already notice the same bribery beginning. It is openly said by European settlers that it would be very unwise for Indians to ask for the common franchise, because that in the long run would mean both Indian and European being swamped by the native vote. If one asks the natural question, 'Why not? It is their country, not ours' then one is called a Bolshevik by the European and the argument is at an end.

After giving long quotations from an article of Rev. J. W. Burton Mr. Andrews concludes thus—

Just as a straw will show what way the wind blows, so these things are indications of a great struggle that lies ahead. Italy today is furiously imperialist under Mussolini, although not long ago Italy was crying out loudly against Austrian imperialism. The one remedy against the disease of imperialism that ancient Indians discovered centuries ago is contained in the words of the *Upanishat* which I freely translate as follows: "Those who see God in all things and all things in God, they attain immortality."

Mahatma Gandhi makes the following comment on this article of Mr. Andrews:—

Though what Dinabandhu says is the truth and nothing but the truth, I fear that if the British imperialist rulers offer the Indian emigrants in any part of the world, sufficient inducement, they will succumb, and imagine that they are 'equal partners' not knowing that they are but 'jackals.' But the hope lies in Imperialists never offering enough inducement and the native wit of the Indian emigrants seeing through the thin veil of imperial maya.

Will our Indian leaders its Kenya carefully read the opinion of these two great workers for Indians overseas—Mahatma Gandhi and Mr. Andrews?

Among Indians in Fiji

Rev. A. W. Mcmillan has contributed an interesting article to the *Youngmen of India* giving a summary of his work among our people in Fiji.

He tells us of the useful work done at the Y. M. C. A. at Nausori. This work is being carried on in Hindustani. It is to be noted that the Europeans of Fiji objected to associate with the Indians in their Y. M. B. A. at Suva and therefore this new branch had to be opened at Nausori. We cannot condemn too strongly this attitude of these Europeans of Fiji, who by this act of theirs have brought discredit to the Y. M. C. A. movement.

Rev. Macmillan says that during the year 1927 there was a considerable increase of dissension between Hindus and Mahommedans in Fiji. This is really deplorable.

Then he tells us of his work in connection with temperance movement. He distributed several leaflets in Hindi and English and delivered many lectures among our people all over the colony. He is one of the founders of the Fiji League against alcoholism. He notes with regret that there is anti-Prohibition sentiment among the Europeans in Fiji. By means of personal friendship, illustrated lectures, discussions and deputations Rev. Mcmillan has done very useful work for our countrymen in those far off islands and he deserves our congratulations for it.

It is not an easy thing for an Englishman to work for colonial Indians. On the one hand, it is very difficult for him to gain the confidence of the Indians, who suspect him of some ulterior motives while on the other, he becomes an object of contempt and ridicule at the hands of the arrogant whites who believe in the religion of White Race Supremacy. It, therefore, requires considerable patience and an exemplary spirit of tolerance on the part of the worker to continue the work under such depressing circumstances.

Rev. Mcmillan had now gone back to New Zealand and his place has been taken by Mr. J. H. Waller. It is to be hoped that Mr. Waller will continue the work in the same spirit as was shown by his illustrious predecessor.

Andrews School, Nadi (Fiji Islands)

I have received a copy of the report on the working of Andrews School at Nadi. The school has made considerable progress. It opened with 25 boys on the roll on 1st February 1927 and to-day there are more than 130 pupils out of whom 35 are girls. The school has three teachers on the staff.

Arrangement has been made for teaching the following subjects:—Reading, Writing, Arithmetic, Grammar, Geography, Nature study, Free-hand Drawing and Hindi. The school was visited by the Governor, the Director of Education and the Secretary of Indian Affairs, all of whom were satisfied with the work done. Dr. Deva Sagayam writes to Mr. Andrews:—

"It is our desire that the girls' department should be organised separately as a girl's school. The Director of Education recently visited the school and is of opinion that the boys' department should form the nucleus of a large provincial school for Indians to be shortly established in this district. In case such a school is established we would like to convert the present school entirely into a school for girls to be called after your name. A girl's school is a crying need in Fiji. I would like to have your assent to this proposal before we proceed further."

I understand that Mr. Andrews has gladly given the required permission. It is to be hoped that under the wise and sympathetic guidance of Mr. J. Caughly, the Director of Education, the school will soon become an important centre of Indian education in The Fiji. The Sabeto Indian school which was established by Mr. Andrews has also been progressing satisfactorily. It opened with 36 boys and to-day there are 58 boys and 7 girls on the roll. Dr. Deva Sagayam, who manages both these schools deserves our congratulations.

[The picture of Andrews' school of Nadi has been, by mistake, printed with a wrong title on page 551.]

Mr. Sastri

The South African Indian Congress at Kimberley requested. Mr. Sastri to prolong his stay in South Africa and we are glad to note that he has acceded to their request. The Indian Opinion pays the following tribute to him in its issue of 30th March:—

"There are strong forces at work whose only aim is to see the last of the Indian and they are apt to easily distract the minds of even the right thinking men into doing the wrong thing, and

Mr. Sastri's magnetic personality has done much to avert that state of things in the past and will no doubt do a great deal in the future. This fact was very clearly proved when the Liquor Bill was introduced into Parliament with the colour-bar clause in it. Had it not been for the presence and personality of the Rt. Hon. Mr. Sastri then we feel almost certain that we would not have seen the favourable elements that were at work at the time nor would we have seen the favourable turn that it eventually took.

We have also the question of education to be settled. The Commission will be sitting next week to inquire into the question. The community will no doubt put its claims before the Commission. But the matter will not end there. The community looks to Mr. Sastri as an educationist to use his own influence in the matter and it would be a great misfortune if Mr. Sastri were to leave these shores without bringing about satisfactory solution of that important question. For these and many other reasons we are very pleased that Mr. Sastri has consented to prolong his stay and the community will doubtless appreciate the great sacrifice Mr. Sastri is making in the interests of his countrymen."

We hope the Indian public at home also will appreciate this decision of Mr. Sastri to prolong his stay in South Africa.

Arrangement for Colonial Boys at Dayalbagh Institute, Agra

The Radhaswami Institute at Dayalbagh, Agra is one of the best educational institutions in our country. It teaches students upto the Intermediate class and has a technical school attached to it. Sahebji Maharaj, who is at the head of the institute, is very much interested in the problem of the education of our countrymen abroad and he has kindly made an arrangement for four colonial boys to receive technical education at Dayalbagh. Here is an extract from a letter from his Secretary:—

(1) We have arrangements for a 2-year course in Mechanical and Electrical Engineering and one year course in Weaving. Both theoretical and practical instructions are imparted. In fact, the students here have the greatest facility for practical training on account of the Technical School being attached to our Model Industries. The Model Industries, as you know, possess an up-to-date workshop, the machinery and other equipments having cost us to the tune of four lacs of rupees. Besides the Engineering and Weaving courses, we have provision for training in Footwear and Dury Farming.

You will notice in the Prospectus that students for the Engineering courses must possess certain

qualifications. These qualifications are necessary as without them the students cannot follow the theoretical courses provided for the classes. It is, however, not necessary that the colonial boys should take up these courses. They may join the Workshop as apprentices and receive only practical training. In the Footwear Department no theoretical instructions are imparted at present, but there are facilities for a thorough practical training.

(2) We shall be glad to take up four colonial boys, to begin with. But care must be taken that only willing students, possessing good moral character, are sent up. Generally boys who are failures elsewhere are shunted off to Technical Schools where they prove no better, and the institutions are blamed for nothing.

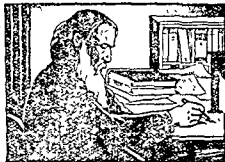
(3) I am sorry our present resources do not admit of our doing all we wish to do for our poor countrymen. At present we charge no fees from the boys coming for Technical Education. In addition to this concession, we shall provide Hostel accommodation for the colonial boys and shall arrange two scholarships of Rs 50 a year each for them as special case and Rs. 7 per mensem as stipends for those joining as apprentices.

It is to be hoped that our colonial friends will take advantage of this kind offer of Sahebji Maharaj.

Death of a Satyagrahi

Maganlal Gandhi, nephew of Mahatma Gandhi, passed away at Patna the other day and our country has suffered a great loss by the untimely death of this Satyagrahi. The work that Bhai Maganlal did in South Africa during the days of the Satyagrah struggle is well-known to the students of the questions of Indians abroad. When hundreds of our people were going to jail it was Maganlalji who took over the entire charge of Mahatmaji's Ashram at Phoenix and thus sacrificed his intense desire to go to prison. It was very much easier to go to jail than to remain out and manage the whole thing. Maganlal Bhai was the life and soul of our *Charkha Sangh* and Mahatma Gandhi has never had a more efficient and trustworthy co-worker in his life.

His premature death will be a severe blow to Mahatmaji. May God give him strength to bear this calamity in his present state of health.



NOTES

Venereal Diseases Among British Troops in India

In his article on how ruling India injures England the Rev. Dr. J. T. Sunderland quotes from official papers some statistics relating to the incidence of venereal diseases among British troops in India. As recent reports were not available in America, he had to depend on some old parliamentary returns. Some more recent statistics with some observations thereupon are extracted below from the Annual Reports of the Public Health Commissioner with the Government of India, by way of supplementing Dr. Sunderland's figures.

VENEREAL DISEASES British Troops

1910. (Average Strength 56,561)

"There were 4,954 admissions with one death. The ratios are 87.6 and 0.02, respectively.

| | Actuals | Ratio for 1,000 | Actuals | Ratio for 1,000 |
|---------------|------------|-----------------|------------|-----------------|
| | Admissions | Deaths | Admissions | Deaths |
| Northern Army | 1,826 | 1 | 72.9 | 0.04 |
| Southern " | 3,125 | ... | 100.0 | ... |

The incidence of venereal disease for eleven years

| | 1909 | 1910 | 1911 | 1912 | 1913 | 1914 | 1915 | 1916 | 1917 | 1918 | 1919 |
|-----------------------------|------|------|------|------|------|------|------|------|------|------|------|
| Ratio per 1,000 of strength | 67.8 | 58.9 | 53.7 | 55.5 | 52.5 | 55.2 | 29.1 | 36.8 | 52.0 | 62.6 | 87.6 |

The above table indicates a striking rise in the admission rate since 1915, which has occurred in spite of every local effort on the usual lines to check the incidence of the disease.

1920 (Average Strength 57,332)

| | Actuals | Ratio per 1,000 | Actuals | Ratio per 1,000 |
|---------------|------------|-----------------|------------|-----------------|
| | Admissions | Deaths | Admissions | Deaths |
| Northern Army | 2,803 | 2 | 88.6 | 0.06 |
| Southern Army | 3,963 | 3 | 158.6 | 0.08 |
| Army of India | 6,775 | 4 | 118.2 | 0.07 |

The causes of the increase in the incidence of venereal disease amongst the troops in India are varied and complex and many factors considered to have had an influence are extremely difficult to substantiate.

1921. (Average Strength 58,631)

The admission ratio per 1,000 for 1921 was 110.4. The figure indicates a check in the steady rise in the prevalence of these diseases since 1916.

1922. (Average strength 60,166).

Venereal diseases. The admission ratio per thousand decreased from 110.4 in 1921 to 84.7 in 1922; this being the 3rd successive year showing a decrease.

Requests for Translating "India's Case for Freedom."

Dr. J. T. Sunderland has written to the editor of this Review that he has received applications from some Indian gentlemen for permission to translate the chapters of his book, "India's Case for Freedom," published in this Review, into some Indian language or other and publish them in book form. He thinks, and we are of the same opinion, that the question of publishing translations of his work in book form may be considered after the publication of his book. He has asked the editor of this Review to receive and dispose of applications for translating his book.

An American Estimate of Educational Progress in India

An increase of 9,113 recognised institutions of learning and 482,000 students in the fiscal year 1924-25 over figures for the preceding twelve month period is shown by the latest report of the Bureau of Education of the Government of India, according to Vice Consul Robert L. Buell, Calcutta. This increase in registration, however, is not as encouraging as it may seem at first glance, since 400,000 of the 482,000 additional students are of primary school status, says the report. Allowance must also be made for the normal growth in population.

The Indian Government's expenditure for education in 1924-25, when school and college attendance totaled 9,797,311 students, amounted to \$31,936,610, less than 10 cents for each person of the total population. In the United States the

annual expenditure is \$16.25 per capita for public school education. Little real advancement has been made in the education of the masses, according to the statistics of the Bureau of Education. Of the country's vast population of 320,000,000 it is stated that 90 per cent. is illiterate.

In order to be able to form a comparative estimate of our rate of progress, let us take the case, not of any advanced peoples, but of the Negroes. According to the *Sunday Times of London*:

Educationally the advance of the Negro goes on. At the close of the Civil War there were 15 negro colleges and schools in America. To-day there are five hundred. The number of scholars in the public schools has jumped from 100,000 to 2,000,000. Every year £1,000,000 is spent on negro education.

The negro race is knocking at the door of white civilisation, asking for admission to the representative institutions of the world.

Famine in Birbhum

The district of Birbhum in Bengal is in the grip of famine. The principal crop of that district is rice. Owing to the failure of that crop, the people are in great distress. Sixteen rice mills in and about Bolpur are idle and 2000 workers have to face starvation. The farmers, too, and the landless agricultural labourers are without food. Most cultivators have exhausted even their stock of seed.

The Rural Reconstruction Department of Vitta-bharati has been collecting accurate statistics of those affected by the famine in the villages near Bolpur. Its reports make very painful reading. Many people have had no food for days together, many have been living on one scanty meal a day, many have been living on boiled leaves of the peepul tree, and many have left their villages for unknown destinations. In many villages the women cannot come out of their homes because of want of clothing.

The teachers and students of Santiniketan have formed a committee for the relief of the famine-stricken people. It has begun its work in right earnest. All contributions in money, cloth, and rice will be gratefully received and acknowledged by Professor Jagadananda Ray, Santiniketan.

[Anglo-American Journalistic Misrepresentation

The following news despatch from London, published in the *New York Times*,

presents a glaring instance of Anglo-American Journalistic misrepresentation:—

An American woman's attack on Hindoo manhood lies behind to-day's announcement by the Government of India that a committee would be appointed to inquire into child marriage in India. *The Daily News* asserts.

The truth of the situation is that from long before Miss Mayo was born, Indian social reformers have been working to bring about the needed social reforms. Recently Renter's agency in India has sent a cable to London of which also the object is to show that Miss Mayo's book has stimulated social reform activities in India. These are attempts to prove that writer's good intentions from the results assumed to have been produced by her nefarious work.

An Italian Statesman's Views on War and Occidental Civilisation

The New York Herald (Paris edition) of March 18, gives the following summary of a speech delivered by Count Sforza, the former Foreign Minister of Italy in New York:

"Not Red propaganda but 'the stupidity of conservative Governments,' is making Bolshevists, according to Conte Carl Sforza, former Italian Minister of Foreign Affairs, who has arrived here for a lecture tour. Aghast at the possibility of another war, he said that such a catastrophe would mean the collapse of all European institutions, including the Church, and the triumph of Bolshevism everywhere.

A lesson could be learned, he continued, if people would study the manner in which Oriental nations look upon the States of the Occident to-day. They despise such States, he said, and that feeling is a penalty exacted by the war.

"We had made the Oriental believe during a century that our civilization was higher," he said. "Now they have judged us through our deeds, not caring what may have been right or wrong in the last war. All our Western prestige has sunk there."

One need not say much about the ethical values of the Western Civilization in practice. It is undoubtedly true that reactionary government by their arbitrary actions, such as imprisonment of honest and highminded patriots without any trial, promote revolutions.

Increase of Population Among the European Nations

Prof. Werner Sombart in a recent lecture delivered at the London School of economics pointed out the following interesting fact:—

"Between the years of 1800 and 1914 the population of Europe increased from 180,000,000 to 452,000,000, and the population of Great Britain, Germany and the United States rose from 100,000,000 in 1800 to 495,000,000 in 1910."

The above figures clearly show the enormous increase of population among the nations of the West. It is a fact that during the past hundred years the *percentage of increase* of the population among the nations of Europe and America has been far larger than that of Asia.

Many of the Western scholars glibly speak of "Yellow Peril," "Rising Tide of Color" and "menace to white men" because of the increase of population among the so-called "coloured races." But the fact is that unless death-rate decreases in the Oriental countries and unless the people of the Orient begin to migrate to less densely populated countries, during the twentieth century the percentage of increase of the population among the western nations will be still greater, and it is quite probable that in two centuries the so-called white people will outnumber the people of the Orient.

British Foreign Office Banquet to the King of Afghanistan, and the High Commissioner for India in England

The Times (London) of March 15, 1928, prints a graphic description of the Foreign Office dinner given in honor of His Majesty the King of Afghanistan, who "sat in a gold chair at the right of Sir Austen Chamberlain, who presided at the head of the table." In page 16 of the same issue of *The Times* the names of the persons who had the honor of being invited on this state occasion were printed. Among the invited, we found mention of the "High Commissioner for Canada, the High Commissioner for Australia, the High Commissioner for South Africa, the High Commissioner for the Irish Free State, the High Commissioner for Southern Rhodesia." We did not, however, find that the High Commissioner for India was honored with an invitation. It is very unlikely that *The Times* made a mistake by omitting the High Commissioner for India. In case the Foreign Office did not see fit to invite Sir Atul Chandra Chatterjee, the High Commissioner for India in England, it would

mean that either India's High Commissioner in England does not enjoy a status to be invited on such an important occasion or it is a part of the programme of "studied insult to the people of India." Although Sir Atul Chandra was not honored with an invitation, all the ex-Viceroy of India and the Secretaries of State for India, including Lord Olivier, were invited to this banquet.

Britain's relations with Afghanistan are primarily due to the existence of the British power in India. In the past the British Government fought three sanguinary wars against Afghanistan, for which Indian manpower was lavishly used and India had to bear the cost of the operations. These wars were fought presumably on the ground of "defending India from foreign aggression." Today the King of Afghanistan is being honored in London, as the most distinguished Royal guest, for the primary purpose of promoting Anglo-Afghan and Indo-Afghan friendship and it is rather peculiar, to say the least, that the High Commissioner for India in England was not even invited to the foreign office banquet given in honor of His Majesty the King of Afghanistan.

It is well-known in all quarters that Sir Atul Chandra is a loyal and devoted servant of the British Government; and he has served his British Imperial masters very faithfully, even in the League of Nations' International Labor Conferences. Recently he has successfully pleaded for a large appropriation for the erection of an India House, for the office of the High Commissioner for India.

British Foreign Office's failure to invite Sir Atul Chandra, while all the High Commissioners from other parts of the British Empire were accorded the honor, was a studied insult to India. The members of the Indian Legislative Assembly should inquire about this incident.

T. D.

Religious Observances in College Hostels

At an informal conference of nine principals of Calcutta colleges, which was convened by Principal J. R. Banerji of Vidyasagar College and Principal G. C. Bose of Bangabasi College, and was held on Thursday the 8th March, 1928, the following resolution was passed with only one dissentient:—

"While we recognise that College authorities should grant free liberty of conscience to students in matters pertaining to their own faith, we are of opinion that the Governing Bodies of Colleges have also rights of conscience, and so on general principles we should be opposed to any pressure being brought to bear on the authorities of a Brahmo, Christian, Hindu or Muhammadan college to permit or recognise religious observances contrary to their faith in any hostel under their control, irrespective of any pecuniary assistance received from public funds."

Principal J. R. Banerji was absent owing to an accident.

The holding of the conference was due to the celebration of the-Saraswati Puja at the City College Hostel by some of its students against its rules.

Prehistoric Remains in Chota-Nagpur

In the Royal Society of Arts, London, Sir Edward Gait delivered the first Sir George Birdwood Memorial Lecture on the 10th February last. The Right Hon'ble Viscount Chelmsford was in the Chair. The subject of the Memorial Lecture was "Ancient Bihar and Orissa." In the course of his Lecture, Sir Edward said,—

"The amount of historical information now available varies greatly in different parts of India. It is practically non-existent in the case of Chota-Nagpur. On the other hand, this sub-province is exceptionally rich in pre-historic antiquities. It is the only tract in Northern India where palaeolithic implements have been found. Neoliths are very common."

Referring to the explorations of Rai Bahadur Sarat Chandra Roy in the pre-historic sites of Chota-Nagpur Sir Edward went on to say—

"Copper and Bronze ornaments and utensils of a later date and phallic emblems in stone or terracotta are frequently dug up; and in some places finely finished and bored beads of crystal, cornelian and other stones are often picked up after rain. Coins of the Kushan kings have been found. There are numerous remains of stone temples and sculptures and also of buildings made of bricks like those in use in Bihar more than 2,000 years ago. There are extensive burial grounds where massive sepulchral stones cover groups of earthenware jars. These jars contain calcined human bones, together with earthenware lamps and other vessels, and also copper and bronze bracelets, rings and other ornaments, crystal beads, etc. There are remains of ancient copper

mines. Near one of them several hundred copper coins were recently found. They are a very rude imitation of the coinage of Kanishka, and had evidently been cast in moulds. Many of them were in an unfinished state, so that the place where they were found was probably a mint. The form of the letters on them suggests that they date from about the seventh century of our era.

"These various relics show that the old idea that the present aboriginal inhabitants of the Chota-Nagpur plateau have always been its principal occupants is no longer tenable, and that they must have been preceded, in some parts at least, by a more civilised race. In Ranchi there are widespread traditions of its former habitation by an ancient people called Asurs, to whom the present inhabitants attribute the burial places and ruins which I have just described. They are reputed to have been a tall and powerful race. It is impossible to say if they were identical with the Asurs of Vedic literature, but the facts that the latter were also worshippers of the Phallus and are said to have been expert in the working of copper suggest the possibility of some connection. Rai Bahadur S. C. Roy finds some remarkable resemblances between the Asur sites in Chota-Nagpur and the finds they yield and the ancient ruins of Harappa and Mohen-jodaro in the Indus valley, of which we are still anxiously awaiting a detailed account. According to another recent writer, the earliest known rulers of South Bihar were Vedic Asurs, and if so, they would naturally have spread thence into Chota-Nagpur. Whether these ancient people were exterminated or absorbed by the newcomers, or were driven to other parts of India, is a riddle that cannot now, and perhaps never will be, solved."

The Chairman the Right Hon'ble Viscount Chelmsford former Viceroy and Governor-General of India, in proposing a vote of thanks to the lecturer said :

"Personally I have found the most interesting portions of the lecture to be those where hints were given of contact with other parts of India and with the outside world. The first was the conjecture made by Rai Bahadur S. C. Roy that there were some remarkable resemblances between the Asur sites in Chota-Nagpur and the finds they yielded and those of the ancient ruins of Harappa and Mohen-jodaro in the Indus valley. Nothing could exceed the importance of that contact if it were established, but he fancied a pretty quarrel might arise between those who attempted to establish that contact and the official view in regard to the matter, because he understood the official view was that in that eastern portion of India there were no remains which could be assigned to pre-Mauryan times. It was to be hoped that Rai Bahadur Roy would prove to be right, because in matters of archaeology nothing was more important than such contacts. Those who had taken an interest in ancient history had had their interest enormously aroused by the contacts established in recent times between Crete and Egypt and the various civilisations in Mesopotamia, and it would be magnificent if it were possible to establish some evidence of contact between the remains in India and the remains of

early times which were to be found in those great countries."

Sir Charles S. Bayley, the first Lieutenant Governor of Bihar and Orissa, in seconding the vote of thanks, said,—

"The lecturer has shown how much was owed to the labours of people like Sir John Marshall, Dr. Spooner, and Rai Bahadur Sarat Chandra Roy and, indeed, Sir Edward Gait himself.....I could not help thinking, when the lecturer referred to the emperors who had built Pataliputra and made it such a marvellous city, of the irony of fate which had left it to me to found the modern city of Patna."

Famine in Bankura

It is our painful duty to report that famine has again broken out in the district of Bankura. An appeal signed by Mr. G. S. Hart, District Magistrate of Bankura, states :—

"The rainfall last year was deficient, especially at the times when it was most needed for the planting and subsequent growth of the paddy crop which forms the mainstay of life to a great majority of the population of this District. Investigation has shown that over large areas either no paddy could be planted at all or the crop planted was only a miserable fraction of the normal yield. The smallness of the harvest affects not only the rayats and petty landholders but also the labouring class. Many of the rayats have to resort to manual labour and thus the number of men wanting work is greatly increased but the amount of labour available is less than usual. These two classes are therefore faced with the certainty of great distress which will become more and more acute until the next harvest is gathered in."

Bankura is now in the throes of a severe famine with all its concomitant evils, such as scarcity of water and cholera and other epidemic diseases. In the course of the last thirteen years, the District has had to pass through three such visitations. Such repeated calamities have depleted the resources of the population to withstand famine even for a short time.

The Bankura Sammilani, a Society organized for the people of Bankura and registered under Act XXI of 1860, which maintains a Medical School and Hospital, successfully undertook famine relief on two previous occasions and won the confidence and generous support of the public. This time the Sammilani has appointed a famine relief sub-committee consisting of the following members :—

Ramananda Chatterjee (President) ;
Rai H. K. Raha Bahadur, Post Master General,
Basanta Kumar Chatterjee, Dy. Accountant
General, (Treasurers) ;

Bejoy Kumar Bhattacharyya, Vakil ;
Bejoy Kumar Chatterjee, M. L. C. ;
Bhola Nath Banerjee, Retd. Executive Engineer ;
Braja Kishore Chowdhury, Bar-at-Law ;
Kedar Nath Ash, M. L. ;
Kshetra Kali Ghose ;
Radhika Prasad Banerjee ;
Rishindra Nath Sarkar, Advocate (Secretary) ;
Krishna Chandra Ray, M. L. (Asst. Secretary).

The Sammilani earnestly appeals to the generous public to give it all possible help. Contributions will be thankfully received and acknowledged by Ramananda Chatterjee, 91, Upper Circular Road, Calcutta.

There are in these days many calls on the resources of charitably disposed persons. Nevertheless, it is hoped the cry of the famished villagers of Bengal will meet with adequate response.

The Brahmo Samaj Centenary Essay Competition

On the occasion of the celebration of the Brahmo Samaj Centenary a number of medals and prizes will be awarded to the writers of the best essays on the following subjects :—

1. The Brahmo Samaj and Ram Mohun Roy. Open to children up to the age of 12.
2. The work of the Brahmo Samaj during the last hundred years. Open to boys and girls of High Schools.
3. The influence of the Brahmo Samaj on the progress of India. Open to College students.

The essays may be written in any of the following languages :—

- | | |
|-------------|--------------|
| 1. English | 7. Telugu |
| 2. Bengali | 8. Tamil |
| 3. Hindi | 9. Malayalam |
| 4. Urdu | 10. Knapese |
| 5. Marathi | 11. Oriya |
| 6. Gujarati | 12. Khasi |

The essays must reach Mr. H. C. Sarkar, Secretary, Brahmo Samaj Centenary Committee, at 210-6 Cornwallis Street, Calcutta, on or before June 30, 1928.

Rabindranath Tagore's New Novel in "Vishal Bharat"

Readers of Hindi will be glad to learn that Rabindranath Tagore's new novel *Kumudini* will begin to appear serially in the Hindi magazine "Vishal Bharat" from its May number.

Just Demands of Railway Men

At a public meeting held in Calcutta on April 25 last to express sympathy with the E. I. Railway workmen in a practical manner Mr. C. F. Andrews stated that there were five points which appeared to him both reasonable and moderate in the workmen's demands, namely :—

(1) No workman should be paid below a minimum rate which should be fixed for the lowest paid workmen so as to ensure a living wage.

(ii) Railway workmen at Howrah and Lilloanah should be remunerated for bank holidays and festival off days in the same manner as at Jamalpur.

(iii) Since under the reconstruction scheme it might be assumed that a smaller number of hands would turn out no less work than before and since the railway had been making good profits for the last three years, an increase of pay should be given to the workmen, provided they were ready to accept the re-construction programme set forward by the Railway Board.

(iv) A comprehensive scheme should be started whereby Indian workmen would be offered quarters near the workshops at a low rent. This had already been done for high-paid service, which was mainly Anglo-Indian and European. It should be extended to the lower paid Indian workmen according to their requirements, and a temporary allowance should be given to those to whom no quarters could be offered. Such a housing programme would amply repay the State owing to the increased health and contentment of the workmen.

(v) A representative body should approach the Agent to open discussion along those general lines with a view to end the strike.

The suggestions made by Mr. Andrews are quite reasonable and moderate.

Where the State owns a railway, it stands in the place of the capitalist. Like other capitalists it is in a position to hold out longer than its employees who may be on strike. But the position of vantage occupied by capitalists is due to their getting rich at the expense of labour. Not that all capitalists intentionally cheat the workers of their just dues. The whole system of distribution of wealth is so unjust that perfectly honest and fair-minded capitalists often unintentionally and unconsciously withhold their just dues from their lower grade employees. It is this iniquitous system which enables capital to feel strong enough to starve strikers into surrender. But this mental attitude is just as inhuman as if one were to say, "Accept my terms or I shoot you down." For, in either case, whether the worker is shot down or practically starved to death, the ultimate result is the same. Just as the workers should not think of

gaining their object by physical violence, so capitalists also should not think of obtaining a victory by the indirect threat of shooting them down or starving them into submission, both of which are varieties of physical violence. Arbitration is the only right method.

The Bombay Mills Strike

Owing to the strike of the mill-hands most cotton mills in Bombay are closed. As soon as there are strikes, the Government should take the first opportunity to arbitrate. But this is not done. Things are allowed to drift and take a serious turn, and then it is alleged, shooting becomes inevitable. But, considering that British labourers are physically better fed and more unsubmitive than our mill-hands, one wonders why shooting is resorted to more often in India than in Great Britain. Perhaps it is inaccurate to use the word "wonder" in this connection; for some of the main reasons for the freer use of fire arms in India by the police and the Europeans are well-known—human life is cheap here and the people have no political power.

Educational Expenditure of American Cities

The New York Times writes:

American cities are now spending more than a third of their total expenditures on public schools, the Commerce Department announced today. The aggregate outlay for these schools in the 250 cities of the country having more than 30,000 population was \$607,059,853 in 1925, or 37 per cent. of the total city payments and \$1451 per capita.

Cities having more than 30,000 population in 1916 were estimated to have spent but \$630 per capita on schools.

The 250 cities in 1926 had a debt of \$932,000,000 incurred in previous years for permanent school improvements, while the similar debt of such cities in 1916 was but \$335,000,000.

The 250 cities in 1926 had investments in school buildings, grounds and equipment of \$2,112,000,000, while the cities of 1916 had only \$750,674,000 so invested.

One dollar is roughly equivalent to three rupees. What percentage of their incomes do our municipalities spend on education?

Afghan Students and Their King in Berlin

In the course of a description of King Amanullah's reception at Berlin, an American paper writes:

King Amanullah with President von Hindenburg at his left walked along a line of some twenty-five Afghan youths, most of them students in Berlin institutions of learning, who shouted "Ullah, Ullah!" as they whipped their hats off their heads. There was no trace of kingly hauteur about the Afghan ruler as he acknowledged this expression of loyalty from a little group of his subjects far away, like himself, from their mountain home.

KING RETURNS STUDENTS' SALUTES.

Instead of saluting perfunctorily and hurrying forward King Amanullah, with a really friendly smile lighting his face, paced slowly past the swarthy youths, carefully saluting each in turn.

Suddenly, a girl stepped forward and handed her liege lord a packet tied with gold ribbon containing a gift for him. This he acknowledged with a special salute and smile, and handed it to an aide walking behind him, while more shouts of "Ullah" rang out.

The population of Afghanistan is eight millions according to the highest estimate, whereas that of India is 320 millions. If Afghanistan can send 25 students to Berlin, India ought to be able to send a thousand. But in comparison with the number of Afghan students there the number of Indian students is very small.

World's Greatest Radio Station in Germany

With the formal opening of the new radio sending station at Zeesen, fifteen miles from Berlin, Germany now possesses by far the most powerful station of the kind in the world. It has the tremendous energy of 120 kilowatts, or six times that of Daventry, the most powerful English station, and about a half more than Schenectady. The steel masts that bear the antennae are nearly 700 feet high.

So Germany's defeat in war, however brought about, does not mean her defeat in everything else.

National and Sectional Activities

In the course of his presidential address at the Jubulpore session of the Hindu Mahasabha Mr. N. C. Kelkar said:—

It is inevitable that public-spirited men should be incessantly called upon to take part in a variety of activities, some of which may, to a

superficial observer, appear to be mutually inconsistent or contradictory. But the man who cares to look deeper into things can easily get over this sense of contradiction. It is, of course, a difficult task to reconcile work for a particular community with work for the nation as a whole. But we of the Hindu Mahasabha have now learnt by long experience to reconcile the two, and I am glad to find that, with the advance of time, the number is decreasing of those who would characterize whatever is sectional as necessarily anti-national. In all purely national matters even the staunchest supporter of the Hindu Mahasabha ought, of course, to be able to say that he is an Indian first.

This is quite a sane view.

The Hindu Mahasabha and Politics

Whether the Hindu Mahasabha should have anything to do with politics was a question which was incidentally referred to at the Subjects Committee meeting of the Mysensingh session of the Bengal Provincial Hindu Sabha. The view which the present writer expressed was that, though the Mahasabha was not primarily, mainly and directly concerned with politics, it ought to express its opinion on political questions if the interests of the Hindu community be prejudicially affected by any resolutions and activities of the Indian National Congress or sectional bodies like the Muslim League; but the main object of the Mahasabha is the social betterment of the Hindu community in the widest sense. In trying to bring about such improvement it really subverts the highest national ends.

It should be presumed that the leaders of the Mahasabha are aware of the dangers and disadvantages of turning a religious community into a political party. That excellent weekly, *The Catholic Herald of India*, now defunct, wrote something very apposite on this subject on October 1, 1924. It said:—

Besides religious ignorance, Dr. R. Tagore's diagnosis, attributing the revival of inter-communal violence to the Khulafat campaign, contains a good deal of truth. It is the peculiar danger of identifying politics with religion, from which Christians in India have so much to fear, but which has recoiled on the authors themselves. Politics should always be permeated with religion and sanctified by its principles, but to turn a religious denomination into a political party profits neither religion nor politics. Catholics in other countries have had sad experiences in this matter. Mr. Gandhi has belied his own principles, in themselves perfectly sound, by playing too much of the

political tune on the religious string, and the string has snapped.

Let India be loved and defended by all Indians; let patriotism be a common privilege of every creed, let India's love be their common love and mutual bond. She is great enough to inspire every one with patriotic devotion. Patriotism should be the common platform of all the creeds, and unite them in one single passion; but it severs them, directly it is made the privilege of selected religions.

The Lilloah Strike

We know strikes are the very last means which should be resorted to for the redress of the grievances of labour; they should never be lightly entered upon, as they involve much suffering and often lead to violence. But if owing to any cause workmen have to strike, the employers should not vindictively try to starve them into surrender. In the case of the Lilloah strike Mr. Andrews has expressed the opinion that the grievances of the men are substantial—"they are wretchedly paid for most substantial work, and still more wretchedly housed; and it is nothing short of a standing disgrace that the Government should have refused to build decent quarters for workmen, allowing them to continue to live amid the filth of Howrah, where pools engendered diseases on every side." And yet it is argued by advocates of India's connection with the League of Nations in British interests that that connection has very greatly benefited Indian labourers.

After a detailed study of the Lilloah strike Mr. Andrews has come to the conclusion that the Bengal Government should without a moment's delay establish a board and invite each side to submit its case to it for arbitration.

Hindi Translations of Tagore's Works

The Poet Rabindranath Tagore has, by an agreement, given the proprietor and editor of this Review the sole right of publishing Hindi translations of all or any of his Bengali works in prose and poetry. Those, therefore, who have hitherto published such translations with or without his permission should desist from publishing new translations or new editions of old translations. Publishers of translations already in print should settle with Babu Ramapanda Chatterjee the terms

on which they may lawfully go on selling their present stock in hand until it is exhausted.

Allahabad Public Library

The latest annual report of the Allahabad Public Library shows continued progress. Its subject catalogue is an excellent piece of work and shows, what we have known by long use of the library, that its directors have made good selections in keeping it up-to-date. *The Pioneer* only states a fact when it says that "there can be few public libraries in India outside the big seaport towns to surpass this in catholicity and completeness." Though we left Allahabad twenty years ago we still find the Allahabad Public Library occasionally more serviceable than any in Calcutta. From the numbers of books in Indian languages issued to depositors, given in the report, we find that the library keeps Hindi, Urdu and Bengali books also.

The Bengali Out door Game of "Hadu-du-du"

The Bengali out-door game "Hadu-du-du" is good alike for physical exercise and teamwork. Its other great recommendation is that it is entirely inexpensive. Familiarity often makes us blind to the real merits of our own games which are obvious to foreigners. A young Hungarian of the name of Francis Balazs, who has been touring in Eastern countries in connection with the World Youth Peace Congress, was recently present at a Hadu-du-du Tournament in Calcutta. He has, according to the *Calcutta Municipal Gazette*, given his impressions of the game in the following words to Mr. Narayan Chandra Ghosh, the director of the game:—

The most pleasant experiences are those that come as surprises. I am extremely glad that you called my attention to your national game.

Hadu-du-du is a very interesting one and I enjoyed it immensely. It is a game into which the player's whole personality enters: his physical fitness as well as his temperament. One jumps across the line with the tenseness of *nerve* and *muscle*, another is hopping gracefully, while a third tries to tease the opponent.

It is a game that is both *individualistic* and *socialistic*, a characteristic of human beings as they are. Beyond the danger-zone the player enters alone. He has the whole world against

himself. But overwhelmed or coming to the end of his breath, he falls back upon the community. Into adventures the individual only dares to enter. The defence, however, is displayed by all together.

It is quick and ir retrievable. One little mistake, and the player is lost. Then again it often goes on for a long time without offering any thing interesting; while in the next moment, all of a sudden, something very exciting happens. This is all so much like life.

I shall surely try to introduce *Hadi-du-du* into Transylvania for its genuine human qualities.

The work you are doing in keeping alive this and other peculiarly Indian games, deserves all praise. No less admirable is another of your society's aims, to study and practise other nation's games as well. I hope some time I shall have time to tell you about the national games of the Hungarians.—Francis Balazs.

Outrages on Women in Bengal

With reference to one of our notes in the last issue, *The Indian Social Reformer* observes that "it is not the business of politicians but of the police to prevent outrages on women." That is true, of course. But when the police cannot or does not do so, "politicians" and others must do so. In Bengal the police have not been able to adequately grapple with dacoities; hence defence parties have been formed in some villages with the knowledge and consent of the Government. Similarly, not only have the police failed to cope with the evil of outrages on women in some Bengal districts, but when a Bengal M. L. C. asked whether the Bengal Government would take any special steps to prevent such outrages, the reply was in the negative. Only a fraction of the outrages that actually take place come before law-courts, and only some of these cases end in the conviction of the accused. What is worse, in quite a number of cases no trace has yet been found of the girls and women outraged though months, and in a few cases, years have passed since the prosecution of the ravishers. For these reasons, among others, we suggested that in Bengal "Hindus, young and old, should be more courageous, willing and able to protect girls and women than they are, and girls and women should also be taught the arts of self-defence." This has "surprised" our contemporary and led it to indulge in the platitude that it is not the business of politicians but of the police to prevent outrages on women.

Our contemporary goes on to ask :—

Does the presence or absence of the purdah materially affect the risk of such outrages? If so, there must be more outrages in non-purdah provinces, like Bombay, Madras and the Central Provinces than in Upper India? We are not aware that this is the case. In fact, we think that this is not the case. Then, again, we should like to have a sight of the statistics which, the *Modern Review* says, show that Hindu girls are victimised in larger number than Muslim girls. *Prima facie*, we should say that cannot be, as women not inured to the purdah are likely to be able better to look after themselves, and girls who do not observe purdah or observe it less strictly are generally more resourceful in an emergency than women who are brought up in strict seclusion. If actually a larger proportion of Hindu girls go astray, there must be other counteracting causes, and the raising of the marriage age and education of girls will bring about in their train other necessary reforms calculated to make women strong-minded and self-reliant.

As we said, "In writing this we do not indirectly suggest that purdah should be made stricter among Hindus," and our contemporary has quoted that sentence, we do not see the relevancy and necessity of its questions and of its lay sermon on the value of not observing purdah. Though living in benighted Bengal, we have long known these things and pointed out repeatedly that women who enjoy freedom of movement are more courageous, resourceful and self-reliant than those "inured to the purdah." We have, therefore, frequently urged that the abolition of the purdah would be one of the indirect effective remedies for outrages on women. But as, for reasons on which we do not like to dwell in detail, there are many brutal ravishers in some districts of Bengal, not used in their society to the free movement of women, and as that fact jeopardises the honour of non-purdah girls and women more than that of those who are beyond the ken of these evil-minded brutes, it is necessary during the period of transition from purdah to non-purdah for us men to give all the protection we can to girls and women who have occasion to move about outside their homes.

As for the statistics which *The Indian Social Reformer* wants, we shall give them presently. Week after week some time ago Babu Krishnakumar Mitra gave statistics of outrages on women in Bengal in his weekly, the *Sanjivani*, which were very laboriously and carefully compiled, and have remained unchallenged to this day. Of course, the figures related only to published cases. The following table gives the religion, civil condition and numbers

of the women outraged during the period for which the figures were compiled:

| | Hindu | Muslim | Christian | Unknown | Total |
|-----------|-------|--------|-----------|---------|-------|
| Unmarried | 40 | 21 | 2 | 3 | 66 |
| Married | 213 | 82 | 0 | 8 | 303 |
| Widowed | 87 | 5 | 0 | 4 | 96 |
| Unknown | 137 | 33 | 1 | 30 | 206 |
| Total | 477 | 146 | 3 | 45 | 671 |

Though Muslim women greatly outnumber Hindu women in Bengal, the latter are outraged in larger numbers than the former. It is needless to dwell here on the causes of this state of things.

Our contemporary writes, "If actually a larger proportion of Hindu girls go astray," etc. We wrote about outrages on women. We suppose, to be outraged and to go astray are different things.

Our contemporary is a master of sociology and social reform problems; but we may without offence claim to possess some detailed knowledge of social conditions in Bengal which it does not possess.

"The City College Incident."

The Indian Social Reformer has published a leading article under the above caption. As its main observations have been answered in its own columns by a member of the City College Council, we need not take the trouble to do so again in detail. We shall comment on only a few sentences of the article. Our contemporary says:

In our previous comment on the incident we pointed out that the Hostel was not a church. The *Modern Review* retorts that it is not a temple either. Quite true. But a Hindu puja is not solely a temple affair, and domestic worship is more important in Hinduism than temple worship."

Our contemporary forgets that the Hostel students claim to be fighting for the right of what they call "congregational worship" in the Hostel, by which they mean corporate worship. Now such worship is not generally a domestic affair, but is performed in temples, of which sometimes temporary structures serve the purpose. That at any rate is the case in Bengal. We do not know what it is in Bombay and Madras. We possess only a vague general knowledge of those provinces and have, therefore, never engaged in any controversy which requires detailed knowledge of them.

Our contemporary says:—

"Saraswati, the Hindu Minerva is the proper patron saint of an educational institution with high ideals such as those for which City College and its devoted Principal stand and it is a great pity that the trouble should have arisen about Saraswati Puja."

We, too, are sorry that any students should have thought that one of the ways of propitiating the Goddess of Knowledge is to teach a lesson to those who impart knowledge to them. We hope our serious-minded contemporary will excuse us for confessing that the idea of a Brahmo College having Saraswati as its patron "saint" has vastly amused us. The Brahmos of Bengal may be quite wrong—they may be fools, but as they profess to be worshippers of the One God who is formless, how can they have a goddess of a polytheistic pantheon—we do not mean the least disrespect to her, as the patron "saint" of their college? And is Saraswati a saint (or a deity) by the by? It is not usual to think and speak of Hindu gods and goddesses as saints.

As our contemporary thinks that "Christian Missionaries are striving hard to make the Christian Church in India continuous with the ancient religious culture of the country", it is to be hoped that it has already suggested to the Madras Christian College to make Saraswati its patron saint and its suggestion has been accepted.

As regards "conserving every particle of of the past which has the slightest cultural or character value," the editor of *The Indian Social Reformer* would not have thought it necessary to write what he has done, if he had been acquainted with that portion of Bengali literature which has been created by Bengali Brahmo authors, including Brahmo *kathakats*. Had he read even those Bengali speeches and sermons of Keshub Chunder Sen alone which unravel the spiritual truths underlying the conceptions of some Hindu Gods and Goddesses, his apprehensions would have been set at rest. We beg to be pardoned for writing about Bengal. Our only excuse for doing so is that Brahmoism arose in Bengal, its first teachers were Bengalis, most of the literature they and other Brahmos of Bengal have created is in Bengali, and the City College is managed by Bengali Brahmos. We are not, of course, so presumptuous as to suggest that Mr. Natarajan should have read or should read Bengali literature before lecturing to or admonishing the Brahmos of Bengal on cultural matters, including ancient Hindu culture. We are

quite ready to learn from him and other teachers, as we have hitherto done with great advantage. But as platitudes are apt to be rather boring, one does not like to be pelted with them, if it can be helped.

All Parties Swaraj Constitution

On the 22nd February last the All Parties Conference passed a resolution appointing a Committee to report to the Conference on the following subjects: Constitution of the Swaraj Parliament—whether bi-cameral or uni-cameral, Franchise, Declaration of Rights, Rights of Labour and Peasantry, Indian States. A report of the Committee has been published, and suggestions and criticisms have been invited from the public.

The Committee of the Conference consists of twenty-two members, including the two co-opted members. Though one of the subjects to be considered by the Committee was and is Indian States, it does not appear that any member has been chosen to represent even the biggest or the most progressive ones. The reasons for this omission are unknown and may never be known. As regards British-ruled India, two members come from Delhi, five from the U. P., four from Madras, six from Bombay, four from the Panjab, and one from Ajmer or Rajputana. No member has been chosen from Assam, Baluchistan, Bengal, Bihar and Orissa, Burma, Central Provinces and Berar, Coorg, and N. W. F. Province. This shows that out of a total population of 246,960,200 living in British-ruled India, 118,221,640 or nearly a half have not been drawn upon for drafting a Swaraj constitution for the country. This circumstance may be accounted for in various ways. It may be that among these 118 millions of people no one was found sufficiently qualified to be given a place among the "constitutional experts and political thinkers" (as they are called in the report) who form the Committee. It may be that the All Parties Conference asked some leading men from each of the unrepresented Provinces to accept membership of the Committee, but none was found willing or able to do so. It may be that only those Provinces which were regarded as the most progressive, enlightened or influential were considered entitled to representation in the Committee. Or it may be that it was not intended or thought necessary by the organisers and directors

of the All Parties Conference to make the Committee democratic and representative. What the real reasons were are not known and probably will never be known.

The report is an important document and records the recommendations, of the Committee, including the opinions of dissenting members on some points. It does not generally state the reasons for the recommendations, decisions or dissentient views, probably because it was impracticable to do so, or, even if practicable, would have made the report bulky and delayed its publication. For similar reasons suggestions and criticisms must likewise be generally brief and without any statement of reasons.

Declaration of Rights. This is comprehensive. Nevertheless, we support the dissenting opinions that it should be stated that the sovereignty of the Commonwealth belonged to the people and was inalienable, indivisible, and imprescriptible. At the end of Article 2 the words—"and by duly constituted courts of law" should be added. The articles suggested to be introduced by Mr. Srinivasa Iyengar regarding the equality of castes and communities may be given a place in the Declaration of Rights, provided it is made quite clear that only equality as regards political, civic and economic rights and opportunities is meant. Personally, we are in theory and actual practice in favour of equality in social and religious matters also. But there are large numbers of orthodox people who ought to be *persuaded* to accept such equality, not forced by law to do so.

The Indian States. The recommendations regarding the Indian States are acceptable. As Dr. Bessant's reasons for disagreement with paragraphs 1 and 3 are not given, it cannot be discussed. Pandit Madan Mohan Malaviya is right in suggesting the omission of "and people" in paragraph 3 ("agreement between the Commonwealth and the Government and people of the States"), because there is no available means of treating with "the people" of the vast majority of the States.

Language. The language of the Commonwealth should be both Hindustani and English. In the provinces, the local languages, with old and modern literatures, and English may be used. In Hindustani-speaking provinces, the people will use Hindustani and English. Similarly, in a provincial area speaking Tamil, for example, Tamil and

English will be used. What we mean is that as in Hindustani-speaking areas educated people are to be bi-lingual (speaking Hindustani and English), so in Tamil-speaking areas also (for example) they are to be bi-lingual.

The Committee's recommendation is that "in the provinces, the local languages will naturally take pride of place, but Hindustani and, if necessary, English can be used" We do not say that in the provinces of which Hindustani is not a mother-tongue, it *must not or shall not* be used. What we suggest is that in such provinces it should be perfectly optional to use either English or Hindustani in addition to the local vernacular. Patriotic bias or animus should not blind us to the fact that for cultural, political and commercial intercourse with the world abroad we require to know at least one European language, and as English is the most widely spoken of such languages and many Indians know it already, it would be best and most expedient to continue to learn and use it. Educated Indians would, therefore, be in future, as many of them are already, bi-lingual. In Hindustani-speaking areas educated people need not learn more than one language in addition to their vernacular. In other areas also the educated people should not be obliged to know more than one language besides their vernacular, and that language would be English both as a world lingua franca and an Indian lingua franca. The arrangement we suggest would place an equal educational burden on Hindustani-speaking and non-Hindustani-speaking areas. But if any arrangement be made by which non-Hindustani-speaking persons would be obliged to learn Hindustani and English in addition to their vernacular, they must be tri-lingual, whereas Hindustani-speaking persons need be only bi-lingual. Of course, educated people may, if they can and like, be tri-lingual, quadrilingual, etc. What we want is that the linguistic burden should press equally heavily on the people of all provinces.

Many of us dislike English (the present writer does not), because it is the language of a conquering people. But as the Urdu script is the script of an once conquering people but is no longer so, so under Swaraj English would be only the language of the wholom conquerors and rulers of India. Therefore, as the Urdu script has been prescribed to be used in the alternative, there

should not be any reasonable objection to the use of English under Swaraj, particularly as it facilitates world intercourse.

Uni-Cameral or Bi-Cameral Legislatures
As there are to be both Central and Provincial Governments and as members are to be returned to the Central Legislature "on an uniform population basis," the more populous provinces would return more members than the less populous ones. In the circumstances, the less populous ones might complain of "the tyranny of numbers". So in order to counteract this "tyranny", there should be a second Chamber of the Central Legislature on the American plan, to which each province would send an equal number of members. In our opinion the Central Legislature should, therefore, be bi-cameral. The provincial legislatures should be uni-cameral.

Franchise We are for literacy or minimum income franchise for the present, and adult suffrage later, not earlier than ten years or later than twenty years after the holding of the first elections on the literacy or minimum income basis. During this period of ten or twenty years, all children and illiterate adults must have at least free elementary education, as provided in Article 5 of the Declaration of Rights. There is much to be said in favour of Mr. Vajiraghavachariar's suggestion to give the franchise to every person whose educational qualifications were not below matriculation or its equivalent.

Rights of Labour and Peasantry The recommendations of the Committee on this subject are good. There is no harm in accepting Mr. Joshi's suggestion that the right to strike should be definitely recognised.

Distribution of Powers between Central and Provincial Governments While agreeing with the recommendations of the Committee in the main we would support the following: Mr. S S Iyengar's opinion that "Fees" should be a provincial subject, Mr. Vajiraghavachariar's suggestion that Excise should be a Central subject.

As the 'Meston Award' has not given general satisfaction, the committee, in our opinion, should deal with the *Distribution of Revenues between the central and Provincial Governments* also. It is connected with the distribution of powers between the Central and Provincial Governments. For without adequate funds powers cannot be

adequate by exercised for the good of the people.

Other Items. We are for joint electorates, with, if necessary, reservation of seats for minorities in all provinces on an uniform plan only for a definitely fixed period not exceeding ten years. We are against the reservation of seats for majorities in any province eventemporarily.

We think the redistribution of provinces on a linguistic basis is not practicable all over India. In the case of some areas, e. g., the Oriya-speaking tracts, the idea should be given effect to. In cases where linguistic redistribution is merely a cloak for obtaining a communal majority, we are against it.

The N.-W. F. Province, Baluchistan, Delhi, Ajmer-Merwara, Coorg, etc., are not singly populous enough and rich enough to be able to support a Governor apiece, a legislature apiece, and other paraphernalia of a "Reformed" province. They may and should be given the advantages of the best form of Government and executive and judicial administration prevalent in India by being associated or amalgamated with the nearest "Governor's Province." If they do not agree to such a step, they can only have their judicial and other departments approximated to the best that is in India. In no case have they the right to be a financial burden on the rest of India. Even as matters stand at present, many of these areas are not self-supporting, as the following figures taken from the *Statesman's Year-Book* for 1927 will show:

| Area | Year | Revenue Rs. in lacs | Expenditure Rs. in lacs |
|---------------|---------|------------------------|----------------------------|
| Ajmer-Merwara | 1924-25 | 25.9 | 27.8 |
| Baluchistan | | 20.79 | 78.41 |
| Coorg | 1925-6 | 13.7 | 14.1 |
| Delhi | 1926-7 | 35 | 80.6 |
| N.-W.F. Pr. | 1924-5 | 77.2 | 270.8 |

It is not possible in this note to discuss Mr. Jawaharlal Nehru's suggestion that "the constitution should establish a democratic socialist republic in India," particularly as details are wanting and as there are different kinds of socialism. He also wants election by "economic units". The suggestion may be discussed if concrete examples be given to make it easy to understand what exactly he desires. "Elections by economic units" may "automatically do away with the problem of communal representation"; but other problems may take its place. There

may be bitter strifes among economic units as there are among religious communities. The numerical strength, the revenue-yielding capacity, etc., of the different economic units would, no doubt, be taken into account.

A Suggestion for Constitution-makers.

We wish to draw the attention of the All Parties Conference to the subject of the allotment of revenues to the different provinces for provincial expenditure. They all know that though Bengal is the most populous province in India and though Government collects very large sums of money within its boundaries, it is allowed to keep for its provincial expenditure a sum which is less than what any other major province is allowed to keep. Bengal's provincial allotment is utterly inadequate for its large and disease-ridden population. It is starved on the plea that it enjoys a Permanent Settlement of the land revenue. We will not argue that point now. The we shall say only this that, if the Bengal landlords are gainers by the Permanent settlement, they do not generally make the people of Bengal sharers in the advantages of that arrangement. constitution-makers may recommend its abolition, if they like. But in any case they should recommend an equitable allotment of revenues for provincial expenditure to all provinces.

It may be that there are other provinces which have been as unjustly treated as Bengal in the matter of allotment of revenue for provincial expenditure. In their case also the wrong should be righted. It would produce greater national solidarity in India, if the grievances of one province were sought to be redressed by the leaders of the other provinces also. It is for this reason that, though Bengal is unrepresented in the All Parties Conference Committee, we hope that this subject will engage its attention.

Jogendranath Chaudhri

Mr. Jogendranath Chaudhri, the distinguished lawyer of Allahabad, passed away last month in his residence in that city at the age of eighty. Tributes have been paid to his great ability as a lawyer by such distinguished members of the bar as Sir Tej

Bahadur Sapru. He was a great scholar, too, and a voracious reader of books, every English mail bringing to him a fresh batch of them for study. He began life as a professor in the General Assembly's Institution (now the Scottish Churches College) in Calcutta, and was well-known for his uncommon command over English.

The Leader says: "We think it is acknowledged by almost all that no one has ever practised in the Allahabad High Court who equalled Mr. Chaudhri in sheer brilliance of advocacy."

Mr. Chaudhri was not "politically minded." "He was far too shy and retiring ever to be tempted into public life. A solitary occasion when he could be induced to attend a public meeting was in 1905 to join in Allahabad's protest against Lord Curzon's convocation address, libellous of Indian character." Yet, as *The Leader* recalls,

Our all-wise Government ordered or allowed a police search of Mr. Chaudhri's house due to suspicion that he had something to do with bomb-throwers and their organization. A letter addressed to him by a Bengali acquaintance telling him about possible arrangements for him at Dehra Dun where Mr. Chaudhri thought of spending a part of the summer, was got hold of by the police, as it contained references to 'rice', 'milk' and 'rasgulla'. The police officer asked Mr. Chaudhri for the meanings of these words and Mr. Chaudhri replied 'rice means rice', 'milk means milk' and 'rasgulla means rasgulla'. But the police interpretation was that rice was the code word for gunpowder, milk for picric acid and rasgulla for bomb. This house-search was regarded by everyone at Allahabad and elsewhere who knew, or knew of Mr. Chaudhri as a political outrage. But we suppose we need not add that neither private representation nor a question in the Council nor press criticism was successful in forcing an expression of regret from the Government for the most wanton insult that had been offered to one of the quietest of men and most respected of gentlemen in the whole province.

We do not think the police search of Mr. Chaudhri's house lowered him in the least in public estimation. It was not an insult to him but to the intelligence and good sense of the Government which had ordered it.

The British Press on the Simon Commission Boycott

Many British papers are at present adopting a rather amusingly inconsistent attitude towards the boycott of the Simon Commission in India. In their opinion the

boycotters are insignificant both in numbers and influence, and the boycott is fizzling out. They hold that those who are eager to co-operate with the Commission and cordially welcomed it are more numerous and influential and their number is increasing. At the same time these very newspapers are fulminating against the boycotters and are surprised and disappointed at their foolishness! But what man in his senses ever got furious with a really contemptible opponent?

Officials and Subordinates in Railways

As thousands of E. I. railway workers have declared a strike, it would be useful to have an idea of the rates of pay of the highest and the lowest grade of railway employees. In the course of his presidential address at the seventh conference of the B and N-W. Railwaymen at Gorakhpur Rai Saheb Chandrika Prasad said:—

The salaries of the highest officials of the B & N-W. Railway are Rs 3000 per month for the Agent and Rs. 2200 per month for each of the four Heads of the Accounts, the Locomotive, the Traffic and the Engineering departments, whilst the pay or wages of the lowest employees is about Rs. 9 per month only, giving a proportion of 333.3 and 244.4 to one. This shows that each of the highest officials takes as much as 333.3 or 244.4 men of the lowest rank get from the railway, whilst such officials pretended to show before the Lee Commission that their emoluments in thousands of rupees per month were insufficient to defray their expenses, yet they maintain that their subordinate workers should be satisfied with Rs. 9, 20, 50, 100, a month. The surprise is that the Lee Commission, the Secretary of State and the Government of India have admitted the false claims of the higher officials but none of them gave a moment's thought to do justice to the lower employees, who are daily deteriorating in physical condition and general health for want of proper nourishment.

The Legislative Assembly has repeatedly voted for an imperial inquiry into the long standing grievances of the poor men, yet the Government of India, professing to be the Trustee of the people of India, have suppressed the decision of the people's representatives in the Assembly.

What is true of the B. & N-W. Railway is generally true of the other big lines.

The Rai Saheb proceeded to add:—

The officials maintain that they pay their subordinates at the market rates. It is very wrong of the officials to treat their fellow workers like goods and chattels. This is quite contrary to the provisions of Article 427 of the Treaty of Peace concluded at Versailles by the High Contracting Nations in June 1919, which declares

owing to changing times is inevitable. The author of the *bhashya* (commentary) on Parasara Samhita has plainly said that even if the injunctions of some scriptures be transgressed in bringing about such changes, no guilt is incurred and therefore no expiation is necessary.

The Pandit further declared: "The external form of our religion which has been in existence for a thousand years must be changed according to the Sastras. Abundant proofs exist in the Sastras that we have made such changes before. That in doing so, we have sometimes adopted a path contrary to the dicta of our *maharshis* ("great sages") and acknowledged this path as the path of *dharma*—of this too proof can be found in the Sastras."

"The external form of Dharma has to be changed according to the Age. That *Acharya* (custom) has to be changed is not a new idea to Hindus. No one can reckon how often during the Ages such changes have been made in the Hindu society. Consequently, it is certain that for the preservation, improvement and expansion of our race and religion, we shall have to adopt *Acharya* suited to the times and give up that formerly practised."

In the paragraphs devoted to the so called untouchable and depressed classes, the Pandit declared that the true strength of the Hindu community lies in those classes. "In the circumstances if we do not give them equal rights in our society, then our suicide is inevitable in a short time." He pleaded for universal toleration.

It was a very remarkable speech that he delivered.

The resolutions passed at the Mymensingh session of the Hindu Sabha related to many pressing problems, and should be carried out by the Hindu community in their entirety.

Indian Hockey Team in England

Of the ten matches played by the Indian hockey team in England, they have won nine and lost one, which is the first match of the tour which was characterised by wretched weather conditions. At the "At Home" given in London to the team; and to the Indian world cyclists Sir Atul Chatterjee said, he was sure the visits of such teams was the best method for bringing about international understanding. He was convinced that the success of the team would enhance

the international prestige of India. He hoped other teams would follow the example.

A Little Girl's Heroism

A tale of extraordinary courage on the part of a six-year-old girl at Doddaballapur is related by the Deputy Commissioner, Bangalore. When two days ago he witnessed a fire accident there, it appears a hut in the poor quarters of the town caught fire in the evening when all inmates were out on work. When the hut was half burnt, the girl who was playing near by, rushed in and brought its younger brother three-years old, and placed it on the road.

The girl then rushed in again brought out a babe of six months safely and then fell down on the road badly burnt all over but alive. The hut was destroyed and very great admiration and enthusiasm is evinced by one and all for the silent courage of the girl, who rescued the children from certain death.

The Deputy Commissioner has recommended five acres grant and other rewards and help to her and her family. The brave girl in hospital is smiling.

Claim of Protection for "Indian" Oil

The Indian Chamber of Commerce of Calcutta rightly points out the oil industry seeking protection is one which is hardly Indian in any sense of the term, except that it is geographically situated in India. It has a foreign capital, a foreign directorate and even foreign investments.

The Chamber protests strongly against the precipitate hurry in referring the case of the oil industry and the extremely insufficient period of 68 days by which the Tariff Board are to report. It strongly objects to the procedure adopted by the Tariff Board of not publishing the oil companies' representation and their decision to hear local evidence only. Any increase in price will hit the consumer hard, and the Indian Chamber recommends full and free competition between the imported and indigenous oil unimpeded by tariff barriers.

In a letter addressed to the Secretary, Government of India, Commerce Department, the Secretary of the Maharashtra Chamber of Commerce, Bombay, urges that the time of acceptance of representations and submission of the Board's report should be extended, and that the public should be informed of the oil companies' case to enable them to formulate their views as consumers and tax-payers. It is also urged that the cost of production should be made one of the terms of reference. The Chamber has submitted that the time for submission of the report should be extended to the end of October.

Discipline and Slavery

Taking their cue from some Politicians and journalists of Bengal some of our

students have begun to consider discipline synonymous with slavery. Their attention is drawn to an article on "Obedience and Discipline," written years ago by Sister Nivedita, who was a fearless lover and champion of freedom, and published in the last April number of *Prabuddha Bharata*. Says she :—

"The power of obedience is what we, as a people, require. It is a mistake to imagine that obedience is a form of servility. True obedience is one of the noblest expressions of freedom."

Before freedom comes training. The child must be disciplined that man may be free. Discipline means, before all things, the mastery of how to obey."

"To the great, strength is first necessary, and next, discipline. It is the discipline we have had that determines our power of endurance. Power of endurance is always the result of discipline. By great impulses alone little is achieved. They sometimes bring about ill instead of good."

"The youth of European nations is full of iron discipline, and to this they owe their success in combination."

Ridiculous Misrepresentation of India

The *Manchester Guardian's* Madras correspondent has written to that paper that "the most wealthy professional men in India refuse to spend more than five pounds, or, at the outside, ten pounds, a year on the schooling of a son." However ridiculous such falsehoods may be, they mislead people in England, who do not know the truth.

Let us take the case of school children. In Rabindranath Tagore's school at Santiniketan, boys and girls have to pay a monthly fee of Rs. 25, and they are generally children of middle-class parents. The fee alone comes to twenty pounds a year. There are besides expenses for clothing, books, stationary etc.

In Calcutta colleges even the poorer class of students cannot maintain themselves and get an education at an expense of less than two pounds a month or twenty-four pounds a year.

Sons and daughters of "the most wealthy professional men" spend very much more than the sums mentioned above for their education.

"Suttee"

Rev. Edward Thompson's "Suttee: A Historical and Philosophical Enquiry into the Hindu Rite of Widow Burning" is almost as well timed as Miss Mayo's "Mother India." Sir H. V. Lovett reviews it in the *Asiatic Review* for April and recalls the news of the self-immolation of a young widow as Barh in

Bihar a few months ago, in order to suggest that one swallow does make a summer. He quotes Mr. Thompson as saying that it would be "easy to show that suttee in one form or another, public or private and irregular has occurred almost every year in some part of India between 1829 and 1913 ; and probably it will still occur, though at longer intervals."

The reviewer quotes a passage from Sir Surendranath Banerjee's "Nation in Making," written in 1925, which shows that Indian writers must be very accurate and must weigh their words, if they are not unintentionally to play into the hands of our political opponents. The passage runs as follows —

"The Hindu widow's lot remains very much the same as it was fifty years ago. There are few to wipe away her tears and remove the enforced widowhood that is her lot. The group of sentimental sympathisers has perhaps increased, shouting at public meetings on the great Vidyasagar anniversary day, but leaving unredeemed the message of her great champion."

That the number of active helpers of the widow is small is true. But it is not true to suggest that their number is as small as it was fifty years ago. True. The number of widow-marriage associations and widow-marriages is on the increase. The late Sir Ganga Ram's association for the re-marriage of widows is well-known. Every month it brings about a few hundred such marriages. Such marriages are taking place in many Bengal districts by the dozen. There are, besides, schools and homes in many places where widows receive general and industrial education.

It was not quite a correct description of the state of things when Sir Surendranath wrote the passage, and the quoting of it now is calculated to produce a still more incorrect impression.

Indian World Cyclists

LONDON, April 19

Four Indian motor (?) cyclists, three Mukherjees and Bose, who left Calcutta in December 1926 and arrived in London, were the guests of the Indian Students' Hostel to-day.

In an interview with Reuter, they said they were quite fit and had an adventurous journey through Iraq, Syria, Turkey, Bulgaria, Hungary, Austria, Germany and Holland. They will be resuming their journey shortly.

Ex-Maharaja of Nabha's Internment

In the Commons, replying to Mr. Thurtle, Earl Winterton stated that the ex-Maharaja of Nabha

labour should not be regarded merely as a commodity or article of commerce.

It guarantees "the right of Association for all lawful purposes by the employed as well as by the employers," and "the payment to the employed of a wage adequate to maintain a reasonable standard of life as this is understood in their time and country."

The workers are surely entitled to a living wage to cover the cost of a reasonable standard of life in their own part of the country. This means their pay and allowances should be sufficient to defray the cost of food, clothing, house-rent, and other contingent expenses of themselves and their dependents (wife, children, etc.)

The Rai Sahab's reference to the Versailles Peace Treaty should be found useful and timely by the representatives of Indian Labour at the next International Labour Conference at Geneva. The question of a minimum living wage for workers in India should be brought before the conference in a pointed and prominent manner.

"Independence by All Possible Means"

Before the last Madras session of the Indian National Congress its declared object was the attainment of Swaraj by peaceful and legitimate means. At the Madras session "Independence" was substituted for "Swaraj." It became plain at the last session of the Punjab provincial conference that some persons there wanted it to be declared that it was the object of the Congress movement to win independence by "all possible means."

"All possible means" may include means which are moral or immoral, righteous or unrighteous, lawful or unlawful, pacific or warlike. We need not here go into all such implications of the phrase. Let us confine ourselves to the alternatives of peaceful or military campaigns. Without entering into the question of the *desirability* of a war of independence, it may be stated that all the principal political parties in India are agreed that such a war is under present circumstances *impracticable*. That opinion may be right or wrong, but it exists.

Another indisputable fact is that all the legitimate peaceful means have not yet been tried even partially. So it cannot be said that Swaraj or Independence cannot be gained by peaceful means.

For these reasons we are not in favour of theoretically heroic statements of the means whereby the Congress may gain its end. That body has or should have a

practical outlook, so far at any rate as its methods and means are concerned. It does not exist for the promotion of speculative political philosophy.

Maganlal Gandhi

The untimely death of Mr. Maganlal Gandhi has been suitably referred to in our "Indians Abroad" section. The object which brought him to Bihar, where he died, was quite in keeping with the high idealism which characterised all his activities. He went to Bihar to help in promoting the movement started there to secure for women greater freedom of movement, speech and action outside their homes than they now enjoy. He has practically died a martyr to the cause of woman's emancipation. A most fitting memorial to him would be an active organisation named after him for furthering "the woman's cause," which is also man's.

Dr. Sudhindra Bose

We cordially welcome Professor Dr. Sudhindra Bose to his and our motherland, to which he returns after an absence of a quarter of a century. He has been forced to give an undertaking to stay in India only for six months during which he is not to engage in any political activities. It is to be hoped that the Government of India does not expect him to keep his mind inactive and his eyes and ears shut.

Cawnpore "No Punitive Tax" Campaign

On account of communal riots in Cawnpore in the months of August and September last year a private police tax has been imposed on the people of that city. It falls on innocent and guilty alike. There is a widely prevalent belief that there are employees of the Government who foment "religious" dissensions. That may be unfounded. But there can be no doubt that British policy and policy in India are to some extent responsible for these strifes. It is also true that Government has not taken any effective steps for the prevention of religious riots. It is part of its duty to maintain law and order. Far from admitting its neglect of duty in this respect, or at least its failure to do its duty,

it tries to throw all the blame on the people of the localities where, "religious" riots take place. Under the circumstances the people of Cawnpore are justified in refusing to pay the punitive tax.

Bardoli No-tax Campaign

The revised rates of assessment on land introduced at the recent re-settlement in Bardoli taluka in the Bombay Presidency are 22 per cent. above the old rates. The contention of the rayats is that this has been arrived at in an arbitrary and unjust manner, that the Settlement Officer disregarded popular representations, that the economic condition of the taluka has been getting worse year after year, and that the assessment is an oppressive burden. The rayats and their champions have made every possible effort to obtain justice but have failed. As a last resource the rayats have resolved not to pay rent at the increased rates, and they are manfully sticking to their resolve. It would be quite easy for a powerful Government to ruin a small number of villagers. But there can be no glory in such a victory, if victory it may be called. On the other hand, if the people's spirit be not crushed in spite of financial ruin, it would be clearly a shameful defeat for the Bombay Government. It is to be hoped that that Government will behave in a statesman-like and just and generous manner.

The late Maharaja of Mayurbhanj

The untimely death, at the age of 29, of the late Maharaja Putna Chandra Bhanja Deo Bahadur of Mayurbhanj is a great loss to the people of that State in Orissa and to the cause of education and culture. He had inherited many of the good qualities of his father, well-known for virtues not commonly met with in men of his class. The late young Maharaja gave a lac to the Ravenshaw College, Cuttack, for electric installations, etc., in its laboratories, and made other donations for the encouragement of education and learning. He was also a patron of music and historical research.

Bengal Provincial Hindu Sabha

The address delivered in Bengali by Maharaja Bhupendra Chandra Sinha Sarma of Susang, Chairman of the Reception Committee of the Mymensingh session of the Bengal

Provincial Hindu Sabha, brings to light some facts which are not generally known. One is that many castes showed diminished numbers at the census of 1921 from that of 1911. They are Mali, Dhopa, Gop, Kumar, Muchi, Namadas, Patni, Teli and Tiyar. This has been the case in many other districts also. The Hindu Sabha has passed some resolutions, like that in favour of the remarriage of widows which, if acted upon, are calculated to arrest this tendency, and lead to an increase of population among these and other similar castes.

Another fact is that some aboriginal tribes have adopted Hindu cults and customs without being assigned to any particular caste. Latterly, they have begun to express dissatisfaction at not having the services of Brahmins to officiate as priests. It should not be difficult for the Hindu Sabha to remove the cause of this discontent.

In summing up the Maharaja drew attention to some social, economic and political problems which the Hindu Community in Mymensingh (and elsewhere in Bengal, too) has to face.

In his presidential address in Bengali Mahamahopadhyay Pandit Pramathanath Tarkabhushan dwelt on many important topics, to only a few of which we can refer here. He showed both from history and from the Puranas that many foreign and non-Hindu tribes, such as Saka, Yavana, Huna, Khassa, etc., have become part and parcel of the Hindu community. He cited a verse from the Bhagavata to the effect that even a Chandala acquires the right to Vedic sacrifices and other observances prescribed in the Vedas by accepting the Bhagavata Dharma.

As regards those who were once Hindus but renounced Hinduism to accept a different religion, he declared that there was no sastric obstacle to their reconversion to Hinduism.

He denounced in strong terms the hypocrisy of those who persecute others for practices of which they themselves are guilty in private.

His outstanding pronouncement was to the effect that "human society is not a cast iron frame incapable of change." Like man, society also is living and maintains itself by necessary changes. Therefore, any attempt to preserve the outward form of Hinduism as it existed in the age of the Vedas or of the Smritis is bound to fail. Change in religion and social structure

had been deprived of his title, rights and privileges by the Government of India, because he had not observed the conditions under which he was permitted in 1923 to sever his connection with the Nabha State. On the contrary, he had repeatedly participated in disloyal activities, had engaged himself in propaganda, associated with notorious agitators, and had spent a considerable sum in press campaigns in several provinces, some of which were of the most virulent and untruthful character. He had been informed, on apprehension, of the reason for his detention for which no period had been fixed.

Earl Winterton makes a profuse and reckless use of venomous adjectives because he knows he cannot be compelled to substantiate the charges against the ex-Maharaja of Nabha.

That he, like other detenus, is to be detained for an indefinite period is only in accordance with the most superior brand of justice. Men whose offence is proved by open trial in a law-court are imprisoned for a definite period; but men against whom

there is no evidence, none at any rate that can bear the light of day, are deprived of their liberty for an indefinite period!

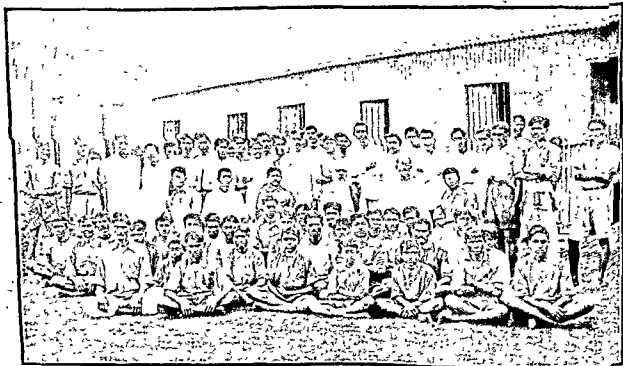
Bengal Detenus

According to a statement made by Lord Winterton in the Commons sixty persons are still under restraint under the Bengal Criminal Ordinance and four had been put in jail under Regulation III of 1818. All of them are under detention for an indefinite period. They are said to be guilty of offences for which other men have been tried and imprisoned and released after serving out their term! But the offence of those against whom there is no proof is necessarily so heinous that some of them have paid for it by dying of illness contracted in prison and many others still remain deprived of their liberty.

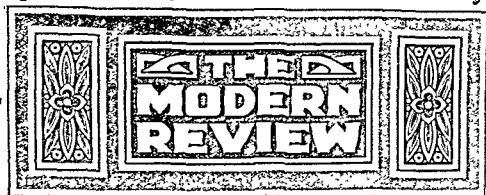
ERRATUM

The Name of the Picture on Page 551 Should be "Andrews School, Nadi."

The Picture of the workers of the House of Laborers Ltd. (Sj. Ramananda Chatterjee. in the Centre, Second Row), is Printed here.



The workers of the House of Laborers Ltd., Comilla, (Sj. Ramananda Chatterjee in the centre, second row.



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SOUTH AFRICA AND INDIA

Olive Schreiner's Message

By C. F. ANDREWS

I

SOUTH Africa has produced already one supreme literary genius during the comparatively short period that has elapsed since the first migration of Dutchmen and Englishmen from Europe. Olive Schreiner will live in history, not only as a great writer, but also as a noble personality and a fearless champion of the African races.

Her first novel, 'The Story of a South African Farm' made vividly real to the outside world the strangely remote civilisation of the Boer farm life in South Africa. Mr. Gladstone did more than anyone else to bring this unique novel to the notice of Europe. As written by a very young, unknown writer, it was a revelation. Since that date, Olive Schreiner's name has taken its place in world literature among the immortals.

But few outside South Africa have realised how brave this frail woman was in her defence of the rights of the Bantu races, whom she loved. To the Indian immigrants also, although she never came into close

contact with them, she held out a hand of sympathy and welcome. Brought up in the very midst of deep colour prejudices and racial antipathies, her outstanding fearlessness was all the more remarkable and significant. It would be difficult to find another instance of whole-hearted sympathy, such as hers, among the Dutch people of her own day and generation. Her brother, the Hon. W. P. Schreiner, perhaps came nearest to her; and it is well known that she influenced her brother more than any other person.

I was very fortunate in picking up, in a second-hand book stall in Capetown, a very small book which Olive Schreiner had published more than twenty years ago, before the inauguration of the 'Union of South Africa'. It is called 'Closer Union.' Though written for Europeans, it is in reality a very noble plea for the inclusion of the Bantu races in the Union as an organic member of the whole body-politic. The essay was still-born. It excited, strangely enough, no opposition. Not that its thesis was accepted. Rather, it was ignored. I could not find South Africa, who

even remembered the book, so short-lived had been its career. Yet it is a very inspiring book, full of critical issues even today; and it is prophetic of the future. No other pamphlet, written in South Africa, comes near it, in my opinion, in living interest.

In the earlier part of the book, Olive Schreiner deals with the problems arising between the two races from Europe, the Dutch and the English. These chapters have their own interest. But in the second half she rises to heights of splendid eloquence and fervent enthusiasm, as she comes to the one subject that interests her most deeply of all—"the native question." The word 'native' has still to be used in South Africa, unfortunately, because it is, in actual speech, the one common word for the African. But Olive Schreiner herself did very much indeed to introduce the true word, 'Bantu' in order to signify all Africans resident in the South. She uses the word frequently in this essay.

In dealing with the 'native question,' Olive Schreiner comes naturally to the Indian problem. I shall quote, almost in full, what she says on that subject. In these two articles, I have ventured to quote so copiously Olive Schreiner's own words, because they enable a practical understanding of what is happening, much more graphically and pictorially than any description by a lesser writer.

No one knows the vast country districts of the illimitable South African veldt more intimately than Olive Schreiner. None had studied the problem of the Bantu population more thoroughly. Brought up there as a child, with the non-European races around her, she seems to have formed her own philosophy of humanity, on sound and wholesome lines, and to have clung to her own true humanitarian instinct all through her pained and troubled life, in spite of the depth of race and colour prejudice on every side. Her own friends, whom she gathered around her, as life went on, were inspired by her example. At Capetown, and elsewhere, little groups were formed of those, whose deepest interest in life was to see that, on every occasion, when some great issue arose, the Bantu races should not be trodden under foot by the more powerful civilisation from the West, which was determined at any cost to assert itself, and to possess the land,

with all the diamonds and gold that lay beneath it. She writes as follows:—

"I hold the native question to be the root question in South Africa; and as is our wisdom in dealing with it, so will be our future.

No exact census exists of the population of South Africa, but it is roughly calculated that there are about nine million inhabitants, eight millions of dark men and 1 million of white.

The white race consists mainly of two varieties of rather mixed European descent, but both largely Teutonic, the Dutch and the English; and though partly divided at the present moment by traditions and the use of two forms of speech, the Taal and the English, they are so essentially one in blood and character that within two generations they will be inextricably blended by inter-marriage and common interests, as would indeed, long ago have been the case had it not been for external interference. They constitute therefore, no great problem for the future, though at the present moment their differences loom large. Our vast, dark native population consists largely of Bantus, who were already in South Africa when we came here; of a few expiring yellow varieties of African races, such as the Bushmen; a small but important number of half-castes, largely the descendants of imported slaves whose blood was mingled with that of their masters, as is always the case where slavery exists; and a very small body of Asiatics. It is out of this great heterogeneous mass of humans, that the South African nation of the future will be built.

For the dark man is with us to stay. Not only does the Bantu increase and flourish greatly, as is natural in his native continent, and under the climatic conditions which are best suited to him; not only does he refuse to die out in contact with civilisation, as the Bushmen have largely done; not only can we not exterminate him,—but we cannot even transport him, because we want him! We desire him as thirsty oxen in an arid plain desire water; or as miners hunger for the sheen of gold. We want more and always more of him—to labour in our mines, to build our railways, to work in our fields, to perform our domestic labours, and to buy our goods. We desire to import more of him when we can. It has more than once happened in a House of Legislature that bitter complaints have been brought against the Government of the day for employing too many natives on public works, and so robbing the landowner of what he most desires—native labour.

They are the makers of our wealth, the great basis rock on which our State is founded—our vast labouring class.

Every great nation of the past or present has contributed something to the sum total of things beautiful, good, or useful, possessed by humanity; therein largely lies its greatness. We in South Africa can never hope exactly to repeat the records of the past. We can never hope, like Greece, to give to the world its noblest plastic art; we can never hope, like Rome, to shape the legal institutions of half the world. The chief glory of England,—that wherever she goes, whether she will or not, and even against her will, she spreads broadcast among the nations the seeds of self-governing institutions,—may never be ours. But the

than twenty years ago, in the very midst of her discussion of what is called the Native Question, is significant of the spirit of the writer. She had a very high regard for Asia. The fact that the Bantu had advanced so much further in social qualities than the negro in other parts of Africa, she puts down to the theory that there was constant immigration from Asia all along the East African coast, which led to a mixture of blood. Whether her theory of racial admixture between Asia and Africa is correct historically, or not, is not the point. The point is this, that this gentle lady, brought up in a Boer farm, under a burden of racial prejudices hard indeed to overestimate, was able to throw off this burden so completely, and to look upon such an intermingling of racial characteristics between Asia and Africa not only without any inward opposition or repulsion, but with evident approval and appreciation.

I have probably given sufficient in a single chapter to create an interest in India in this high, intellectual, womanly genius, of German parentage; for her father was a German. Her long Boer tradition in South Africa made her a true South African; for, she was brought up from her very babyhood on the veldt, upon a South African farm. It will be best to reserve for a second chapter any further endeavour to explain, partly in her own words, her vision of race union and race sympathy, in South Africa.

The study of the glowing ideal of this woman of singular genius, concerning the racial future of mankind, will be well repaid in India. For, there is no country in the world to-day that is nearer to India, in its own race problems, than South Africa. This lady novelist and essayist may give her own vision; but what is needed besides, after the ideal has been formed, is for a body of scientific thinkers from both sides to carry forward, detail by detail, the slow solution of this, the most difficult of all the major problems, that are to-day perilously affecting mankind.

II

In the earlier chapter, Olive Schreiner's ideal of racial unity in South Africa was roughly sketched out in her own words. In that unity, she had a place for the Indian, side by side with the European

and the Bantu. Her picture of the Bantu race was nobly drawn. Its steady future development was, more than anything else, to be the deciding factor in the destiny of South Africa. She faces the whole problem of race, without swerving for a moment in favour of her own white race against others. Rather, the principle of 'noblesse oblige' runs through every word she writes. It needs to be added, that up to the very end of her life she maintained this attitude without any compromise. One of her truest and best friends, Mrs. Ruth Alexander, the wife of Advocate Alexander of Capetown, has carried on her work after her death. Without any shadow of reservation, she and her husband also have stood out for absolute racial equality, political, social and economic.

It is a delight to read Olive Schreiner's sonorous sentences, and I shall give the readers of the *Modern Review* the salient passages in full. She writes:—

'If we realise that the true wealth of a nation is the health, happiness, intelligence, and content of every man and woman born within its borders: if we do not fail to understand that the true crown of honour on the head of a dominant class is that it leads and teaches, not uses and crushes; if, as the years pass, we can point with pride to our native peoples as the most enlightened and the most free, the most devoted to the welfare of its native land of all African races; if our labouring class can in the end be made to compare favourably with that of all other countries; and if, for the men of genius, or capacity, who are born among them there be left open a free path, to take their share in the higher duties of life and citizenship, their talents expended for the welfare of the community and not suppressed to become its subterranean and disruptive forces, if we can make our State as dear to them, as the matrix in which they find shelter for healthy life and development, as it is to us; then I think the future of South Africa promises greatness and strength.

'But if we fail in this? If, blinded by the gain of the moment, we see nothing in our Bantu people but a vast, engine of labour; if to us the Bantu labourer is not a man, but only a tool; if he is dispossessed entirely of the land, for which he now shows that large aptitude for peasant proprietorship, for the lack of which among their masses many great nations are decaying; if we force him permanently in his millions into the locations and compounds and slums of our cities, obtaining his labour cheaper, only to lose what the wealth of all the gold reefs and diamond mines could not return to us; if, uninstructed in the highest forms of labour, without the rights of citizenship, his own social organisation broken up, unbonded to us by gratitude and sympathy, and alien to us in blood and colour, we reduce this vast mass to the condition of a great seething, ignorant proletariat—then,

I would rather draw a veil over the future of this land.

For a time, such a policy may pay us both as to labour and lands: we may work gold mines where the natives' corn now stands, and the dream of a labourer at two-pence a day, which has haunted the waking visions of some men, may be realised. But can it pay ultimately?

Even in the commercial sense, will it pay us in the direction of manufacture and trade, if ways the labouring classes of other countries are steadily increasing in skill and intelligence ours remain in the mass, mere hewers of wood and drawers of water, without initiative or knowledge? Will it even pay us to have him robbed of his muscular strength and virility by a sudden change to unhealthy conditions of life? If we poison him with our cantenies, and immerse him in our city slums, will he, even as a machine of labour, remain what he is?

What has attracted me so much in this essay of Olive Schreiner, in addition to its literary charm, is the parallel to India which I have found in almost every word she utters on the race question. For, India represents an even greater congeries of races than South Africa; and the struggle for racial unity in India is many centuries old, while in South Africa it has only just begun.

Towards the end of her essay, Olive Schreiner works out a very beautiful simile of the mother having younger children of her own by a husband, who has brought into the family other children by a former marriage. She uses this, as an illustration of the difficulties confronting a great ruler, who has to rule with fairness and equity, not only over his own people, but also over other races. I have never before seen this imagery used in literature with reference to the problem of racial unity. When I read it, I felt very deeply indeed, that in the Hindu-Muslim unity problem it was, really this singular grace of character, this sensitive sympathy for others, this consideration of humanity that was needed, far more than anything else. It will be well to give Olive Schreiner's whole illustration with its sequel, asking my readers to bear in mind all through a vivid recollection of India itself; she writes as follows:—

‘Lastly, if I were asked what in South Africa is our deepest need at the present moment, I should answer, Great men to lead us.’

‘In an ordinary household, where a woman brings up the children she herself has borne, who share her blood and to whom her instincts bind her, she needs no exceptionally great or rare qualities to rear her children and govern her house in harmony. But if a woman should marry a man

having children by another wife, and they two should again have children of their own, and even receive into their family one or two children by adoption, then, to make her work a success, that woman would require altogether wider and more exceptional gifts. The animal instinct which binds her to what is hers by blood would not suffice; and unless carefully watched and controlled might totally unfit her for the work she has to do. She would need, not merely those high intellectual powers which enable us to understand types of mind widely distinct from our own, but those still rarer graces of the spirit, allied to intellectual gifts, but distinct from them, which make the love of justice inherent in an individual. If she possessed these qualities, in balanced proportions, the domestic world she ruled over might become a centre of unity and of desirable human relations. If she possessed none of them, it would become a hell.

‘So the man fitted to be the national leader of a great heterogeneous people requires certain qualities not asked for in the leaders, even the great leaders, of a homogeneous race. Our call in South Africa today is not for a Cavour or a Talleyrand, nor even at the moment for a William Wallace, or a Robert Bruce. The man who should help to guide us toward the path of true union and a beneficent organisation must be more than the great party leader, the keen diplomatist, the far-seeing politician, or even the renowned soldier. He may be some of these, but he must be much more.

‘He must be a man able to understand, and understanding to sympathise with, all sections of our people. Loving his own race and form of speech intensely he will never forget that it is only one among others, and deserving of no special favour because it is his. He will understand the really colossal difficulties, which a white race has to face in dealing with a labouring class severed from it by colour. He will realise to the full the difficulties the Bantu faces, when, his old ideals and order of life suddenly uprooted, he is confronted with a foreign civilisation which he must grasp and rise up to, or under which he must sink, and he will seek by every means in his power to help him to bridge the transition without losing his native virtues. At all costs to himself, he will persist in holding up before us the ideal, by which he is himself dominated, of a great South Africa, in which each element of our population, while maintaining its own individuality, shall subserve the interests of others, as well as its own till from this sense of mutual service, and from that passionate love of our physical Mother Earth, which is common to all South Africans, shall grow up the wide and deep South African feeling which alone can transform us into a great nation. In spite of many mistakes and many failures, and the sorrow which walks beside all who strike out new paths for the feet of men, such a man would form the true centre of our national life, and, however fitfully and slowly, would lead our national conscience to shape itself in harmony with that ideal. For, beneath the self-seeking and animal instinct which covers the surface of our lives, lies that which in its saner moments does recognise singleness of purpose where it finds it, and I

only that a wide justice and humanity between men is righteousness—the righteousness that exalteth a nation.

'It is said that when centuries ago a great Hollander died, the little children cried for him in the streets. When our national leader dies, the hearts of a complex people will put on mourning for him, from the kraal in Kafirland to the solitary Karroo farmhouse and the cities where men congregate. And when, with the passing of the years, the mists of present self-interests and racial antagonisms have faded from before our national eyes, men standing beside his grave will recognise him for what he was—the father of his people.

'What South Africa calls for today is simply for a man, with a clear head and a large heart, organically incapable of self-seeking, or racial prejudice.'

It is not easy to find one single man,

who is able to fulfil in South Africa such a high destiny as that. But General Botha came very near, in heroic and regal character, to such a fulfilment. The present Prime-Minister, General Hertzog, has also qualities which make him deeply loved and profoundly respected by all.

In India itself, there are those who have learnt by birth and experience to set forth this higher type of human character. If we leave aside for a moment such unique outstanding figures as Gandhi and Tagore, we may point with genuine pride to the President of the All-India National Congress, Dr. Ansari. A country which can produce a character such as his, at the most critical time, need never despair.

COULD INDIA, FREE, PROTECT HERSELF?

By J. T. SUNDERLAND

DOES any one question whether India, if free, would have sufficient men, sufficient fighting ability, and sufficient material resources to enable her to protect herself against external aggression? Let us see what are the facts.

1. First, as to physical location and surroundings. There is probably not a country in the entire world better situated for natural security, for natural safety from attack, invasion or aggression by other nations, than India. It is a vast peninsula which nature has thrust, all by itself, far down into the Indian Ocean. On its northeast, north and northwest, that is, on its almost entire land border, it is surrounded and to a most extraordinary degree protected by vast ranges of mountains the loftiest and most difficult of passage in the world. The rest of its boundary is ocean, with no country within thousands of miles from which there is probably the slightest danger of attack.

2. As to men. India has a population of 320,000,000, from which to draw soldiers in time of need. This is twice the number of Russia, five times that of Germany or Japan, more than six times that of France or Great Britain.

In 1918, an estimate was made of India's available military manpower, that is the number of her men between the ages of twenty and forty. It was found to be over 40,000,000. Here is a source of supply for soldiers greater than that exists in any other nation in the world except China.

3. What about the fighting quality of these men? It is true that the Indian people, as a whole, are more peacefully inclined than Europeans. But all history shows that peaceful nations often produce the bravest and most effective armies known, when there is need to defend their liberties and their country. Such armies fight from duty, from principle, from true patriotism, their courage is moral, not merely physical; and they come nearer than any other soldiers to being invincible.

But as a fact, fully one hundred million of India's population consists of what is known as her "fighting races,"—her Sikhs, Maharrattas, Rajputs, and others.

As for the qualities of Indian soldiers, notice some testimonies of British authorities.

No Englishman of the past generation knew India better than Lord Curzon, for five years its Governor-General and Viceroy.

military and naval leaders and commanders equal to those of any nation.

Finally, has India material resources with which to carry on successfully a war of defence: coal, iron, timber, oil, and others? It is well-known that to-day these are as important as men. Is not India wanting here? No, she is not. She has all these in abundance beyond any nation of Europe except Russia. Indeed, there are not more than two or three nations in the world that possess these indispensable requisites for war in such almost inexhaustible quantities as does India. Japan has shown herself able to defend herself both by land and sea, and yet her material resources, of all the kinds named, are scarcely more than infinitesimal compared with the vast resources of India.

From all these facts it will be seen utterly without foundation is the claim that India needs the so-called protection of any foreign power; or that, if once master in her own house, she would not be able to make herself as secure from outward molestation as any nation in the world.

Sooner or later India will be free, either with the freedom of equal partnership with Great Britain, like the freedom of Canada and South Africa, or with the freedom of absolute independence. No future event is more certain than this. And the date of the attainment of this freedom cannot be long delayed without disaster to Britain as well as India.

When India becomes free, no nation will have cause to fear her. Notwithstanding her vast population and her unexcelled potential military strength, she will not be a danger to any people, as so many nations are. On the contrary, cherishing ideals of peace and goodwill, as she does, her freedom and her occupancy of an important place in the world will be a powerful influence in favour of

world peace. Gandhi and Tagore are a sufficient guarantee of this.

Many Indians, following Gandhi, believe that India, when free, will need nothing for her protection from aggression by other powers except her own peaceful spirit and her determination to deal with all nations justly, fairly, without aggression on her part and without giving any ground for offence. Most of her leaders, Gandhi and Tagore among them, are strong believers in treaties of peace, and arbitration; and there is every reason to believe that when she becomes master of her own career, she will, among her earliest acts, seek to make her security doubly secure by negotiating with all the leading nations, treaties of complete arbitration like that which France has proposed to the United States, pledging India on the one hand and those nations on the other to settle all their disputes and differences by reason and justice, and not by force, thus making war between them impossible. Thus she will be relieved from that shameful and shocking necessity of being compelled to waste on a great army and navy the nation's revenues which are so sorely needed for education and the welfare of the people.

However, if India finds, such against her spirit and her earnest desire, that she must arm, that she can obtain safety in no other way, then the world may be perfectly certain that *she will and to the full*, making herself as formidable as Japan, and far more because her supply of men and material resources are so much greater. *And she will be unconquerable.* Never again will the great Indian people allow themselves to be robbed of their freedom and their nationhood by any foreign power. The lesson they have learned in the last century and a half will last them a thousand years.

A TRIBUTE TO THE REV. DR J. T. SUNDERLAND

By TARAKNATH DAS, Ph. D.

India will remain eternally indebted to the Rev. Dr. J. T. Sunderland; and it is not possible for me to express adequately the feeling of appreciation and gratitude I cherish towards him. However, on the

occasion of the celebration of his eighty-sixth birth-day, I feel it to be a privilege to write these lines, to enlighten the Indian public and the friends of India abroad.

About twenty-one years ago, while study-

ing "Prosperous British India" by the late Mr. William Digby, I came to know of Dr. Sunderland's work. I found that the eminent English authority on India, in discussing the causes of famines in India, quoted long passages from the writings of the Rev. Dr. Sunderland, published in the *New England Magazine*, some time in the nineties of the last century. Dr. Sunderland pointed out that the famines in India were not due to scanty rain-falls or the lack of production of food-stuffs, because while millions starved in India, ship-loads of food-stuffs were being exported from the country. The awful abject poverty of the people, caused by exploitation was the real cause of Indian famines. He came to this conclusion as the result of his studies and observations, while visiting India.

In 1904, when I was in Boston, I came to know that Dr. Sunderland had written an article on India in the *Atlantic Monthly*, discussing the causes of unrest in India. This article created such an unfavorable impression about British rule in India, that the late Lord Curzon personally wrote to the *Atlantic Monthly* that the publication of such articles was harmful to British interests.

In innumerable ways Dr. Sunderland has served the cause of India and tried to interest American people, even men like the late Andrew Carnegie and others, to aid the people of India in their sufferings under an alien rule. During these efforts of his, he became convinced that strong British influence in America and other countries was constantly at work against Indian interests and to keep India in subjection and to lower her in the eyes of the civilized world. This fact made him redouble his energies, in a spirit of righteous indignation.

He keenly felt the need of representation of India's cause in America and other countries and thus counteracting the anti-Indian activities of interested Americans, Englishmen and Indians. During the stay of Lala Lajpat Rai in America (1914-1919), Dr. Sunderland aided him in every possible way; because he felt that by doing so he was pleading India's cause, the cause of one-fifth of the population of the world, before the international court of world public opinion. With Lala Lajpat Rai, he was instrumental in organising the India Home Rule League of America and co-operated in editing

Young India, the organ of the organization.

During the last few years, among his other activities, he has devoted his time to write an authoritative work on "India's Case For Freedom". He knows his subject more thoroughly than many Indians, because he regularly studies at least a dozen Indian dailies, weeklies and periodicals; and very few important books on India written in the English language has escaped his attention and perusal. Certain chapters of the above book have been lately published in the *Modern Review* of Calcutta; and I have reasons to believe that all responsible Indian leaders feel that, by this work alone, not to speak of his forty years' constant activities in favor of India, Dr. Sunderland has rendered a very valuable service, not only to the cause of India's Freedom, but to the cause of Indo-American friendship and to the cause of better understanding between the East and the West. To day, when many persons are engaged in misrepresenting India, Dr. Sunderland by his action has proved that the cause of Freedom should be fought in every land, and for a truly religious man, there is no room for racial or religious prejudice.

One may ask what is the motive behind Dr. Sunderland's interest regarding India. It is needless to say that there is not the motive of gain of any form or character. After an analysis of his life, (about which it is very hard to secure much information from our worthy friend, because he does not want to speak of his own work), I have come to the conclusion that he is a very remarkable man, he can be well-compared with an ancient Hindu sage or a prophet of the Old Testament. He has devoted his whole life for the causes of Truth, Justice, Liberty and Human Brotherhood.

When he was young, he championed the cause of the abolition of slavery in the United States of America and worked ardently with the great men of that time. Later on, he devoted his best energies to the cause of Religious Liberty and Toleration. As a man of God, a student of Comparative Religion and devout Christian of the Unitarian sect, he stood against all forms of religious bigotry and tried his best to promote better understanding between the peoples of all religions and all races. With that noble spirit of sympathetic understanding, he

visited the countries of the Orient and became interested in the peoples of the East, and worked and is still working for the furtherance of the cause of Human Brotherhood.

To know the Rev. Dr. Sunderland intimately has been one of the great privileges of my life. His burning sincerity and loyalty to the highest ideals of life have been an inspiration to me. When he speaks for the cause of the oppressed peoples, he champions it with the deepest passion for Truth.

Knowing as I do all of Dr. Sunderland's devotion to the cause of India, I can safely assert that in the eighty-seventh year of his age, he devotes more time daily to serve the Indian cause than any Indian youth in America or India. Dr. Sunderland, as I know him, works like a Yogi of the Bhagabat Gita, who thinks that it is his privilege to serve and work; and the result is in the

hands of God. Thus he is a confirmed optimist; and his optimism has its magnetic force which I experienced in a very difficult situation in my life.

We should pay homage to the Rev. Dr. Sunderland, a friend of oppressed humanity. The best token of tribute to him by the people of India will be their efforts to carry out the ideals of Truth, Justice, Freedom and Human Brotherhood, which he has championed during his life. He will feel happier, if the Indian leaders and public respond to the idea that "India's Case For Freedom" should be spread all over the world and through the support of World Public Opinion, the struggle for Indian Freedom be won, if possible without violence and bloody revolution.

Florence, Italy.

April 6, 1928.

VIDYASAGAR AND VERNACULAR EDUCATION

By BROJENDRANATH BANERJI

II

SUPREME GOVERNMENT APPROVES THE SCHEME OF VERNACULAR EDUCATION

The Home authorities at last realized that the education of their Indian subjects was a part of their duty. On 19th July 1854 the President of the Board of Control signed the great Despatch—rightly known as the *Educational Charter of India**—which gave such an impulse to education in India. In January 1855, a start was made in carrying out its provisions in Bengal, by the appointment of a Director of Public Instruction (in succession to the Council of Education) and, shortly afterwards, by the constitution of the University Committee,—of which Vidyasagar was elected a member in order to prepare a scheme for the establishment of Universities at the Presidency towns of Calcutta, Madras

and Bombay.* We also find from the *Public Procdgs.* dated 12th December 1856 (p. 7) that the Pandit was appointed a Fellow of the Calcutta University when formed.

The Despatch of the Court urged a greater expansion of primary education than Halliday had suggested in his scheme. The Governor-General, however, was in favour of introducing the scheme gradually and making a beginning with certain districts only. He did not object to the occasional inspection by Vidyasagar of the vernacular schools in Bengal, if it were found that his more important duties, as Principal of the Sanskrit College, would not suffer, but the terms of the Court's Despatch would not allow of his being made a Superintendent of Vernacular Education, as it was settled that the work in future should be done by the

* Letter from Ishwarchandra Sharma to Capt. H. C. James, Private Secretary to the Hon'ble the Lieut. Governor of Bengal, dated 3rd July 1854.—*Education Con.* 19 Octr. 1854, No. 118.

* Letter to Pandit Ishwarchandra Sharma, dated 26th Jany. 1855.—*Public Con.* 26 Jany. 1855, No. 154, also No. 153. (I. R. D.)

Director of Public Instruction and by the Inspectors under him. At the same time the Governor-General was strongly impressed with the necessity for establishing Normal Schools for the training of vernacular teachers.*

Although a Director of Public Instruction was appointed, Halliday felt that he could not do without the help of a man of Vidyasagar's ability, if the scheme of vernacular education in Bengal was to be made a real success, as the following extract shows :—

"...The Lt.-Governor remains of opinion that a person so specially qualified for the work as Pandit Ishwarchandra Vidyasagar may be very advantageously employed, for a time at all events, even under the new organization of the Education Department, and he requests that you will consider and report in what manner his services may be most usefully made available without injuriously interfering with his duties as Principal of the Sanskrit College."†

The Director of Public Instruction, in reply, suggested the temporary appointment of Vidyasagar as Inspector of Schools, until the services of the permanent incumbent—Mr. Pratt—would be available. This proposal however, did not commend itself to the Lt.-Governor, who wrote as follows :—

"I should not anticipate any advantage from a merely temporary employment of Pandit Ishwarchandra.

He is a man of a very decided character who has formed and expressed strong views on the subject of vernacular education which, if permitted, he will no doubt endeavour to carry into effect with energy and intelligence according to the scheme approved of.

But I do not see that he could be expected to effect, if temporarily employed, and left to understand that any time, three weeks or three months hence he is to retire from the work on the appearance of Mr. Pratt as inspector.

I do not see why Ishwarchandra should not, under the name of Officiating Sub-Inspector, and with the salary sanctioned by the Supreme Government, be directed to carry into effect in the three or four zilas mentioned in my plan of the scheme of vernacular instruction which I have recommended and which has been approved by the Supreme Government.

This need not interfere with Mr. Pratt, who besides the task of inspecting what Ishwarchandra has done, will have abundant occupation as Inspector of English and Anglo-Vernacular schools and colleges in the zilas to which the plan already approved of has destined his labours to extend.

This scheme of Bengali vernacular instruction is of the deepest importance. I believe the method, which I devised with great pains and after much enquiry, to be the most promising and it would be a pity to wish its failure by placing one of the chief instruments of its execution in an embarrassing and erroneous position in which it would be difficult for him to exert himself with effect.*

On 20th April 1855, the Government of Bengal wrote as follows to the Director of Public Instruction about the best means of utilizing the services of Pandit Ishwarchandra Sharma :—

2 With regard to your proposal to employ Pandit Ishwarchandra Sharma as an Inspector of Schools for a time merely, and until the services of Mr. Pratt are available for that duty, the Lt.-Governor is disposed to doubt the expediency of such an arrangement, for not only would the Pandit be necessarily unable to effect any results of importance during so brief an incumbency, but to place a man of his mature views and experience in a temporary position like that proposed, and with the understanding that he would be liable to be removed from it at any moment, would evince, the Lt.-Governor thinks, less consideration on the part of Government than the Pandit's character and great qualifications for the duty in question justly entitle him to.

3. The Lt.-Governor is of opinion that Pandit Ishwar Sharma may at once receive directions to set on foot the scheme of vernacular instructions which was recommended in the Minute [24 March 1854] drawn up by His Honour when a Member of the Council of Education in March last, and which scheme was generally sanctioned in the letter from the Supreme Government, forwarded to you with this office letter of the 23rd ultimo, three or four of the zilas in the neighbourhood of Calcutta being selected by yourself, in communication with the Pandit, for the introduction of the scheme. This will not, particularly at the present time, interfere in any way with the Pandit's duties at the college. The details of the Pandit's employment on this duty should be arranged for the present in direct communication with yourself, and will eventually be carried on in co-operation with Mr. Pratt and under his immediate superintendence. While employed in this way the Pandit should draw the allowances specified in the Minute above referred to, viz Rs 200 a month (exclusive, however, as recommended by you, of his travelling charges), in addition to his allowances as principal of the Sanskrit College.†

* Letter from C. Beadon, Secy. to the Govt of India, to W. Grey, Secy. to the Govt. of Bengal, dated 10th Feby. 1855.

† Letter from the Secy. to the Govt. of Bengal to the Director of Public Instruction, dated 23 March 1855—*Education Con.* 10 May 1855. No. 71.

* Minute by Fred. Jas. Halliday, dated 11th April 1855, *Education Con.* 10 May 1855, No. 73.

† *Education Con.* 10 May 1855, No. 74.

VIDYASAGAR ESTABLISHES A NORMAL SCHOOL FOR TRAINING VERNACULAR TEACHERS

The Director of Public Instruction immediately called Vidyasagar and discussed matters with him. The Pandit was made Assistant Inspector of Schools, South Bengal, in addition to his duties as the Principal of the Sanskrit College, on a salary of Rs. 200 a month from 1st May, 1885. The selection of qualified teachers for the proposed new Model Vernacular schools was his first task. This subject was one of extreme importance as he knew that the success of the Government educational measures would depend mainly on the proper training and equipment of the teaching staff. Early in May 1855, he issued notices inviting candidates for vernacular teacher-ships to undergo an examination in the vernacular at the Sanskrit College. More than 200 candidates from the neighbouring districts appeared and, on examination, it was found that very few among them could take charge of the Government Model Schools without further training, and thus the necessity of a Normal School for training teachers was established beyond doubt. In this connection Vidyasagar was desirous of having the Bengali School called (Patshala) formerly attached to the Hindu College, placed under his care and superintendence. This institution, he told the Director, might be made to serve an important purpose in connection with the training of teachers for the vernacular schools in the mofussil, by affording the means of testing their qualifications as teachers, and by its being raised, under his own careful supervision, to the status of a Model School for imitation.* In the following letter (dated 2 July 1855) to the Director he clearly set forth the special object for which he advocated the establishment of a Normal School and the arrangements for conducting it:—

"I have the honour to represent that under present circumstances it is very difficult to get a good number of competent vernacular teachers. To supply this want the establishment of a Normal School or class has become absolutely necessary. I beg, therefore, most respectfully to submit the following plan for such an institution for your favourable consideration and sanction.

I would propose that two masters, one at Rs. 150 and the other at Rs. 50 per month, be employed for the present to undertake the task of training up the teachers for our new vernacular schools.

I have lately, with the co-operation of my assistant, examined upwards of 200 candidates for teacherships in the new vernacular schools, out of which number 92 only have been found to be eligible for the situation of teachers. Of this last number, however, very few only are qualified to undertake the duties of teachers immediately,—the remainder require previous training. I would, therefore, beg to propose that these form the Normal class and that they be attached to it for six months, which period in my humble opinion will be quite sufficient to make them fully competent for the post of teachers.

As most of these men do not belong to Calcutta, and as they are not in circumstances well enough to afford for their living here, I would recommend that a stipend of Rs. 5 per month be allowed to 60 of the best of them while they remain in the Normal class. To ensure their continuance in the class and subsequent service in the vernacular schools, I beg to suggest that they be required to subscribe to covenant containing the following conditions:

That they shall continue in the Normal class for such period as may be necessary for their training.

2nd. That when appointed as teachers they shall serve Government for at least three years.

3rd. That they shall accept situations of not less than Rs. 15 a month to which they may be posted within certain districts to be named in the covenant.

4th. That in default of the fulfilment of any of the above conditions, they shall each of them pay a fine of Rs. 60.

I would further propose that the Normal class or classes be established in connection with the Patshala, as in that institution they shall not only have the benefit of observing the mode of teaching and the management of the classes thereof, but by being made occasionally to teach them, they shall acquire a practical knowledge of the art of teaching.

For the post of Head Master of the Normal classes, I would recommend Babu Akshoy Kumar Dutt, the well-known editor of the *Tatwabodhini Patrika*. He is one of the very few of the best Bengali writers of the time. His knowledge of the English language is very respectable and he is well informed in the elements of general knowledge, and well-acquainted with the art of teaching. On the whole, I do not think that we can secure the services of a better man for the post. For the second mastership, I would propose Pandit Madhusudan Bachaspati. He is a distinguished ex-student of the Sanskrit College, an able and elegant Bengali writer, well-acquainted with the art of teaching, and, in my opinion, in every respect qualified to fill the post for which he is recommended.

The above arrangements are intended to meet, for the present, all requirements for teachers in the vernacular schools and should immediately be carried into effect. There is one difficulty, however, which I beg here to bring to your notice. It is the want of accommodation for the

* Letter from the Director of Public Instruction to W. Grey, Secretary to the Government of Bengal, dated 1st May 1855.—*Education Cons.* 19 May 1855, No. 88-89.

Normal classes in the building now occupied by the Patsha'a. This building is scarcely sufficient for the purposes of that school and can by no means accommodate the additional classes. Arrangements for room should, therefore, be so made that the classes may be opened as soon as their establishment is sanctioned."

The scarcity of qualified teachers for vernacular schools was at that time felt everywhere, and both the Director and the Bengal Government gave their cordial approval to the Pandit's plan, as Rs. 500 a month was but a small expenditure, considering the benefits to be derived from it, viz, the production of 60 well qualified teachers every six months†. A Normal school was formally opened, on 17th July 1855, under the immediate superintendence of Vidyasagar.

The following details based on the Pandit's report on the Normal school will give the reader more of its early history.‡

For want of a separate building the Normal School was located in the Sanskrit College and was open only in the morning as no spare rooms were available in the College building during the usual college hours§. The school consisted of two classes, the higher of which was under Akshoy Dutt, the Head Master, and a well known Bengali writer, and the lower under Pandit Madhusudan Bachaspati, the Second Master. It made a start with 71 pupils, and monthly stipends of Rs. 5 each were awarded to the 60 most deserving amongst them. No candidate under the age of 17 years, or above 45 years, was eligible for admission, men of the lower castes being excluded at first. Students were taught from the *Bodhodaya*, *Nitibodh*, *Sakuntala*, *Kadambari*, *Charupath* and *Bahyabastu*, and attended lectures on Geography, Natural Philosophy and Natural History. Examinations were held monthly and the inattentive pupils were dismissed.

* Education Con. 12 July 1855 No. 89.

† Ibid. Nos. 88, 90.

‡ General Report on Public Instruction in the Lower Provinces of Bengal Presidency for 1855-56 pp. 37-39, App. A.

§ The Pandit, later on, represented to the Director the need for a separate building for the school, as the first arrangement was not only inconvenient but retarded the progress of the Normal pupils who, instead of six hours' study, had only the benefit of two hours.—Vidyasagar to D. P. L., dated 8 August 1856. Education Con. 29 Aug. 1856, No. 125.

Those who were found to have made creditable progress were selected for teacherships. In the examination held in August 1855 ten pupils were passed, in September fifteen, and in November thirteen; of the passed students 29 were appointed to the Model Schools, and the remaining 9 placed at the disposal of Mr Pratt, the Inspector of Schools, South Bengal, at his request, for employment by him in the aided and indigenous schools.

The test for admission at the commencement was a fair knowledge of the vernacular which was ascertained by the candidate reading the *Nitibodh* with fluency and correctness, and explaining passages from it with tolerable accuracy; but this test, having subsequently been found too low, was raised after a few months, when a familiar acquaintance with the *Nitibodh*, *Sakuntala*, *Betal Panchabagnshati*, and *Introduction to Sanskrit Grammar*, was required.

VIDYASAGAR OPENS GOVERNMENT MODEL VERNACULAR SCHOOLS

As already stated Vidyasagar took charge of his new office on 1st May 1855. To facilitate his work, four Sub-Inspectors* were placed under him. In the following report of Vidyasagar we get an interesting narrative of the measures adopted by him to introduce the scheme of vernacular education into the districts of Nadia, Hughli, Burdwan and Midnapur—

"On the 1st May 1855, I took charge of the office of Asst. Inspector of Schools. Previous to taking charge, I had submitted to the Director of Public Instruction a memorandum of the measures which I would adopt on being appointed to my new post. These measures were all sanctioned by that officer in his letter of the 26th April 1855, which authorized me to enter upon my duties and forwarded for my guidance, the Minute of His Honour the Lieut-Governor when a member of the late Council of Education, together with other papers on vernacular education. 2. Agreeably to my memorandum aforesaid, I first engaged myself in selecting my Sub-Inspectors, and having selected them, despatched them to the interior to inspect suitable towns and villages for the Model Schools. I was next engaged in examining a large number of candidates for teacherships in the new schools, out of whom I selected 22. Most of these men, however,

* The Sub-Inspectors were: Harinath Banerji, Madhav Chandra Goswami, Tarasankar Bhattacharya and Vidyasagar's second brother-Dinatanidhu Nayaratna. They were appointed from 1st May 1855 on a monthly salary of Rs. 100 each, plus travelling charges.

were found not competent to take immediate charge of schools. The establishment of a Normal School became, therefore, necessary to give them a previous training, and a plan for such an institution being submitted was sanctioned by Government, and the school duly opened by the middle of July.

3. By the middle of June the Sub-Inspectors returned from the interior and submitted their reports. I selected five villages in each district for the Model Schools. It appearing most expedient to open the schools first in the district of Nadia, I submitted a report on the 25th to the Director (through the Inspector of Schools, South Bengal) soliciting his sanction to the establishment of schools in that district, and to the commencement of operations from the first of July following for which I made the necessary arrangements. In this report I made no mention of the expenditure to be incurred on account of the schools, because I understood from the papers forwarded for my guidance that, that point had been settled. But the Director was of opinion that it was necessary to obtain the orders of Government upon the subject and therefore desired that my report should have reference to it. Accordingly, on the 28th I sent in a second report, proposing the establishment of six schools in each zila, and the appointment of three teachers to each school at a monthly cost of Rs. 70.

4. His Honour had proposed in his Minute the establishment of five schools in each zila with two teachers to each school, at an expenditure, not exceeding, as I understood, Rs. 55 per month. But as a fresh reference was to be made to Government upon the subject, as above stated, and as it appeared to me that the requirements of each district could not be well met by five schools, I proposed in my second report the establishment of six. I also took this opportunity to propose the appointment of three instead of two teachers to each school, as I had reason to believe that the latter number would not be sufficient. In this report I solicited sanction to the establishment of schools in all the four districts, because I thought it most convenient to obtain the orders of Government upon the subject at once, instead of submitting the point on four different occasions.

5. On the 30th June I waited upon the Director and found him very anxious for the immediate commencement of operations. I also understood from the conversation I had with him that in anticipation of the sanction of Government I might adopt measures for opening the schools. Measures were accordingly taken by me to commence operations in Nadia.

When at the beginning of July I again waited upon the Director in the hope of receiving final instructions, he shewed me a letter from the Inspector in which I found objections were taken by the latter officer, to my report, in consequence of no mention having been made in it of the following points: Course of instruction, Class-books, Sale of books in the schools, Distance and direction of schools from Police Thanahs, Rules for attendance, Schooling fees, etc. I explained to the Director that the first two points had not been mentioned by me, because they had been settled in His Honour's Minute, and the third, fourth and fifth points were admitted by him to be too

unimportant to retard our operations. With reference to the sixth, namely schooling fees, the Inspector had strongly urged that the system should be introduced from the opening of the schools, and in this view the Director appeared to agree. I represented to him that personally I also was strongly in favour of the fee system but that I did not think it expedient to introduce it into the new schools from the commencement, as its introduction might, to a certain extent, throw impediments to our success. It was on this consideration alone, that His Honour was pleased to suggest in his Minute, that admission into the new schools, should at the beginning and for some time be gratuitous. I further represented to him that in case fees were insisted upon I and my Sub-Inspectors would be placed in a very awkward position, as we had told the villagers in positive terms that the schools would be free at the commencement. The Director, however, did not agree with me, and directed me to think over the matter again. Thus this important point remained unsettled, and operations were consequently postponed.

7. I have observed in paragraph 5 that measures had been taken by me to commence operations at the beginning of July. Teachers had accordingly been sent by me to some villages to await the opening of the schools there. I was now obliged to recall them, but at Kanchrapara a school had been opened through a misunderstanding of my instructions before the teachers who had been sent there could be called back. When on my way to Balagarh I visited that village on the 6th July, to postpone the opening of the school that was to be established there, and heard that it had already been opened, I thought long on the propriety or otherwise of stopping it. But as I expected to receive the final orders within a few days, I came to the conclusion, that the one which has been opened might be allowed to go on. But unfortunately those orders directed me to strike out Kanchrapara from the list of villages for Model schools, in consequence of representations made to the Director by certain Missionary gentlemen that the new school would be prejudicial to the interests of an English school which they have at Ghoshpara, a village about 4 miles distant from Kanchrapara.

8. On the 6th July, as aforesaid I was obliged to go to the interior, agreeably to engagements which I had made with the inhabitants of Balagarh and Krishnagar Vernacular School Committee to visit those places to report upon the application of the former for a Model School, and of the latter for a grant-in-aid. I also went over to Boichai to make certain enquiries regarding the vernacular school there.

9. I returned from the interior by the middle of July and on the 26th of that month, I submitted a third report upon the establishment of the Model schools. In this report I explained at length the inexpediency of introducing schooling fees from the beginning.

10. I waited upon the Director on the 6th August and learned that final orders had that day been passed upon the subject of the schools, and I was referred to the Inspector for information regarding them. When I called upon that officer in the course of the day, he shewed me the orders in question, which authorized me to open

Model Schools in five villages in each of the zilas of Nadia, Hughli, Burdwan and Midnapur at a monthly cost of Rs. 50 per each school. The orders also required that the schools were to be opened on the understanding that the inhabitants of each village should build a suitable school house, and engage to keep it in repair and that measures should be adopted to erect a gallery and attach a garden or playground to each school-house. The Inspector promised to send a copy of these orders for my guidance, but as the same was not received up to the 14th, I called his attention to the subject, and got a reply from him on the same day, embodying the purport of the orders.

11. The above orders threw fresh difficulties in my way. I had made arrangements with the inhabitants of sixteen out of the twenty villages where schools were to be established, for the erection of school-houses only, without my reference to galleries and play-grounds, which I did not know would be required. With the inhabitants of the remaining four villages, who were generally not in easy circumstances, I had stipulated that a portion of the expenses for the school-houses would be defrayed by Government. In making this latter arrangement, I was guided by His Honour's Minute from which it will be seen that His Honour meditated the construction of these buildings at the expense of the State. I was personally directed by His Honour to the same effect when I was sent by him to the interior in May 1854.

12. Accordingly on the following day 15th August, I wrote to the Inspector representing that if the condition of galleries etc., was enforced, our operations could not immediately be commenced, because it would then be necessary to send the Sub-Inspectors again to the villages selected to sound the inhabitants as to whether they were prepared to meet the additional expenditure of galleries, etc. and if not fresh villages will have to be selected, the inhabitants of which would act up to the conditions.

13. On the 16th I received a reply from that officer explaining that galleries etc., were not to be considered as conditions, but that it should be ascertained if the villagers were unwilling to give this additional aid. The letter also authorised me to open schools in the sixteen villages, the inhabitants of which had agreed to erect school-houses, and stated that a reference had been made to the Director regarding the remaining four. On the next day, I received another letter from the Inspector conveying authority to me to open schools in all the twenty villages. The important question of schooling fees was also decided by the Director and I was directed by the Inspector in a later date, 15th August, to postpone the introduction of the same for a period of six months, after which it was not to be deferred, if possible.

14. Operations were accordingly commenced in the district of Nadia, and on the 23rd August a school was established at Belgoria. Since then fifteen schools (5 in Nadia, 4 in Hughli, 4 in Burdwan and 2 in Midnapur) have been opened up to this day.

15. After operations had commenced I received a letter from the Inspector on the 28th August enquiring whether any pledge had been given by

me to the inhabitants of the four villages who were unable to defray the total cost of school-houses, that schools would be established in them and if otherwise, directing me to select other villages in their stead. 'It is true I had given no positive pledge at the beginning to the inhabitants of the villages in question but on receipt of the Inspector's letter of the 17th August authorizing me to open schools in all the twenty villages, I had assured them that schools would be established in their villages. The requisition of the 28th item, was therefore rather late. A school had already been opened at Jowgong one of the four villages on the 26th August, or two days before the receipt of the Inspector's last letter referred to. I may here mention however, that the people of two of the four villages have subsequently been induced by me to bear the entire expense of school-houses.

16. I now beg to enter upon an account of the other measures adopted by me in connection with vernacular education. In my memorandum sanctioned by the Director I had proposed that arrangements should be made to make the school-books as cheap as possible. To this subject I directed my attention, and have been able to compile two new books for beginners and to revise and make cheap editions of others. I am also compiling other class-books myself, and have engaged competent parties in the same task. I hope that at no distant period the following books would be ready for use :—

Outlines of Geography
Geography of India
Biography
Arithmetic
Elements of Natural Philosophy
Popular treatise on Physiology
do. Astronomy
History of Greece
do. Rome
do. England
do. India
Raselas
Telemaachus
Aesops Fables.

17. I proceed now to offer a few observations on the remarks made by the Inspector in his Quarterly Report, dated 23rd August 1855, and in his letter to the address of the Director dated 13th September following regarding myself. In the former the Inspector states in the 3rd paragraph that I submitted a report at the end of June for the establishment of Model schools, but the scheme being incomplete and information on certain important points wanting, I was requested to forward a revised report after making the necessary enquiries, which I did after visits to the interior by myself and my Sub-Inspectors. In respect to this paragraph, I beg to observe that in my report I merely mentioned the names of the villages I had selected for the Model Schools and solicited sanction to their establishment with permission to use places which the villagers proposed to lend temporarily for our schools before the school-houses would be ready. I proposed no scheme of instruction whatever because I was directed to work out that which was recommended

by His Honour in his Minute and sanctioned by the Government of India. I do not see on what important points information was wanting, because to my understanding all important questions had been settled by His Honour in his Minute. There was one point only on which information was wanting, it is the distance and direction of the villages selected for our schools from the Police Thana. But this point did not strike me as very important. It is true I went to the interior before I submitted my third report, but as I have above explained, I did so in conformity with arrangements made for that purpose with the villages and not to gather information for my report as the Inspector supposes.

13. Again in the 3rd Paragraph of his letter to the Director of the 15th ultimo, the Inspector states that he has taken charge of the indigenous schools himself, because it appeared to him that I preferred that some one else should undertake that duty. I do not remember to have either written or said anything upon this subject, which led the Inspector to the conclusion. All that passed regarding it was that the Inspector in a conversation between us asked me one day whether I had any objection to his visiting the Patshalas under Guru-mahashaya near Gobardanga in Nadia, to which I replied in the negative. As regards my not having directed my attention to the improvement of those schools from the beginning, I beg to refer to the 9th paragraph of my memorandum in which it was proposed that I should commence the inspection of the Patshalas when the Model Schools were in a settled condition. The memorandum was approved of by the Director and my attention was therefore entirely directed to the establishment of Model Schools."

By January 1856 the Pandit was able to provide each of the districts in his charge with its full complement of five schools at a monthly expenditure of Rs. 50 each, and the following is a list of the villages where these schools were located.† :—

| | | Established on |
|-----------|-----------------------|-------------------|
| | Belgoria Model School | 22nd August 1855. |
| NADIA : | Maheshpur | 1st. Sep. 1855. |
| | Bhajanghat | 4th " " |
| | Kusda or Kantura | 11th " " |
| | Debagram | 12th " " |
| BARDWAN : | Amadpur | 26th Aug. " |
| | Jowkong | 27th " " |
| | Khandkhole | 1st Sep. " |
| | Mankar | 3rd " " |
| HUGHLI : | Dinehat | 29th Oct. " |
| | Harope | 28th Aug. " |
| | Shiakhal | 13th Sep. " |
| | Krishnagar | 28th " " |
| | Kamarpukur | 28th " " |
| | Kuirpai | 1st. Nov. " |

* Ishwarchandra Sharma to W. Gordon Young, D P. L. dated 8th October 1155.—*Education Con.* 1 Nov. 1855, No. 51A.

† *Education Cons.* 24th Jan. 1856. No. 82 : 13th March 1856, No. 77.

| | | | |
|--|------------|---|------------------|
| (Subsequently transferred to Dandipur) | | | |
| MIDNAPUR : | Gopalnagar | " | 1st. Oct. 1855 |
| | Basudebpur | " | 1st. " " |
| | Malancha | " | 1st. Nov. " |
| | Pratap-pur | " | 17th Dec. " |
| | Jackpur | " | 14th Jany. 1856. |

The Model Schools at once became popular and a serious inconvenience was soon felt at some of these institutions in dealing with the pupils who now flocked to them in large numbers. Vidyasagar was, therefore, obliged to represent to the Director the absolute necessity for the employment of additional teachers. He wrote :—

"In the narrative of my proceedings for the quarter ending 31st October last, I noticed the serious inconvenience in some of the Model Schools for want of a sufficient number of Teachers. At present there are two teachers in each of those schools and the number of pupils in most of them is above one hundred, in some near two hundred and in one two hundred thirty one. This large number of pupils, most of whom are little children, can never, I beg to submit, be efficiently managed or taught by two individuals.

"I have therefore the honor to solicit your serious attention to the subject, and to request that you will be good enough to authorize me to employ the requisite number of additional teachers to be regulated by the number of pupils in each school. In my humble opinion there should be three teachers when the number of pupils is between one hundred, and one hundred and fifty, and four when it is between one hundred and fifty and two hundred and so on. The salaries of the four teachers at Rs 12 each per month."

The Director at first hesitated to recommend to the Government this proposal as he held that the additional teachers should be paid from the school-fees, and that the schools intended to serve as Models for imitation by the indigenous schools should be made as far as possible self-supporting and should not depend on Government aid for so large a portion of their expenses. The Pandit, however, was opposed to this view, at any rate for the time being, for as he observed :

"Though it is true that the fee system has been introduced in nearly all our schools, the fees now collected in those schools, where additional masters are immediately required cannot by any means meet more than a moiety of the charge on that account. It might be urged that since the schools have become popular the present rates of fee (1 annas for the first and one anna for the lower classes) should be increased. But I cannot yet place such reliance on that popularity as to press a higher rate immediately. I have, however, every reason to hope that in the course of about two years we shall be able to

increase our present rates of fee, so that the whole of the additional expenditure, now submitted for sanction, will be met from that source."

Finally, an additional outlay of Rs. '80 per month, or only one half of the sum applied for by the Pandit, was sanctioned for a period of two years on the understanding that the other half would be met from school-fees *

In November 1856 the official designation of the Pandit, was changed into *Special Inspector of Schools, South Bengal*. This was done at the instance of the Supreme Government with a view to preserving uniformity. †

The vernacular schools established by Sir Henry Hardinge were unsuccessful. But their fate did not discourage Vidyasagar, who worked hard to make the Model Schools a success. The preparation of class-books also received his due attention. Such honest labour could not be fruitless, and the Pandit, some three years after the commencement of his operations, was able to present a very favourable report to the Director, from which we quote the following :—

"It is now about three years since our operations commenced and the Model Vernacular Schools have been established. During this short period, the progress of these institutions has really been very satisfactory. The pupils have gone through all the vernacular books suited to such institutions and may be said to have acquired a thorough knowledge of the language and to have made respectable progress in several branches of useful studies.

At the commencement of our operations, doubts were entertained in several quarters as to whether the Model Schools could be duly appreciated by the people in the interior. These doubts, I am happy to state, have long since been fully removed by the almost complete success of those institutions. The people of the villages in which they are located, as well as those of contiguous places who are also benefited by them, look upon the schools

as great blessings and feel grateful to Government for them. That the institutions are highly prized is evident from the number of pupils attending each of them."

THE ENGLISH SCHOOL HE FOUNDED AT HIS BIRTH PLACE

It was to Vidyasagar's exertions that several institutions owed their origin, such as the Anglo-Sanskrit School at Kandi in Murshidabad, founded at the cost of the Paikpara Rajahs, and of which he was for some time the Hony. Superintendent. The Pandit also established a free school for boys at his own native village. Mr. E. Lodge, the Inspector of Schools, South Bengal, himself inspected the school, and the following extracts from his Annual Report for 1858-59 show how very much the great pandit cared for it —

"*Barsingha School*—This school has been established and entirely supported by the well-known Pandit Ishwarchandra Vidyasagar. In mere justice to that noble philanthropist, I feel it my duty to observe that he has erected a beautiful bungalow for the school in a very convenient locality, pays some six or seven teachers from his own private resources, the boys are educated free and supplied with all sorts of books, and what is still more to be admired, the poorer students about 30 in number, are constantly boarded and lodged in his family mansion and now and then supplied with clothes, etc., when considered necessary. Careful medical attendance is also secured for them, and they are all taken care of as if they were so many members of his family.

Sanskrit is the chief subject of study here. English to the higher and Bengali to the lower classes being taught as supplementary branches. The number of classes in the school is eight, and that of the boys on the list 160, out of which 118 were present, when I visited. In English the first and second classes passed a pretty good examination, but their pronunciation appeared defective.

Bengali is not much attended to. I have recommended the introduction of Bengali books of a scientific character. In Sanskrit they are very clever."

* Education Cons. 18th Sept. 1856, Nos. 53, 54, 59.

† Letter from the Under-Secretary to the Govt. of India to the Junior Secretary to the Govt. of Bengal, dated 14th November 1856, Education Cons. 27 Nov. 1856, No. 92. See also Education Cons. 16th October 1856, Nos. 65-66.

* General Report on Public Instruction, etc., for 1857-58, App. A, pp. 178-80.

† E. Lodge, the Inspector of Schools, South Bengal, to the Offg. Director of Public Instruction, dated Chinsurah 20 May, 1859. Appendices to General Report on Public Instruction, etc., for 1858-59, II-84-85.

RAMKRISHNA PARAMHANSA

By NAGENDRANATH GUPTA

II

WHAT books could have imparted to him the lore of wisdom that he acquired from the Book of Life? He knew all without the books, and he knew also what no book can teach, the knowledge that comes from within, the lesson which is written on the illuminated scroll of the spirit. The floating wisdom of the scriptures and the saints came to him by the mnemonic method known in India from time immemorial, but he gathered from this commonplace and mercenary world itself his gift of illustration and simile even as the lotus derives its beauty and fragrance and purity from the mud and slime out of which it grows. The figures and comparisons he used were extremely simple but strikingly and profoundly suggestive. For instance, he compared the formless Absolute, the deity detached from any conception of a personality, to water without form and the notion of a Personal God to a block of ice. The parable of the fisherwoman and the florist is a beautiful illustration of the man who cannot turn his thoughts away from the world and the other man who thinks of his God. A fisherwoman who had sold her fish in the market was returning home in the evening with her empty basket when a thunderstorm came on and it grew dark, and she sought shelter in the house of a florist who happened to live on the way. She was received kindly by the flowerwoman, who asked her to put her fish basket in a corner of the yard, gave her food and a place to sleep near a room in which flowers were kept and below which there were plants with flowers in bloom. Although tired the fisherwoman could get no sleep. She remained awake and tossed about on her bed, and felt something was irking her. At length she realised that the unaccustomed scent of flowers was the cause of her uneasiness and prevented sleep coming to her eyes. She got up, brought her basket and set it down near her head, and with the familiar stench of the and putrid fish in her nostrils she off into a happy sleep. Never can the

man of the world be happy if his thoughts are withdrawn from the associations of the world, associations which cling to him as the fisherwoman's sense of : It is haunted by the malodour of fish. The florist is an admirable symbol of the man who turns his thoughts towards God, for in worship there can be no finer offering than flowers. As the worldly man, engrossed in the affairs of the world, derives no benefit in the company of a man of God, so the fisherwoman gained nothing by passing a night under the roof of the dealer in flowers.

And this identical thought will be found in the *Itu-vuttaka*, the Sayings, or Logia, of the Buddha :—

Like unto a man that wrappeth up

A stinking fish in Kusa grass,

And the grass giveth forth a stinking savour,

Like unto him are those that attend on fools.

And like unto a man that wrappeth

A (morsel of the fragrant) Tagara within a petal,

And the leaves give forth a pleasant savour,

Like unto him are those that attend the steadfast.

How can we account for this parallelism of thought and parable, illustration and symbol? Ramkrishna Paramhansa, un instructed even in the speech of gentle folk, spoke often even as the Buddha and the Christ spoke, and again out of the radiance of his own wisdom. It was not a process of cerebration, conscious or unconscious, no mentation or intellection within our very limited knowledge, but a subtle sympathy of a freemasonry of the soul defying time, and beyond our cognition and conception. I shall cite one more instance of coincidence between the sayings of the Buddha and the Paramhansa. Almost word for word the Bengali text of the Paramhansa's saying* is the same as that of the Buddha, the only difference being in the moral drawn from the parable. In the *Kevaddha Sutta* in the Dialogues of the Buddha it is related that

* Sri Sri Ramkrishnakathamrita, by M., Vol. III. p 216.

juggle is a thin one and even indistinguishable to very ignorant people. On the other hand, the mere multiplication of miracles can make no man a prophet, or a teacher holding a commission from on High. As a child Sri Krishna is reputed to have performed many wonderful miracles, but if it had not been for the profound teaching in the Bhagavadgita he would not have taken such high rank as an *avatar*. Wipe out the whole of the miracles that happened at Brindavan and Mathura, and it will make no difference whatsoever to the reverence and the worship of Krishna. But take away the Bhagavadgita and nothing will be left of his divinity and supreme personality. Gotama the Buddha claimed no divine powers, as in fact he taught nothing but self-reliance and self-control for the attainment of Nirvana. The strongest language that he ever used was in condemnation of miracles or mystic wonders. He explained that the unbeliever and the sceptic might attribute these wonders to the possession of some particular charm. Said the Buddha:—"It is because I perceive danger in the practice of mystic wonders, that I loathe, abhor, and am ashamed thereof." In spite of this emphatic expression of detestation legend and tradition have invested the Buddha with more numerous and astonishing miracles than have been ascribed to the founder of any other religion. Is Jesus Christ remembered and revered for his miracles or for the Sermon on the Mount and the beauty and the depth of his teaching? If the Gospels were not burdened with miracles it would take away nothing from the real value of the books. But since *Moses and Aaron worked miracles and Jesus Christ was greater than them his miracles were also greater. The unbelievers of whom the Buddha spoke were not slow to disparage Jesus Christ. When he cast out evil spirits the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub, the prince of the devils."* And Jesus had to expostulate with them and to explain that he derived his power from the Spirit of God. At the very last, even when the great Master was passing through the agony of death on the cross, they mocked him, saying, "He saved others; himself he cannot save", meaning that the miracle that had recalled Lazarus to life after he had lain four days in the grave was unavailing in the case of the Saviour himself. The Pharisees

are to be found everywhere and in every race, and at all times. The Prophet of Arabia is reported to have split the moon in two by pointing at it and water ran through his fingers as he held them out. But did the Pharisees and the unbelievers accept the sign of the miracles? The answer is given in the Koran itself:—"The hour hath approached and the moon hath been cleft: But whenever they see a miracle they turn aside and say, This is well-devised magic. And they have treated the prophets as impostors." Miracles were quite common among Mussalman saints and Sufi mystics, several of whom could restore the dead to life. But it is the message and not the miracle that is the real test, the true symbol of power. It is not by the temporary upsetting of the ordering of nature and dazzling the eyes of men and filling their minds with wonder that the prophet and the teacher are to be recognised, but by their words and the manner of their lives, the errand of mercy and the message of promise. Think of the potency of the word when it is said the sound is Brahman and the word is Brahman (नार ब्रह्म, शब्द ब्रह्म) and again when it is said at the western end of Asia, the word was with God and the word was God (St. John). Of all miracles on record the one that impresses the imagination the most, apart altogether from its credibility or otherwise, is one that relates not to life but to death, to the strength of faith, to the steadfastness of testimony in life and in death. An account of this miracle is to be found in the book known as *Taxharatul Aulia*. The name of Hussein Mansur at Hallaj, the great Persian Sufi and mystic who lived about a thousand years ago, is known throughout Islam. He was a weaver like Kabir, the saint and poet of Benares. He proclaimed *An al-Haq*, meaning I am the Truth, God. This is no more than the *Sohamasmi* (I am that I am) of the Upanishad, *Ahmi yad Ahmi Maxdao* (I am that I am) in the Hormazd Yasht in the Zend Avestha, and 'I am that I am' in the second Book of Moses. Wandering Sadhus in India go about shouting *Soham*. But Mansur was several times tortured and punished for blasphemy, and was finally put to slow death. His hands, his feet and his tongue were cut off and from each dismembered and quivering limb came forth the cry, *An-al-Haq, An-al-Haq*. He was then beheaded and the body was burned to ashes, and, lo! even the ashes

bore triumphant testimony with a disembodied, clear voice. And when the ashes were thrown into the waters of the Tigris they formed into Arabic letters and framed the words *An-al-Haq*.

Ramkrishna Paramhansa characterised the desire to perform even minor miracles (*siddhai* *सिद्धि* *iddhi* in Pali, *ridhhi* in Sanskrit) as evidence of a low mind. Why should any miracles be attributed to him when those who were honoured by a sight of him, and I was among the number, saw the main miracle of his self-luminance and listened to the outflow of the welling spring of wisdom that never ran dry? The lamp that burned within him, steady and unflinching, and diffused light all around was the miracle. It was a miracle when he passed into *samadhi*.

What can be more marvellous than that when at length Ramkrishna Paramhansa drew a few disciples towards himself he selected young lads and men of good families receiving their education in English schools and colleges? It was a sign of which the importance has not yet been sufficiently recognised. He knew nothing of English and he had always consorted with Sadhus and devotees ignorant of English, but he did not seek any disciple from among them. "Why do I love young men so much? Because they are masters of the whole of their minds", said Ramkrishna. The young mind is unsophisticated, impressionable, receptive, responsive. And each one of the disciples was chosen with great care and remained under the closest observation of the Master. With what prophetic penetration he saw the promise in the boy Narendra, now known all the world over as Swami Vivekananda! He crooned over him like a mother, sang to him, wept for him, spoke about him with unbounded praise. What was the secret of this great, unfathomable, inexplicable love? It was the knowledge of the power that lay latent in the young, masterful and independent lad. The Master wanted to win this boy from the world and to set him on the path appointed for him. Vivekananda objected to bow to the image of Kali on the ground that it was a sign of a blind faith. Ramkrishna gently remonstrated with him, saying, Is not faith of every kind blind? Faith is not built on the syllogistic foundations of

reason but on the unseeing rock of intuition, the adamant of the spirit. Samson, blinded, waxed stronger than he was before his eyes had been put out, and the dead which he slew at his death were more than they which he slew in his life. When orphaned by the death of his father Vivekananda was struggling with desperate poverty and rushing hither and thither for employment in order to find a mouthful of food for his widowed mother and brothers, Ramkrishna, while apparently indifferent, was putting forth his will to hold the distracted young man to the rough road of renunciation. When one of his followers asked for leave to bury his dead father, Jesus Christ, the Compassionate One, who healed the sick and promised to give rest to those that labour and are heavy laden, replied in stern accents, "Follow me; and let the dead bury their dead." Let the hungry feed themselves, was the unspoken mandate of Ramkrishna, though at the earnest entreaty of Vivekananda he gave the benediction that those who were left would not lack plain fare. Not many are called to leave the ways of the world, but when the call does come the iron must enter the soul of the man who wrenches himself free from the entangling meshes of the world. Ramkrishna used to say of Vivekananda, "He moves about with a drawn sword in his hand"—the sword of intellect and wisdom, the keen blade that divides the darkness of ignorance and slays the dragon of desire. Some of the young boys used to go and see Ramkrishna Paramhansa by stealth, all of them were rebuked at home and some were even chastised. In the opinion of the people at home these boys were being led astray by the strange talk of the strange Teacher at Dakshineswar. And so once again the words of Jesus of Nazareth were fulfilled:—"Think not that I am come to send peace on earth: I came not to send peace, but a sword. For, I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

Vivekananda was a brand snatched from the burning, the roaring furnace of the desires and distractions of the world. He and his fellow-disciples never faltered in their loyalty to the memory of the Master, or in following his teachings through life. It is a little over forty years that Ramkrishna

Paramhansa passed from this life and Vivekananda, the greatest among his disciples, followed his Master about twenty-five years ago. This is not a long period for the acceptance of a doctrine and the understanding of a message, but the result so far achieved is by no means insignificant. The gospel of Ramkrishna Paramhansa is not a new creed and it does not seek to set up a new religion. It is a note of peace in the conflict of the many contending religions of the world. It is the living faith of universalism. Is not every religion a path to God, does not every river find its way to the sea? There may be many religions, but there is only one Truth, as there is only one sun in the solar system. To the man of faith there is salvation in every religion. Ramkrishna Paramhansa condemned lachrymose and repeated confessions of sin. If a man constantly thinks and speaks of his sins he tends to become sinful. It is not by professions of repentance but by the strength of a burning faith that a man frees himself from sin. This courageous and heartening doctrine has been carried to many lands and many peoples. The secret of the remarkable success of Vivekananda's mission to the West is to be found in the teaching of the Master. There is no exhortation to prefer one creed to another. There is no suggestion of eclecticism. There must be unquestioning and loving acceptance of all religions as true, every honour is to be shown to every religion. Vivekananda yielded a full measure of gratitude to his Master :—"If in my life I have told one word of truth it was his and his alone." Of the many disciples of Vivekananda in the West the most intellectual and the most gifted was Sister Nivedita, who was formerly known as Margaret Noble. I have seen her kneeling reverently before an image of Kali, and surely she was no idolator. In Bombay I have seen devout and earnest Zoroastrians helping the Ramkrishna Mission liberally with funds. The largest donor, a Parsi friend I have known for thirty years, has refused to disclose even his name, and the story of his attraction to Ramkrishna and Vivekananda would read like a miracle. The Maths at Belur and Mayavati were founded with funds supplied by the English and American disciples of Vivekananda. Those who have understood the message of Ramkrishna Paramhansa, whether monks or householders, recognise that it does not mean the setting up of a new church, religion or

sect. A new sect would be lost in the wilderness of sects in India. Rather should we look upon the doctrine of Ramkrishna as the confluence of all the streams of the various religions of the world, each one retaining its identity and distinctiveness. The Ramkrishna Mission is the assembly room of all religions, the reception hall were the Hindu and the Zoroastrian, the Buddhist and the Christian, the Moslem and the Sikh may meet as friends and brothers, with conviction in their own faiths and respect for the faiths of others. In equal honour are held the Vedas, the Vedanta and the Puranas, the Zend Avasta and the Gathas ; the Tripitaka and the Dhammapada, the Old Testament and the New ; the Koran and the Grantha Sahab. The first great evangelist of the doctrine of the truth in all religions was the Swami Vivekananda and he expounded the Vedanta, the most ancient of all the living religions, while upholding the claim of all other religions to the possession of the Truth. The next great apostle may be a Zoroastrian, a Buddhist, a Christian, or a follower of Islam. Words like *Mlechchha*, *Heretic*, *Unbeliever*, *Heathen*, *Pagan*, *Kafir* and *Musaiik* must cease to be current coin in the treasury of languages and must be decently buried out of sight and out of memory.

Up to the present time the majority of the disciples and followers of Ramkrishna Paramhansa and those who hold his memory in reverence are to be found among the educated classes of India. It has happened just as in the case of the disciples selected by himself. If he did not acquire any learning from books it was of no consequence, for his insight was keener and his outlook and sympathies were broader than is to be found in any book. Men like him have been called incarnations of God, messengers of God, or God-inspired. This is a matter of belief, on which opinions may conflict, since a man who is called an *avatar* by his followers may be called by a less respectful appellation by other people. There is no universal acceptance by all mankind of any prophet or living incarnation of God. But there can be no disagreement as to the peculiar qualities which distinguish them from other men. If Ramkrishna had been content to follow the vocation of a priest who would have heard his name today ? What was it that turned his thoughts away from the world and illuminated him from

within with the light of God? Some people imagined at first that his mind was unhinged and he was suffering from a physical ailment. What made them change their minds? And it is now admitted that he is among the few who, from time to time, bring light into the long night of human ignorance. Men are happy in the bondage of the world even as a prisoner long kept in irons finds music in the clank of his chains. Renunciation of the world is looked upon as an aberration, an act of foolishness, not only by men of the world but sometimes even by men presumed to be unworldly. When the Buddha gave up painful penances and a course of starvation the ascetics with whom he had been undergoing this discipline discussed him, and one of them said, "Have you seen so late that this man acts like a mad man? When he lived in his palace he was revered and powerful; but he was not able to rest in quiet, and so went wandering far off through mountains and woods, giving up the estate of a *Chakravartin* monarch to lead the life of an abject and outcast. What need we think about him more; the mention of his name but adds sorrow to sorrow." * This is the wisdom of the world, but does the world deny today that the teachings of the Buddha have lifted the burden of sorrow from the lives of millions and millions of men and women?

Apparently such men spurn the world with all its fleeting pleasures and fascinations from a feeling of disgust with the ways of the world. But they are neither cynics nor misanthropes. They cast away the world only to save it. It is because they are filled with a boundless love for humanity, because their hearts are moved by an unfathomable pity that they renounce the world. When a man falls into a pit he can be pulled up only by a man who stands outside and not by another who has himself fallen in. The man who holds a torch to guide other people though the darkness must stand clear of the crowd. It is only a man having eyesight that can lead the blind. The tinsel power and pomp of a day dazzles the beholder as a fluttering butterfly attracts a child. But what are kings and emperors and the mighty ones of the earth compared to these humble men who were content to be poor? When the Buddha stood with his begging bowl before the door of a house-

holder, barefooted, silent and with his head bowed upon his breast, did the man or the woman who put a morsel of food in the beggar's bowl, or let him pass with an empty bowl, ever realise that that beggar was among the very greatest ones of the world through all time, before whose image millions would prostrate themselves long after the very names of kings and emperors had been forgotten? When they nailed the bleeding and tortured Christ to the cross did those who mocked him and jeered at him ever think that even the cross itself would become a symbol of blessing and salvation to millions upon earth? The king of the Jews they called him in foolish mockery and he is today the Lord of Christendom, the Redeemer and Saviour all who believe him to be the Son of God. Ramkrishna Paramhansa lived an humble life forty-five years ago. Today he is regarded as an *avatar* by many; who can tell what place will be assigned to him a thousand years hence? A considerable literature has already grown up around his teachings and his memory.

If we say one *avatar* is greater than another, or the founder of one religion is endowed more highly than another, we sow afresh the seed of the disputes that have been the bane of all religions. And how are comparisons between these Teachers to be made? Is it by a comparison of the miracles attributed to each one of them, or by the number of the following of each and the extent of their spiritual dominions? Either of these tests would be misleading. In the first place, the most devout followers of every religion are content to read their own sacred books and do not take any interest in other scriptures. Suppose, in the next place, some one undertook to read all the sacred books of all religions. Would that make him competent to make a comparison between the personalities of the great Teachers of humanity? Did even the disciples of the Buddha and the Christ, men who followed them constantly and listened to their teachings, know all about the Masters? There is no order of precedence in which such names can be placed and we shall be well-advised in being cautioned by the grave rebuke administered by the Buddha to Sariputra, the right-hand disciple, who shared with Mudgaraputra the distinction of being the chief follower of the Blessed One and was the ablest among the disciples.

On one occasion when no one else was present Sariputra told the Master: 'Such a faith have I, O Lord, that methinks there never was and never will be either monk or Brahman greater or wiser than thou.' Note should be taken of the fact that Sariputra did not call the Buddha an incarnation of God, or the embodiment of all divine qualities, because such a doctrine formed no part of the teachings of the Buddha.

The Buddha replied, 'Grand and bold are the words of thy mouth, Sariputra. Behold thou hast burst forth into ecstatic song. Of course, then, thou hast known all the sages that were?'

'No, Master.'

'Of course, then, thou hast perceived all the sages who will appear in the long ages of the future?'

'No, Master.'

'But at least then, Sariputra, thou knowest what I am, comprehending my mind with thy mind, and all about my conduct, wisdom, doctrine and mode of life?'

'Not so, Lord.'

'Lo: here, Sariputra, no knowledge hast thou concerning Awakened Ones, past, future or present. Why then forsooth are thy words so grand and bold? Why hast thou burst forth in ecstatic song?'

This is the admonition to be always borne in mind. How can we call one prophet or Teacher greater than another when we really know nothing of either? But human presumption is equalled by human ignorance, and we solemnly proclaim some one as a

full incarnation and another as a part incarnation of God as if we carry in our poor heads and puny hands an instrument to measure God Himself! It is easy enough to compare kings and emperors, fools and wise men, men of wit and men of wealth, poets and philosophers, but the yard-stick that can measure the Masters of mercy and the Lords of ruth, the guides and teachers of the human race, the pathfinders who point out the ways that lead to salvation, has not been made. There is a legend that a certain Brahman attempted to measure the height of the Buddha with a bamboo, but failed to do so because he could not find any bamboo which was not overtopped by the head of the Buddha. * This must be interpreted in a metaphorical sense, for it is clear that the reference here is not to the physical stature of the Buddha. The wisdom of this Brahman is not yet a thing of the past. In thinking of such Teachers let us at least endeavour to reach a frame of mind in which we may truthfully say, 'Lord, I believe; help thou mine unbelief.' Let us believe in the many paths that lead to the one Truth. And belief comes not in the pride of intellect or the rigidity of dogma, but in the lowliness of the spirit, the receptivity of the soul to light, whencesoever it may come.

To Ramkrishna Paramahansa and the Exalted Ones of the Great White Lodge, homage!

* Hsuen Tsang.

THE FUTURE OF THE INDEPENDENT TRIBES OF THE NORTH-WEST FRONTIER OF INDIA

By PROF. M. TIMUR

I

THE tribesman in the popular imagination is a robber and cut-throat—a savage hardly to be distinguished from the rest of the forest. This opinion is the result of fear and ignorance. The rich

trader living on the Frontier whose whole mind is engrossed with the idea of making money and hoarding it regards him as a fiend who occasionally despoils him of his wealth. The British official whose duty it is to guard the Frontier and to whom an inroad into British territory means a proof

of his own inefficiency and the loss of a possible chance of promotion, considers him an intractable disturber of his peace. They have not the courage or the humanity to abandon their selfish points of view and to look at the tribesman with an unbiassed mind. The Indian politician bases his opinion on the opinions of these two—for he has no personal knowledge of the frontier. Thus the tribesman is condemned throughout the length and breadth of India as a man who robs innocent and peaceful citizens and whose activities cost millions of money every year to the Indian exchequer.

Yet no one can come in contact with him without admiring him, and the British administrators of the Frontier are no exception to this rule. His chief characteristic is the most intense love of independence, from which flow most of his faults and failings. It is his patriotism which makes him a robber and cut-throat in the eyes of the world. He cannot explain his point of view, for he knows no language of the world except his own, which is not a literary language—nor is he a literary man; but he always acts from it, irrespective of what the world may say about him. The freedom he loves is not the one which is dear to peaceful citizens living in an organised state where the interests of the state take precedence of individual interests and where the state has the right to coerce the citizen when the good of the community demands it. The tribesman (we speak especially of the Afridis, Mahsuds, Wazirs and Mohmands) recognises no authority over him. He is not bound even to obey the tribal *jirga* if he is not so inclined. His ideal of political freedom is the anarchist one according to which the state has no authority and no power of coercion over the individual, all things are done by mutual agreement, there is no ruler and no ruled and all have equal freedom. But he does not possess the patience, forbearance and culture of the mind essential for a successful working of this system—and it is doubtful if any people possess them at the present stage of the mental development of the world.

It should not be concluded from what is said above that the tribesmen are a lawless rabble. Whenever there is danger of foreign aggression, they organise themselves into *lashkars* and oppose the invaders to the last man. They have their councils to decide important questions both in times of

peace and war. But the instinct of the tribesman seems to be, that he must have freely agreed to the formulation of a law before he can be called upon to obey it. They have their leaders, but their authority depends on their power to convince their followers of the wisdom and justice of what they do. The most powerful Malik cannot be confident before consulting his people what course of action they would adopt on a certain occasion. He cannot order them as a King orders his subjects or a lord his retainers.

In an uneducated society this law of equal freedom cannot be maintained unless every individual has the highest kind of courage and is physically able to defend his rights. This courage the Afridis, Wazirs, Mahsuds and Mohmands possess in the highest degree. The Marris, Baluchis, Kakars, Swatis and Buneris, too, are highly spoken of by the British military officers, but among them the individual does not seem to possess the same intense desire for his freedom, and so they have submitted more or less completely to the rule of their Khans.

No one who knows the tribesmen intimately or has fought against them can omit to pay tribute to their great courage, physical endurance and faithfulness. There is a notion abroad that the tribesman is treacherous and should not be trusted. This is wrong. He will be as faithful and loyal to a friend as any other man, but no benefits received from a foreigner can make him a traitor to his own country. He will fling his 'loyalty' to the winds when the independence of his own country is at stake. No doubt, there are perfidious men among them as there are in all countries, but their special reputation for treachery is due to their unwillingness to be loyal to foreign governments when the interests of their own country are in danger.

That the tribesman can be loyal even to a foreigner when he believes him to be his sincere friend is shown by the following quotations from Sir Robert Warburton's "Eighteen Years in Khyber". In exceptional circumstances, as mentioned in the quotation, a few individuals may be found who would serve their foreign employers loyally even against their own country; but generally when serving in the armies of foreign governments they would desert *en masse*, taking with them, if possible, their arms when war is declared between their own country

and their employers. The treachery of the tribesman when mentioned by foreigners means nothing but the difficulty they experience in persuading them to betray their country.

We give below the opinion of Sir Robert Warburton than whom no Englishman has ever had a greater opportunity of knowing the tribesmen intimately:—

"From the first week in October 1897 to April 5, 1899, I had with me four Afridi orderlies from the Khyber Rifles who acted also as guides or scouts and were continually being requisitioned for that purpose. All proved faithful and loyal, although working against their own countrymen. One of them broke down from pneumonia, but the others continued to do the trying and perilous duties required of them. They would often go out of their own accord to gather information and frequently returned with clothes riddled with bullet holes, proofs of the wonderful escapes they had had. When it is remembered that they were literally carrying their lives hourly in their hands and knew the cruel certain fate which awaited them if they were taken prisoners, I do not think that I exaggerate in saying that such loyalty to the Sirkar deserved recognition, and that no men better earned the Victoria Cross or the Military Order of Merit than these. But they got nothing". P. 311.

"The germs of confidence once established amidst these people always bear fruit and increase, as I have found out, and the English official is treated with far greater deference and respect than by the British native subject of Peshawar, Rawalpindi or of any other part of India. After 29 years' experience of Peshawar the British native subject would have stolen the last coat off my back if he had seen a chance of doing it with safety. In the Khyber Hills, at Landikotal, Tor Saffar, Shiltan valleys, etc., wherever my camp happened to be, it was a point of honour with the independent hillman that nothing was ever removed from it. And the same security was assured to and secured to every visitor, European or native". P. 332.

"The Afridi laid from his earliest childhood is taught by the circumstances of his existence and life to distrust all mankind, and very often his near relations, heirs to his small plot of land by right of inheritance, are his deadliest enemies. Distrust of all mankind and readiness to strike the first blow for the safety of his own life, have, therefore, become the maxims of the Afridi. If you can overcome this mistrust and be kind in words to him, he will repay you by great devotion, and he will put up with any punishment you like to give him except abuse. It took me years to get through this thick crust of mistrust, but what was the after-result? For upwards of fifteen years I went about unarmed amongst these people. My camp, wherever it happened to be pitched, was always guarded and protected by them. The deadliest enemies of the Khyber range, with a long record of bloodfeuds, dropped these feuds for the time being when in my camp. Property was always safe and the only record of anything being

ever removed was the gear belonging to a trooper of the Khyber Rifles taken away from the Serai at Landi Kotal, which was a case of enmity, but every item was brought back and placed at Malik Wali Muhammad Khan's gateway in the Khyber. The only loss ever incurred by me was that I have already related, when my pony, Colonel Barrow's charger, Captain Swanton's pony and some ten mules were carried off from the camp of the Second Division Tirah Field Force at Suvikot on December 17, 1897. Time after time have the Afridi elders and jirgas supported me even against their own Malik. Lastly, when at Bugh in the Maidan of Tirah during November, December, 1897, with war, and burning houses and desolation surrounding them, when I told the old men of the Afridis in reply to their cry, that it was out of my power to help them then, the jirga with tears in their eyes replied: 'Never mind, Sahib, whatever happens we are earnestly praying that you may not be injured in this campaign'. These old men were witnessing the destruction of everything that was dear and sweet to them in life—the burning of their homes, built up with enormous labour and after several years of work, for, in Tirah, forts are not built by contract. And yet in that supreme hour of their distress they had a thought for the safety of the kafir who had done nothing for them, except to try to be their friend.' P. 344.

II

It would be said that the Afridi or the Wazir may be a fine man in himself, but he is a very troublesome neighbour for India. It is *their* presence which makes life and property unsafe on the Frontier. We must analyse the causes which lead the tribesman to raid British territory before convicting him of this charge. Predatory habits and poverty are generally considered to be the causes of these raids. There are bad characters in every country, even in peaceful India and, no doubt, a few of the minor raids may be attributed to them. *But poverty alone is never the cause of a daring raid.* The leader of a raid must be a man of substance. He must possess good rifles and a sturdy following. The poor among the tribesmen work peacefully in the Frontier towns as coolies. A thief is hated by the tribesmen themselves. Unless an element of daring and romance is found in the performance the raider is not held up to admiration even among his own people. Besides this, the average tribesman is better off than the average man in India. The fact is borne out by the testimony of their own leading Malik. To rob innocent people is not the instinct of the inhabitants of the independent tribes, nor is it a necessity for

them. The chief causes which make life and property so insecure at certain times on the Frontier are the political and personal grievances of the tribesmen. The keynote of their character is love of independence. To maintain their independence against two powerful states, one on the east and the other on the west of their narrow strip of land they must have arms and ammunition. The tribesman, it must be remembered, is not partial even to Afghanistan when a question of his own independence is involved. He manufactures arms in his own country, but for what he cannot manufacture himself, he raids British armories, for he cannot import any arms through India. Most of the raids are made to get arms or to get money in order to purchase them. Every tribesman considers himself a responsible part of his own nation and views every British citizen in the same light. If the tribesman has a grievance against the British Government he avenges himself on the British subjects. The British Government, too, does the same with him. If a raid is committed by a few desperadoes, the whole tribe is taken to task for it and they are heavily fined, military expeditions are sent against them and their villages and crops are burnt down.

The most terrible raids ever experienced by the people of Peshawar were those during the late Afghan War in 1919. Every night the city and the cantonment of Peshawar were raided. Firing began immediately after sunset. When peace was made with Afghanistan the raids ceased of their own accord. This clearly shows that we must solve the political problem before we can have peace on the Frontier. It is generally believed by British politicians that if the lot of the tribesmen could be improved by encouraging the emigration of their surplus population to India where they could be provided with land on the canals, we could have peace on the frontier. It is also sometimes thought that by constructing a few canals in suitable places much land could be brought under cultivation and if this was given to the tribes, they could be made peaceful. No doubt, if the tribesmen had plenty of good land to cultivate, which they have not got at present, they would not have the excuse of poverty to raid British territory. Many petty raids from across the border would also stop. But it is doubtful if the tribesmen would cease to trouble the Indian Government as long as

the latter holds advanced military posts in their territory and they fear that it has designs on their independence. The Indian government cannot make them loyal to itself by giving them land. If, however, such useful works as canals are constructed in their territory merely as acts of magnanimity to help its neighbours without any intention of controlling them and they are not required to barter away their freedom for agricultural land, the Government of India may secure the real friendship of the tribes.

We shall now state the policy of the British Government, which is the source of all its troubles, in the words of the special correspondent of the *Pioneer*, who was sent with the permission of the Government during the third Afghan War (1919) to investigate the actual conditions on the Frontier and report on them:

"For several reasons, therefore, it is desirable that we should have clear ideas on the subject of the frontier. The problem is easy to state though difficult to solve. There are, as every body knows, three policies that may be followed. The first is not likely to commend itself, though its adoption originally would have saved us most of our difficulties. It would fix our frontier at the Indus. This is a natural line and would be easy to hold, but to give up the Trans-Indus country after seventy years of occupation would weaken too much the prestige of the Indian Empire and would, moreover, be grossly unfair to the present inhabitants we could not abandon them to the fury of their hereditary foes: such a refusal of responsibilities incurred would seem but a feeble beginning of responsible government.

The second policy has found many advocates: it is commonly known as the forward policy. It has all the merits of logical consistency and the disadvantages of impracticableness.

According to this we should extend our administrative control from the present line which skirts the hills, to the Afghan boundary, which was defined in part by the pillars set up by the Boundary Commission of the Durand Agreement and completely delimited by the additional pillars on the further side of Landi Khana, erected after the recent campaign. This would entail the exercise of effective control, by occupation and disarmament, over all those wild and difficult tracts of hill territory at present in the possession of the independent tribes.*

The initial undertaking would involve the expenditure of large sums of money either by way of compensation or on military expeditions to compel submission. In order to keep what we had

* The italics are ours. It is the fear of this treatment which makes the tribesman restless and confirms him in his attitude of hostility towards India and its people.

thus bought by blood or money we should have to maintain permanent garrisons in the conquered territory. The resistance would at first be fierce and never entirely die down. The Durand line is not a natural boundary like the Indus, offering physical features of defence; to hold it we should need strong forts at frequent intervals. The tribes on the further side of it cannot be controlled from Kabul, and whatever our relations with the Afghan Government, we should be liable to constant raids and occasional attempts to co-operate with the malcontents on our side of the border. Nor would the expense and harassment of this permanent occupation result in any great security in time of invasion. We should either have to retire to a more defensible front or keep up long lines of communication through country most favourable to snipers and ambushes among a population which would almost certainly rise against us. Previous disarmament would count for little; arms can always be smuggled through a mountainous region. We might, of course, follow Roman example, make a desert of the independent territory and call it peace; but however logical may be the maxim, "Krieg ist Krieg," it does not ultimately pay, and our imperial policy has definitely refused to adopt the methods which the Germans practised in Africa. That is inconceivable, but it is difficult to see how on any other method the Forward policy can be practicable. It may work well on certain parts of the frontier: the Sandeman settlement of Baluchistan has been on the whole a success; but this does not guarantee that similar measures would produce similar results elsewhere. There is an extraordinary diversity of temperament, if one can call it that, on the frontier, and it often happens that an administrator who is popular with one set of tribes will fail completely with another. The policy is in many ways attractive: it seems the strong thing to do; but a consideration of the practical difficulties, in the way of extending our administrative control up to the Durand line, will, I think, diminish the attraction.

There remains the third policy, which has, in fact, governed our relations with the tribes since the time of Lord Curzon. We have endeavoured to limit our interference with them "so as to avoid the extension of administrative control over tribal territory." It may be argued that this policy has not been justified by results and it is true that we have not enjoyed unbroken peace upon our borders; but the trouble has been sporadic and local; we have had no widespread rebellion such as occurred in 1897. The state of the frontier, however, is far from satisfactory, as the inhabitants of Peshawar and other border districts will, I am sure, agree. There would seem to be no practical alternative to the policy, but the methods of giving effect to it need revision. We must stand fast where we are; but we can and must strengthen our position." Indian Frontier Organisation (Pioneer Press, 1920), pp. 71-74.

Colonel Hanna made the following observations on the Forward Policy in his "India's Scientific Frontier", published in 1895. See pp. 90 and 91 :

'The adoption of this course would, however, compel us to add another Army Corps to our Anglo-Indian Army, and so consummate India's financial ruin, or else to denude the country of troops and, in so doing, to risk the loss of the kernel in clinging to its shell. I do not think that the politicians and strategists of the 'forward' school are prepared to accept either alternative, and I do not believe that they are deceived as to the nature of the frontier with which they have so far succeeded in endowing India. They know as well as their opponents that it is hopelessly weak, practically and theoretically unscientific; but its defects are, in their eyes, its merits, since they will furnish them some day with the arguments which they will use to induce the British Government to assent to a still further advance. When the next wave of 'Brevet-Mania' and 'K. O. B.-Mania' coinciding with a fresh Russian scare, sweeps over the Anglo-Indian Army, it will be from their lips that we shall hear the plain, unvarnished truths which I have been labouring to impress upon my readers, but with a different application; for the moral of these truths is, for me, 'backwards' whilst, for them, it would be 'forwards.' Forward into Afghanistan, with her consent if it can be obtained, without it, if it be withheld; forward to Kandhar and Kabul; forward to the Hindukush; forward to the Oxus. Always and everywhere, there will be some obstacle concealing the movements of the enemy that must be swept away, some pass of which both ends must be held, some river of which both banks must be commanded, some nation which must be coerced into friendship; and always and everywhere the "scientific frontier" will elude their grasp and mock their hopes; not that it does not exist, but because that they have turned their backs on it and left it far behind: for what is a scientific frontier? Surely, one which it is easy and cheap to defend and difficult and costly to attack; and no frontier in the world fulfils that definition more thoroughly than the frontier which satisfied Lawrence and Mansfield, Norman and Durand.'

No satisfactory solution of the Frontier problem, as it evident from the above quotations, has been found up to the present time. To bring the Indian Frontier back to the Indus is out of the question now, both for the prestige of the Empire and in the interests of the town population of the Frontier Province. The cost in men and money of carrying out the Forward Policy is prohibitive. The half Forward Policy (the one now in operation) will always be looked upon with suspicion by the tribesmen in times of peace, who may give expression to their resentment from time to time by making raids, and it will be of no service in times of war, as was proved in the Third Afghan War. The establishment of British canton-

ments in the heart of the independent territory, at Razmak and Landi Kotal will always rankle in the hearts of the tribesmen. The foreign policy of India is in a hopeless tangle on this frontier and there seems to be no possible way of unravelling it by political devices. If a bold statesman had given a free hand to Sir Robert Sandeman in the eighties or nineties of the last century, he might possibly have annexed the independent territory and tamed its inhabitants; but now the tribesmen are much stronger than they were then. They have used this time to improve their tactics and armaments. They are better organised and better acquainted with world politics. The use of the modern rifle and the employment of modern tactics which they have learnt by serving in the Indian army, have increased their powers of resistance immensely.

It must, however, be admitted in fairness to British soldiers and statesmen who have so far guided the policy of this frontier that they had no desire of conquest for the sake of conquest. Their only anxiety was the defence of India against Russian encroachment. If they had made the Indus as the boundary line of India and the first line of defence against a foreign army, the moral effect of a war so close to their homes would have been very bad upon the Indian population. They also wanted to avoid the devastation of the country which is a necessary consequence of war. In brief, they wanted to fight all wars intended for the defence of India outside the country itself. The following quotation from a recent book, "The Defence of India" by "Arthur Vincent" (1922), will bear out the above statement.

"It is a cardinal principle of strategy and tactics alike, and perhaps the best recent instance is the commencement of the war in the West in 1914. Germany devoted the whole of her energy to carrying the war out of her own country at the first sweep. She was successful, and although in the end she was vanquished after more than four years of the most terrible war in history, it was France and Belgium who bore the entirety of its devastation. Had she held back to her own frontier, as those who advocate the Indus line would have India do, sooner or later she must have been forced across it even if only for a time, and her own towns, villages and fields would have known the fate of Ypres and of Rheims. It is for India we are to fight, if needs be, in defence, and at all costs India's soil must be kept clear of the war. For this reason alone, if no other were forthcoming, it would be necessary to go across the Indus. By crossing it we choose the ground upon which India's defence shall be fought out, we

meet potential invaders far from the soil of India itself, and we are enabled to deal with them before they can approach it". P. 53.

Indian politicians must be thankful to the British statesmen and soldiers for their anxiety to keep Indian soil clear of war; but can the Frontier men have the same feelings about this policy which has converted their land into the theatre of India's defensive wars? If it is desirable to carry war out of one's own country, is it also justifiable to carry it into another country? How is this other country to be treated? As a friend or as an enemy? Or is it to hold an anomalous and undefined position, which is the best condition for breeding suspicion and creating grievances on both sides. The reason why the Frontier problem has become insoluble is that the interests of the Independent territory and even those of the administered districts of the North-West Frontier Province have always been ignored and subordinated to those of India. The Frontier Province has not been given 're-forms' up to this time in spite of the favourable report of the Enquiry Committee, the resolution of the Legislative Assembly and a strong demand by the people of the Frontier. There is a strong party among Indian politicians, too, whose sole thought is for the safety of India, whatever treatment may be meted out to other nations living on its frontiers. But it must be remembered by them that the greatest safety for any nation lies in its being just and kind to its neighbours. If it is India's desire to win Swaraj for itself, it should not begin by depriving its neighbours of their Swaraj. The Independent Territory is sometimes called 'No man's land.' Perhaps it is implied that the tribesmen are not men and, therefore, do not deserve to be respected as such.

The question is, what part can the Government of India and its people play in improving the lot of the Frontier tribes so that they may become peaceful and prosperous neighbours. There may be three possible ways of achieving this object. The first is by subjugating them and conferring on them all the benefits of a civilised government. This course is impracticable, as we have already shown. There are more than 600,000 fighting men on the Frontier armed with modern rifles, familiar with modern tactics, accurate marksmen and prepared to resist any encroachment on their independence to

the last man. Their subjugation is not an easy task for India to undertake.

The second course is to leave them as they are to enjoy their blood-feuds, but to secure their attachment to the Indian Government by making them economically dependent on India, by giving them pensions and allowances, enlisting them in the Indian Army in order to find an out-let for their superfluous energy and giving those who are educated among them posts in the Civil Department. This policy, though not in the true interests of the tribesmen, may be useful to India if they can be truly attached to its government. But as the experience of the Great War shows, the regiments of the tribesmen did not prove faithful in any theatre of war. Even if they could be loyal, the presence of mercenaries in large numbers in the Indian Army would not be in the interests of the rising democracy. Their presence might introduce complications during the critical periods of its development.

In the civil department also their presence would be anomalous in a country governed on democratic lines. It would, therefore, not be in the true interests of India or the independent tribes to undermine the independence of the latter by economic methods. The greatest difficulty, however, in the way of such a course is that no country has enough treasure to support a foreign population on subsidies and allowances and keep them contented by this means. It is a very dangerous course to take the manhood of a country off their legitimate work of developing the natural resources of their own country and make them parasites on their neighbours.

The third and the only practicable way to civilise the Independent tribes is to give up all ideas of annexing their country, to declare it openly and to assure the tribesmen that the forward policy in all its forms would be abandoned as soon as they have established a civilised government in their country.

Not only this, but the tribesmen must be brought under strong moral and intellectual influences which education on Western lines alone can exercise before they can be able to develop their rude democracy into a civilised republic and dig up the hidden treasures of their country. The Government of India is not in a position to do this. If any government, British or Afghan, tried to educate the tribesmen even with the most philan-

thropic motives, it would be suspected by them of having designs on their independence. They have no book knowledge, and are solely guided by 'rough maxims hewn from life', and in their experience there is no philanthropy in politics. The desire for education and betterment must arise among the people themselves before guidance from outside can be useful. It is a matter for satisfaction that this desire exists in the most unmistakable form.

The tribesmen are not unprogressive savages, as those who only know them by reputation may consider. They are staunch Mussalmans and the civilising influence of a monotheistic religion is not to be underestimated. They are sometimes accused of fanaticism, but it is their intense patriotism which is mistaken by outsiders for fanaticism. They are not impervious to Western influences. Forty years ago they were armed with matchlocks. Then they adopted sniders, which were replaced by Martini Henris, and now they are armed with small bore, high velocity rifles, the same as used in the Indian army. They used to depend for their ammunition on what they could buy or steal from other countries. Now they manufacture rifles and ammunition in their own country. In old days they used to rush openly at British guns in the hope of capturing them and were killed like flies. Now they are considered by the British generals to be the best guerrilla fighters in the world. They use the heliograph, binoculars and hand grenades in their wars. Forty years ago they used to wear heavy turbans, big trousers and unmanageable shirts. They had long hair and shaggy beards. Now if one looks at an Afridi one finds him close-cropped, clean-shaven and wearing the lightest and most convenient form of dress. When fighting they wear khaki or grey. In the homes of the lowest class of the Afridis one would find fine tea sets, tea tables and clean tablecloths. When one talks to an Afridi Malik one cannot but be impressed by his intelligence and keen insight into politics. There is no doubt that the tribesman is on the road to progress. The question is only how to guide and encourage him.

Neither the Afghan nor the British government would be trusted by the tribesmen. Private philanthropic societies of Indian Mussalmans may, however, succeed in gaining their confidence. But they will

be between two fires. If they gain the confidence of the tribesmen they may be mistrusted by the Indian Government, and if they are trusted by the Indian Government, they may be mistrusted by the tribesmen. The tribesmen have to be more careful in admitting foreigners into their country by reason of their small numbers and peculiar geographical position. But the powerful Indian Government can afford to be magnanimous. If the Government of India were not to stand in the way of educational societies which may interest themselves in the work of educating and enlightening the tribesmen they might be educated within a reasonably short time. It is not proposed to throw new responsibilities on the Government in the event of British subjects being maltreated. All who go must go on their own responsibility. What the Government of India is required to do is to adopt a policy of trust towards such societies. In the case of old established societies like the managing bodies of the Muslim University, the Islamia College, Lahore and the Islamia College, Peshwar it would not be difficult for the Government to find out the *bona fides* of their philanthropic efforts. Even where new societies are formed for this purpose a reasonable amount of scrutiny may convince a trusting government with what aims such societies have been formed.

The education which the tribesmen would require need not follow slavishly the curricula of Indian Universities. It is not intended to flood the offices of the Indian Government with Afridi graduates. What they want, at present, is a practical knowledge of modern sciences in order to be able to develop the agricultural and mineral resources of their country and a knowledge of those parts of literature which may mollify their hearts and make them able to manage their affairs in a better way. There are rich mines in their country and once their energies are directed into this channel and their indepen-

dence secured by treaties with their two powerful neighbours, they will prove the most peaceful neighbours.

The establishment of a strong and peaceful republic (the tribesmen would not accept any other form of government) would be the best security for peace on this frontier. It will act as an impenetrable barrier like Switzerland between strong states and prevent them from coming into conflict with each other. If the Government of India desires Afghanistan to be strong and independent so that it may act like a buffer state between India and Russia, there is greater reason for making the narrow strip of land, called the independent territory, an impenetrable wall between India and its Western neighbours, and this can only be done when the tribes are organised into a powerful, independent and friendly state. Their numbers and resources are so small that they can never be dreaded as possible invaders of India. They are powerful only so long as they are in their own hills.

Wider interests of humanity also require that a race with such bodily and mental qualities, with such strong wills and indomitable courage should not be allowed to rot in negligence. The development of the world civilisation requires nothing like strong wills, fresh minds and healthy bodies. An easy life and too much mental strain do not allow any civilised nation to keep up its prominence for an indefinitely long time. The bodies deteriorate first and then the minds. Civilisation always requires an infusion of wild blood to maintain its strength. Such people should be regarded like untapped stores of human energy which should be used to further the ends of civilisation and should not be wasted in wars. They should be liberally and kindly treated by all civilised nations coming in contact with them. An opposite policy, by weakening the stock of the human race, may prove suicidal for civilisation itself.

THE SCHOOL OF VEDIC RESEARCH IN AMERICA

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THE interests which the Oriental scholars of America and Europe have taken in India, until recently, have been in the main philological. Although individuals, here and there, have shown spasmodic concern in Hindu thought, no systematic effort has been made to introduce the study of Hindu culture and philosophy into the universities of the West. The recently organized International School of Vedic and Allied Research in the city of New York is a step in that direction.

The chief purpose of the School is to promote a better understanding and appreciation of the cultures of the East—especially the Vedic culture—and those of the West, as being mutually complementary. Specifically the International School is striving to achieve the following:

I. The establishment of Educational Relations and Exchange Scholarships as between the universities of America, Europe, and the East, especially India.

II. The development of a wider interest in languages and literatures of Vedic origin and affinity as an aid to general culture and, in particular, to humanistic studies.

III. Systematic studies in Vedic, Indo-European (Aryan), Sumerian, Semitic, Hittite and other "West-Asiatic" and allied subjects, in the light of the latest archaeological discoveries.

IV. Continued archaeological research in Armenia and other places where such discoveries have already been made or may be made in the future.

Dr. Charles Rockwell Lanman, Professor Emeritus in Harvard University, is the Honorary President of the International School of Vedic Research. "The whole spiritual and material background of the life of India differs so completely from that of the West that neither can ever understand the other from a mere study of the other's literary monuments", said Dr. Lanman, who is recognized as the dean of Sanskrit scholarship in the United States. "Such a

study is indeed inexorably necessary, and it must be fortified by broad and rigorous training in the many-sided methods of today. But that is not enough. An Occidental who would faithfully interpret India to the West must also know the life of India from actual observation and experience, and must be able to look at it from the Eastern angle of vision. Accordingly, for example, the Sanskrit professor of the next generation must have resided in India, have mixed (so far as possible) with its people and have mastered one or more of the great modern vernaculars, such as Marathi or Bengali. And on the other hand, since the Hindus themselves are already actively engaged in interpreting the East to the West, it is needful also to look at life as we look at it, and thus to find out what things—such, let us say, as repose of spirit or the simple life, the West most needs to learn of the East."

Professor Lanman went to the heart of the subject when he pleaded for sincere co-operation of Indianists of the Occident with those of the Orient. "The business of us Orientalists", remarked Dr. Lanman, "is something that is in vital relation with urgent practical and political needs. The work calls for co-operation, and above all things else, for co-operation in a spirit of mutual sympathy and teachableness. There is much that America may learn from the history of the people of India, and much again that the Hindus may learn from the West. But the lessons will be of no avail, unless the spirit of arrogant self-sufficiency give way to the spirit of docility, and the spirit of unfriendly criticism to that of mutually helpful constructive effort. Both India and the West must be at once both teacher and taught."

This is the first time in America that distinguished educationalists have formally associated themselves with an institution seeking to make the Vedic culture known in the West, and introduce it into the Western universities. Among the active officers of the School I find such well-known names as

Professor Bloomfield of Johns Hopkins University; Dr. Duggan, Director of the Institute of International Education maintained by the Carnegie Foundation; Dr. Paul Monroe, Director of the International Institute of Teachers College, Columbia University. He is the editor of the famous *Encyclopedia of Education*. Both Duggan and Monroe exercise great influence in international educational affairs.

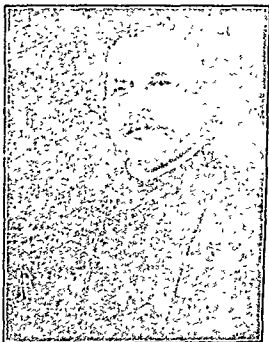
Space does not allow me to tell of the various distinguished scholars connected with the School; but I must mention the name of Pandit Jagadish Chandra Chatterji, who is the real inspiring genius back of the movement. Without his vision, his efforts and his enthusiasm, the International School of Vedic and Allied Research would probably never come into existence.

Pandit J. C. Chatterji was born in the district of Birbhum in Bengal, within a few miles of the Shantiniketan school of Rabindranath Tagore. He received his early training under such men of learning as Pandits Chandra Kanta Tarkalankara and Mahesha Chandra Nyayaratna of the Government Sanskrit College, Calcutta. Later, as a government scholar, he studied at Cambridge University and published his thesis on *Hindu Realism*. Since then, he has written half a dozen other serious books on Indian literature and philosophy. In recognition of his Sanskrit scholarship, the Bharat Dharma Mahamandala, under the Presidency of the Maharajah of Darbhanga, conferred upon him the title of Vidya-varidhi.

Chatterji is a modest man, and is reluctant to speak of his achievements. I managed to learn, however, that he was for many years the Director of Oriental Research in Kashmir, and was for a while the chief of the Department of Religious Administration and Education in Baroda. It augurs well for the future of the International School of Vedic and Allied Research that an accomplished scholar of the calibre of Chatterji has been willing to consecrate his talents for its service.

When asked how the School is going to work out its plans, Chatterji said: "The methods of the School will be strictly scholarly and academic. We are, however, endeavouring to have the intrinsic value of Vedic culture recognized by the scholarly and the thoughtful people of the West who, up-till-now, have studied Indian culture merely as of historic importance, as an in-

teresting relic of the dead past, without any realization of its living significance to our every day life. That is to say, they have studied our culture much in the same way as they study rock fossils or archaeological remains. The International School of Vedic and Allied Research is trying to change all that."



Pandit Jagadish Chandra Chatterji,
Director, International Vedic School

In order to influence the educational centres and universities in America on behalf of Oriental culture, a strong committee of educationalists has been organized. The committee will arrange for lectures at different universities and send out members of the School staff to speak on Indian subjects, especially on Indian philosophy and Vedic culture. Attempt will also be made to persuade these institutions to offer regular courses on Eastern culture. When the plan has developed a little more fully, the School will bring over from India competent scholars and exponents of Hindu thought to the United States, as it will also send out American savants of Oriental thought to India.

The School is already on a sound financial

basis, and additional support has also been assured with the expansion of the institution.

The executive office of the International School of Vedic Research is at present located on the fifteenth floor of the New York Times Building, New York City. The School, however, has secured an extensive real estate property in the village of Nyack, which is only thirty miles from the heart of the great metropolis. This property, beautifully situated on the Hudson River, is valued at fifteen lakhs of rupees. It is here that the future Vedic University of America will some day be erected. At least, that is the dream of Pandit Chatterji.

I had a delightful visit at Nyack. I was particularly pleased with the residential headquarters of the School staff, and its library. From the veranda of one of its School buildings I could see the encircling purple mountains at a short distance, and hear the waves of the lovely Hudson go smiling seawards. Although the house with its spacious garden is amply provided with all the comforts and conveniences of up-to-date American life, its dignity and serenity is a constant reminder of the Hindu *ashramas* we read about in the Vedic literature. What a bliss it must be for a Vedic scholar to live in such a place!

This property at Nyack was donated to the school by Doctor Pierre Arnold Bernard, a charming man to meet. He lived in India for nearly twelve years studying the Tantras and Yoga, especially Ghatastha Yoga. A Hindu at heart, he is ready to do almost anything for the true service of India.

I must not forget to mention that another splendid property, an old mediaeval castle on the Lake Constance at the Swiss-German border, has been offered for the housing of the European section of the International School of Vedic and Allied Research. Arrangements are also being made in Benares and Srinagar (Kashmir), for Western scholars who may wish to visit India for purposes of resident study there in connection with the School. Nor is this all. Non-resident, but affiliated, scholars will be encouraged to carry on their special work wherever they happen to be.

The School is very anxious to make available to the West good Sanskrit texts

and good English translations thereof. Roth and Whitney, Weber, Max Müller, von Schroeder have given the Western world the Vedas; the Hindus themselves, the Epics; Rhys Davids and his collaborators, the texts of Buddhism. The first editions of these pioneers, according to the founders of the School, should now be regarded as only provisional. The coming generation of Indianists must busy themselves to make new editions.

Moreover, the future Indianists should work on some of the subjects which have been studied but slightly, if at all, by the Westerners: they should work, for instance, on Dramatics (*Natyashastra*), political and social Science (*Arthashastra*). In addition to these, they must compile new Sanskrit dictionaries, and create a more intelligent interest in Sanskrit learning.

This is a big task, to be sure: but the School is already engaged in various lines of activity. Dr. K. F. Leidecker, a member of the staff, has written two learned monographs; one on the Greek Stoics as compared with certain schools of Hindu thought, and another on the Upanishads. He is now employed on a work on Vedic philosophy, and an introduction to Vedic studies. He is also planning, in co-operation with others, a Sanskrit lexicon and encyclopædia, and new translations of the Vedas.

Mr. P. Whittlesey, another member of the School staff, is devoting himself to a comparative study of Greek and Hindu thought. Still another piece of research that is being undertaken by the School is the relation between Greek and Hindu medicine.

Further, the School has under consideration archaeological explorations in Armenia and Anatolia, where tablets bearing the names of Vedic deities and other evidences of the presence of Vedic people have already been discovered. Who can estimate the value of such work which will shed authentic light on our past and help arrive at correct appreciation of inter-racial cultures?

The International School of Vedic and Allied Research, which is not yet six months old, has a great future before it. Pandit J. C. Chatterji, who so ably officiated at its birth, and is its godfather, deserves well of all who are proud to be called Hindus.

THE ACTRESS

By PREM CHAND

I

THE curtain fell on the last scene of the play. Tara Devi, acting the part of Sakuntala, had wrought a strange spell over the spectators. While she stood before Raja Dashyant giving utterance to words of pain, remorse and bitter reproach, the huge audience, transgressing the laws of etiquette, rushed toward the stage, applauding her vehemently. Many of them found their way on to the stage and fell at her feet. The whole stage was covered with flowers and jewellery. And if at this critical moment Menaka had not appeared in her aerial chariot and flown away with Sakuntala, a few of the spectators would, without doubt, have lost their lives. The manager of the show at once appeared before the curtain, thanked the audience for their appreciation, and promised to stage the same play the next day. The excited audience was pacified. But a young man still stood on the stage. He was tall, well-built and fair, and his face was filled with a strange spiritual light. He looked like a prince.

"May I see Tara Devi for a moment?" he asked the manager, when the other spectators had left the hall.

"That is against our rules," said the manager indifferently.

"Can you send in my note to her?" asked the young man once again.

The manager replied with the same indifference: "Excuse me, please. No. That, too, is against our rules."

The young man turned away in disappointment, got down from the stage, and was about to leave the hall, when the manager called out—"Wait a minute, please. Your card?"

The young man took out a piece of paper from his pocket, scribbled something upon it, and handed it to the manager.

The manager cast a glance at the paper, and read the following—

Kunwar Nirmal Kant Chowdhary, O. B. E.

The hard expression of the manager's face softened instantaneously. Kunwar Nirmal

Kant, a premier *rais* of the city, an honoured litterateur, and accomplished musician, a great scholar, a taluqdar commanding an income of seven or eight lacs a year, a philanthropist whose liberal purse supported several public associations, was standing before him in the capacity of an ordinary caller. The manager was overwhelmed with shame at his curtness and indifference.

"Pardon me, sir," said he with great humility. "I am so sorry. I will take your card to Tara Devi at once."

Kunwar Sahib motioned him to stay, and said, "Let it be. Please don't trouble her. It is time for her to take rest. I shall call tomorrow evening at five."

"No, I am sure, she won't mind," said the manager. "I'll be back in a minute."

But Nirmal Kant, having betrayed his feeling, was now only too eager to cloak it behind self-denial. So he thanked the manager for his great courtesy, and took leave of him, making a promise to call the next day.

II

In a neat, well-furnished room Tara was sitting at a table, deeply immersed in her thoughts. The entire scene of the preceding night—the scene of her great triumph—was re-enacting itself before her mind's eye. Such days come rarely in one's life. How anxious those men were to catch a glimpse of her and make her acquaintance! How madly they hustled one another! She had spurned away many—yes, spurned them away. But in that vast concourse stood a man unmoved—nay, too moved to allow even a muscle to move. With that imperturbable calm of his he might have belonged to a different region. What serene love was written in his eyes, what resolute determination! She had felt as if the shafts of his eyes were piercing her heart. Would she see that man again or not? Who could tell? But if fortune favoured her, and he came back today, she would not let him go without speaking with him.

Then she turned toward the mirror. Her face was a veritable lotus in full bloom! Who could say that this freshly-blossomed flower had seen thirty-five summers! Her beauty, refinement and vivacity could bring any young maiden to shame. Once again Tara lighted the lamp of love in the shrine of her heart.

Twenty years ago Tara had a sad experience of love. Since then, she had been living a widow's life. Immunerable lovers had come with their addresses to her, but she had repulsed them all. Their love had the air of guile and hypocrisy. But Oh! her hard-earned self-control was lost today. She felt today the same blissful pain in her heart which she had first experienced twenty years ago. Out of that multitude, the image of one solitary figure was now installed in her heart. And it was impossible to forget him. Had she seen him passing in a motor car, perhaps she would never have thought of him. But having found him standing before her with the gift of his love, it was impossible to turn away from him.

Her waiting-woman entered the room and said, "Shall I bring in last night's presents, Baiji?"

"No, thank you," said Tara Devi. "You needn't bring them to me. But wait a moment, what is all that over there?"

"It's a regular pile, Baiji. How many shall I name? There are gold coins, brooches, hair-pins, buttons, lockets, rings, bracelets. There is a small box containing a beautiful necklace. I never saw before such a beautiful necklace. I have arranged them all in a box."

"All right, bring that box to me," The maid went out, reappeared with the box, and placed it on the table. At this moment a call-boy entered the room, and handed her a note. Tara eagerly perused the note. It was signed—Kunwar Nirmal Kant, O. B. E.

"Who gave you this note?" Tara enquired of the boy. "Was the gentleman wearing a silk turban?"

"No, Manager Sahib gave it to me," said the boy, and left the room before Tara could frame a new question.

When Tara opened the box, the first thing that met her eyes was the small case. It disclosed to her a beautiful necklace of costly pearls. In the case was to be seen a card as well. Tara took it out and read—

Nirmal Kant—! The card fell from her. He swiftly left the room, passed

through several rooms, corridors and verandahs and entered the manager's chamber. The manager got up and greeted her—"I congratulate you on your success last night."

"Is Kunwar Nirmal Kant waiting outside?" asked Tara. "The boy gave me his note and disappeared before I could ask him anything."

"I got Kunwar Sahib's note last night itself when you had left the theatre."

"Why didn't you send it then to me?"

"I thought you must be having your rest," rejoined the manager meekly. "So I did not think it proper to disturb you at that late hour. And then to tell you the truth my fear was that I might lose you by introducing you to Kunwar Sahib. Had I been a woman, I would have followed him to any corner of the earth. I never saw before such a god-like person. He is the same man who was wearing a silk turban. You too saw him, I believe?"

"Yes, I saw him," agreed Tara, who looked as if she was in a reverie. "Will he come again?"

"Yes, he has promised to call at five this evening. He is a very learned man, and a premier *rais* of this city."

"I won't attend the rehearsal today," said Tara, as she slowly advanced toward the opened door, fixedly looking in front of her but at nothing in particular.

III

The appointed hour of Kunwar Sahib's promised visit was near at hand. Tara was sitting before her dressing-glass, and her dresser was engaged in adorning her person. The art of the toilet has become almost a science in this age. Formerly the toilet was made according to the common usage of those days. Our ancient poets, painters and lovers of art had, by common agreement, set up certain conventions in this respect. For instance, black paint was necessary for the eyes and red for hands and feet. For every part of the body a certain ornament was designed. These time-honoured conventions have died out to-day. To-day every woman dresses herself according to her taste, her skill, and her sense of the artistic. But how to bring her beauty into prominence and to look attractive is the sole consideration, the sole aim, the sole ideal. Tara was an adept in the art of the toilet.

She had been in the service of this theatrical company for the last fifteen years, and this precious period of her life she had utilised in playing with the hearts of men. Which glance, which smile, which twist of the body, which mode of tossing the tresses proved most effective in bringing the man to his knees,—who could know all this better than she? To-day she selected her best tried weapons, and, when, fully armed, she emerged out of her toilet chamber it appeared as though the entire beauty and tenderness of the world were paying her ungrudging homage.

She was standing by a table in her sitting-room and examining Kunwar Sahib's card, but her ears were eagerly seeking for the sound of his motor. She wanted Nirmal Kant to come that very moment, and to see her in that posture. For that pose alone could reveal to him the beauty of every part of her body. Her art had triumphed over the march of Time. Who could imagine that this pretty young girl had reached that stage of life when the heart craved peace and protection, and the pride of beauty bows before the humility of age?

Tara Devi had not to remain waiting for a long time. For, Kunwar Sahib was still more eager to meet her. Within the space of ten minutes the sound of his car was heard. Tara braced herself up. Within a minute Nirmal Kant was in her presence. Tara forgot herself entirely, forgot even to offer her hand to him. Such is the excitement and forgetfulness of love even in middle age! She stood before him blushing like a shy young girl.

The first object Nirmal Kant's eyes fell upon was her white neck. The pearl necklace, which he had presented to her overnight was adorning her neck. Kunwar Sahib had never experienced such joy and satisfaction in all his life. He felt for a moment as if all his hopes and wishes were achieved and satisfied.

"Excuse me. I am very sorry to have troubled you so early to-day. This is time for your rest, I believe?"

"What better rest could I desire than to have seen you," said Tara, arranging the end of her *sari* which had slipped down her head. "I thank you very much for your present. I hope I shall see you now and then?"

"Oh, daily," rejoined Nirmal Kant, smiling. "Even though you may not like to see me I

shall make it a point to knock at your door once every day."

"Perhaps only till the time when a new object catches your fancy! Isn't it so?"

"This is not a matter of idle amusement to me. This is a problem which involves life and death. Yes, you are at liberty to take it in that light. I do not care. Even though I have to lose my life for your amusement, I'd not mind. And you know this?"

They partook of light refreshments.

Mutual pledges of constancy were exchanged. And then Kunwar Sahib took leave of her after having asked her to dinner the following day.

IV

A month passed away. Kunwar Sahib visited Tara Devi several times a day. Even a moment's separation from her was unbearable to him. Everyday they arranged a new programme. They would go boating on the river, arrange music parties, meet in parks. All over the city people believed that Kunwar Sahib had fallen in Tara's snare, and she was robbing him of his wealth. But to Tara the riches of all the world were nothing in comparison with the wealth of Kunwar Sahib's love. Finding him before her eyes, she would wish for nothing.

But even after a month of her love meetings with him she failed to get the object her soul cried for. Every day she heard Kunwar Sahib speak of his love, his true, incomparable and pure love, but the word 'marriage' never came to his lips. Tara's condition was like that of the thirsty man who finds everything in the bazaar except water. After quenching his thirst the man may turn to other delicacies, but not before that. For him water is the most valuable thing. She knew that Kunwar Sahib could willingly sacrifice his life even, if she so desired. Then why was he silent on the subject of marriage? Could he not express his intention in writing even? Then did he want her to live with him as his paramour? She would not bear such disgrace. She could jump into fire and burn herself alive on the slightest sign from him, but this disgrace she could not tolerate. It is probable some months before she might have flirted with a *rais* and robbed him of a part of his wealth. But love desires love. She

Then all on a sudden the thought struck her that Kunwar Sahib, having failed to trace her out, might be driven to commit some rash act. The very thought of such an event filled her heart with bitter pain. For a moment she stood in helplessness. Then she went over to the table and wrote the following epistle :—

Dearest Darling,

Do pardon me. I am not fit for you. I do not deserve to have you. You have revealed to me that heavenly phase of Love which I had never hoped to see in life. This is enough for me. To my last days I shall be contented with the thought of having been loved by you. It appears to me as though there is more pleasure to be found in the memory of love than in the meeting of the flesh and the satisfaction of animal passion. I shall return back and of course see you, but only when you have married yourself. This is the only condition I lay down for my return. Do not be angry with me, my dearest, do present to your bride, in my behalf, the jewellery which you gave me. I am leaving them here. I am taking away with me only that pearl necklace which is the gift of your love. Do not search for me, I implore you with folded hands. I am yours, and shall ever remain yours.

Your

TARA.

Having finished the missive, she placed it on the table, threw the pearl necklace round her neck, and went out of the room. From the theatre-hall drifted towards her the music of the orchestra. For a moment her feet were arrested. Her relations with that theatre, relations of fifteen years' standing, were to be severed to-day. A profound melancholy seized her. Then

she saw the manager coming toward herself. Her heart began to beat violently. She stole under the obscurity of a wall, and stood still for a few seconds. When the manager was out of her sight she escaped out of the building and, passing through several streets and lanes, finally took the road leading to the Ganges.

Perfect silence reigned on the banks of the Ganges. A few mendicants were to be seen crouched before their fires. And a few pilgrims were lying asleep on their blankets. The Ganges was shimmering and creeping onward like a huge white serpent. A small ferry-boat was lying near the bank. The ferry-man was dozing in the boat.

"Can you manage to take me over to the other bank, boatman", called out Tara.

"No, Madam, not at this late hour of the night," said the ferry-man waking up.

But when Tara offered to pay him double the usual fare, he took up the oar and, unfastening the boat, asked—"What place will you go to, Madam?"

"I have to go to a village on the other bank."

"But I won't get other passengers at this hour?"

"Well, it doesn't matter, my good man, you carry myself alone."

Tara took her seat in the boat. And the ferry-man rowed it on toward the current. And the tiny boat appeared as though it were a spirit wandering in dreamland.

From over the distant tree-tops appeared the eleventh-day moon with its boat of light as it began to cross the endless expanse of the blue.

(Translated from the original Hindi by Rajeshwar Prasad Singh).

DR. J. T. SUNDERLAND HONORED BY HINDUS IN AMERICA

By RAMLAL B. BAJPAI

IN the course of a few weeks Dr. J. T. Sunderland will be the guest of honor at a dinner to be given under the auspices of the India Society in New York City. On this occasion the members of the

Hindustan Association and Friends of Freedom and the Hindu residents of the United States will express to him their deep gratitude for his great devotion to India.

The poet Rabindranath Tagore's message of

"grateful admiration" and his autographed photograph will be presented to Dr. Sunderland, together with the messages and mementos of his admirers in India and elsewhere.

Dr. Sunderland has been widely known in India for many years through his visits to and subsequent activities and writings on behalf of India. Since 1895, when he first visited India, he has identified himself whole-heartedly with India's cause for freedom by writing, lecturing and co-operating with organizations whose efforts were devoted to the emancipation of India.

Dr. Sunderland was born February 11th, 1842 and is now in his eighty-seventh year. He has recently written a book on India, some chapters of which have been published in the *Modern Review*, and is a frequent contributor to periodicals in America and India. This book will be published in the course of a few months.

He is very often called upon to preside at Hindu meetings and to speak at their dinners, and, in spite of his advanced age, he never fails to respond with courageous zeal.

Freedom of India is his one dearest wish, and it is the strength of this great desire which keeps him actively writing about India when others of his age would be peacefully passing their days in retirement.

His recent book on India, to be published in America, would come at an opportune time when such a vicious propagandist as Katherine Mayo is quoted as an authority on India after a possible "four months" tour. Dr. Sunderland's information, on the other hand, was gathered from two extensive investigations in India and a permanent contact with Indian culture and politics for many years. An appendix to his book will contain his brief reply to Miss Mayo.

Something ought to be said here in regard to his qualifications for writing about India. Has he sufficient knowledge of the subject to make his book worthy of the attention of intelligent readers? As a partial answer, I venture to submit the following statements.

He has been deeply interested in India during all his adult life. That interest began in boyhood, as a result of reading and hearing much about Indian Missions and becoming acquainted with two returned missionaries. Early the dream took possession of his mind to become a missionary himself. This dream was constantly with him in college and

theological seminary, and his studies and reading were shaped largely with a view to a life in India. His sister, Mrs. Harriet Sunderland Clough, next in age to himself, went there as a missionary; so did his college mate and dearest friend.

As for himself, his thought changed and he chose a different calling. But his deep interest in India did not wane and has never waned. For more than forty years he has been a constant student of India's great religions, her extensive literature, her philosophies, her remarkable art, her long history and, above all, her pressing and vital present-day social and political problems.

On account of his known long-time interest in Indian matters, in 1895-96 he was sent by the British National Unitarian Association on a special commission to India to study the religious, social, educational and other conditions of the Indian people, and make an extended report upon the same in London on his return. In 1913-14, he was sent again, on a similar commission, by the joint appointment of the British Unitarian Association and the American Unitarian Association.

In prosecuting the inquiries and performing the duties of these two commissions, he travelled in India more than 13,000 miles, visiting missionaries, government officials, English business men and prominent Indians, speaking in nearly all the more important cities, and holding conferences with Indian leaders of all religious and political parties.

Nor were his investigations confined to cities. On the contrary, he took pains to prosecute his inquiries in many smaller towns and villages, spending weeks travelling on horse-back from village to village in remote country places where no American had ever before been seen. By these means he was able, as few foreigners have been, to come into direct contact with all classes and study India's problems from the side of the people themselves, as well as from the side of Great Britain, and thus find out first-hand the actual conditions existing in the land.

He was fortunate in being able to attend two annual sessions of the Indian National Congress, the Indian National Social Conference, and the All-India Theistic Conference, speaking at the first two named, and speaking and presiding at the last; and, what was very important, forming acquaintances at these great gatherings, with poli-

tical leaders, leaders of social reform and the Brahmo and the Arya Samaj and other Theistic leaders, from all parts of India.

While in India, Dr. Sunderland became deeply interested in the important periodical press which he found there—dailies, weeklies, and monthlies—some of which quite surprised him by their great excellence. These periodicals he read extensively during both his visits; and ever since returning home from his first visit in 1896, he has been a regular subscriber to and reader of never fewer than seven of these, published in Calcutta, Bombay, Madras, Poona, Lahore and Allahabad. Thus during all these years he has been able to keep in almost as close touch with the affairs of India as with those of his own country.

Nor has his reading about India been confined to these constantly arriving and important periodicals; there have been few books of importance upon Indian matters (particularly books dealing with political affairs and social questions) published in England, India or America within the past thirty years, that Dr. Sunderland has not imposed upon himself the duty, and given himself the pleasure, of reading.

And possibly what he considers most important of all, during the entire five years of the stay of Mr. Lajpat Rai in America (from 1914 to 1919), he had the "privilege and honor of being intimately associated with that distinguished Indian leader in active work for India," reading the proofs of the three books written and published by him in America, writing the extended "Foreword" of the first, and

assisting him in other ways, and when Mr. Rai returned to India, becoming editor of the monthly, *Young India*, which he had established in New York, and also becoming his successor as President of the India Home Rule League of America, and of the India Information Bureau of New York.

Dr. Sunderland has lectured somewhat extensively in the United States and Canada on India, its Religions, Art, Literature, Social Problems and Struggle for Self-rule. Two books from his pen have been published in India.

"Cause of Famine in India," "India, America and World Brotherhood", and "India in Bondage: Her Right to Freedom" (not yet published) are three of his books with which all educated Indians should be familiar. He has written many other excellent books on other subjects.

William Digby's "Prosperous British India" had its inception at the suggestion of Dr. Sunderland.

Dr. Sunderland's services to India can not fail to excite admiration and the highest respect, especially when one considers that he was not born a Hindu, and espoused India's cause from a pure sense of justice and humanity.

All India will always gratefully remember Dr. Sunderland, and we Hindustanis in America join in paying our debt of gratitude to this grand old man. We hope that he will live to see India free and independent.

April 4, 1928

209. Sullivan Place, Brooklyn.

[RELIGION AND SCIENCE

By GAGANVIHARI L. MEHTA

RELIGION and Science have been and are the two forces which most powerfully affect men's thoughts, activities and institutions. It is possible to contend that religion exercised more influence in the past and science may do so in the future, but at

present both of them are living forces. Before we pass on to consider their age-long conflict and their relationship, it is necessary to know what precisely we mean by religion. The difficulty of defining religion is patent. Religion stands for no single principle but

is rather a collective idea. It has had so many transient and diverse forms associated with it that its essential element is hard to elucidate. Nor should it be forgotten that religion has both a personal and a social aspect. Organised, it becomes a creed, a tradition, a set of dogmatic beliefs: unorganised, it is little more than a man's conscience or his mystical insight or his outlook upon the mysteries of life and the universe. Edward Caird, for instance, defined religion as "an expression of a man's ultimate attitude to the Universe, the summed-up meaning and purport of his whole consciousness of things." It is true that religion has an institutional side which is concerned with scriptural authority and professional priesthood, with ecclesiastical organisation possessing endowments or other forms of property and with ceremonials, codes and prohibitions. But though religious organisation has undoubtedly an effect on individual behaviour and conduct, there is a deeper personal religion which relates to men's most innermost disposition and which no true definition of religion could ignore. It is not concerned with such things as priests or ceremonies nor is it identical with ethical or mystical outlook. In this vast and mysterious universe, almost every individual has a certain vague feeling of uneasiness and a consequent desire to get rid of it through establishing some sort of harmonious relation or union with the higher and spiritual powers whose existence is felt and believed. It is this 'home-feeling in the universe', this need of feeling, as Bosanquet remarked, that "we are at home in the universe" that is at the core of religious faith and practice. We might then accept for our purpose William James's definition of religion as "the feelings, acts and experiences of individual men in their solitude so far as they apprehend themselves in relation to whatever they consider the divine*." The belief in the existence of a supernatural Power like God or Law or Nature and in the possibility of linking oneself with that Power through salvation or immortality are fundamental to almost all the higher religions.

But it has been argued that religion is a survival of the infancy of human reason, an anachronism, a relapse into a mode of thought which humanity in its enlightened stage of development is rapidly out-growing. Religion

with its faith and dogmatism is contrasted with science with its spirit of free inquiry, and it is suggested that such religion is not only without utility in a scientific age but is a positive menace to free thought. This view sounds plausible, because religion being older than science—unless the rudiments of science in primitive magic are regarded as scientific—does perpetuate to some extent the traditions of primitive thought many of which have been overthrown, in part or in whole, by the advance of science. Let us, however, pause a moment to consider the meaning and significance of science. Science has been well-defined by Prof. J. Arthur Thomson as "all systematised, verifiable and communicable knowledge reached by reflection on the impersonal data of observation and experiment"†. To the man-in-the-street, science connotes an increasing control over the forces of nature and he is impressed by such sensational triumphs as those of wireless telegraphy and telephony and broadcasting, non-stop air-flights and the marvels of medical treatment. But though such conquests have a real effect upon the outlook and temper of men, it is not only this aspect of science we have to consider in discussing the relationship of science with religion. For, what is strictly contrasted with the religious outlook is the scientific spirit. While the material triumphs of science engender a certain intellectual arrogance and a contemptuous denial of the mysteries of the universe, it is the scientific attitude of mind that is presumed to be directly antithetic to the religious spirit. The religious outlook, it is argued, is authoritarian and dogmatic, uncritical and unprogressive, while the scientific spirit is sceptical and tentative, receptive and piecemeal. "The scientific attitude of mind," Mr. Bertrand Russell has aptly observed, "involves a sweeping away of all other desires in the interests of the desire to know"‡. It involves, that is, a refusal to regard our own desires and tastes, interests and ideals as of any consequence in our attempt to obtain knowledge: it implies the suppression of our whole subjective apparatus in the pursuit of truth. All this sounds a trite truism but it is difficult to practise,

* *The Control of Life* by J. A. Thomson.

† *The Place of Science in a Liberal Education*; essay in "Mysticism and Logic" by Bertrand Russell.

* *Varieties of Religious Experiences* by W. James.

since not merely in social affairs but in the sphere of science itself, bias and prepossession are likely to pervert judgment. The scientific spirit demands many intellectual qualities, such as a genuine and ardent desire to know the truth, uncertainty and an open-mind in the initial stages of an inquiry and subsequent decision purely according to evidence, a habit of mind which is critical yet receptive, cautious yet active. Psychologically it implies a suspended judgment and logically a tentative hypothesis. It signifies not intellectual paralysis by denial of knowledge but intellectual integrity through recognition of the difficulty of knowledge and a resolute desire to search for truth, regardless of all passions and interests. To hold prejudices in check, to regard our cherished beliefs as open to doubt, to examine facts dispassionately and systematically, to seek to acquire precise and co-ordinated knowledge—that is the chief merit of the scientific outlook which rather than machinery is the most vital contribution of western civilisation to human evolution. Undoubtedly, much progress, not merely in the realm of human power but of human thought, has been due to science. It is this scientific attitude that is contrasted with the religious outlook and it is argued that while the former is responsible for progress, the latter stands in the way of such advance and is responsible for many evils like superstition and intolerance, bigotry and hypocrisy, tyranny and persecution. Not without reason did Swift in a biting sarcasm speak of men "who have enough religion to hate one another" and satirised their intolerance.* It is thus that religion comes to be pitched against science.

What, then, are the causes of this old conflict? An eminent anthropologist, Sir James Fraser, has held that mankind has passed through three stages of magic, religion and science. The struggle between religion and science, however, is not yet decided or ended. Historical reasons, psychological and moral factors, as well as the tendency and doctrines of science are all responsible for this conflict. To begin with, the

persecution of men of science by religious organisations and the endeavour to bring science under the control of religious authority have not a little to do with this antagonism. From the time of Socrates who represented the spirit of scientific inquiry till the present day, organised religion has tended to obstruct scientific advance. The Tennessee trial in the United States a couple of years ago, the ban on the teaching of evolution in many states of America, the controversy over the Bishop of Birmingham's sermon at St. Paul's last year, the distrust Hindus of science of orthodox except in so far as it becomes a support to their prejudices—all testify to the spirit of corporate dogmatism which inhibits intellectual progress. Psychologically, however, what tends to undermine religious faith is the spirit of self-confidence engendered by scientific achievements. This has a two-fold aspect. In the first place, there is the intellectual certitude which implies that the furthest limits of knowledge are being reached and that soon there will be very little that man will not be able to know or control. He can delay death and it is possible that he may even create life. "Robots" or automata illustrate this tendency, and scientists presume to have devised such mechanical men, though not souls. Moreover, the control of nature by science has made man less and less dependent upon external and mysterious forces like the weather. Thus with a diminution of the dependence on natural forces and the consequent fear, the hold of religion as a faith in the supernatural is also likely to be diminished.* But above all, the trend of science and some of its principal doctrines and theories are responsible for creating an antithesis between religion and science. The theory of evolution, for example, which traces the origin of man not to the angel but to the ape is contrary to the theory of creation of the universe propounded in almost all scriptures. Not less significant is the materialistic trend of science which seems to postulate a mechanistic interpretation of life by reducing the mind and the universe to a play of atoms governed by mechanical laws. In such a background, all mental

* We are the God's Chosen Few.
All others will be damn'd.
There is no place in Heaven for you.
We can't have Heaven crammed.—Swift

* This has been pointed out with his usual subtlety by Mr. Bertrand Russell in his *Perspectives of Industrial Civilisation*

phenomena seem to be bound up with material structure which obeys natural laws and is dissolved at physical death. Moreover, sociological studies like those of anthropology and of historic and comparative criticisms of religions re-inforce, in some degree, the tendency towards scepticism and towards a challenging of religious dogmas. Lastly, a certain distinction between the ends of religion and science have probably something to do with this conflict. Religion, which is fundamentally concerned with individual destiny, is distinctly personal in its aims and outlook, while science, which is concerned with universal and non-individual phenomena, is impersonal. And because it is presumed that the more impersonal we are, the nearer are we to truth, the scientific outlook is supposed to be preferable to the religious spirit.

Nevertheless, in spite of all these points of conflict it is possible to suggest that not only is the antagonism between science and religion not fundamental, but that the two have been approaching each other in various direct and indirect ways. Before we come to the question of harmony, however, let us see how far the various points of conflict enumerated above could be solved. Take, for instance, the persecution of science by religion. It is a fact which it is of little avail to deny. Yet how often has religion become a pretext and an excuse for the pursuit of ends quite secular in character. Just as national feelings are exploited for ulterior ambitions, so are religious feelings. Hatred and greed and the combative impulse may express themselves as religious piety and religious wars and conflicts may be cloaks for objectives and interests quite materialistic in nature. A Pro-Greek policy or an expedition to China may be defended on the plea of defence of Christianity even as "religion in danger" is the cry of ambitious communalists in India. Such religion, however, is radically different from the manifestation of the purely inner life which is a concern of personal religion. However, just as the rulers of men utilised religious emotion in former ages, they utilise the powers given by science now for their own purposes. Nothing, said Kant, is good except goodwill. Science has been prostituted and made to serve base ends like that of destruction of mankind. The respect of men-in-power for science is not seldom due to the fact that it ministers

to homicide and is an efficient ally in war. Many scientific inventions have been of little benefit to humanity as shown by the last war and many of the crimes of modern states both in peace and war are rendered possible by science—from air-bombing of innocent tribes to shooting of unarmed crowds. Because of its material triumphs, science tends to make men averse to spiritual values. Nor is the increasing respect for science always justifiable. As charlatany and quackeries masqueraded in the name of religion in former times, so to-day many credulous people are imposed upon in the name of science. Any theory or doctrine, however extravagant or fantastic, has to assume the title of science in order to pass currency and win recognition from reasonable and intelligent persons. Not merely many avowed quackeries of pseudo-medical treatment but even some forms of psycho-analysis and eugenics come under this category. Mr. Bernard Shaw has with his inimitable sarcasm dwelt on the contemptuous attitude which modern men profess for such things as "voices and visions", while they take in all sorts of nonsense about Oedipus complex and monkey glands*. Science is hence as much liable to be perverted as religion and their perversion is no argument against either just as it is no index of their real nature. Many religious tendencies and facts which were formerly regarded as unscientific are seen to have the germs of truth in them by scientific advance. Such phenomena as miraculous healing or possession are now regarded as due to suggestion or hysteria. Besides, though the scientific spirit is an altogether admirable thing, not all scientists have it, since they are often as orthodox and dogmatic as religious men are presumed to be. That is shown by the reluctance of many scientists to accept Einstein's theory of relativity or Jagadish Chunder Bose's discovery of life in plants, simply because it would be inconsistent with their accepted conception of the scientific

* See Preface to *St. Joan* "It is no longer our Academy pictures that are intolerable but our credulities that have not the excuse of being superstitious, our credulities that have not the excuse of barbarism, our persecutions that have not the excuse of religious faith, our shameless substitution of successful swindlers and scoundrels and quacks for saints as objects of worship and our deafness and blindness to the calls and visions of the inexorable power that made us and will destroy us if we disregard it."

Here, indeed, there is an opportunity for a reconciliation between the East and the West. For, the synthesis between science and religion would absorb all the spiritual gifts of the East and all the physical powers and material conquests of the West. Jaga-

dish Chunder Bose has, for example, shown by the approved scientific methods of the West that the unity of all living beings, the oneness of the whole creation proclaimed by the Hindu *rishis* of old, was no mere spiritual fantasy or mystical vision but a profound scientific truth. In numerous other spheres of science could such genuine reconciliation be effected. Such harmony between science and religion could achieve and could be achieved by a marriage between the East and the West. The scientific powers generated by the West could be harnessed to spiritual purposes proclaimed by the East and the spirituality of the East could be applied to life by a scientific technique. Such reconciliation has not been actually achieved nor is it easy to achieve. But it is at least not impossible of achievement, and the harder the task, the nobler the call. Such a synthesis between science and religion is one of the fundamental tasks of modern civilisation and one of the most hopeful factors for its future.

(From the Bengali of Rabindranath Tagore)
By NAGENDRANATH GUPTA

3
Ah, that day as I saw you,
You touched the woodland as you passed,
And the flowers bent before you.
Methought I heard the gentle tinkling
Of the belled band round your slender waist.

Follow your steps in parans of thunder,
This little lyre, with its feeble string,
Cannot sound that epic measure,
My gift is not worthy of you.

DANCING IN INDIA

A New Era

By KANAIYALAL H. VAKIL

THE programme of the lecture-demonstrations of M. J. Dalcroze, organised last March, London, reached me at the time when we were busy discussing the practical problems associated with the creative thoughts and efforts, like those for the rejuvenescence of dancing in India, inspired



Menaka in Yauvana Nritya

by the manifold, rich and living artistic heritage of the nation. The programme brought back to my mind the picture of the hall in the Institute Dalcroze, Geneva,

where, some years ago, I saw, with the very kind assistance of M. Dalcroze, dancing, reclaimed in Eurhythmics, as an educative power of appeal and vigour grown rare indeed in modern times far away in Paris and Brussels, London and Manchester, "ardent aspirations, unsettlement of mind, discontent with existing conditions and a conflict between different ideas of social organisation" seemed, to Professor M. Sadler, "to show themselves in eager search for educational reform." He saw in the "training of the sense of form and rhythm, the capacity of analysis for musical structure and the power for expressing rhythm through harmonious movement" educational value that was "conclusively proved." In an attic, high above the slime and noisy crowd in Deansgate, Manchester, a group of reformers, characteristically called, I remember, "The Unnamed Society" were, to cite just one example, endeavouring to express in the "Unity of Elements" the unity of arts, painting, sculpture, song and dance. The yearnings of the age distinctly influenced the intellectual currents that travelled to and fro from the Atlantic to the Mediterranean. M. Dalcroze, in Geneva only indicated what Europe and America were searching and, perhaps, beginning to find.

His work, as I saw it, sealed my faith in the indisputable and intrinsic worth of what India had already, ages ago, found and achieved and was now beginning to lose. The way seemed "forsaken, The intellectuals," in India, seemed scarcely stirred for the quest. The visits of Pavlova, Ruth St Denis, Diana Watts, some of the most gifted exponents of dancing, attracted by the immemorial artistic prestige of India, evoked from them, apparently, no response. What was apparent was, however, not real, Mrs. Leila Sokhey and the group of young men and women who a few weeks back, staged their "Song and Dance Recital" at the Excelsior Theatre in Bombay, rescued one from incipient pessimism. They were not merely indignant or

vehement about the general apathy or rather the contempt towards "Nritya" once elevated as a "fifth Veda", an art found and meant to serve the Sudra as well as the Brahmin, the peasant girl as well as the princess. They found the ancient art degraded as "Nautch", as the soulless manipulations of the "Devadasis." They started on the quest. And this brief reference to their courageous, pioneering venture is meant only to seek and offer assistance and assurance for the enlightened comrades on the same quest. For Mrs. Leila Sokhey, known to the world of art as "Menaka", is, she said, eager to enlist for the venture "the assistance and sympathy of the alert intellectuals in the country working for a closer understanding of and response to the cultural demands of the times."

Mrs. Leila Sokhey is an Indian lady, young, energetic and possessed of distinct intellectual and artistic attainments. She has travelled widely in India, Egypt and Europe. Everywhere she has endeavoured to secure information about dancing, which she aspires to develop as, once again, a living art in India. She seeks and interprets an intellectual aim and refinement in Indian dancing which is very frequently degraded as an aimless exhibition of muscular contortions and random sways. She aspires to restore to Indian dancing, as a noble ancient art, intellectual content and artistic interpretation.

Of the three sources, the Hindu concepts embodied in ancient literature, for example in Bharat Natyasastra, Dasarupa of Dhyanajaya or Abhinaya Darpana of Nandikeshwara, secondly, the ancient paintings and sculptures and finally, the current practices manifest in the "nautch" and the conventions of the "Devadasis" or in the folk-festivals, of guidance necessary for the resuscitation of dancing now lost as an art, she is inclined to regard the paintings and sculptures as more authentic and direct and, perhaps, more fruitful evidence and data for its artistic advancement. She believes that the ancient paintings and the sculptures ought to supplement and guide the interpretation of the concepts in the ancient literature and curb the decadence observable in the current practices.

Her selection of "Ajanta Darshan" was guided by that belief. The work of artists who, over a thousand years ago, sought to interpret their religious longings on the walls and columns of the ancient

cave-cathedrals and monasteries of Ajanta is, she is convinced, not merely a record of the dead past. It lives in the figure and features, costumes and gesture of the Indian Woman, alike the source of their inspiration and the triumph of their immortal art. The well-known picture, in Cave II, of the girl leaning against the pillar, the "Queen's Toilette" in Cave XVII, and the punishment of the recalcitrant dancing girl in Cave II were interpreted by a regulated sequence of rhythmic movements, gestures and "mudras" adapted from the paintings and the sculptures at Ajanta. The dance opened with the picture of the girl in Cave II. It concluded with the punishment of the dancing girl shown in the same Cave. "Nritya", so interpreted and so remote from the degenerate craft of the "Nautch" and from the conventions, now routinised as rituals, of the Devadasis, exercised instantly its spell. The whole-hearted response from the audience, mostly representative of the eminent intelligentsia in the city, scattered the natural fears of the young men and women who had, for the first time, courageously endeavoured to reclaim the art now degraded and scorned as a vicious craft. The moment the curtain rose, the magic line, the unperturbed gait, the instinctive rhythm, the colour and costume, the inalienable proud possession of the Indian Woman which constitute the unparalleled artistic magnificence now spelt in glory as Ajanta, were visualised as, perhaps, they have been seldom visualised before on the public stage.

"Naga-Kanya Nritya", adapted from Bhai's "Essence of the Dusk", was a theme generally, and rightly, appreciated as the most dramatic of three dances performed on the occasion. "Menaka", as the "Naga-Kanya" Natabrukuti, worked effectively the distraction and ruin of her rival "Yaswati" and Prince Aj by her serpentine, sinuous, clinging, malicious movements and gestures. She was ably supported both in the "Ajanta Darshan" and "Naga-Kanya Nritya" by "Nilkantha" and her two colleagues "Padma" and "Kokila".

The third theme was "Yauvana Nritya". It translated, by restless vivacity of movement and gestures, the "ecstasy of newly-stirred impulses and dreams of Youth", the ecstasy inherent in folk-festivals, notably, of "Vasant." The dance concluded with the slow movements of the solemnity, the sudden reaction to gaiety characteristic, again, of "Yauvana," of a prayer addressed to Nata-

Raja, Lord of the Dancers, for a happy communion of hearts.

"Menaka" and her colleagues, young enlightened men and women, have started on the lofty and courageous quest. If they expect, as they do that they will be soon joined by other pilgrims on the same quest, their claims and aspirations as well as their

the age. Europe and America are searching the cultural values of the "training of the sense of form and rhythm, the capacity of analysis for musical structure and the power for expressing rhythm through harmonious movement." They are beginning to find them. India had, already, ages ago, found them. And some of the most gifted and



Naga-lanya Nritya

From Left to Right—Padma, Nukantha, Menaka

deeds should win the recognition and assistance of every sane intelligence eager to rescue the noble art from the evil name and days that have degraded it.

The programme of the lecture-demonstration of M. Dalcroze, received at the time when we were discussing these dances, was not, I am inclined to think, a mere accident. It was a coincidence of unquestionable significance to those willing to understand and interpret the yearnings and aspirations of

eminent exponents of creative universal culture have been looking forward to the day when the advanced intellectuals, young men and women of India, could help them by means of the creative thought and efforts inspired by the artistic and cultural achievements which they receive from the nation as their unchallengeable and priceless legacy. Will India now lose what she has preserved through centuries of strife, misery, bloodshed and conquest? India has, from times—

immemorial, stimulated the intelligence and imagination of the world and won their reverence. Will it now lose its ancient leadership? The modern young man or woman has learnt to discount distance. The growth of understanding and comradeship,

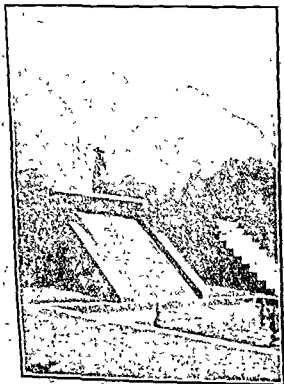
of standards and taste in daily life, not less artistic than intellectual, is essential for those who aspire to build anew the world for to-morrow. Shall we, as a nation, lag behind and refuse the privilege of ushering in the new era?

THE GARDENS OF THE INDIAN MUGHAL EMPERORS IN KASHMIR

ARTHUR R. SLATER, F. R. G. S.

THOSE who have visited the beautiful gardens in Kashmir, made by the Moghul Emperors, can never fail to be impressed with the wonderful way in which they have carried out their aim, even though modern changes have somewhat interfered with the design. We look to gardens to provide us with delightful harmonies of colour, and with

choice scents, but in India, where the garden is the refuge from the great heat without, it is to be expected that the leading motive should be a place where restfulness can be obtained, where the atmosphere is cool and pleasant. Shrub and water must therefore play the most important part in the gardens



The Terraces in the Nishat Bagh, Srinagar



Another view of the Shalimar gardens that are made for the joy and comfort of the people. "The long lines of the great water-ways and paths, hedged in by trees, produce a wonderful sense of stately dignity and peace, while the

tranquil breadth of water repeats the flowers, trees, and buildings with a double magic charm, till the whole garden seems full of that mysterious beauty, that comes of the sense of calm continuance. "That one day should be like another, one life the echo of another life", which is the result of quietude, part of that rhythm of harmonious change, through birth to death and death to birth again that special Eastern consciousness of universal life. Keeping in mind this conception that underlies the design of the Indian garden, we can easily understand how well suited were those gardens designed by the Mughals who had left their home in Persia and who desired to create, as far as possible, conditions similar in the land they had conquered and made their home. The later Mughal emperors carried out in Kashmir the same ideas with certain modifications, but with the same spirit.

One cannot easily forget the first impressions received on visiting any of the famous gardens in Kashmir, the Nishat Bagh and the Shalimar Bagh near the Dal Lake, and Aitchibal, and Verinag, some distance from the capital city. See these in their full glory when the channels are filled with water, and the beds are displaying their gorgeous flowers, when the play of the sun



General view of the Flower Terraces in the Nishat Bagh

on the falling waters can be studied, when the lights change on the picturesque mountains that back these gardens, and you will conceive a high respect for those men who planned and executed these gardens in the seventeenth century. True, some of their glory has departed, but the ruling Prince still maintains them in good order.

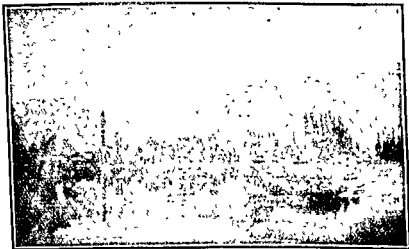
Visit, first of all, the Nishat Bagh, easily reached by road or water. The approach from the Dal Lake is the most interesting and picturesque. No wonder the maker of the garden called it "The Garden of Gladness", for, seen on a bright day, with the flowers in full bloom, the water flowing over the chutes and along the channels, it does rejoice the heart of man. We are not surprised, even though we appreciate fully the beauties of the Shalimar Gardens, where Shah Jahan lived during his tour in Kashmir, that he cast an envious eye on the Nishat Bagh, which was the property of Asaf Khan his Prime Minister and his father-in-law. In those days the mere expression of a desire by the Emperor meant that the object became his own. On more than one occasion he had pointedly expressed his great appreciation of the garden.



Arriving by boat at the Nishat Bagh

but Asaf had no desire to surrender his pleasure. Angry at the frustration of his wishes Shah Jahan ordered the water supply to be cut off from the Nishat Bagh. The disappointed Asaf used to sit in deep melancholy by the side of the now empty water-course, but one day, he awoke from his sleep to find that once more the fountains were playing merrily, that the water-chutes were again filled with foaming water. What had happened? A faithful servant, overcome by the sorrow that had fallen on his master, had, in spite of the Emperor's order, opened the sluices. Asaf quickly ordered their closure, and the Emperor, hearing of the act of the loyal servant of Asaf, relented, and once more restored to his Minister the water rights he had, in his anger and disappointment, taken away.

The Nishat Bagh is entered through a small doorway and at the entrance to the garden proper, which is nearly six hundred yards long, is a small pavilion. The main garden is built in a series of terraces, each slightly higher than the other. Between the several terraces there are water chutes, made of brick or stone, and in such a way that the water, as it passes over, causes very



On the Dal Sake near the Shalimar Gardens

fascinating ripples. At the head of each waterfall is placed a marble seat, so that it is possible to obtain, from this point, a view of the whole line of channel and fountains. Originally there were many more trees, cypress and fruit of various kinds, but many of these have disappeared. The flowers, however, are to be seen in great profusion during the greater part of the year. On the occasion of the great flower festivals large numbers flock to these gardens, the lake being crowded with gaily decorated boats, while the people themselves wear their brightest coloured dresses. The narcissus and tulip fields are indeed a picture, and

worth going many miles to see. On the third terrace of the Bagh there is a baradari, a small structure which contains a reservoir about fourteen feet square and three feet deep. There are five fountains here, and on a hot day nothing more pleasant than a rest here can be imagined. From this point you get long views of the great lake, while in the distance are the snow-capped mountains known as the Pir Panjal. The modern gardener pays more attention to the care of the lawns than his predecessors did, with the result that the gardens have not the appearance of rich



The Emperor's Garden Seat, Shalimar Gardens

flowering colours, nor so many shrubs and trees.

The Shalimar Bagh has been referred to as the garden made by Shah Jahan, and in which he loved to spend his days while living in this part of his kingdom. There was probably a garden here before Shah Jahan came, but it was he who laid out the present garden. The approach is far from pleasing, for it is by a long narrow canal which is very filthy and shallow. But once inside the garden, you realise the skill with which the work has been planned. In laying out these gardens certain principles are kept in mind. The principal pavilion is usually placed in the centre of the garden, and from this point the channels go at right angles. This central pavilion



From the Doorway of the Palace
Shalimar Gardens

formed "a cool, airy retreat from the rays of the midday sun, where the inmates of the garden might be lulled to sleep by the roar of the cascades, while the misty spray of the fountains, drifting in through the arches of the building, tempered the heat of the burning noontide." In the Shalimar Bagh we find three parts: the outer or public garden which contains the Dewan-in-Am with the small black throne on which the Emperor used to sit when he held his public

audiences with the people; the second part, slightly broader, with the Diwan-i-Khas in the centre (now destroyed); and third, the private garden where the ladies lived. Here in the centre is a beautiful pavilion "surrounded on every side by a series of cascades. At night when the lamps are lighted in the little arched recesses behind the shining waterfalls it is even more fairy-like than by day." As one rambles through these gardens, especially on those festival days when the fountains and channels are filled with water, it is not difficult to picture those scenes Mughal writings describe.

The Verinag Bagh can only be reached by careful planning, but to those who can spare the time, there will be an adequate return. The Atchibal Gardens, however, are easily reached by road, and here you will find what Mrs. Villiers-Stuart considers the site "where the most perfect modern garden, on a medium scale, could be devised." The water comes down from a spring in the side of the cliff, and passes through the garden, leaving it beneath an interesting pavilion in front of which is a tank, surrounded by flower gardens. The old man in charge of the gardens is an interesting character, and for a consideration he will turn on the water so that you can have the joy of seeing the water flow over the fall, and spirt into the air through the fountains. There are many stories told of these gardens and they centre round the history of Jehangir and his wife Nur Jahan. Beautiful though the gardens are today, they cannot compare with the glory of the Mughal period. Many of the old trees have gone, and the flower beds are not so bright and attractive as then. Gone, too, are the old baradaris or pavilions, and their place has been taken by low buildings on the Kashmir plan, buildings that do not help to lend picturesqueness to the whole. But the waterfalls, fountains, tanks, channels remain, and these are very attractive. There are many poplar trees to be seen round the outer walls, while fruit trees are there in abundance, providing visitors with a very welcome lunch through the kindness of the caretaker. The gardens or Baghs of Kashmir cannot fail to be an unending delight to those who find joy in luxuriant Nature brought to serve the deepest needs of mankind.

THE NEW WOMAN'S MOVEMENT IN INDIA

By MRS. ANINDITA CHAKRABARTI

SIGNS are evident in the West of a growing spirit of eagerness to learn and appreciate the ideals that form the true life of the East, interchange of men of culture and scholarship between the two hemispheres being responsible for the rise of this new consciousness. As yet however, the woman of India has hardly found her voice in the world outside. Adequate recognition is lacking about her in the modern movements tending towards the cultural co-operation of the East and the West, and all that the western people may know about her has been mainly from the men who go out from India; and knowledge obtained about her in this way, we need not add, cannot represent truth in its fullness. It is only the patriotic Indian, deeply appreciative of the cultures of the West and the East, who can represent the latter in Europe; so also, it is only an Indian woman thus accomplished who can carry the message of our women to the West. The dearth of Indian women of this type has been the cause of the ignorance still remaining in Europe about us, just as the true intellectual contributions of India remained so long unrecognised by the West for want of the right kind of men in India to carry them to their brothers in Europe.

Recently, however, waves of the New Age have reached the enclosed courtyard of the Indian home and though gifted in many ways, the woman of India has been roused from her comparatively slumbering consciousness, to the message of the Age to which she belongs. Not that many of our women did not receive western education so long, but they had received it through the opinionated agency of their Westernised father and husband, and had to use it mainly as a decorative accomplishment, so that this kind of education did not succeed in revealing their personality through development of their own inherent powers. Thus were found in our land at the beginning of this Era, a mere handful of westernised English-educated women and a vast number of women steeped in the culture of medieval India, living side by side in terms of complete detachment and

misunderstanding. Indications of a great change, however, are now apparent, and this change is coming from the vast unknown depths of the women themselves. Our men, at the first stimulus and attraction of Western education, fell completely under its spell, and then began the gradual process of assimilation, which continues, when they united in the work of synthesising their knowledge on the basis of their indigenous culture; but in all this upheaval and progress the fate of the women remained essentially very much as it was before. Our women keenly felt the anomaly in this state of affairs, they began to observe and understand much, and with the gradual infiltration and absorption of western education into their lives, they have now begun to think and work towards a betterment of their position, and the breaking up of a system which keeps them enmeshed in their present limitations.

Their co-operation in the National Requisition being indispensable, the response of our women to the call of men in the work of nation-building has automatically reacted against the hampering social bondages of our women, and brought them on the road to fresh developments in freedom, so that they already begin to stand on a solidifying basis of self-knowledge. The orthodox and conservative sections of our community, however, as also men drunk with fervid nationalism, take this movement in our women as a sign of mere imitation of the West, and view it with displeasure, forgetting that in the East as well as in the West, all men and women of the present generation have been born in the modern Age, and thus must draw their life-force from a common source of changed conditions, which explains a certain similarity and uniformity in their progressive development. Like the truly cultured men of our land who after receiving all that is best of the European Civilization have learnt to appreciate their distinctive national heritage, our educated woman, too, remaining purely Indian, is getting ready to assimilate first the cultural gifts which the West has to offer to her. Here,

however, the Indian woman suffers under a peculiar disadvantage. For though the condition of our women in the Vedic Age was far superior to what it is now, it is only recently that man's ideas regarding women are approaching the path of rationality. So, apart from the fact that it is not possible to bring back an age that is gone, *however* deep the attachment of our women may be to the long-established rites and customs of our country, they can no longer accept them undiluted and without a thorough process of reformation in the light of modern culture. And it is this that on a superficial understanding, makes our men think of a growing cleavage in our women from the true ideals of India, which they are so eager to revive, so that they suspect us to be merely imitating the West. But this spirit of freedom in our women cannot quite be said to be inspired by the West, for such a spirit did not exist in Europe either, up to this time. It is, however, the urge of the New Age, the light of a new awakening, so inspires and illuminates the modern woman of India that she has to acknowledge and accept it, and this of course does not mean that she wants to reject anything of what truly belongs to her race, or that she severs, in the least, her connection with the ideals that have inspired India in a perpetual cultural inflorescence.

Many of the West, too, do not view favourably this movement amongst our women; they seem to think that this will only make our women lose their distinctiveness and the beauty of our Indian individuality. But, of course, the mere preservation of a distinctiveness, by itself, can possess no intrinsic value; its truth depends on its superiority, genuineness and the sanction of reason. We must, therefore, not only strive to appreciate the distinctiveness of a culture, but try to understand how far this culture is able to assimilate and synthesize the abiding treasures of the world, in the realms of religion, literature, and social economy. The Indian woman cannot reasonably be expected to remain an unchanged living pyramid to satisfy the curiosity of visitors from abroad; being a living person, she must move on with the spirit of the times, along the path to progressive self-realisation. And it is by preserving her own personality, and by not allowing herself to be merely rolled along the drift of passing affairs that she

can thus develop her distinctiveness on the basis of self-knowledge.

The endeavour of our women to incorporate into our social system the cultural gifts of Europe, and our new unfettered movements of freedom will spontaneously bring out a bloom of colour which is sure to impart a touch of distinctiveness to the world-wide women's renaissance, and materially help its growth and unfoldment. It is the duty, therefore, of all people to welcome with reverence and affection this new awakening of womanhood in India, and understand that the apparent signs of westernization or lack of originality about our movement are not fundamental. For centuries on end the Indian woman has kept behind the purdah of specialized Indian womanhood, but what has she gained herself or given to the world thereby? Just as her awakening has roused in her the desire to learn from the West, so the development of her individuality will enable her to deeply appreciate and make living to the world outside, the true cultural gifts of her motherland.

The time has not come for a possible appraisal of the results of this new movement, our women have not yet become fully fitted to offer the matured gifts of their culture to whole human civilization. We are still breaking the shackles of the dead customs that bind us, and eagerly learning the lessons that the modern West has to teach us.

There are those in our country who look upon the women as their pride, yet would keep them immovably chained to the past. They do not understand that the present national degradation of our country is due, in the greatest possible measure, to the state of our womenfolk. So in the new woman's movement in India there is the inner urge to lead our country to its development towards light and freedom through the emancipation of our women from the tyranny of unmeaning social conventions.

And this also we must admit, that though greatly handicapped, Indian women are freer far, in a number of ways, than their western sisters. In Europe, suffering under militant materialism, the emphasis laid upon woman as a charmer, and her social obligation to devote herself to the gaiety and diversion of her menfolk has kept her subjugated to many serious wrongs and insult; in our cultural traditions woman is never looked upon in

that way. We have ever been enjoined to look upon her as the incarnation of divine motherhood, and as the symbol of Blessedness. There has been abuse of this ideal in the past, and then there are those of our men who advocate certain aspects of Western freedom among our women, without the slightest understanding of the true principles of freedom, and cause great damage nowadays to our social improvement. Even then, the Indian woman, when she gets her *Swaraj*, is liable to be better situated in this respect than her western sisters, and shall be spared much of the fruitless expenditure of energy entailed in the West in unmeaning luxuries of dress, and futile social amusements. We do not uphold the present prevalence of drab monotony and joyless isolation in the multi-

tude of our Indian women, which is neither desirable nor health-giving, and so emphasize the need of their joining social functions and festivities more than they have ever done before. Simplification of her life through freedom of initiative, wholesome activities at home and outside, will only leave the Indian woman with a fresher mind for the cultivation of the higher truths of the soul where she has to face her Creator alone. This presupposes a widening of man's horizon with regard to womankind, a gradual weeding out of the unmeaning customs and conventions which hamper the development of her personality; and it is in this way alone that the true Indian ideal of womanhood can gain its fullest expression.

IN THE JHARKAND * FORESTS

(A Tale of Aryan Times)

By Mrs SNEHALATA SEN

BY the side of a roughly made stone castle built on a rocky hill rising from the valley, stood a band of men, black-skinned, short of stature, handsome withal, armed with crude iron and stone weapons, bows, arrows and axes. Proudly they stood in battle array, vigilant, brave and determined. A few ornaments of shell and colored seeds, and a loin cloth of rough woven cotton adorned their well-knit figures. Thus stood the black warriors awaiting a foe.

But what enemy could penetrate the dense forests and hills of Jharkhand, where in some parts the sun's rays even could not pierce? Leaving the banks of the Ganges, fleeing from the invaders, they had wandered into these jungle-covered hills and rugged ravines. Here clear streams flowed over rock and sand, and waterfalls leaped down. Wild and beautiful flowers bloomed, and green groves of the Sal and Palash gave them shade.

They had thought to live free and un-

* Jharkhand—The ancient name for the forest country of Chotanagpore.

molested here. Indeed these wild simple freedom-loving black Kols seemed to be a part of the black rocks and dark caves.

Alas! the foe marching along the banks of the rivers and guided by them, had at last reached this spot. The Kol chief Banasur was then away in Shikarbhūm * with his followers, and the remaining few stood prepared to defend themselves.

Soon the enemy appeared, emerging round a bend of the river. The black-skinned warriors gazed fascinated at the wondrous sight. On horse back and on foot, with shining shields and swords, bows, arrows and clubs, slowly advanced men who looked like gods. The Aryan army burst upon their view. In silence they gazed on each other, then suddenly an arrow was shot from the Kols, and the battle began. The river swollen with rains, rushed along between them, while the two bands of men fought valiantly for a time. The hillock was soon dotted with black bodies, while Aryan blood reddened the

* Shikarbhūm—The ancient name of Hazaribagh.

river banks. Shouts and groans mingled in the air.

Then, as if springing from the bowels of the hill, a beautiful maiden suddenly appeared on its topmost point. Tall and fair, with raven locks flowing behind, adorned with shells and red flowers, she stood silent a while. A thick coarse cotton cloth draped her shapely limbs. She turned and spoke to the Kols and in an instant they stood motionless and silent with lowered arms. She looked at the Aryan chief, and lifted her hand, but before that they had ceased fighting amazed at sight of her. Then she descended the hills slowly, and standing on the river bank opposite, addressed the Aryan chief in the Aryan language.

"I am of thy race, O chief; What seekest thou here in the heart of these lonely forests? Why dost thou slay the men who people this land?"

In a stern but calm voice the chief replied, "Who art thou, Maiden, to question me thus? Why dost thou meddle in the affairs of men?"

"I was the daughter of an Aryan King but now I am the adopted daughter of Banasur the chief of Jharkand, and am queen over these black men. Simple and harmless are they, hurting none. Go back to thy own land, Oh proud chief. Molest not these men, to whom the great God has given the shelter of these mountains and forests."

"Daughter, step aside," came a voice of thunder, as a tall black warrior, kingly and noble, armed and arrayed, stepped forward from the dense forest on one side of the hillock. He was followed by a band of warriors. Turning to the Aryan chief he demanded in the Aryan language, "What seekest thou?" "I seek a treasure," came the reply. "A treasure? Seek, and welcome to our forests. We bear thee no ill-will, we do thee no harm. Be peaceful and seek."

The Aryan stood amazed and ashamed, he glanced at the dead bodies on both sides, then saluted the forest chief in silence.

Again Banasur asked, "What treasure dost thou seek, O chief?"

"I know not what it is, but the holy Rishi said,

'Follow the course of yon river and thou shalt find a treasure which will bring peace to thy heart, give thee a new kingdom.'

I have obeyed the holy one, but no treasure have I found."

"Rest thee and on the morrow shalt thou seek for it." So saying Banasur, the Kol chief and the maiden, followed by their men, entered the stone stronghold on the hill top.

All was silent and still. The weary soldiers slept, but there was no sleep for the old Aryan chief. The maiden? What memory awoke and stirred his heart?

The fair morn turned the hills to gold, and the river sparkled into light. The castle stood out like a sentinel and the small Aryan camp below stirred into life. The chiefs of the two races met and discussed for a while. For days the Aryan band of men roamed and sought in vain among the forest and hills for the prophesied treasure. At last one day the Aryan chief said to Banasur, "No treasure have I found yet but the Rishi hath said I shall find a new kingdom. This land shall I wrest from thee. So prepare to fight, O chief of the Kols! Might is right and he who wins shall take."

Proudly Banasur replied, "So be it. We shall fight to the death. Driven by your race we came here and thought to live in peace. Thy greed is great, O possessor of many lands. We fear not to fight, nor do we bend to the yoke of the intruder."

The maiden, who always wandered by the side of her foster father, came forward and said in gentle tones, "Why dost thou, O my countryman, molest and desire to drive out these men? Canst thou not live in peace here? The Jharkand forests stretch far and wide. Seek an abode elsewhere."

"No maiden," he replied, "there can be no peace between the Arya and Anarya. We shall subdue these black men, win their lands, teach them our arts, our learning and our religion."

In a voice sweet but stern she replied: "Listen, Oh Arya chief, who seekest to conquer these black men and wrest their freedom. Know that oppression never held a kingdom nor claimed the hearts of a people. Thou mayest wrest their land but can not keep them. Love, sympathy and friendship, these alone can hold them. Know ye that the ancient race of this great land cannot die, for the great God himself peopled it with these black men. Teach them what thou wilt in peace and love." The old chief was silent a while, then said, "Who art thou, maiden, who comes

to me like a dream of some other birth? Whose speech is noble and wise? Where is thy land and who thy father?" In sad tones she replied: "My father was a great King in the country south of the Jamuna and north of the Vindhya hills. I was stolen by black men, enemies of my father, when a child. My old nurse followed me and thus from her I learnt the language of our race. I was brought hither to the forest chief Banasur".

In low trembling accents the old chief asked, "Thy father's name, maiden?" "Darparaj, the chief of Champagarh." "The treasure is found. The Rishi spoke truly, for I am Darparaj and thou my lost and stolen treasure." So exclaiming the Aryan King clasped his daughter to his heart and laid his hand on her head in blessing.

For a while there was deep silence. Then Banasur said: "Darparaj, thy daughter is our queen and as a child to me. Let her abide with us." The old king answered slowly: "We shall abide here together, Banasur, in

this beautiful land of hill and dale and learn much from each other."

Thus in the heart of the Jharkand forests, by the banks of the merry hill stream, lived the chiefs of the races in peace and friendship. Villages sprang up in the valleys. The forest-clad hills and woods gave them game to hunt and roots and fruits for food. Cultivated lands lay below, full of rich gold grain.

We know no more of this olden tale. Sometimes a black Kol herdsman with tall kingly limbs and aristocratic features or a Kol maiden with typical Aryan features arouses our wonder and interest. While gazing at the beautiful scenery of Jharkand at the "bold brow of a hill" or a "soft vale," at the meadow below and the groves beside the hill streams, a vision of turret and tower, temple and palace, of Banasur and his black men, of Darparaj and his fair daughter, of the Aryans and Kols living in friendship together, arises before us from the mists of the past.

BALLAD FOR GLOOM

For God, our God, is a gallant foe
That playeth behind the veil,

I have loved my God as a child at heart
That seeketh deep bosoms for rest,
I have loved my God as maid to man
But lo this thing is best:

To love your God as a gallant foe that plays
behind the veil,
To meet your God as the night winds meet
beyond Arcturus' pale.

I have played with God for a woman
I have staked with my God for truth,
I have lost to my God for a man, clear eyed
His dice be not of ruth,

For I am made as a naked blade
But here ye this thing in sooth:

Who loseth to God as man to man
Shall win at the turn of the game;
I have drawn my blade where the lightnings meet
But the ending is the same;
Who loseth to God as the sword blades lose
Shall win at the end of the game.

For God, our God, is a gallant foe
That playeth behind the veil,
Whom God deigns not to overthrow
Hath need of triple mail.

PSYCHO-ANALYST

I leave the world of happy, growing things.
Of morning mist, of wind, of sunset shy
To tread alone the Land of Haunted Minds
Where no song is, no language but a sigh—

The caverns of the mind in whose dark depths
Are shapes fantastic, terrible and grim,
A labyrinth where no sound breaks the spell
Of eerie beauty, shadowy and dim,

I light the way with feeble candle-beam.
But Science sputters in the wind of doubt.
The shadows leap to meet the flickering light.
The dust of dreams is scattered thick about.

Dead loves and old desires are buried here.
Their ghosts live on to torture and condemn.
O Light from heaven, penetrate this mind.
My ray of Science cannot banish them.

In this sub-world of pain where sleep is cursed
With dreams that are not dreams, but black
night-mare,

I tremble lest my earthiness betray.
No eyes but His should see a soul laid bare.

MAE PERRY HUTCHINSON IN THE *Flush*.

EZRA POUND



Chinese Actresses Compete with Actors As Women

The "actress," so we learn from George Kin Leung, writing in *ASIA* (New York) appeared on the Chinese stage as long ago as 2000 B. C. when she was known as "Wu" and "in the course of violent dances acted as medium for messages to and from the gods." The female entertainer continued down through the Sung Dynasty

founded in 1912 "theaters for all-female companies were established in Peking, Shanghai, Tientsin, and Canton, and the actresses gained a firm position with the public.

Since men like Mei Lan-fang have achieved such fame as actors of female roles, it is natural to compare the achievement of the two sexes in similar impersonations. One of his rivals is Miss Pi Yun-hsia, an exponent of the ch'ing-i type.



China's Greatest male Actor—shown here in a female Role

(960-1280), but she did not attain the professional status of an actress until the Yuan Period (1280-1368). Her suppression followed thereafter, and her status was not reestablished until the reign of Kuang Hsu (1875-1908). When the Republic was



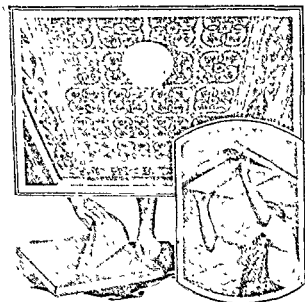
Pictured in a Warrior Role—a woman performer Chin Hsuen-fen.

We read: No one criticizes Mei Lan-fang, a Peking friend assured me; 'one merely mentions his good points.' "The two famous Southern actresses are Li Hsueh-fang and Soo Chow Mei. Soo had a guaranteed salary of \$30,000 per annum, not a copper less than that of the President of China, thus it came about that she received the title, 'president of the Chrysanthemum Kingdom.'

—Literary Digest.

Fire And Sound-Proof Tile Have Novel Features

A new type of sound-proofing material for offices and other building interiors has been developed by a Wisconsin company to remove the objections which many forms of sound-deadening materials have had. The new material, called "sanacoustic tile," combines acoustic properties with sanitary and fireproof requirements. The



Finished Ceiling of the Tile: Installing Units and Section to show Structure of the Material.

exposed surface is a metal tile, pierced by a multitude of small holes and backed by one inch of noncombustible sound-absorbing material. The metal face may be painted or decorated in any manner, can be washed with water without spoiling its acoustic properties, and can be repainted time and again without lessening its ability to absorb sound waves.

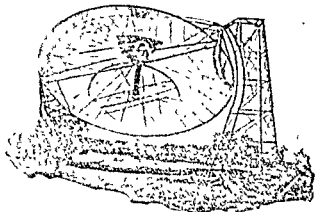
—Popular Mechanics.

Harnessing The Sun

Discovery of means whereby the giant luminary could be put to work for mechanical and other utilitarian purposes would elevate civilization to a new and relatively exalted plane.

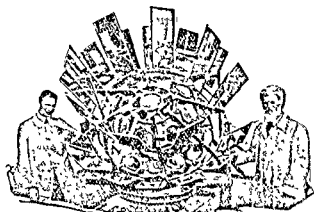
In Tunisia and other French possessions of northern Africa, there is scarcity of water that is fit to drink, and solar distilling machines are in common use. Sunshine cookers are extensively utilized in Egypt, in the African Karoo, and in the Punjab of India, for baking and other culinary purposes. The first solar cooker was inven-

ted, in 1870, by an Englishman named Adams, a civil official at Bombay.



An Enormous Mirror Reflector Set up at Pasadena to pump Water for Irrigation; Practical Sun Furnaces are being used in Many California Homes to Heat Water for Household use

In southern California, where the sun shines practically every day in the year, many thousands of private dwellings are supplied, with hot water for all domestic uses from roof tanks wherein it is raised nearly to boiling temperature by the solar



The Moreau Sun Furnace, One of the many Mirror Devices to collect the Heat of the Sun from a fairly large Area and focus it on one Spot to do useful Work

rays. The Shuman-Boys apparatus has proved so successful that several outfits of the kind are now operated in the Nile valley, and others have been installed for irrigating purposes, by the French government in Tunisia.

—Popular Mechanics.

The Terror of the Kaiser Dead

Maximilian Harden, who died in Switzerland, at the age of sixty-six was for many years the

rival of Wilhelm II, which evidently meant that he was the protagonist of German opposition to that monarch's autocratic aspirations and wayward impulses.

He was a thick-and thin pacifist, a pronounced internationalist, a defender of Communism, altho declaring that he himself was not a Communist.

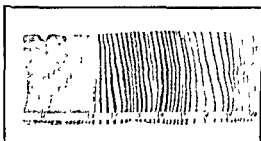


"His Pen was Mightier than Wilhelm's Sword"

He ridiculed patriotism and national pride, and was a violent enemy of all who talked in such terms. He never affiliated with any political party but his sympathies were with the Socialists altho he had admitted his contempt for their utter incompetence in Germany. It was men of Harden's post-war views who made the revolution and overthrew the monarchy.

—Literary Digest,

the cells divide, they produce bark on the outside and wood on the side toward the center of the tree. Whenever the factors which influence the



How a Tree Tells the story of its Life—The Section of Wood records how an aged red-wood tree staged a comeback. The crowded lines show a growth of only three inches in radius in 100 years. At that point, competitive neighbours being cut down the red-wood's growth was accelerated, 7' being gained in 40 years.



Shows how a tree's wounds are healed and hidden by the annual growth-rings

activity of the cells are favourable, a new ring of wood is formed, and this continues until they become again unfavorable.

—Literary Digest.

The Growth-Rings of a Tree

Trees increase their girth by the addition during each growing period, of a layer or ring of wood, on the outside of the core formed previously. This growth arises from division and consequent multiplication of the thin-walled cells just between the wood and the bark. As

Religious Art in America

"Instead of melodramas, we now seek spiritual verity. Instead of hysterical tension, we ask for

tranquilized emotion. Instead of conventional posturing, we demand spontaneity and personal conviction." In brief, Mr. Vaughan thinks that "our standard for sacred art has become more civilized."

The Madonna in art was originally little more than a symbol. Giotto was the first painter to make her a woman. Since then she has become increasingly human. And it is her human, rather than her saintly, aspect that has most deeply moved American artists.

In Mora's representation of her she represents the highest type of American motherhood. Yet she has not forgotten to make her universal.

—*Literary Digest.*



"The Greatest Birthday"—Mr. F. Loius Mora's Picture of the Madonna

PROTECTION OF OIL INDUSTRIES OF INDIA

By J. M. GANGULI, MSc : LLB.

THE reference of the question of protection to oil industries in India to the Tariff Board for investigation by the Government of India, with instructions to postpone all other work so as to be able to take up this question immediately has given rise to much comment. Though not much surprise is felt at it. With the influence, which like other British Commercial interests, the oil companies, which are almost wholly British, exert with the Government, the mystery of the Government of India's decision, even though after the dissatisfaction given by the Commerce Member to the representatives of the oil concerns in India who interviewed him on the subject, is easy to understand after the evident failure of Sir Henri Deterding, the chief of the Royal Dutch Shell, to come to terms with the Standard Oil Company.

To understand the situation it is to be borne in mind that the world oil market is to-day practically in the hands of three powerful groups which are closely associated with their respective Governments. These are the Standard Oil Company of America, the British Royal Dutch Shell Company and

the Anglo-Persian oil Company; and although they actually own about half of this total world output they as a matter of fact directly or indirectly influence the world market to a much greater extent through banking corporations and otherwise. The complaint which the other groups have against the Standard Company is that the latter has contracted to purchase large quantities of oil from Soviet Russia, which are being dumped on the market, causing a forced decline in the price-curve. This Russian oil has been called 'stolen oil, on account of the fact that the oil industry has been nationalised by the Soviet Government; and one of the peace terms proposed by Sir Henri Deterding to the Standard Company is that the latter should keep apart a sufficient portion of its sale proceeds from the Russian oil to recompense the ex-proprietors who have been dispossessed by the process of nationalisation in Russia. This grandmotherly solicitude of Sir Henri for the ex-proprietors may be amusing, but to go out of one's way to propose and dictate such terms to an absolutely independent concern, whose chief

fault has been that it has contracted by open negotiation to purchase oil from Russia,—which oil is not only purchased and used in large quantities by most of the Governments in Europe but is also sold and consumed to a considerable extent in England itself, in spite of the breaking off of diplomatic relations between England and Russia and in spite of the most vigorous propaganda in England against Russia,—and that it is selling the same in open markets, is simply preposterous. Indeed, while England imported 331,000 tons of Soviet oil in the year 1926-27, the French Navy Board purchased $\frac{3}{4}$ ths of its requirements from Russia, the Italian Navy made 90 per cent of its purchase from that accursed land and Spain has made a long contract to purchase 60 per cent of her needs from the Nefte Syndicate, the Soviet organisation for the control of oil in Russia. But it is only the poor Standard Company which has come in for the wrath of the mammoth British groups for pretty obvious reasons. For, behind Sir Henri's efforts to show that it was really the injustice done to ex-owners of the Russian industry through nationalisation which stung his conscience, the underlying truth is that this ear-marking of a portion of its profits from Russian oil was expected to handicap the Standard Company in price-cutting which might demoralise the market.

It seems, however, that Sir Henri's negotiations from such high moral principles have failed, and it is no wonder, therefore, that the Government has been forced to contemplate the imposition of an import duty in India which would put the Standard Company at a disadvantage, under the very convenient pretext of giving protection to the oil industries in India. The change in the views of the Government on this question has indeed been too abrupt to disguise the above fact. It was not long ago when the representatives of the oil concerns in India interviewed the Commerce Member of the Government of India on the question of protection, but they returned from the interview none too cheerful. At the annual general meeting of the Indo-Burma Petroleum Company held on the 13th April last in Rangoon Mr. Howison, the Chairman, said that though some representatives of oil concerns had personally seen the Commerce Member nobody had any idea of what the Government would do before the sudden announcement of the reference of the question to the Tariff

Board for investigation. Not only has the question been submitted to the Tariff Board but the pressure which has evidently been brought to bear upon the Government is obvious from the fact that the Tariff Board has been unusually hurried to go through this work immediately by putting off all other work for the present; and against this strong direction of the Government the president of the Board even is said to have protested. The rates war which is said to have precipitated the issue was initiated in India as early as the 23rd September last but the danger to the indigenous oil industries in India as a result thereof does not seem to have struck the Government so long. But as soon as Sir Henri failed in his efforts at a compromise in New York, the Government woke up to realize the plight of the Indian oil industries. Not that from the very beginning of the contract between the Standard Company and the Nefte Syndicate pressure was not put on the Imperial Government to safeguard the interests of the British concerns in India, but the possibility of estranging relations with the United States by hurting the interests of the Standard Company was causing hesitation in British diplomatic circles. When, however, the British Royal Dutch Shell finally failed in bringing round the Rockefeller group, the interests of powerful commercial concerns prevailed over the wisdom of the statesmen.

Leaving aside, however, the circumstances which led the Government to its present action, the question of protecting the oil industries in India by the imposition of an import duty involves important considerations which relate as much to questions of policy and principle as to the interests of the consumers.

The so-called indigenous oil industries in India are at present practically entirely in the hands of the British, even though some of the companies are registered in India in rupee capital. How far such companies are eligible for assistance and protection from the Government is a question of vital importance to India, which has been considered and commented on on several occasions, as also by the Fiscal Commission and by the External Capital Committee of 1925.

In his note of dissent appended to the report of the External Capital Committee Pandit Modau Mohan Malaviya has very

correctly and with his characteristic force summed up the Indian point of view :

"We do not ask for the introduction of protective duties in order to benefit foreigners."

The strong minority report attached to that of the Fiscal Commission also contains the sentence.

"No foreign country should be allowed the profits due to the policy of protection in India and at the cost of the Indian consumers."

The views of the Government of India, at least on some aspects of the question, have also been expressed from time to time by its responsible officers. Speaking before the Legislative Assembly on 2nd March 1922 Mr. (now, Sir) A. C. Chatterjee said,

"The settled policy of the Government of India, as I think we have mentioned more than once in this Assembly, is that no concession should be given to any firms in regard to industries in India, unless such firms have a rupee capital, unless such firms have a proportion, at any rate, of Indian directors, and unless such firms allow facilities for Indian apprentices to be trained in their works."

Now so far as the last two conditions are concerned none of the oil companies satisfies them, though some of them have got a rupee capital. But even in that case how many of them are, and to what extent, under the influence direct or indirect, of the Royal Dutch Shell, is important to investigate though very difficult to ascertain. A distinction was, however, drawn between the granting of special concessions and the giving of protection by the imposition of protective duties by the External Capital Committee, which has remarked, "where a bounty or *definite* concession is being granted to a particular company, it is certainly practicable to impose any restrictions desired in return for the concession, but where a general tariff is imposed and any concern operating in the country will derive benefit from it without the necessity of approaching Government for any *special* concession at all", the committee neither thought any discrimination desirable nor could hit upon a practical method of effecting it. It will be noticed, however, that so far as the Government policy is concerned, Mr. A. C. Chatterji simply says "no concession" and does not qualify this concession by either the word "definite" or "special." Besides, the minority in the Fiscal Commission has very ably challenged the reality of any such distinction between the two kinds of concessions:—

"There is really no distinction between Govern-

ment granting subsidies or bounties out of money collected by them by way of taxation and allowing an industry to tax the people directly by means of higher prices resulting from protective duties. In both cases, it is the people of India who have to pay the price either as tax-payers or as consumers. Industrial concerns benefit either directly from Government subsidies or bounties or indirectly by higher prices due to protective duties. If the imposition of conditions is justifiable in one case, it is equally justifiable in the other."

Further, in explaining the idea behind the Indian demand for a policy of protection, Pandit Madan Mohan Malaviya, after approvingly quoting the eminent economist Professor Bastable that 'to understand the position taken up by the modern opponents of free trade, it is above all essential to recognise that the keynote of their system is nationality,' has said in his note of dissent to the report of the External Capital Committee :

"When we Indians asked for protection we did so in order to promote Indian enterprises with Indian capital and under Indian control. The Government of India understood us correctly and agreed with us. Speaking in 1916 on the resolution which led to the appointment of the Industrial Commission, Sir William Clarke, the then Member of Commerce, said : 'The building up of industries where the capital, control and management should be in the hands of Indians is the special object we all have in view.' He deprecated the taking of any steps which might 'merely mean that the manufacturer who now competes with you from a distance would transfer his activities to India, and compete with you within your own boundaries.'"

In this connection the following words of Sir Frederick Nicholson, which were referred to by Pandit Madan Mohan Malaviya in his dissenting note to the Industrial Commission report, and which have also been quoted by the minority in the Fiscal Commission, are also of much relevance and significance :

"I beg to record my strong opinion that in the matter of Indian industries we are bound to consider Indian interests firstly, secondly and thirdly. I mean by 'firstly' that the local raw products should be utilized ; by 'secondly' that industries should be introduced ; and by 'thirdly' that the profits of such industry should remain in the country."

Apart from these vital considerations involving questions of policy and principles the interests of the consumers also should not escape our notice. The magnitude of their interest will be at once seen if it is remembered that according to one estimate the recent rates war, which is not older than a few months, having started on the 23rd September last, has caused a saving of about four crores of rupees to the consumers. In

order to appreciate, however, the position from the consumers' point of view, the demand as well as the existing resources in the country should be carefully considered.

With the development and expansion of industries in India the consumption of oil is steadily on the increase, though the production in the country is not increasing correspondingly. India's present output approximates 08 per cent. of the total output of the world, which was about 150 million tons in 1926. Though in the years 1919 and 1920 India produced as much as over 305 million gallons, that figure seems to have become a record which has not been approached in subsequent years, the output being 289½ million gallons in 1925 and about 280½ million gallons in the year following. It is feared that this decline in output will continue unless and until a new field is spotted and tapped, the chances of which, judging from the repeated failures of geological research, are certainly none too rosy. A feeble ray of hope was discerned when in 1924 the Yenangaung field in Upper Burma gave an increased outturn of 6½ million gallons over that in the preceding years, but this was followed by a decrease of 2½ million gallons in 1925 and of 14½ million gallons in 1926. The excess product of about 483,000 gallons from the Singu field in 1925 could hardly make up for the drop in other areas. Neither the find at Lanywa under the bed of the Irrawaddy, nor the increase of about 1,285,000 gallons from the Minbu area can balance the steady, though it may be gradual, decline which seems to have set in. In Assam as well as in the Punjab, while some fields show a slight increase in product others show a different tendency and thus the position remains practically unaffected. The petroleum resources in India can hardly therefore, meet the increasing demands in the country.

So far as other oils are concerned India is already importing large quantities, and her imports seem to be increasing. The import of fuel oil in 1926 was some 8 million gallons more than that in 1925; while the import of kerosene from the United States was about 12 million gallons more in 1926 than in 1925, though this was partly due to a decrease from other quarters.

These are matters which ought to invite serious consideration free from the influence of the systematic propaganda which the

interested oil concerns are doing. With the acumen of a veteran propagandist Mr. M.A.J. Noble, a Bombay Director of the British Burma Petroleum Company, has sought to explain to a *Statesman* representative that

"Whether the interests are English, American, Chinese or Indian, the petroleum industry in India ought to be saved from ruination.....All mines and minerals primarily belonged to the State and no Government could afford to see any of its industries destroyed, especially petroleum which was of such great importance.....It is unsafe to come to any definite conclusion about the condition of an industry judging from the earnings of a particular company. The Burma Oil Company might be making profits because of its long existence of nearly half a century and its other connections but there were many concerns even with British capital which had gone into liquidation.....The Indian capital involved in the petroleum industry runs into crores. It gives employment to thousands of Indians"—of course, as coolies and clerks—"on the fields, in refineries and in various other spheres. It yields a revenue of Rs. 2½ to 3 crores to the Indian Exchequer in the shape of excise duty, royalty, taxes, rates, license fees etc. ... The price war not only injures the petroleum industry in India, but it also shakes the foundation of the industry throughout the world."

Mr. Howison, the chairman of the Indo-Burma Petroleum Company, after similarly dilating on the income which accrued to the Government from the oil industries, has been clever enough to touch on a very soft point of the Government,—

"Another very important test in the North-Western Frontier of India was allowed to proceed in view of the prime importance of discovery of petroleum in that quarter"—of course from the military point of view—(the italics are curs). "We have seriously considered shutting down there also, however, and may yet do so if no improvement in the outlook is promised."

The propaganda on behalf of the powerful oil concerns thus neither lacks in skill nor in extent. In pointing out the obstacles to legislation for protection the *Statesman* has, however, significantly remarked that the chief one "is their (the companies') own neglect to cultivate the general goodwill when they were in a position to do so by lowering prices to the consumer, or at least equating them to English prices." (The prices in India, it may be noted, have been higher in spite of India producing her own petroleum, than in England which has to import it.)

"Again the tendency among Nationalist politicians and newspapers is to welcome any breach in the oil monopoly which will benefit the consumer even temporarily. It is only human that the consumer should rejoice when would-be monopolists begin to fight among themselves."

Another very significant thing in connection with the reference of the question to the Tariff Board, which throws a flood of light on the attitude and intentions of the Government, is the very remarkable omission, which obviously cannot be accidental, of the question of the cost of production from the terms of reference to the Board by the Government. Neither the oil concerns, nor therefore the Government, relishes the idea of an enquiry into the high cost of production on account of a very expensive management which scrupulously excludes Indians from it. But the absurdity of correctly gauging the effect of the price-war on the financial position of the manufacturers without going into the cost of production seems to have struck the Tariff Board also, which has, therefore, indirectly tried to bring the question within its purview. In its communication the Tariff Board says—

"The effect of the price-war on the financial position of the Indian producer is *inter alia* one of the points to be investigated. That effect cannot be correctly measured without ascertaining in the first instance whether the market-price represents a fair selling to the Indian producer, i.e. a price which after covering all works-costs leaves him a reasonable margin for overhead charges and profit."

The motives and the violent under-currents of intrigue which are behind this reference of the question to the Tariff Board are thus easily apparent, and it will, indeed, be a very costly mistake if the Indian public remains indifferent to the potential danger which seems to be brewing ahead. The Bombay correspondent of *Capital* has with much force complained that

"No other enquiry before the Tariff Board had perhaps so challenged the economic axioms laid down by the majority of the Fiscal Commission or even the minority; nor perhaps, the theories held in acceptance by the Indian and European commercial communities."

But when the magnitude of the British interests involved and the power which they wield are realised and the circumstances of the situation are appreciated no surprise need be felt at the Government's action. What, however, is of immediate importance and urgency is that not only the Indian Chambers of Commerce at Bombay and Calcutta should protest and move in the matter, as they have done, but the public in general and the Indian press and the legislators in particular should be keenly alive to the situation, lest they be found napping as on many occasions in the past.

DREAM OF INDIA

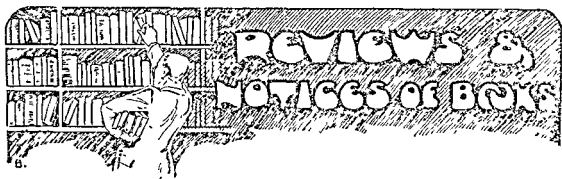
By MEDDIE MAZE LEBOLD

The shepherd by the leafy banyan tree
Is playing flute lays soothing me to dreams.
A dream of ages under mystic sky,
As lull spreads aroma over me.
The tired old peasants come from barley-fields,
As I am dreaming of fair Uma's charms.
The cobra slinks to milk cruse, hooded front,
Of spectacled large dots all shining bright
And orbs that mesmerize. Oh lover, make
Your frog go dance in his wide lethal mouth.
The sun of gold cries out, "Awake and see."
The dew is on the anise, odor floats
Far down from hills. The lamkins are at play.
Like sages meditating higher truth
I strive and long to reach eternal peace.

A BAUL SONG

Thy path, O Lord, is hidden by mosque and temple.
I hear thy call, but the *guru* stops the way.
What gives peace to my mind, sets the world ablaze,—
The cult of the One dies in the conflict of the many,
The door to it is closed by many a lock, of Koran, P'uran and rosary.
Even the way of renunciation is full of tribulation,
Wherefore weeps Madan in despair.—

RABINDRANATH TAGORE
In *The Visva-Bharati Quarterly*



[Books in the following languages will be noticed Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc. according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

KRISHNA OF VRINDAVAN. By Krishnakris

The literature in English on Vaishnava religion is rather scanty; and therefore, we may safely say that very little is known by European readers about the fundamental tenets of the school. Even the book by Bhandarkar is far from being exhaustive. Moreover, Vaishnava religion and philosophy are not so simple as it is generally believed. There are in many points which are not only very complex but also very subtle. And specially in the Gaudiya school some notions about the relation between God and the human soul and the conception of Krishna and Radha have been emphasised, which, if not rightly understood, can give rise to many misconceptions and to those hasty and sweeping generalisations which are likely to lead astray the unwary reader. Another point which must be insisted on is that the word 'Vaishnavism' has a very wide meaning, as many as the schools which claim to be equally special sects of it. Bengal has given birth to a special school which, as it is known, has been started by Chaitanya and which has inspired a very important literature in Sanskrit as well as in Bengalee, which, according to me, deserves a greater attention and cautious study by scholars as well as general readers. In fact, as I said before, very little is known about it, so that we must warmly welcome any attempt intended to give us some idea of the fundamental tenets of the school. The book that we are reviewing does not claim to be either exhaustive nor is it a strictly scholarly research. It is written by a believer with a sincere enthusiasm and with the purpose of elucidating some of the most important aspects of his creed. But at the same time he has a direct access to the sources in Sanskrit as well as in vernacular, the essence of which he has faithfully presented in good idiomatic English.

The book is divided into two parts. The first one contains the life of Krishna chiefly according to the Bhagavata Purana. Those who cannot have access to the Sanskrit text or have not time to read this voluminous work will find here a

very well-written summary of this Vaishnava Bible which gives in small compass the main points of all the story. The second part which does not appear in the title of the book is concerned with the religion of love. The elaboration of the doctrine of Prema—the Spirit of Chandidas, is one of the most important and characteristic features of the Chaitanya school of Vaishnavism. It has been masterly elaborated in such works as the Prasadhartha and the Ujjvala-Nilamant, and it is briefly and clearly referred to, also in that remarkable book in Bengalee—the Chaitanya-Chaitamrita. The present work embodies English translations of the essential portions of those books, elucidating here and there with suggestive quotations from mystics, poets and philosophers of other lands. The theory of the various stages which must be realised by the Bhakta is very clearly dealt with in this book. Everybody must be grateful to the author for having inserted in the work a graphic scheme of this complicated theory as this will be of much use to the ordinary reader as well as to the scholar. Of course as a philologist I could not always quite agree about the renderings of technical terms or the translation of some passages as provided by the author. But this would be utterly out of place, as the book is not meant to be a scientific treatise. No, it is a very excellent summary of the vast literature of a little known school of thought, which I should like were read not only by all cultured people, but also by my colleagues of the West who perhaps do not know about Vaishnavism, its schools, its tenets, its fundamental features, its literature, much more than I knew before I came to India—that is very, very little.

— G. TRILL.

SOME INDIAN DYES: Being information collected and published by C. Butee Rao, M. A., B. L. Compiler. Price, 6 as.

In this pamphlet are given the botanical names, arranged alphabetically, of Indian plants which

yield any kind of dye. The present list commences with *Acacia Arabica* and ends with *Garcinia Xanthochymus*. It is, therefore, obvious that if the compilation be continued, two more lists like the present would be necessary. The compiler might have waited and published in one volume whatever information he could collect. The object is evidently to arouse interest in our indigenous dye-stuffs. But the great point is : Do the plants contain colouring matter in quantity sufficient to repay trouble and expense ? All the plants enumerated do not satisfy this test, and we know that our dyers and people in villages use only those stuffs which involve least trouble and expense. There are many questions which have to be answered before a dye-stuff can form an article of commerce. The technical chemist must tell us the percentage of colouring matter contained in a sample, the trader, the quantity available, the scientific dyer, the possibility of making the dye fast, and lastly the practical dyer, the cost of extracting and fixing the dye in the face of the modern dyes of commerce. The compiler is, however, doing the first spade work for others to take up the questions.

J. C. RAY

SISTER INDIA : A critical examination of and a reasoned reply to Miss. Katherine Mayo's Mother India by 'World Citizen' published from Sister India Office, Church Gate, Bombay, price 2 Rupees 8 annas.

So many books have now been written in reply to 'Mother India,' that it has become difficult to follow them through the Press. There are two standards by which these different books may be judged.

- (i) whether they satisfy Indian readers
- (ii) whether they are likely to convince Western readers :

Mr. K. Natarajan's book, which I have read with great appreciation, seems to satisfy both. Mr. Dhan Gopal Mukerji's book, with its somewhat cumbersome title, 'A Son of India answers Mother India,' while excellent in its tone, and likely to be effective with Western readers, is rather a 'made up' book, too full of extracts from other writers ; nearly twenty pages is taken up, for instance, in reprinting in large letter type, Mahatma Gandhi's 'Drain Inspector's Report' article. Thus for Indian readers, it is somewhat stale. The tone of 'Father India' by C. S. Ranga Aiyar is too slipshod and it suffers from dwelling too much on the nauseating features of the West—a retaliatory argument, which has its place, but does not convince the Western reader that Miss. Mayo's facts about India are wrong.

For readers in the West Father Hull's articles in the Catholic magazine, called the Examiner, are excellent, because they avoid emotion and appeal to statistics and personal knowledge. I would very much like to see them republished in book form.

On the whole, I could not advise this book under review, 'Sister India,' to be republished in its present form outside India. It would need the most careful revision before doing so, and the excision of certain passages of a personal character, about Miss Mayo, and other American

maiden ladies, which should not have been written, even though the provocation to write them was extreme. The passages are too filthy to quote, just as parts of Miss Mayo's own book are horribly filthy and unquotable. In such passages the author has betrayed himself into going beyond the bounds of his own preface, in which he states that as far as is possible he has avoided throwing dirt in return.

Some parts of the book are good, especially those which deal with the evils that have grown up under British rule and the appalling poverty that has resulted. But the book is by no means uniformly good and the argument is at times weak. On the whole, my verdict would certainly be this, that the book should not be republished abroad in its present form.

C. F. A.

SELECTIONS FROM THE WRITINGS AND SPEECHES OF THE LATE RAJA PEARY MOHAN MUKHERJEE : Published by Tarak Nath Mukherjee, B.Sc., M. L. C. Pp. 211.

"The public activities of Raja Peary Mohan," says the author, a grandson of the late Raja, "were many and various and the historian of the most important period in the history of Bengal during the earlier portion of British Rule will find things in this collection, which, it is hoped, will be of great value to him in forming his judgments regarding important topics of public interest." We fully concur in this view of the author. The volume touches on most of the important social, political and economic problems which have agitated Bengal during the last half a century. Though a member of one of the biggest landholding families of Bengal, the Raja was never afraid to identify himself with popular movements and held liberal views on most subjects. As an illustration, we may refer to his speech before the British Indian Association of Calcutta, in 1900, criticising the proposal for the establishment of a Raj Kumar College for Bengal—a speech which might be read with profit by the present day champions of the public School movement, who seem to be so eager to see their sons turn into imitation Englishmen.

That the problem of middle-class unemployment is no new thing in Bengal will be evident from the following extracts from a paper read by the Raja in 1870, i.e. exactly half a century ago. "The desire of every parent, who can afford the cost to give a liberal education to his boy, has called into existence a large number of young men who see before them no way whatever to earn a livelihood... what with anxious inquiries about vacancies in public and mercantile offices, what with banking and solicitations for patronage and recommendations to men in power, what with repeated disappointments and repulses, their life is a life of sore trial and misery... Too late has the conviction gained upon the parents that, if the money which they spent in the education of their boys had been laid by, it might have given them a fair start in life in some industry, trade or occupation, and enabled them to become useful members of their families and of society." These might have been excerpts from almost any daily newspaper of today.

A HISTORY OF VILLAGE COMMUNITIES IN WESTERN INDIA: By A. S. Altekar, M. A., LL. B., Lecturer in Indian History and Culture, Benares Hindu University. Oxford University Press, 1927. Pp. 144; price Rs. 3.

We welcome this scholarly study on the rise, development and decay of village communities in Western India. The books of Maine and Baden-Powell on Indian village communities can no longer be relied on as safe guides on the subject, owing not only to the habit of their authors of generalising from insufficient data but also because they had no access to many sources of information which modern research has brought to light. Sir Charles Metcalfe's oft-quoted statement on Indian village communities may be taken to be typical of the general European and educated Indian attitude on the subject even today. And no statement could be more misleading. Even a superficial study of Mr. Altekar's book will convince the reader that Indian village communities have not "remained the same for ever," but have undergone great changes in the course of centuries and followed different lines of development in different parts of the country. The author has tapped all the available sources of information, including the evidence supplied by the *Smritis*, the *Jatakas*, the Southern India Inscriptions and the documents of the Muhammadan, Mahratta periods; and as a result we have a work, which, in spite of its restricted scope, must be regarded as a noteworthy contribution to our knowledge of a very important institution of our past national life. The author fully realises the difficulties of reviving Indian village communities, but with whole-hearted co-operation between the Government and the people he does not consider the task impossible.

ECONOMICS

THE DIALOGUE DIVINE AND DRAMATIC (BETWEEN LORD SRI KRISHNA AND HEROIC WARRIOR ARJUNA). Chapters first and second (retold and rewritten in the language and expression suitable to modern Aryans): By Gitananda Brahmachari. Published by B. G. Paul and Co., Madras. (With a portrait of the author). Pp. 89. Price one Rupee or 2 Shillings.

Has not been able to maintain the dignity of the original.

AT THE FEET OF GOD: By Swami Rindas, the author of *In Quest of God* with a preface by Elizabeth Sharpe. (With a portrait of the Swami). Pp. 91. Price 12 annas.

Great thoughts. Edifying.

THE PATH TO PERFECTION: A Lecture by Swami Ramkrishnananda. Published by the Ramkrishna Math, Mysore, Madras. Pp. 23. Price 4 annas. Edifying.

KALI CHARAN BANNERJI: By B. R. Barber, Ph. D. Published by the Christian Literature Society for India. Pp. 47. Price 3 annas.

A short biography of an eminent and loving personality. His Christianity did not denationalize him.

H. A. Krishna Pillai: By Amy Carmichael. Published by the Christian Literature Society for India. Pp. 31. Price 2 annas.

A short biography of a Christian teacher and poet of the Deccan.

LIFE BEYOND THE GRAVE: By the alleged spirit of the late Shri Swami Shradhdhananda. Pp. 47.

Professes to be Shradhdhananda's message from the spirit world through a medium.

(1) WAS JESUS CHRIST A VISVAKARMA BRAHMANA? Pp. 17.

(2) WAS JESUS CHRIST A FLESH-EATER OR A VEGETARIAN? By M. S. Ramaswami Aiyar. Pp. 19.

The author says Jesus was a Tamilian—*Visvakarma Brahmana*. His real name was Kesava Krishna. He was a vegetarian.

THE MYSTERIES OF SPIRITUAL LIFE. By Tara Charan Binerji with a foreword by Pandit Gopinath Kavray. Principal, Govt. Sanskrit College, Benares. Pp. 42. Price 12 annas (paper).

Written in the form of a dialogue. Deals with some problems of spiritual life (God and man, Maya, Jnan, Karma and Bhakti, etc).

MAHES CH. GHOSH.

THE CROSS IN THE CRUCIBLE: By S. Haldar. Published by the author (Ranchi, India). Pp. IX+378. Price Rs. 2 (cloth).

It is a worthy sequel to the *Lure of the Cross* by the same author. It deals with Christian Theology, Christian morality and Christian politics. The book is packed with facts drawn mainly from English authors of unquestionable honesty. The facts are astounding and are damaging to the claims of Christianity as a civilizing factor.

Evangelisation has, in almost every country, been followed by annexation, which is, as Herbert Spencer has well put, 'the euphemistic word for land theft by politicians as "convey" was Falstaff's euphemistic word for theft of money.' Enslavement and impoverishment are invariable concomitance of annexation.

As regards Christian morality and theology, the readers are referred to the book itself and to *In Search of Jesus Christ*, where the subjects have been more systematically arranged. Pandit Mahesh Chandra Vedantaratna's contributions to the columns of the *Modern Review* are more known to the readers. Christianity was never a moral force even in its primitive stage, not to speak of its degraded condition in the middle ages. It was throughout a sacramental religion with the Eucharist at the centre, which itself is only a modified form of ancient cannibalism, for which the churches are fighting even to-day.

In a weak moment Mr. Haldar has conceded that "there is no doubt that from the fall of the Roman Empire to the Renaissance the Church of Rome was largely instrumental in promoting civilization in Europe" (p. 145). But he has forthwith unwittingly corrected himself by a quotation

from the Rt. Hon. J. M. Robertson. If Mr. Haldar did not mainly depend on excerpts from the periodicals but referred to original books such as Mr. McCalee's *The Sources of the Morality of the Gospels*, Mr. Draper's *Conflict between Science and Religion* and Mr. Robertson's *A Short History of Christianity* among a host of others he would find that instead of "promoting civilization" the church hampered civilization in those very centuries, yes, in those days, the church remained a "fountain of darkness" as Mr. Robertson has said till Europe was rescued from its slough of degradation by the return of Greco-Roman culture which was driven out of Europe by Christian fanaticism to be sheltered at Cordova, Bagdad, etc., the Islamic seats of cultures.

In another place (p. 355) Mr. Haldar has played into the hands of his opponents where he says that "doctrinal Christianity is altogether different from the real teaching of Jesus of Nazareth." In this connection he has also said that "the cause of truth has often suffered in this world", meaning that the religion of Jesus was a sublime thing but Christianity has degraded it. This is really a great unhistorical canard that has passed muster in this world. What is called the doctrine of Christianity is never a separate thing from the so-called teaching of Jesus. There is nothing to choose between the two. It is exactly the same thing as condemning untouchability but speaking for caste or *varnasrama* as some big people often do in India. The Christian propagandists are not wrong when they support every doctrine of Christianity from the life and teachings of Jesus as found in the Bible. Jesus the teacher, Jesus the Messiah and Jesus the Saviour were all manufactured together and they all stand or fall together as has been shown in *In Search of Jesus Christ*. And this is the true method to combat Christianity. No half-hearted advocacy will serve the purpose. It has been repeatedly shown in the columns of this monthly, as we have already said, Mr. Haldar also knows that there is nothing in the life and teachings of Jesus that can be recommended to the serious student of history or religion as superior to what existed before. Moreover, it has been shown beyond all cavil that the Sermon on the Mount, the bedrock of Christian morality, though not of the highest order in most places, is a compilation from the decidedly pre-Christian literature.

The Cross is a pre-Christian symbol passed over to Christianity from earlier religions. Christianity itself with its central figure is a conglomeration and continuation of older faiths and myths as the higher criticism of the Bible discloses.

X

was a young man, the contents 'show an admirable balance and maturity of judgment in most cases.

The *raison d'être* of British rule in India indicated in the following passage from Major Basu's book continues to be true:—

"There were many 'homeward-bound' passengers in the *Sutlej*. They were principally—as is generally the case with P. and O. passengers—Anglo-Indians going to spend the summer in England. I had not the pleasure of becoming intimate with them. But there was one young man—serving under the Indian Government—who often and often spoke to me. To me his conversations were more repulsive than pleasant, and I would have been glad had this man never spoken to me at all. Any one having the least pretension to good breeding, would not have spoken in 'his tone. He delighted in calling the Indians 'D-d Niggers.' 'In the struggle for existence,' said this Anglo-Indian youngster, 'the weak must suffer. And as we English cannot discover lands every day, and as we have conquered India, we are justified to squeeze it as much as we can.' He said that the English do not hold India in trust, but by the sword and for trade. 'They are in India as long as it supplies them with bread and butter and would leave the country, when they could no longer get anything out of it.'"

That this selfish motive still underlies British rule in India is proved by the following declaration made by Sir William Joynson-Hicks, Home Minister in the Baldwin Government, in one of his speeches some time ago:—

"We did not conquer India for the benefit of the Indians. I know it is said in missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword and by the sword we should hold it. I am not such a hypocrite as to say we hold India for the Indians. We hold it as the finest outlet for British goods in general, and for the Lancashire cotton goods in particular."

The book contains very interesting reading on many topics, such as the marriage system of the English, the fair sex of England, morality of the natives of England, religion of the English, English views on India, character of the natives of Great Britain, what can England teach us? etc. Or the author's estimate of English morals, *The Sentinel*, a British monthly, wrote in part as follows:—

"In the main, this Indian gentleman takes a fair and unprejudiced view of some of the foulest blots on our national escutcheon. We may well blush that he finds it necessary to place us, a highly-professing Christian people, on a lower level than the natives of Hindoostan. We conquered his country by fraud and force, and we rule it for our own advantage as the first consideration; our second and subordinate concern is for the subject population. We maintain some hundreds of missionaries in India for the purpose of converting the people to our religion—but with our Opium production and traffic—our Cantonments Act—our contempt of and insolence to the Natives, we

'Play such fantastic tricks before high heaven,
As make the angels weep.'

Under the circumstances, the moderation of the writer of these letters is much to be admired."

The chapter, "What can England teach us?" in which the author inculcates the lessons of patriotism minus the robbing instinct, of hero-worship, etc., concludes thus:—

"Englishmen, as Napoleon observed, are a nation of shopkeepers. Is it conceivable that they will cut their own throats by encouraging Indians to manufacture their own cloths and other articles of necessity and luxury? However, Indians should not lose heart. If patriotism means anything, they should try to use country-made articles and boycott foreign goods.

"From a worldly-wise nation like the English, one can no more expect to learn lessons in honesty and veracity than from Bunyan's great hero, the Worldly-wise Man. But of whatever failings the English may be guilty in their dealings with other people, amongst themselves they are angels. Let us try to emulate this trait in their character. Let us stand shoulder to shoulder with our Indian fellow-countrymen, do everything that lies in our power to help the cause of national progress and not cut each other's throats.

'These are some of the lessons which we should try to learn from the English.'

X

FIREFLIES; By Rabindranath Tagore. Decorations by Boris Artyushcheff. New York. The Macmillan Company Cloth back Gilt letters. Artistic cover. Pp. 274. Price Two and a half dollars.

The exquisite little poems, named "Fireflies" had their origin in China and Japan, where thoughts were very often claimed from the Poet in his handwriting on fans and pieces of silk. The decorations are fine and have an oriental look.

On some pages the printer has made the mistake of printing two "fireflies" as one. We have the Poet's authority for stating that this mistake occurs in pages 16, 29, 73, 105 and 170.

The little poems in this book are gems of thought and of phrasing which often show the poet at his best. Take the following, for example:

"Bigotry tries to keep truth safe in its hand
with a grip that kills it."

"Clouds are hills in vapour,
hills are clouds in stone,—
a phantasy in time's dream."

"The spirit of death is one,
the spirit of life is many.
When God is dead religion becomes one."

"The mountain remains unmoved
at its seeming defeat by the mist."

"Wealth is the burden of bigness,
Welfare the fulness of being."

"My soul to-night loses itself
in the silent heart of a tree
standing alone among the whispers
of immensity."

"Life's aspirations come
in the guise of children."

"The fruit that I have gained forever
is that which thou hast accepted."

Some of the tiny poems have a humour of their own. The following, for instance, will be appreciated by book-lovers and book-worms:—

The worm thinks it strange and foolish
that man does not eat his books."

UNHAPPY INDIA, being a reply to Miss Katherine Mayo's 'Mother India'. By Lajpat Rai, Member of the Legislative Assembly of India. Author of 'Young India' etc. Banna Publishing Co., 5-2 Garstin's Place, Calcutta Cloth gilt letters. Pp. LXXII+536. Price not mentioned.

The tone of Mr. Lajpat Rai's reply to "Mother India" is all that can be desired. He is serious throughout, and meets every class of arguments adduced by Miss Katherine Mayo with counter-arguments. He thoroughly exposes the lies and half-truths contained in her book. He has given sufficient facts to prove that Miss Mayo came to India "through some agency of Anglo-Indians, official and non-official, who wanted her to write a book of the kind she had written about the Philippines in 1924." Having been a strenuous worker in the cause of social and religious reform throughout his adult life, he would be the last man to deny the existence of evils in our country. But while admitting them, he weighs his words, and shows how Miss Mayo conveys to her readers a wrong impression of Indian life. Long before Miss Mayo was born Indians themselves had begun their fight with social and other abuses in the country, and on the whole, had done much more to destroy them than the British Government.

It is not with malicious pleasure but as a matter of unpleasant necessity that the author has had to dwell on some of the darkest aspects of social and civic life in the West, particularly in America. His object in doing so is the obvious one of showing that though these evils—far worse than similar ones existing in India—are to be found in occidental society, no Western writer has ever challenged the Westerner's right to political freedom, why then should our right to similar freedom be questioned?

The author's introduction of 58 pages is very valuable. The book is divided into thirty-two chapters. The reader would be able to form some idea of the ground covered by them from the headings of some of them. History of Compulsory Education. 'Why is Light Denied?'. The Hindu Caste System, The Untouchable—His Friends and His Exploiters, Less than the Pariah. Woman in India—A Retrospect. Woman and the New Age, Early to Marry and Early to Die, The Hindu Widow, The Devadasi, Schooling, Free of Charge, The Sex Urge in the West, A Present to Mr. Winston Churchill, Muck-rakers whom we know, The Hygiene of the Hindus, Why the cow starves, India—Home of Plenty, India—Home of Stark Want, Poverty, the Rock Bottom Physical Base of India's Ills, Some Aspects of the Drain To-day, 'Divide et Impera', The Sons of the Prophet, Brutishness on British Rule, The Story of the Reforms, 'Cambrous, Complex, Confused System,' India—a World Menace.

The author has torn to shreds the roseate picture of British rule in India and its effects, drawn by Miss Mayo.

So far as we are in a position to judge, Mr. Lajpat Rai's book is the most effective and the most fully documented answer to Miss Mayo's unsavory production published up-to-date. What the author has given us is quite sufficient for Indian readers. We are glad to learn that there will be foreign editions of the work and that they are to be larger in size and to contain more matter.

We have only three suggestions to make. In the next edition, which is sure to be called for soon, the author may, if he thinks fit, embody the fact mentioned in the *Encyclopædia Britannica* that in addition to a life pension, Abbe Dubois was paid a big sum for his book by the British rulers of India of his day. It would also be better if he could use some materials from Mr. N. C. Mukerji's article in the *Allahabad Holland Hall Magazine* for March 1928, showing, among other things, how Miss Mayo has tampered with the extracts given in her book from the reports of speeches in the Central Legislature. And, if possible, a list with references should be given of the proposals, made by non-officials in the Central and Provincial Legislatures, for the uplift of the depressed classes and for social reform which were thrown out by the votes of the official and nominated members of those bodies.

R. C.

PERPETUAL CALENDAR:—By W. N. Kardale. Dhandara, C. P. 1928.

With the help of this booklet one can easily find out day for date or date for day in any month, in any year, past, present and future. This booklet will be very useful to lawyers, business men and others.

THE COMMISSION AND AFTER: By A Liberal. D. D. Taraporevala, Sons and Co. Bombay. pp. 116, price Rs 3. 1928.

The anonymous writer of this brochure is one of those who hold that Indians should co-operate in the work of the Simon Commission only on a basis of perfect equality. He divides the work into eleven chapters. The first five chapters deal with the events connected with the Announcement in which the appointment of the commission was made, the kind of reception accorded to it by some prominent Indian leaders, a brief report of the Parliamentary Debate on the commission, the resolutions passed by the Indian National Congress and other conferences in connection with the Royal Commission and the Assembly's verdict. In the sixth chapter he attempts to clarify the important issue whether democratic institutions are fit for eastern countries and opines that "our future constitution must be Parliamentary in nature, whether it is dubbed Western or Eastern—it will be a national suicide on the part of India to adopt a village constitution that might have served well some time in the fifth century." Next he deals with the problem of accommodating the Native States within the future Indian constitution.

the place of India in the Empire and advocates the acceptance of social reform as a policy by the rulers of India. In the concluding chapter he points out the lines on which the prospective Indian constitution should be drafted.

Our author—a politician of the liberal school—says: "We have dominion self-government before us as our political goal." We do not think this view will be subscribed to by all. He has, however, stated his case cleverly and we think Indian publicists would do well to go through this brochure. The printing and get-up are good, but the price seems to be rather high.

THE PROGRESS AND PRESENT ADMINISTRATION OF INDIA: By Satyaprasanna Ghose, B. L., Faridpur. Price Twelve Annas.

Our author says in his foreword: "The subject matter of this book finds place in the Matriculation History syllabus of the University of Calcutta. The aim of the author has been to meet the requirements of the students and those who consider it a part of their duty to keep themselves up to date on the subject." (Italics ours). This work is intended to be used as a notebook on N. N. Ghosh's "England's Work in India" but we do not think it would be of any use to "those who consider it a part of their duty to keep themselves up to date in information" on the progress and development of the administration of India. The Indian market is today flooded with valuable, informative and authentic treatises by able writers covering the ground trodden by the present author—thanks to the devoted labours of R. C. Dutt, Major B. D. Basu, P. N. Bose, P. D. Mukherjee, Dr. R. K. Mukherjee, B. G. Sanyal and others—and we doubt whether in the year 1928 A. C. any educated Indian can be led to believe (as our author has tried to do) that:—

1. British Government have done much for enlightening the people of India (p. 9).
2. Before the days of the British rule there were practically no roads worth the name. Hence communication was greatly hampered (p. 23).
3. The standard of the citizens' rights in India is almost as high as in England (p. 26).
4. In pre-British days—India was practically in a state of anarchy. The lives and properties of the people were quite unsafe (p. 33).
5. Multifarious are the activities of the Government in doing good to the people (p. 33).
6. The international status of India has been considerably improved. (p. 37).
7. British rule has awakened a new national life. (p. 37).
8. India is today on the same level with any of the civilised countries of the West so far as her political rights and privileges are concerned (p. 97).

9. It is the fervent hope of the majority of our countrymen that the (Simon) Commission will do full justice to the aims and aspirations of India (p. 102).

Besides these glaringly inaccurate statements (we have pointed out only a few amongst many) the book abounds in printing mistakes and errors of facts.

P. C. SANYAL

MORE GHOSTS AND MARVELS: *A selection of uncanny tales from Sir Walter Scott to Michael Arlen. Made by V. H. Collins. The Worlds Classics Series. Oxford University Press.*

A good selection of weird tales, some of them quite thrilling, from the writings of famous storytellers.

FIVE EIGHTEENTH-CENTURY COMEDIES: *Selected and Edited by Allardyce Nicoll. The Worlds Classics Series. Oxford University Press.*

There is an exotic flavour in this pot-pourri from the past. We get momentary glimpses of the life, manners and customs of the people of England from the aristocrat to the commoner and what these plays lack in the way of incidents and situations, is amply made up by the vivid colourful flashes that these glimpses give. A pleasing selection.

INDIAN SERPENT LORE: *With thirty plates. By J. Ph. Vogel, Ph. D. Price £ 2-2-0. Arthur Probsthain, London.*

Since the days of Burgess's monumental work "Tree and Serpent Worship" the eyes of students—of folklore and Art alike—have been directed on the Naga cult in India. This book in presenting the theme in a compact form supplies a long-felt want. The survey of the subject matter has been done in a very exhaustive and comprehensive fashion, covering as it does the fields of Epic, mythology, folklore, art and archaeology of India, from the ancient times to the present day. The plates are well-selected and excellently reproduced and add to the value of the work.

The book is quite in keeping with the scholarly reputation of Dr. Vogel.

K. N. C.

THE CORRIDORS OF TIME: I APES AND MEN; II HUNTERS AND ARTISTS; III PEASANTS AND POTTERS, IV PRIESTS AND KINGS: *by Harold Peake and Herbert John Fleure. Oxford, 1927. Price 5 S. net each volume.*

An introduction to Anthropology in the English language, covering the entire field of human evolution, has been a long desideratum. The works of Topinard and other continental authors were concerned more with the natural history of man than the growth of civilisation. The recent discoveries in European Prehistory and the proto-history of the Near-East, India, Central Asia and China have revolutionised our ideas, both as to the antiquity and origin of human culture. A popular but up-to-date and authoritative account of what the 'spade' has revealed to us was, therefore, urgently required. The recent publications of Prof. Willis of America and Drs. Schwalbe and Fischer of Germany, though admirable in their own ways, do not fill the want the present volumes do. Peake and Fleure, who are two of the most eminent of living British anthropologists, in the first volume of the series, 'Apes and Men', have traced the geological history of man and given an excellent account of the entire problem of human origin in the light of the latest researches. People who want to know the most advanced scientific opinion on the subject cannot do better than refer to this volume.

In the three subsequent volumes the authors have traced the growth of civilisation from the Neolithic times before the rise of food production to the classical world. They have given a short but very good account of the origin of the domestication of plants and animals and the synthetic view they have furnished of the Copper and Bronze age civilisations of Sumer, Egypt, Elam, Crete and Turkistan, is at once most lucid and accurate. The chronology of these ancient centres of civilisation is still very controversial and the authors have done well to follow Dr. Frankfort in general, one of the profoundest students of Near Eastern archaeology. The interrelations of these cultures towards the development of civilisation have been treated in a masterly fashion but unfortunately the authors have not given due prominence to the recently discovered 'Indus' and 'Yang-shao' cultures, perhaps because no authoritative accounts of these two have yet been published. One feels sure, however, that when the forthcoming volumes (now in the Press) on the Indus civilisation are published, the authors will most gladly contribute an additional chapter to the later editions of their work.

Mr. Peake and Prof. Fleure are to be congratulated on their success in interpreting the vast mass of anthropological data bearing on the origin and growth of civilisation in such a co-ordinated and able manner. As textbooks for our undergraduate students, they cannot be excelled and the get-up and printing of the series are all that one desires.

B. S. GUHA

SIR WILLIAM JONES AND HIS TRANSLATION OF KALIDASA'S SAKUNTALA: *By Duraprasanna Roy Chaudhuri, Ph. D. (Göttingen) Pp. 472 with 3 appendices. Price Rs. 2. To be had of the Asutosh Library, 5 College Square, Calcutta (1928).*

The first oriental masterpiece to travel to the West in the modern age, was Kalidasa's Sakuntala and the first occidental savant to introduce Indian classics to the western world was undoubtedly Sir William Jones. So, Dr Ray Chaudhuri has, with characteristic justice, offered this scholarly tribute to the memory of the pioneer of Sanskrit studies in Europe. Half of his book is devoted to the biographical study of Jones and we congratulate Dr. Ray Chaudhuri on having brought out a vivid and striking portrait. Born in 1746 Jones was barely 48 when he passed away, mastering 28 languages amidst a career of feverish literary and official activities. In 1770 he made a French translation of Nadir Shah's life in Persian, and was made a member of the Royal Society of Copenhagen. The same year he went from Paris to Geneva to meet Voltaire. Born in that Age of Illumination Jones shared some of the noblest sentiments of his illustrious contemporaries like Burke and Sheridan. "He held that in the American war England was in the wrong and this opinion steadily gained on him as the contest got prolonged.... He was also a great enemy of the slave trade and openly maintained that freedom was one of those eternal and elementary rights of a human being which no law on earth could justly take away from him" (p. 31). He was a leading member of the Turks Head Club, originally founded by Burke and Dr. Johnson at the instance

of Sir Joshua Reynolds. In 1772 while Jones was barely 26 he was elected Fellow of the Royal Society and in 1774 appeared his *Commentaries on Asiatic Poetry*. In 1783 Jones was appointed a Judge of the Supreme Court of Bengal and was knighted. He landed in Calcutta (Sep. 1783) and took his seat on the bench in December. Early next year on the 15th of January 1784 he founded the Asiatic Society of Bengal and was elected its first President, holding this post until his death in 1794, and discovering with phenomenal quickness within the short span of ten years, quite a library of Asiatic lore—Persian, Arabic, Indian and Chinese!

Dr. Ray Chaudhury has succeeded in bringing out a highly interesting and instructive book. His deep knowledge of German and his intimate touch with the German orientalist has enabled him to incorporate materials in his book that are of real value. The influence of Indian literature and thought on the master minds and artists of Europe like Goethe, Beethoven, Schopenhauer and others is now a patent fact and Dr. Ray Chaudhury's study on *Sakuntala* has added another series of evidence to prove the same. We recommend his book to all lovers of Indology.

KALIDAS NAG

MALAYALAM

HIMALAYA-JATRA: By K. Kesavanar. Published by the Matrubhumi Press, Calicut. Pp. XVI+188. Price as. 1d.

This is an interesting account of a journey to the Himalayas performed by the author some time back. Having first appeared in the form of a serial in the columns of *The Matrubhumi*, it has now come out in a book-form for better and easy reading. The book gives much information to pilgrims who desire to make a journey to the holy places on the Himalayas, including Badrinath and Hardwar.

VALLUVAKKAMMARAN: By C. Kunjhirama Menon. Published by the Yogakshman Company Ltd., Trichur. Pp. 204. Price Re. 1-4.

This is one of the few interesting historical novels we have in Malayalam literature. The whole plot centres round certain political events that took place in British Malabar during the time of the Mysore invasions, in the second half of the 18th century. Himself a well-known writer and a publicist, Mr. Kunjhirama Menon has now established his name as a novelist by writing *The Valluvakkammaran*.

The book contains 11 illustrations including a map of N. Malabar. These we understand have been prepared by the young artist Mr. G. Krishna Warrior of Trichur.

P. ANUJAN ACHAN.

HINDI

PRATIBIMBA—A volume of poems: By Satya Prakash, M. Sc. Published by the Kala Karyalaya, Allahabad. Pp. 104. Price Re. 1-8.

When this extremely well-got-up book reached

our hands we expected something very remarkable: and we were not disappointed.

The poems are in Hindi but there is a long introduction in very indifferent English attached to them. More remarkable still is the tone of this introduction. It begins very appropriately with the first person singular, for, the whole thing is one continuous study in self-glorification, rendered more offensive by the author's clumsy attempts at modesty.

The author after damning Kabir, Mira, Sur, etc., with faint praise, proceeds to tar all classical Hindi poets with the same brush of ignominy. Even the popularity of the fortunate exceptions was not due to their poetry, 'but it was due to the Bhakti'. One reason for this barrenness was the blighting influence of court patronage (Shades of Augustus, Elizabeth and Louis XIV! listen and perpend).

But "in the modern days of renaissance" this sort of verse will not pass muster. People have now learned the art of sifting the grain from the chaff and it is this grain which our poet indirectly professes to supply to all and sundry.

Then there is an exposition of the peculiar philosophy of life of our poet. It is neomysticism i. e., a combination of दृष्टान्तर and विम्वर (show-downism and reflectionism.) "Both have been adequately and vividly used" by our poet in these poems. Lost we fail to find them he obliges us by referring to particular lines and poems. He effectively silences us by saying that "the subtlety of this type of poems renders it difficult for a man of orthodox school to understand and appreciate it. It requires a regular training of faculty to enjoy the essence of it." But we are still obliged to say that really speaking there is no essential difference between these two *varas* and all poets are more or less दृष्टान्तर and विम्वर.

The poet will leave nothing to the critic. While dealing with his conception of nature he triumphantly declares himself no follower of speculative monism. Had our poet's "poetic mysticism been realised—such fatal philosophies as that of Sankaric *advaitavada* would never have come to existence." Poor Sankara! He has withstood and survived many attacks during the last 1200 years but this is easily the limit. We may, however, remind the poet that his idealism is nothing new. From Ramanuja to Tagore a galaxy of poets and philosophers have made the idea completely familiar to all. Has he not found it in Hindi poets? not even in Mira?

In short, the whole introduction deals in such stuff but then we have been asked to keep the following line in our mind पायलेक दे सव यत्नाप ।

It is a great pity that the poet is so unnecessarily provocative, for in spite of his self-consciousness and insipidity of the resemblance to Tagore, there are occasionally genuine poetic touches in these pieces. This Sahara does contain several green cases.

M. B.

HINDI VAIJYUTA SARDAVALI : By Pt. K. P. Misra, and Mr. R. N. Singh. Published by R. N. Singh, Bhadani, Benares.

In this age of electricity one will welcome this attempt at collecting and coining words in Hindi which are used in connection with its nature and workings. The care and thought given to the subject are quite evident. "The terms have been so coined as to represent phonetically the foreign equivalents, so far as possible, and at the same time the Sanskrit root meanings, on which the words depend, have not been lost sight of". Though some of the terms are a bit pedantic, this pamphlet deserves every consideration from all concerned.

RAJNITI SARDAVALI : Mr. Bhagavandas Kela. Published by the author, Bharatiya Granthamala, Brindavan.

The author, who is well-known as a writer on Indian politics and economics, has collected a bilingual glossary of political terms.

DEVAJAJNA-PRADEHIKA : By Pandit Virabandhu Sastri, M. A., M. O. L. The Executive Committee, D. A. V. College, Lahore.

This book gives ideas of spiritual life according to the Vedas. The learned author quotes elaborately from the scriptures. The special feature of the work is the utilisation of modern scientific thoughts and things in the upbuilding of a life divine.

SANDHYA-PRADEHIKA : By Master Nathaniel. Govt. High School, Simla.

The mantras of the Vedic rite of Sandhya are explained. The author tries to bring out the co-relation between the natural and spiritual laws.

PASCHIMI EUROPE, VOL. I : By Mr. Chhabinath Pandeya, B. A., LL. B. Jnanmandal, Benares.

This book is translated from J. H. Robinson's 'History of Western Europe.' The volume under notice deals with the history from the period of the decline and fall of the Roman-Empire to the 18th century, thus showing the making of modern Europe. There are several maps.

KARMA-JOGA : By Mr. Santaram, B. A. The Ganga-Pustak-mala Office, Lucknow.

Translation of O' Hashnu Hara's Practical Joga.

NIBANDHA-NICHAYA : By Pandit Jogannath Prasad Chaturvedi. Ganga-pustak-mala Office, Lucknow.

Several prose writings of the author, who is a veteran writer in Hindi, are collected in book-form.

TOLSTOY KI ATMAKAHANI : By Mr. Umrao Singh Karunk, B. A. Jnanprakash Mandir, Meerut.

Translation of Tolstoy's My Confessions.

DHARMA-SIKSHA : By Mr. Lalshidhar Bayyeyi. Tarun-Bharat-Granthavali Office, Allahabad.

A book on moral conduct. There is a collection

of Sanskrit aphorisms and maxims with Hindi translation.

RAMES BASU,

GUJARATI

PRATIMA By Dinan Bahadur Keshavlal H. Dhruva, B. A., printed at the Vasant Printing Press, Ahmedabad Paper Cover. Pp. 95. Price Re 1-4 (1928).

One can safely say that latterly the Divan Bahadur has become Bhasa-mad, as his energies have of late been taken up with translating one or the other of the plays of Bhasa, the well-known Sanskrit play-wright. This is the fourth of its kind. Its full name as given by him is Pratima Dasharatha, and it is taken up with the banishment of Rama to the forest. In a scholarly introduction he brings out the good points, and the flaws of Bhasa, showing how he has differed from Valmiki, where he has improved upon him and how he has amended the text, which he prints along with the translation. In noticing his other works, our complaint has always been that his introductions should be written in English, so that they may have a wider reading public: it will also have the advantage of having his conclusions tested by non-Gujarati and European scholars, who may either challenge or confirm them, as the subjects which he discusses are not such as can have their light hidden under a bushel. They merit wider publicity, not merely a provincial one.

SNEHAPATNA By Gokuldas Dwarkadas Ranchura, printed at the Lohana Printing Press, Baroda. Thick Cardboard cover with an attractive picture of a lady. Pp. 354. Price Rs. 3 (1928).

This novel is written in simple language. Its object is the uplift of woman in Gujarat and Kathiawad. The scenes described are so familiar and domestic that very little imagination is required to visualize them. It is bound to fulfil its object.

MEMORIAL VOLUME OF THE SILVER JUBILEE OF THE VASANT : Published by the Memorial Committee and printed at the Aditya Printing Press, Ahmedabad. Cloth bound : Illustrated : Pp 316 (Gujarati) + 14 (Sanskrit) + 95 (English) + 20 (Hindi). Price Rs 4 (1927).

The services rendered to the life and literature of Gujarat by Principal Anand Shankar Dhruva, of the Benares Hindu Central College and University, during the last twenty-five years as the editor of the Vasant are most valuable. As a slight appreciation of those services Gujarat thought it to be the most suitable way to present him with a memorial volume containing articles by the best writers of Gujarat and contributions from writers outside Gujarat, bearing on his activities or subjects dear to him. The result is a substantial volume, unique in character, as it contains contributions in several languages. The collection is a very valuable and interesting addition to Gujarati Literature and, bears an unfailing testimony to the popularity of Principal Dhruva. There is such a wide range of subjects presented

that it is impossible to do justice to them all in a short notice.

ADARSHA DRISHTANT MALA. PART II: By Pandit Shrivaprasad Dalpatram. Published by the Society for the Encouragement of Cheap Literature, Ahmedabad and printed at its own Press. Cloth bound. Pp. 358. Price. Rs. 1-4 (1927.)

There are 405 instances given in this compilation, culled from various literatures and various books, of good conduct, humility and other imitable virtues. They are clothed in simple language and pleasing to read.

K. M. J.

SANSKRIT-ENGLISH

SANKARI-SANGITAM OF JAYANANIAN KAVI: Edited by Mr. Dakshina Charan Bhattacharya. Published by the Sanskrit Sahitya Parishat, Shyambazar, Calcutta.

This small poem, in praise of Sankari, is composed of verses and songs, and is clearly an imitation of Jayadeva's famous poem the *Gita-govindam*. The poem, unique as it is, has considerable merit in itself. Perhaps the most interesting portion of it is the *rasakrida* of Siva and Parvati. This will point to the Vaishnava influence on Sakta literature. This poem conclusively shows that Sanskrit style of Bengal at its best was remarkable for its rich melody.

PAVANADUTAM OF DHOYI: Edited by Mr. Chintaharan Chakravarti, M. A., Kanyapirtha. Published by the Sanskrit Sahitya Parishat, Shyambazar, Calcutta.

The work under notice is one of the brightest gems of Sanskrit literature as practised in Bengal. The poet who won his title of *Kaviraj* for his writings was a court-poet of King Lakshman Sena of Bengal. The general plan of the work is based on the immortal *Meghaduta* of Kalidasa. Our poet, though he followed in the footsteps of the greatest figure in Sanskrit literature, has no doubt a place of honour in the *duitakaya* literature which was so prevalent that our editor enumerates at least 35 different imitations of the brilliant prototype. Of these the present poem seems to be the earliest specimen.

This work was not hitherto available in a book-form. The editor has collated all the available materials including the version published by the late M. M. Chakravarti in the J. A. S. B. and has added his useful introduction discussing all the issues about the poet and his work, and short notes in Sanskrit on difficult words and phrases. The different readings and emendations are generally happy. The collection of the verses of the poet from the anthologies will be found useful.

We congratulate the editor and the Sanskrit Sahitya Parishat on this reliable edition of the poem.

RAMES BASU

SANSKRIT-BENGALI

BRJHADARANYAKA UPANISHAD: By Pandit Maheshchandra Vedantaratra, B.A., B.T. and edited and published by Pandit Sitanath Tattvabhushan (210-3-2 Cornucallis Street, Calcutta). Double Crown Pp. 400+40. Price Rs. 2-8.

It contains (1) Sanskrit text in Bengali character, (2) padapath with the meaning of every word, (3) literal Bengali translation, (4) illuminating grammatical and critical notes, and (5) copious commentaries on important controversial points. Pandit Tattvabhushan has added (1) an analytical table of contents, (2) an introduction, (3) an examination of Yajnavalkya's philosophy and (4) the heading of each chapter.

The author, Pandit Vedantaratra, is well-known to the reading public in different relations. His contributions in connection with the Vedic, Buddhistic and Christian theology and religion are many and varied. His translation of the *Chhandogya-Upanishad* especially has proved his deep insight into the vedic literature and history. And the *Brjhadaranyaka* fully sustains his reputation as a Vedic scholar. His translation is so very literal and at the same time lucid that one without any knowledge of the Sanskrit language will be able to enter into this storehouse of ancient wisdom.

Pandit Vedantaratra's peculiar advantage which is denied to most of our commentators is that he has to make no special pleading for any particular school. When he speaks, he speaks without any apology. He speaks authoritatively and the reader becomes sure that he has got the right view as he gives the thing in its true perspective. How one wishes our commentators possessed this independent view-point about the Sastras that from their discussion, the truth and nothing but the truth would come out.

There are over two hundred notes and comments which throw a flood of light on many important subjects. Take, for example, Ch. III, Br. 7. V.3 "*ya prithivyā tishthan prithivya antarat*." It is translated in two ways: "He who dwelling in the earth is (1) *other than earth* or (2) *within the earth*." Sanakaracharya and those who follow him blindly take the latter view. Their monistic standpoint warps them from the right path. But the context is clear. There are 21 similar passages one following the other continuously of which eleven can bear a construction both in 5th and 6th cases. In ten, only 5th case is possible, giving the meaning *other than*. As all the verses are of the same nature, we are forced to apply the 5th case in all of them. Vedantaratra accepts this view. And all impartial critics must be of the same opinion with him. In spite of the authority of Sanakara to the contrary.

One other passage we cannot resist the temptation to refer to is about beef-eating. There is an historical note on p. 391. In this tropical climate we are not in a mood to prescribe this particular article of food. But the Rishi advocates it. In a certain case he enjoins it. If one wants a particular type of children one is enjoined to boil rice with ghee and meat, preferably beef or veal and eat the preparation with his wife. A hard case for our countrymen who, in season and

out of season, swear by the name of *Sastras* and will have nothing but what is indigenous.

From the *Bṛihadaranyaka* it is clear that any attempt to bring about a reconciliation even between different parts of the same book is futile, not to speak of different *Sastras*. There are evidently two *Yajnavalkas*—one talking with Maitreyi about the soul being immediately merged in Brahman at death, but the other speaking of its continuity, as in the discussion at the court of Janaka.

One peculiar thing one notes in Ch. VI, 5 Br. There is a series of about 35 couples of preceptors and disciples who are all enumerated by the names of their mothers. What is the meaning of this? Was the matriarchal system in vogue then? At least at that time the marriage bond was not as strict as one may desire it.

As for the indecent and indelicate passages, more so, the directly immoral passages (646-8), as discussed in p. 397, one may not agree with Vedatiratna that though there were in those days men and women like *Yajnavalka*, *Maitreyi* and *Gargi* the moral tone of society in general was low. We do not think this fully explains the introduction of these highly objectionable injunctions into the book. They must have been either surreptitiously or otherwise introduced by some positively bad men at the time of compilation or they are relics of old barbarism.

The reader will find the note on the *Gayatri* in p. 394 very interesting. The stroke of the masterhand is here.

It is not necessary to say much about the editor *Pandit Sitānath Tattvabhūshan*. His name as the editor of the *Upanishads* has become too familiar to need any introduction. Practically the reader is indebted to him for the publication of this *Upanishad* and of its predecessor, the *Chhandogya*. But for his noble zeal the manuscripts would have on some future occasion been discovered as worm-eaten. However, we would earnestly draw the attention of the reader to his examination of *Maharshi Yajnavalka's* philosophy in this edition, which will surely introduce even an ordinary man into the inner court of the philosophy of the Absolute. But at the outset he is required to again read the introduction of the *Chhandogya Upanishad*.

With this, as *Pandit Tattvabhūshan* says, his life's task is over. This is, as is his wont, how he sends to the public his book as the last one. But we are prompted to look to-morrow to fresh fields and pastures new.

DHIRENDRANATH CHOWDHURI

ASSAMESE

MAHABHARAT: Edited by *Rai Sahib Durgadhar Bar-Kataki*, Retd. Inspector of Schools, Assam. Published by the Editor from 94-1 Upper Circular Road, Calcutta.

Rai Sahib Durgadhar Bar-Kataki has taken on him the arduous but valuable work of editing the Assamese version of the epic of *Maahabharat*. His task is all the more troublesome because in Assam no single author seems to have treated all the 13 cantos but each gave attention to only one or two. It is for the first time that a systematic attempt is made to publish

those cantos which are available. We are indebted to the editor for the five cantos which have been published by him. These are the (1) *Virat parva* by *Kamsari Kavi*, a contemporary of the great *Sankardev* of Assam, (2) *Udyoga parva* by *Ram Saraswati*, also a contemporary of the Assam apostle, commissioned by *Maharaj Narnarain of Coochbehar* to translate the grand epic, (3) *Santi parva* by *Dr. J. Lakshminath Kavi*, (4) *Salva parva* by *Kavi Damodar Das*, and (5) *Svargarohana parva* by *Kavi Gopinath Pathak*. The texts are printed with care and the edition is likely to be popular with both the scholars and the public. The editor promises an Introduction in a later stage of his work. We hope he will not fail to add notes on old forms and a good index of words.

RAMES BASU

SANSKRIT-GERMAN

KAUTILIYA ARTHASASTRA (2 Vols): A new edition By *J. Jolly Ph. D., D. Litt. Oxon. M. R. A. S. Hon. Punjab Sanskrit Series, Lahore*.

Dr. Jolly's edition of the *Kautiliya Arthasastra* with his brilliant introduction in the first and valuable notes in the second volume is now known all over the world and every serious student of Indian History must have a copy of it at his elbow. A vast literature has grown up on the *Kautiliya Arthasastra*, and already some of the earlier writings on this subject have become out of date; yet it may be said with assurance that Jolly's introduction to his edition of the *Arthasastra* will never fail to interest students of Indian History and Hindu polity, for here he has established the most rational theory about the date of *Kautiliya* and inspite of some dissenting notes it is quite clear that the scholarly world is gradually coming round to his theory. It is but one step from the *Dharmasastra* to the *Arthasastra*—indeed, it is impossible to draw a fine line of demarcation between these two provinces of Brahmanical learning. Dr. Jolly is undoubtedly the highest authority on *Dharmasastra* and it is evident that his edition of the *Kautiliya Arthasastra* would have a special value. Since the publication of Jolly's edition of the *Arthasastra* two important works have appeared in which his theory has been controverted—(1) *Jayaswal's Hindu Polity* and (2) *Meyer's translation of Kautiliya* with a long introduction. *Jayaswal's* is perhaps the most brilliant defence of the fourth century B. C. date of *Kautiliya*.

The value of this edition of *Kautiliya* is further enhanced by the commentary *Nyayacandrika* of *Madhavarajnamisra* edited by *Udayavira Sastri*, which has been appended to the second volume. Unfortunately, the commentary is not complete and we have here only a fragment of it.

BATAKRISHNA GHOSH

BENGALI

DRUP-DHUNA: By *Harendra K. Basu*, Publisher Messrs. *Gurudas Chatterjee and Sons*, Calcutta. Price Re. 1, pp. 40, 1928.

Little pieces of Bengali poems. The printing and get-up are excellent but the price is rather high.

P. C. S.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

All Parties Conference Committee

I am in receipt of your letter of May 9th and of the copy of the *Modern Review* for May which you have been good enough to send me. I thank you for your courtesy in drawing my attention to your note on the All Parties Conference. I have read this carefully. It appears to me that it is based on a misconception. You will permit me, therefore, to state the facts. There is nothing secret about these facts and I do not know why you should think that the reasons probably will never be known.

The All Parties Conference was convened by the Working Committee of the All-India Congress Committee in accordance with a resolution of the Madras Congress. Individuals as such were not invited but invitations were issued to over 30 organisations all over India and Burma. These organisations represented political, communal, commercial, landlord and labour interests. No attempt was made to have provinces as such represented, although a number of provincial organisations were also invited. Many of the organisations were all-India ones. Thus, apart from the Congress, there were the All-India Liberal Federation, the Hindu Maha Sabha, the All-India Muslim League, the All-India Trade Union Congress, the Home Rule League, the Independent Party of the Assembly, the Nationalist Party of the Assembly, the Central Sikh League, various Parsi and Christian organisations, etc. Neither the Government of India nor the Governments of the Indian States were asked to send representatives. The only feasible method of having the Indian States represented appeared to be to ask some of the important non-official Indian States Subjects organisations to send representatives. Invitations were, therefore, issued to the Indian States Subjects Association, the Indian States Subjects Conference, and the Indian States Peoples Conference. We had several representatives from these organisations.

I might mention that from Bengal were invited the Indian Association and the Bengal Landholders' Association also.

It is quite possible that owing to ignorance or inadvertence some important organisations may have been left out. But an attempt at any rate was made on behalf of the Congress to invite all important interests. In carrying out this attempt

even such organisations were invited as were known to be wholly opposed to the Congress view-point.

To take the case of Bengal. I might mention that Mr. J. M. Sen-Gupta and Mr. Subhas Chandra Bose were ex-officio members of the Conference, the latter being an ex-officio Secretary of the Conference.

Unfortunately, however they were unable to attend the meetings in Delhi. Some representatives from Bengal, however, were present for most of the time. On the 22nd of February there was a deadlock over the communal question. It was decided to postpone consideration of this for a few days. In order to utilise the interval it was decided to form a Committee to consider and report on other matters. This decision was suddenly taken. No previous lists for the Committee had been prepared. There was no time to elect people who were not present in Delhi and whose consent was not assured. The Committee had no special powers given to it. It had merely to make a provisional report. The Committee was thereupon chosen almost entirely from people present in Delhi who were in a position to devote sometime to its work. Names were suggested on the spot and were approved of.

You will observe that there was no desire to exclude any interest from this Committee. It was intended at first to have a much smaller Committee, as the smaller the Committee the easier it is to work. But in the process of election various names were added to it. There was no question in a Committee of this nature of provincial interests being represented. And as it happened most of the people then present in Delhi and taking part in the Conference were elected on the Committee. Mr. J. M. Sen-Gupta and Mr. Subhas Chandra Bose would have been ex-officio members of this Committee had they been present in Delhi.

Mr. Pathick was specially put on this Committee to represent the peoples of the Indian States. He was one of their representatives and his name was approved of by other representatives present.

The Committee met for some days and having prepared a report which has been published, presented it to the Conference and ceased to exist.

You refer in your note to 'constitutional experts and political thinkers'. If you will refer back to the report, you will find that these words are not used in reference to the members of the Conference or the Committee. It is merely stated that constitutional experts generally have differed on such questions. You will also find in the report that considerable stress is laid on the informal character of the report and its recommendations. It is a document meant to provoke thought and invite discussion. It was not meant to be a decision on any important matter.

Will you permit me to express my regret that you should have deemed fit to doubt the bona fides of the members of the Conference? Twice in the course of your note you have stated that the 'reasons are unknown and may never be known'. I do not know what reasons you had for hinting at this mystery. It is possible that the Conference made mistakes and committed sins of commission and omission. But there is absolutely nothing in its record to justify the secret intrigues which you seem to hint at. I regret that you should have given the weight of your authority to a criticism which is entirely without foundation.

May 11, 1923.

Jawaharlal Nehru

Editor's Note. I thank Mr. Jawaharlal Nehru for the information supplied in his long letter. He blames me for thinking that the reasons probably will never be known. It is easy for one who has known the reasons all the while to blame one who had to write in ignorance of them. But may I ask, would the reasons have been made known to the public if I had not written my note in my review and had not, in addition, sent a copy of it to Mr. Nehru? I did so, I may add, because I had been asked in a circular letter to send my criticism and suggestions to the secretaries.

Mr. Nehru expresses his regret that I "should have deemed fit to doubt the bona fides of the members of the Conference." I am unable to plead guilty to this charge. Again, Mr. Nehru thinks that I have hinted at intrigues. To this charge also I cannot plead guilty. But should my note bear the interpretation put on it by him I should indeed deserve condemnation. As regards "mystery," it is not a word used in my note. But one of its meanings is "some thing that has not been explained." In that sense the reasons, now explained by Mr. Nehru, were a mystery.

But all this is really beside the main point of my note, which is that many provinces were not represented in the Committee, which they ought to have been. I gave several conjectural reasons as to how this non-representation might have happened. One of these was that the organisers and directors of the Conference did not intend or think it necessary to make the Committee representative in that way. Mr. Nehru says in his letter that "no attempt was made to have provinces as such represented." Another guess of mine was that probably some leading men from some of the provinces unrepresented in the Committee were not "willing or able to" work in the Committee, though entitled or asked to do so. Here, again, Mr. Nehru's letter shows that I was partly right, for he says that Mr. J. M. Sen-Gupta and Mr. Subhas Ch. Bose, though entitled to be members

of the Committee, were unfortunately unable to attend the meetings.

It should be noted that in my note I said nothing regarding the representative character or otherwise of the Conference; I only pointed out that its Committee did not represent all the provinces. Therefore, it is no answer to my criticism to say that "some representatives from Bengal however were present for most of the time" at the Conference meetings.

Mr. Nehru says: "There was no time to elect people who were not present in Delhi and whose consent was not assured....The committee was thereupon chosen almost entirely from people present in Delhi who were in a position to devote some time to its work."

Mr. Nehru's letter does not supply information on the following points:

1. At the time of the election of the Committee, were members of the Conference belonging to or hailing from Assam, Baluchistan, Bengal, Bihar and Orissa, Burma, Central Provinces and Berar, Coorg, or N.-W. F. Province present in Delhi?

2. If any members from any of these provinces were present who and how many of them were asked to serve on the Committee, and who and how many refused or were unable to do so?

3. As the Committee was "chosen almost entirely from people present in Delhi," how many and who were chosen, though not then present in Delhi? Were any of them chosen from the provinces named above, and, if so chosen, did any such person fail to serve on the Committee? Were any of them chosen from provinces already represented on the Committee by members present in Delhi?

I lay stress on the due representation of all the provinces as I think it necessary as a matter of democratic principle and as in some recent constitution-making (e.g. in "Mrs. Besant's Bill") some provinces have been given excessive representation and some have been given much less than their due, and, speaking generally, those provinces are not likely to have justice which have no able men to stand up for them.

Mr. Nehru says, "the smaller the committee the easier it is to work." True; but a committee of 23 could easily have at least one member from each province.

Mr. Nehru has kindly taken the trouble to inform me that "Neither the Government of India nor the Governments of the Indian States were asked to send representatives." I cannot guess why he has taken this trouble. If he has done so thinking that the antiquated editor of this Review may not know that the All Parties Conference is a people's Conference seeking to frame a constitution independently of governments, I am extremely sorry for this uncalled-for exertion, though I thank him for it all the same. But if he wanted to be humorous, I am glad to have unconsciously stimulated him to such an effort.

Outrages on Women in Bengal.

I have followed the controversy between you and the Editor of the *I. S. Reformer* on the question of whether and how the presence of the

purdah materially affects the risk of outrages on women by *goondas* for which Bengal is said to be notorious. You will remember that the question was raised by you in the course of your comments on Sarda's Bill for fixing the minimum legal age for marriage. You supported the principle of the Bill, but while doing so you feared that if girls came to be married at a later age than now owing to the Bill becoming law, the risk of outrages by *goondas* on women would be greater in a purdah province like Bengal. Now the question that puzzles me is, (1) what have the purdah and *goonda* got to do with the marriage age? (2) Are *goondas* disposed to discriminate between married and unmarried girls, and in favour of the latter, before outraging them? Or, (3) does custom in Bengal require unmarried girls (up to whatever age) to go without purdah? I should think not. I should think, on the contrary, that custom in all purdah lands, whether in or outside India, requires that girls should, after a certain age, whether married or unmarried, hide themselves behind the purdah; and if that is the case in Bengal, then the girls who will have to be left unmarried beyond the age of marriage customary at present, owing to the Sarda Bill becoming law, may be expected to derive from the existing custom of purdah all the protection they might need from the attentions of those wicked men, the *goondas*—not only 'during the transition period,' but till doomsday!

Karwar;

S. D. Nadkarni

EDITOR'S NOTE. I have numbered Mr. Nadkarni's questions for convenience of reference.

(1) The origins of the purdah and of the custom of child-marriage need not be discussed here. But it is believed that in Bengal purdah became stricter and girls began to be married at too early an age partly on account of outrages on women by bad characters. This relates to certain periods in the history of Bengal.

(2) We do not know. Some religious *goondas* may be disposed to discriminate.

(3) Custom in Bengal does not require unmarried girls to go without purdah, but allows them to do so to a greater extent and up to a higher age than married girls. This greater freedom of movement, allowed to unmarried girls, would expose those of higher age among them to greater risk of molestation than married girls of the same age.

In this connection it should also be borne in

mind that in Bengal girls who are unmarried have not to veil their faces or even pull their saris over part of the head, though adults among them may do so. Married girls, of whatever age, have, on the contrary, to wholly or partly veil their faces in the presence of their husbands, husband's relatives, strangers, and in the village or town which is the home of their husband's family.

We are unwilling to try to give more explicit answers.

"Professor Radhakrishnan on Indian Philosophy."

In the last issue of your esteemed Journal (p 598 May, 1928) X.Y.Z. has made certain remarks about Prof. Radhakrishnan which seem to me obviously unjust. A reference shows that Rai Bahadur Srish Chandra Basu's edition of Patanjali does find mention at the end of the chapter on Yoga system. The quotation about "Nitrous Oxide and Alcohol," etc., referred to by X.Y.Z., was taken by Prof. Radhakrishnan with due acknowledgment from William James' well-known book, "The Varieties of Religious Experience." It is difficult to understand why Prof. Radhakrishnan should be blamed for not knowing the history of a particular view. It is also strange to expect him to be familiar with the Bengali works on the Vedanta. On this analogy, the Bengali historians of Indian Philosophy should also be taken to task for their ignorance of, let us say, Tamil publications on the subject. Furthermore, the fact that a particular translation of the Purva Mimamsa Sūtras is not mentioned by Prof. Radhakrishnan does not mean that he did not read it. It simply shows that the bibliography given by him is a selected one and has never been claimed to be complete. Lastly, X.Y.Z.'s remarks that "Prof. Radhakrishnan's work does not reflect credit on the University in which he occupies the Chair of Philosophy" are not only most unfair but unwarranted. Prof. Radhakrishnan is one of the most distinguished students of Philosophy in India and enjoys a world-wide reputation as a thinker.

B. S. Datta

EDITOR'S NOTE. As Prof. Radhakrishnan's book has not been received for review in this Journal, *The Modern Review* is not in a position to form any opinion on it.

SANSKRIT REVIVAL, AND KING BHOJA'S ART CRITICISM OF LYRICAL POETRY

Dr K. P. JAYASWAL

THE publication of rare and hitherto lost Sanskrit works is a feature of the time we are living in. We may call it a period of Sanskrit revival. In the country of the

Aryas it seems that the language of Rama and Krishna will never die. It revived under the Sungas about 180 B.C., when the rival language Pali had covered the whole land with

imperial pressure. It revived under the Guptas when it had ceased to be a spoken language even by the *Sishyas*, the educated few, but was still easily understood. The revival was continued in the 6th and 7th centuries under the leadership of Jayaditya, Yamana, Bhartrihari, Bharavi, Bana and Dandin, when Prakrit had become the language of the learned. It revived once more in the eleventh century when every soldier-king of Hindu India could wield the pen of poetry and the sword of heroism with equal grace—a chapter of brilliant personalities, not known before, not known after, a chapter unparalleled in the history of the world. It revived again in and about the 14th century with Hemadri and Chandesvara, and Madhava-charya and Sayana. It revived in the Moghul times under Madhusudana Sarasvati, Mitra Misra, Jagannatha Panditaraja, and others. In our times it seems to revive again, when Hindu-edited Sanskrit works with introduction and studies mostly Sanskrit, written with ease, elegance and scientific brevity, are streaming in from Mysore, Travancore, Baroda, Benares, and Rajamahendry—works from the Vedic Samhitas down to Hindu conveyancing.* Three Hindu States are engaged in this pious service. And individuals are vying with Governments in this glorious game.

Amongst these individuals there is one at this moment who stands out like a lighthouse. This is Mr. Ramakrishna Kavi, M.A., of Rajamahendry. His resources are not the incomes of a State, but of heart. He is a lord of poverty; a teacher in a secondary school. Silently and modestly, he has led literary pilgrimages into the Hindu homes of Malabar and the neighbourhood, and recovered treasures which have electrified a generation of workers in the South and which have filled Sanskritists with pleasure and pride all over India. He has brought to light and published Kundamala, a lost Bhaṇas, Abhinavagupta's monumental commentary on Bharata's Dramaturgy giving a history of the art hitherto unknown and undreamt of, the Avantisundari Katha and the Avantisundari Katha-sara which disclose the history of Bharavi and Dandin. Even

he has to his credit the discovery of the historical drama *Devichandragupta* of Visakhadatta, and he has drawn attention to a whole class of historical dramas like Tapasa-Vatsaraja, Vikranta Sudraka, etc. Mr. Kavi has found out the greatest Hindu work on music, the Bharata-Bhashya by Nanya Deva, the famous king of Mithila, and the greatest and the finest anthology or rather an art criticism on Sanskrit and Prakrit Poetry—the *Sringara-Prakasa* by King Bhoja of Dhara, about which I shall say something more presently.

Mr. Ramakrishna Kavi is himself a discovery. His knowledge of Sanskrit Sahitya is of the rare traditional type, i.e., unlimited, and at the same time it is critical. His patriotism for that literature has probably no equal.

Individual exertion has not stopped with merely discovering the literary heirlooms of the race. It has been prompt in the work of publication. Mr. Ramakrishna Kavi has started his modest series called the *Dalshina Bharati*. Evidently the series is lacking funds, which is borne out by the struggling appearance of the books.

In the meantime Mr. Kavi's young friend Mr. A. Rangaswami Sarasvati, one of our coming scholars, has had the satisfaction of presenting to the public an edition, carefully prepared by the Yadugiri Yatrija, of a part of the *Sringara-Prakasa* for which the scholars had been waiting with longing eyes since the announcement about its discovery and its description by Mr. Kavi. The work has found a devoted editor in Sri Yatrija Svamin, the present chief of the Yatrija Matha of Mysore, originally founded by Sri Ramañuja. In the holder of the sacred endowment we find a combination of high learning and scholarship which is evinced by every line of his Sanskrit introduction to the *Sringara-Prakasa*. The Yatrija, before his election to his present ecclesiastic position, was a scholar in the archaeological department of the State of Mysore. The whole work is divided into 36 *pralayas* or sections out of which three (22nd to 24th) have been published in a volume of 103 pages of text. Three more *pralayas* are in the press, and the rest of the book is in the course of editing. But the work, as a whole, has been thoroughly studied and the beginning and the end of each section have been noted in the introduction. The 26th section is yet missing, and the 25th, 27th and 29th are available in fragments.

* *Lekhapaddhati*, Baroda. This gives forms, actually in use, of treaties, orders to Viceroy, royal bills of exchange, passports, etc., mortgage deeds, sale deeds, etc., from the 9th century of the Vikrama era down to its 15th century.

Sententious lyric as an art seems to have been cultivated more by Prakrit poets before it came to be specialised by Sanskrit authors. This is indicated by Hala's collection, the *Gatha-saptasati*. By the time of Bhoja (1018—about 1065 A.D.) the lyrical literature had grown so large that a syndicate of poets and poetic critics took stock of the best gems both in Sanskrit and Prakrit and prepared an encyclopædia of such literature, making a classification according to sentiments and moods. It was in the fitness of things that such an undertaking should have been conceived and executed by King Bhoja, who made poetry reside in every home in his capital, who, made everything like his lake covering more than 250 miles, massive yet beautiful, and who surveyed the past to leave something everlasting to the future. That purpose is fully disclosed by his great work, which we are just noticing.

There is no doubt that we have the genuine book of Bhojadeva in the work now being published. The extracts, from the beginning and the end of each *prakasa* or part given in the introduction, afford materials for establishing the identity. For instance, the sixth and the seventh verses of the opening portion of the first *prakasa*—

श्यासीरचरणा etc., and वीराद्भुताधि च येहस्त प्रसिद्धिः

are cited by Dharmasuri in his *Sahitya Ratna-lara* (Bamra ed., pp. 338-339) from the *Sringara*-*prakasa* of Bhojadeva by name. The last verse of the book by which Bhojadeva wishes for his work a permanent place in literature, i.e., यान्मूर्ति is also found as the last verse in Bhoja's well-known treatise on poetics, the *Sarasatikanthabharana* (Kavyamala ed., p. 648). The colophons in the two books are also identical. The theory of *Rasa* which is concisely given in *anushtup* as the first verse of the Skbh., C. 5 (p. 474), is found in verse 8 of the S. *Prakasa*, 1. (अप्राप्ति)

The few original verses which are presented by the author as his own, (the whole work but for quotations and examples being in prose,) appear throughout by the same pen. They show the delicate style characteristic of Bhoja and his time—sense and language equally elegant. The language of the prose portion tallies with the verses, e.g. cf. आन्नासिपुंरुरसान्धुषिदो वरुण श्यामेव रणनादमनमन्यः (P. L G) with वीरादो निष्पातप्रकाराः श्यामोदयश्च पुनः रन्ध्रावेदोत्साहिसाननन्ति (S. P. I Into. p. VII-VIII).

In *Prakasa* I it is stated that the theory that *Sringara* alone is the *rasa* and the true *rasa*, was for the first time being proposed by Bhoja. The theory was known to us from the later *Salitya* literature. But now it is traced to its source.

The very first verse with which the book opens is salutation to the Hindu deification of the ideal married life and wedded love—the God-with-better-half. The *ardha-naristvara* figure of Purari (Siva) in *vipralambha* and unity is painted: not even looking at each other, so close yet so distant, an apparent and assumed aloofness but really eternal unity and complete identity, without caresses, without embraces, separated and joint! —the god of gods, the paragon of husbands, with the holy wife, the goddess of devotion, wife first and goddess afterwards, both in one form—in an artificial misunderstanding of love—too delicate to translate :

अच्छिन्न मेखलमन्त्र इन्द्रोपमूढ-

मप्राप्तनुभवनवीक्षितवक्रकान्ति ।

कान्ताविमिश्रवपुः कृतविप्रलम्भ-

सम्भोगसख्यमिव पातु वपुः पुरोरः ॥

It rightly adorns the top place of a critique dealing with 10,000 choicest verses from the lyrical literature of the country produced up to the date of King Bhoja.

The history of this verse अच्छिन्नमेखल is recorded in Sanskrit literature. The *Sadukti*-by Sridharadasa of Bengal, which is an anthology citing examples from about 500 named poets, gives the name of the author of this verse as *Chhittapa*. (1-28-3 in the MS. owned by Prof. R. Sarma). *Chhittapa* is alternatively spelt as *Chittapa*. That *Chhittapa* (or *Chittapa*) was a contemporary of Bhoja is proved by a verse cited in the *Subhashitaratna Bhandagara* (Nirnaya Sagara Press) :

वल्मीकमवेष्ट रामरूपतिव्यंसेन - मांरमजो

व्याख्यातः किञ्च कालिदासकविना श्रीविश्वामको नृपः ।

भोजरिचरच-भिन्न हृद्यप्रभृतिभिः कर्णोद्विषि विषापतेः

व्याप्तिं याप्ति नरेक्षराः कविरे स्फार्तेन मेरीरैः ॥

It is possible that *Chhittapa* was the chief poet of Bhoja and might have been the right hand of the king in his literary undertakings.

King Bhoja and his colleagues did not limit their survey to Sanskrit only. They

have accorded prominence to Prakrit where rightly they saw poetry of a superior order.

Mr. Ramakrishna Kavi, as he informs me in a private communication, has edited the section on Dramas of this great work. We shall await with interest the publication thereof, for the section contains quotations from some dramas which are now lost. It contains, it is reported, a citation from Bhasa which is found in the published Svapnavasavadatta.

The 8th section of the work gives a dialogue between Vikramaditya (i. e. Chandra Gupta) and Kalidasa on the latter's return from the court of a feudatory king, the king of Kuntala. The emperor enquired; 'What is the lord of Kuntala doing?' Kalidasa, in a beautiful verse which is cited, replied that the king of Kuntala was enjoying the sweet fragrance of the lips of his wives, 'leaving the responsibility of government to you.' The emperor answered by changing only two letters of the verse. विस्तु instead of विस्ति, and नवि instead of तवि, ('Let him enjoy the fragrance ... leaving the responsibility to me').

The unidentified verse अन्तःस्थ S. P. XXII 73, p. 16, is by the poetess Vidya according to the *Sadukti*. The editors will be well-advised to use the *Sadukti* which is under publication by the eminent scholar of Sahitya, Prof. Ramavatara Sarma.

Prof Sarma has also prepared a new anthology of about 20 thousand verses. Every two hundred or three hundred years, anthologies, since the days of Bhoja, have been revised and brought up to date. Sanskrit poets of Bengal of the period of Chaitanya and later will afford a fruitful field for selection. Similarly some poets of Mathura like Hita Harivamsa, medical authors like Lohmbaraja, inscriptions of the mediaeval and earlier times, and poetry of the time of Pratapa Rudra, and some of the many compositions of the Madras Presidency of recent times have to be brought under survey. Let us hope that Prof Sarma will fulfil for the present generation the periodic duty of executing and producing a new anthology through his work.

Their hope is full of Immortality.—WISDOM iii. 4.

It singeth low in every heart,
We hear it each and all,—
A song of those who answer not,
However we may call.

They throng the silence of the breast,
We see them as of yore,—
The kind, the brave, the true, the sweet,
Who walk with us no more.

'Tis hard to take the burden up,
When these have laid it down;
They brightened all the joy of life,
They softened every frown,

But oh, 'tis good to think of them,
When we are troubled sore!
Thanks be to God that such have been,
Although they are no more!

More homelike seems the vast unknown,
Since they have entered there;
To follow them were not so hard,
Wherever thy way fare.

They cannot be where God is not,
On any sea or shore;
Whate'er betides, thy love abides,
Our God, for evermore.

John White Chadwick.

The truth shall make you free.—JOHN viii. 32.

When courage fails, and faith burns low,
And men are timid grown,
Hold fast thy loyalty, and know
That Truth still moveth on.

For unseen messengers she hath
To work her will and ways,
And even human scorn and wrath
God turneth to her praise.

She can both meek and lordly be,
In heavenly might secure;
With her is pledge of victory,
And patience to endure.

The race is not unto the swift,
The battle to the strong,
When dawn her judgment-days that sift
The claims of right and wrong.

And more than thou canst do for Truth
Can she on thee confer,
If thou, O heart, but give thy youth
And manhood unto her.

For she can make thee inly bright,
Thy self-love purge away,
And lead thee in the path whose light
Shines to the perfect day.

Frederick L. Hosmer.



Bali

Rabindranath Tagore gives an illuminating description of the island of Bali and its people in the *Visha-Bharati Quarterly* for April, from which we take the following passages :

The island of Bali is so well-ordered in its completeness, because it is small. It is one with its woods and hills and water-falls, its temples and sculptures, its cottages, cornfields and market places. Nothing strikes the eye as out of place. The Dutch Government does not allow factory-makers from outside to come in, nor is it a resort of missionaries. The acquisition of land by foreigners is not easy, even for agriculture. The trade is in the hands of Arabians, Guzrathi Musulmans and Chinese, who are not conspicuously out of harmony with the surroundings, as are the Jute Mills that painfully burden the fair breast of Bengal, driving her temples from the banks of the holy Ganges for very shame. The villages are administered by the villagers themselves. The methods of cultivation and irrigation are excellent. The outturn of crops is said to be comparatively much larger than elsewhere.

Their woven stuffs are gaily coloured and elaborately ornamented, showing that they are not disposed to insult their bodies with any and every covering of discoloured rags. So that the place where a crowd assembles becomes a pleasing sight. The women leave the upper part of the body bare. If asked about it they say : Are we fallen women that we should cover up our breasts ? On the whole, the features and figures, both of the men and the women, are well-favoured. I have not come across a single individual who is disproportionately fat or lean. The strong and healthy bodies, the contented, cheerful countenances of the human folk fit in with the sleek, well-fed cattle and the lush vegetation.

There are but few places in the world that can beat Bali from the pictorial point of view. I feel so sorry that Nandalal was unable to come with us this time,—he will hardly get another such opportunity. On every side lie scenes worthy of an artist's gaze. It is because food is plentiful, that the people have been able to gratify their desire to make their cottages, their furniture, their rites and customs so artistic. We have not yet encountered a beggar ; nowhere have we seen any sign of slovenliness ; everywhere music and dance and theatrical performances are going on,—the subjects being taken from the Mahabharata. Along the road-sides there are all kinds of temples and images. They have indeed no lack of food, for body or spirit. It is a true picture of Sriniketan,—of complete well-being.

The chief feature of their life of festivity is the dance. Just as their coconut leaves wave to the constant sea-breezes, so do the limbs of

their men and women sway to the frequent call of the dance.

Looking to the West for Guidance

The *Ravenshawian* (the magazine of the Ravenshaw College, Cuttack) for April 1928 reproduces the full text of Prof. Dr. S. N. Das Gupta's speech delivered on the Commemoration Day of the institution organised under the auspices of the Old Boys' Association. About the practical side of the Association he observed :

I very much appreciated Mr. Whitlock's (the principal of the College) impressive lecture when, he said that the practical side of the Old Boys' Association consisted in their trying to contribute materially to the well-being of this College.

Mr. Whitlock in trying to enlist the sympathies of the old boys suggested that in the meeting of old boys in British institutions also, the old boys volunteered to make gifts to their old College for specific purposes. There is no doubt that apart from the social facilities obtained in such annual intercourse between old pupils and the newer ones the other important side of it was that of getting the old pupils interested in the affairs of the College and of gaining their material support in the development of the many-sided activities of a growing College like this.

But Professor Das Gupta strongly criticised the attitude of those who have always to look to the West for their guidance.

But this affair takes me to other bigger and broader problems of the developments of educational life in this country. Why should it be necessary for us to be told that old boys of a College ought to meet together because they did so in England or that they ought to help their mother institution because old boys in England on such occasions helped their old College ? Why should it be necessary that in all times to awake our own consciousness in favour of our past things we should always have to turn to the West to find out if we were proceeding on right lines or not ? Yet it has been so, and shamefully so in almost every line of our contemporaneous development of thoughts and activities. If we have a right to live as a self-determining people, proud of a great country and of a great religion, why should we have always to look to the West for every kind of inspiration ? Why should it be necessary that in recognising our own men and their work, we should always demand certificates

of fitness from the West? Are we so incapable of judging things by ourselves and do we lack the power of understanding our own good to such an extent, that in most cases for each step that we take, we should have to look to the West for our guidance? English education has been introduced in this country for about a century but even now we all feel that it has not yet been able to fit itself to the national temperament and genius of the race. The learning that is acquired in the colleges, it is often said, is not true learning; it is often mere cramming, some collection of facts and dates which lack the self-determining activity of a living whole.

Next he explained the true meaning of the term Education.

We are unable to realise that neither the leaves nor the branches nor the trunks nor the roots make up a tree but they all go together to take their share when the vital principle of the tree is budding forth and shooting forward in newer and newer creations. Education, if it has any meaning, means the growth of this creative power by which the mind by assimilating the known facts and digesting them into its vital life shoots forward as a creative unity, a creative power that creates new facts, makes new conquests, lives a new life and breathes new beauties. The spiritual nature of this growth may have its racial, temporal and spatial peculiarities but the principle that lives through the spread of education is the gradual rebuilding up of a vigorous intellectual and spiritual creative unity of thought and action.

Scouting in India

The Volunteer for March-April complains that the scout movement as practised in India at present does not touch our national aspirations. Says the journal:

Our whole quarrel is with the scout movement as practised in India under official wings—and its by-products—the scouters. We have nothing to say against scouting as an idea, as it is practised in the independent countries, where—like a variant of Pelmanism in the physical plane—it is designed to train a boy to be alert and adventurous and enjoy his youth thoroughly.

In India, however, the movement is barren and is bound to the barren on the whole, because it does not touch national aspirations. It is the outlook and the temperament that scouting engenders which calls for our comment; not the details of its training, of its dress, or its paraphernalia which are commendable from the point of view of youth organisation. Our questions are:

1. Do scouters and scout organisers hesitate, or do they not, to present before the minds of young scouts unequivocally that we have to train ourselves for Swaraj?

2. Do they or do they not ape and adopt songs, stories, fun and frolic at camp fire rallies, which are of foreign origin without any conscious attempt being made to explore the rich field of Indian culture and tradition and imbibing a fervent love

and devotion for Indian languages, history and tradition?

3. Due to the fact that the heads and superior officers hold honorary ranks in the scout movement, is it or is it not a fact that very often the only sign of the movement in a town is the occasion of a supernational or other visit? How often are such shows trumped up? How often do scouters and scout-masters who are after all human beings and who are many of them subordinate government officials succumb to the temptation of showing themselves off on such occasions with motives other than those of merely training Indian Youth? As a consequence is not the movement worked, like Government Departments, to produce the impression of work, in the shape of diaries and reports, rather than the ever present purpose to train Indian Youth into self-respecting patriotic Indian citizens.

Ruin of Indian Villages

Mr. Huson Olcott in an interesting survey of Indian rural condition in the April issue of the *Mysore Economic Journal* describes how poverty, ignorance, disease and death have been causing havoc to the villagers who continued their quiet life close to God's fragrant earth until two or three centuries ago.

Disease and death are terrible drains on the villager. He likes personal cleanliness and bathes frequently but lives in filthy surroundings. He is devoted to his family but tolerates the piles of dust and rubbish near his house which bring them disease. Fortunately, for our brother the villager, the sun of India kills germs more effectively than the sun in countries where his rays are less direct and more blocked by clouds. Were it not for the sun, the death rate would be even higher than it now is, nearly 90 per 1,000. On the whole, the villages are slightly more healthy than the towns. Plague and cholera make terrible ravages in the country but they cause even more deaths in towns, where the people are crowded together in unsanitary dwellings. However, the influenza scourge which destroyed twelve million lives in 1918 and 1919, made even more dreadful havoc in rural than urban areas. Many villages had not one survivor. When an epidemic threatens, the villager frantically sacrifices a cock or a goat to the village demones. In addition to such appalling pestilences are the grim spectres of famine waiting on the threshold of many rural homes ready to pay an accustomed visit. Less feared are the insidious diseases that day after day, year after year, undermine the vitality of India's peasants and unfit them for working or thinking. Malaria and kala-azar fever and hook-worm do untold damage of this kind. Being less noticeable than a violent epidemic, they are harder to control and probably do more harm. Fevers alone account for four million deaths a year.

Poverty and ignorance bring about insufficiency of food, contaminated water and dirty housing conditions. These together with gross superstition

and early marriage, bring about illness and death. A large part of the deaths are preventable but adequate medical treatment is scarcely known in the villages. In addition to medical service, a broad programme of rural reconstruction must be put into effect before the villagers can have abundant lives free from the constant dread of disease.

Causes of Prostitution

J. F. Mistri writes in the *Social Service Quarterly* for April :

It is healthy sign of the times that the subject of prostitution, which until a decade or so ago was surrounded with a veil of mystery and about which not only was it considered improper to speak but even to think, has been openly viewed in its true perspective not only by the social workers and reformers but by the thoughtful and intelligent public. This changed attitude is due to the fact that people are realising the havoc it is playing with the physical, moral, mental and economic well-being of the present as well as of the future generation. What is a matter of greater satisfaction and importance is that women, who up to now had remained the silent and distant spectators, are also beginning to realise that their self-interest, self-respect and honour are involved in it and are awakening to the need for action in the matter. This is a problem that does not affect only a particular class or individuals but the whole nation are large. People need not imagine that they are safe because they themselves and their children are good and have nothing to do with the evil. One of the consequences of this evil is venereal disease, and there is the risk of their children or themselves being infected indirectly or their children marrying diseased persons. The problem is two-sided and must be dealt with accordingly. It is a question of demand and supply, but hitherto it has been looked at from one point of view only, and the world has exercised enough cruelty upon these poor unfortunate, friendless, and helpless women. In India, at any rate, many of these women are victims of circumstances, more sinned against than the sinner. At times, everyone's hand is against them, that of society and the police. Even the State derives revenue in the shape of income-tax from the shame and misery of these women. The problem cannot be solved by focussing on women alone. "Cut off the demand for prostitution and the brothels will naturally starve." The causes of prostitution are many and deep-rooted in our social system. Sometimes there is a very narrow margin between the economic and basic ones.

Stri-Dharma

We are very glad to find that *Stri-Dharma* (official organ of the Women's Indian Association) has been reconstructed in an

enlarged and improved form with the addition of a Hindi section.

Education for Muslim Girls and Parda

It is a happy sign that Muslim women should demand the establishment of more High Schools for girls belonging to that community. We read in the same journal :

The Madras Muslim Ladies Association held a meeting to pass two resolutions to the effect that the Government should start more High Schools for Muslim girls and to urge the corporation to open Parda Parks in congested city areas.

It is excellent that the Muslim women should demand these things for themselves. The more universal education we have in all communities the better.

Commenting on the Parda the writer observes :

We, however, wish that in the second resolution the Muslim women had also demanded the abolition of the Parda which is one of the root evils, rather than demand facilities to patch up old customs to suit modern ideas. Is it not far better to do away with the evil of Parda which one will admit is most unhealthy and cramping to the physical as well as the moral welfare of a woman?

The Health Officer of the Calcutta Corporation writes that :—

"Between the ages of 15 and 20 years, for every boy that dies of tuberculosis, six girls die."

"I am convinced that it is the retention of the Parda system in the densely populated gullies of a congested city that counts so many young girls to an early death from tuberculosis. In less densely populated areas, where detached houses with compounds are possible, the Parda system could be adhered to without seriously affecting the health of the inmates of the zenana."

"In a great city, it is difficult to secure absolute privacy without shutting out light and air, as houses in narrow lanes and gullies are almost certain to be overlooked, consequently, the zenana is usually situated in the inner portion of the house, ill-lighted and ill-ventilated, but effectually screened from observation."

Indian Youth Movement

The *Young Men of India Burma and Ceylon* in its May issue reproduces the illuminating address delivered by Mr. C. F. Andrews at Ahmedabad on the occasion of the inauguration of "Youth Week" in the course of which he traced the development of the Youth Movement in many lands. He advised the organizers of Indian Youth League as follows :

India needs her own return to Nature. The

all-obsessing miseries of modern life have gone deep down into the heart of Indian society. The gulf is tending to become wider between the village and the city. If only, through the Youth Movement in India, this division could be bridged over, if only, this almost universal depression of misery could be banished, it would indeed bring in a brighter day, not only for India herself, but for all mankind. There should be no great difficulty in organizing walking parties in this country. Rest-houses can be found here and there in the villages. Daarmasalas are also not uncommon. Owing to the glorious Indian climate, where, for a great part of the year, the air is dry and the sunshine is ever present, camping out on long walking-tours is an easy business, which adds to the zest of living. Physical drill and gymnastics have, of course, their place in any scheme for youth training in great cities; but the energy that comes through walking and singing and taking delight in the country, with all its beauty, is a form of happy exercise that can never be acquired in a gymnasium. Surely, also, the time has arrived when the incessant criticism should be removed, that 'educated India cares little for the poor people in the villages'. This criticism was always more than half untrue; but the modicum of truth that still remains could be dispelled, if only the Youth Leagues of India led the way.

Shama'a on the Development of the Indian Theatre

We read in *Shama'a* for January-April :

For some time past we have been considering some of the practical ways of developing the Indian Theatre. Obviously nothing improves staging better than a demonstration of how best to do it. Under the guidance of our Editor a small group of enthusiastic men and women have gathered as the nucleus of a group who in course of time, it is hoped, will be able to interpret on the stage the real spirit of the finer forms of histrionic art. A very successful beginning was made in this direction in October last year when Tagore's *Dancing Girl's Worship* was staged at the Excelsior Theatre in Bombay. In many respects this drama is unique. It is written only for a cast of women. It shows the conflict between Buddhism and Brahminism and how the stern worship of even a dancing girl could profoundly stir our emotions and play so considerable a part in the life of the Royal Court. The ladies who took part in the play in October came from various different communities, including even the Anglo-Indian, who are supposed to be not quite interested in purely Indian drama. The play was no doubt in English (the Vyavaharati version) but the setting and background were entirely Indian and the touch of Bengali music by Mrs. Sunahni Rajam (who took the part of the dancing-girl) gave completeness to the general atmosphere. Mrs. Rajam gave a masterly and beautiful rendering of the dancing-girl's part. Our Editor had herself to set the example by taking the very difficult part of the queen. We are glad that the play was received with great delight by the Bombay public and that many of the ladies who took part were highly spoken of by the Press. This is

perhaps not to be wondered at. There is such talent in the country that the wonder is why only so little of it is liberated for refined and graceful expression. A great and purified stage will be one of the best medium of instructive enjoyment. But—let us not forget—it means resources which few people can afford.

Mrs. Sunahni Rajam and the Editor of *Shama'a* are daughters of the late Dr. Aghornath Chattopadhyaya.

Universities and Politics

At a time when the question whether students ought to participate in active politics has been agitating the public mind, the address delivered by Sir Michael Sadler at the annual meeting of the Indian Students' Union and Hostel, London, and published in the May issue of *The Calcutta Review* may be read with interest. Says he in part :

Except in periods of unusual quietude or in the torpor of decay, universities are not, as we sometimes think them to be, haunts of ancient peace. If we look back upon their history we see them tossed at their moorings by great waves of controversy in religion or in politics, and the storms have been worst when religion and politics have been in explosive combination. In our time, indeed, most universities are remote from political or religious controversy. Their chief intellectual activity now lies in the domains of history, of the comparative investigation of custom and belief, and in the physical and biological sciences. But what lies ahead? Before our eyes, applied science is causing economic change. Economic problems loom larger in politics. But they touch at many sensitive points the lives of men. They involve ethical questions, questions of responsibility in employment, new contacts between races, our assessment of the value of what we may enjoy in life. There are signs that these questions may touch the quiet of universities. By the law of their being, universities have one foot in the past and one foot in the future. Within their walls meet minds which are mature and minds which are promising and eager but still immature. To blend these two is to help in stabilizing society. But at times of rapid change in social or intellectual outlook, courses of academic training are in danger of getting out of date. Old ways of thought may become obsolete, not by reason of inherent defects but through subtle changes in the mental appetite of the young. At these times conservatism which is rightly cautious may be over-tenacious of tradition. Into this mistake fell the English universities at the Renaissance, the University of Paris in the time of Descartes, some of the German universities after the Thirty Years' War. Again, it is a perilous time when a new culture and power of large-scale industry impinge upon the venerable studies of an antique civilization. And whenever the spirit of Nationalism has gripped the imagination of the most eager-minded part of the community, universities, because one of their functions is to stabilize society, are wise,

I think, in not withholding sympathy with what is fair and feasible in national aspirations.

To sum up: Politics play so great a part in life that places of education which prepare young men and women for life cannot be isolated from politics. Every university has always been the scene of political discussion. The hardest questions of belief and duty both in religion and in politics cannot be evaded by old or young in any centre of sound learning. Political philosophy and its applications have been inseparable from university training from the days of Isocrates, Plato and Aristotle to those of Treitschke, Henry Sidgwick, and Woodrow Wilson. To think and talk about politics during undergraduate days has for centuries been part of the training of those destined to lead in the public affairs of their country. [The words italicised by us show that Dr. Sadler does not advocate the active participation of students in current political affairs.—Ed., M. R.]

But the first duty of a university and of all those who work in it is to get at the truth. To hear both sides, to be candid and fair-minded, to shun (except in debate) the spirit of party, are primary obligations on those who teach and learn in it. But if the conditions of life in a country are unhealthy, political talk may become feverish and unbalanced. In such circumstances, university teachers and students are under especial obligation to set an example of steadiness in judgment and, if after patient thought conscience constrains them, of courage in standing up for what at the moment may be the unpopular side.

Governments' Tactics of Shelving Popular Measures

Mr. Doongersee Dharamse in the course of an article in *Welfare* for May narrates how the Indian Merchant Marine after a long and brilliant history covering a period of more than twenty centuries has been brought to its present low level by a foreign Government for "Selfish Motives." Incidentally he points out how the recommendations of the Indian Merchant Marine Committee which fell far short of Indian expectations have been shelved by Government like all other beneficial matters of vital national importance.

In an article on "Indian Shipping and Mercantile Marine" in *Welfare* of July, 1923, the great difficulties under which this industry was suffering were shown. After that much water has run under the bridge. Many eventful things have happened in five years which have brought this question prominently before the nation. The Indian Merchant Marine Committee has issued its report which though falling far short of the aspirations and expectations of the nation is, however, something in the nature of half a loaf is better than no loaf. Our benign Government is pleased to turn down the main recommendation of the Committee. As usual our Indian Government is an expert in the tactics of shelving most beneficial matters of national importance. If there is a great popular clamour for undertaking any step or legislation

which is directly or indirectly against the vested interests of the Europeans, our Indian Government in order to gun time appoints a commission to investigate and take evidence. Two to three years naturally pass in the appointment of the Commission, taking evidence from the witnesses in the different parts of India and then deliberating and issuing a report. Then this report is subjected to a long delay in the hands of Government of India and the Secretary of State in London. The Secretary of State is the guardian angel of European interests who would not tolerate a single suggestion or recommendation which even slightly affects the vested interests of the Europeans. The Government of India is ordered from home to strike off those recommendations which are not liked by the home people. Legislation on these lines is introduced in the Legislative Assembly. Where popular leaders try their utmost to introduce amendments to bring it in line with national requirements, Government is obdurate and with the help of the Council of State successfully pilots the bill or gets it 'certified' through. Thus, many a popular measure meets the inevitable fate and the great national question of merchant marine is not an exception.

Monograph on the Mohenjo-daro Excavations

Sir John Marshall writes in *The Benares Hindu University Magazine* for April:

A three-volume monograph on the excavations at Mohenjo-daro will be going to press in a few weeks' time and may be expected to be issued to the public in the early part of next summer.

Since this site was discovered by Mr. Banerji six years ago, the task of excavating it has been carried forward by a succession of different officers belonging to my Department: first by Messrs. Vats and Dikshit; then by the writer himself; and latterly by Rai Bahadur Daya Ram Sahni and Mr. Mackay, whom the Government of India has recently been fortunate in attracting from Mesopotamia.

With the work of all these officers, the forthcoming volumes will deal in extension; at the same time, it will aim at surveying generally the whole field of pre-historic culture now opened up in Sind, and the Punjab and Baluchistan, and, besides special chapters by other experts, will include an analysis of all the pictographic records from Mohenjo-daro and Harappa by Prof. Lagdon of Oxford and Messrs. Sydney Smith and Gadd of the British Museum.

Bolshevik Air-Power

Mr. V. B. Mehta writes in the *Indian Review* for April:

How few people know of the attempts that Russia is making to dominate the air. It was not till 1922 that Soviet Russia made up her mind to become a great air-power; and to realize her ambitions she has since then bought a large number of machines or parts for them from

Germany, Holland, Austria, and Italy. She has also extended her commercial air-routes, trained pilots, and equipped aerodromes. About the middle of 1925 she possessed on her active list 937 aeroplanes and seaplanes, which included observation-machines, fighting-machines, and heavy bombers.

The Soviet Government contributes a certain sum of money for the buying or building of the new Air-Force, while the rest of the money is given by the people. A society called "The Society of Friends of the Air Fleet" has been formed under the chairmanship of M. Rykoff. Its members, who are the joint owners of the Air Fleet, contribute 60 kopeks each annually. At the end of last year, the members of the Society numbered 3,000,000. The Society has branches all over what was formerly called the Russian Empire. The membership of the Society is increasing rapidly on account of the propaganda which is carried on by means of circulars, lectures, and cinemas. Joy-rides are also given free to the people. People are made to feel their proprietary rights in the Air Fleet, and so they have willingly paid their contributions which amount to over 12,000,000 Rupees.

The aeroplanes bought or built by this Society are for civil and military purposes.

Practically the whole aerial system from London through Amsterdam, Berlin, Moscow, Kiev, Odessa, and thence into the Caucasus is under Russo-German control. The Dobrolet is a Soviet Society managed by the Junkers Company and operates between Leningrad and Rostov to Batum, and through Tiflis traversing the Caucasus to Baku. A recent extension of the line now joins Baku to Teheran via Pahlavi (formerly Enzeli). The Persian Parliament ratified in February 1926 the concession to the Junkers Company to carry their air mail for five years. The Society has also started another route in Turkestan from Tashkent to Vyernyi on the Chinese frontier, and runs a regular service between Bokhara and Khiva. The Ukrvozdukhput is operated in the Ukraine, and its Moscow agency is taken over by the Deutscher Aero-Lloyd. The Zakavia operates in Trans-Caucasian States with its headquarters at Tiflis. It has recently run a feeder line to its Trans-Caucasian route to Erivan, the capital of Soviet Armenia. The 1924 reports show that these four Companies flew 1,000 flights over 287,000 miles carrying 25,000 passengers and 100,000 lbs. of weight.

The Turkestan Soviet Air Force has faster planes than any the British have in India. Russia has also given a gift of 12 aeroplanes to the Afghan Government. The personnel of these aeroplanes is mainly Russian and German, and its aerodromes at Shermur near Kabul, Jelalabad, Kandahar, Hatbak, and Chankar were laid out under Russian and German directions. The British Government is therefore feeling very anxious about the safety of India.

We are also told that Soviet Russia is beginning to stretch an air-arm towards the Far East.

Last year, the Society of Friends of the Air Fleet organised an air-flight from Moscow to Peking. The Soviet Government declared at the

time that the objects of the flight were three, namely, (1) The exploration of an air-route to the Far East; (2) The cementing of relations between the Soviet Government and the friendly peoples of Mongolia and China; (3) The training of pilots. It is probable that airways will soon be constructed across Siberia into Mongolia, Manchuria and China.

It will be remembered that there was also a Japanese flight from Tokyo to Moscow last year. Did that flight signify that in the not distant future Russia, Germany, Japan, and perhaps Nationalist China which is so much under "Red" influence—will form an air alliance? Eastern Europe, the Near and Middle East, and the Far East are already under the control of these nations. What more they might do after their alliance is cemented, we must wait and see.

Indians Abroad

The following figures of population of Indians abroad according to the latest returns are reproduced from the same journal.

Name of country. Indian population. Date of census

| <i>British Empire</i> | | |
|--|------------------|------------|
| Ceylon | 820,000 | 1926. |
| British Malaya | 660,000 | |
| Hong Kong | 255 | 1911 |
| Mauritius | 264,527 | 1921 |
| Seychelles | 332 | 1911 |
| Gibraltar | 50 | 1920 |
| Nigeria | 100 | 1920 |
| Kenya | 26,759 | 1926 |
| Uganda | 5,604 | 1921 |
| Nyasaland | 515 | 1921 |
| Zanzibar | 12,841 | 1921 |
| Tanganyika Territory | 9,411 | 1921 |
| Jamaica | 18,401 | 1922 |
| Trinidad | 121,420 | 1921 |
| British Guiana | 124,938 | 1921 |
| Fiji Islands | 60,634 | 1921 |
| Basutaland | 179 | 1911 |
| Swaziland | 7 | 1911 |
| Northern Rhodesia | 56 (Asiatics) | 1921 |
| Southern Rhodesia | 1,250 (") | 1921 |
| Canada | 1,200 | 1920 |
| Australia | 2,000 | 1922 |
| New Zealand | 606 | 1921 |
| Natal | 141,336 | 1921 |
| Transvaal | 13,405 | 1921 |
| Cape Colony | 6,498 | 1921 |
| Orange Free State | 100 | 1921 |
| <i>Total for British Empire.</i> | | 2,294,724 |
| <i>Foreign countries.</i> | | |
| United States of America | 3,175 (Asiatics) | 1910 |
| Madagascar | 5,272 (") | 1917 |
| Reunion | 2,194 | 1921 |
| Dutch East Indies (Say) | 50,000 | |
| Indians | | |
| Surinam | 34,957 | 1920 |
| Mozambique | 1,100 (Asiatics) | Not known |
| | and half-castes | known |
| Persia | 3,827 | 1922 |
| <i>Total for Foreign countries.</i> | | 100,325 |
| <i>Grand total of Indians overseas</i> | | 2,395,219. |

Achievements of Ancient India

Khalilur Rahaman writes in *Patna College Magazine* :

To Europeans, Greece is the home of Philosophy, Science, Art and every intellectual creation ; and there are the best reasons for this opinion too. Yet, there are Asiatic lands which, in the history of culture deserve a place besides Greece, as sources of light and spiritual help. These are India and China. We find a systematic growth of culture and intellect in the three countries almost about the same time quite independent of one another.

From a very early date Music has been studied and cultivated in India.

Linguistic science was known to the Indians from a very early date.

India bears the palm in the matter of Linguistic science,

Our setting of Greece, India and China together is further justified by the fact that these three lands each independently invented coins : China about 1,000 B.C., Greece about 700 B.C. and India about 400 B.C., and from these three beginnings all other coinage of modern times has developed.

As regards strong rule, good government, and wealth, India was unquestionably great.

There were many republics existing in north India in 6th and 5th Century B.C. They were aristocratic, and not democratic, in outlook and in government, and were thus not unlike the early Roman republic. During the youth of the great Buddha, his father Siddhodhan was the head of the republic of the Sakya clan.

Remarkable it is to note that philosophy sprang up spontaneously and independently in these three far-sundered lands—Greece, India and China.

Another link which unites Greece, India and China is the search for a trustworthy Logic—the Science of Reasoning.

In every land of the East where Buddhism or Hinduism went in the middle ages, the knowing traveller recognises to-day in the architecture and sculpture before him many characteristics of Indian religion and art. The architectural styles of China and Japan, Cambodia, Java and other Eastern countries are characterized by Indian ideals.

Special schools were created in those days to train students in law, government, war, medicine, rhetoric, poetics and mathematics. In the 4th Century B.C. a great university had grown up at Taxila, and thither from every quarter of India, the finest young men went for education. Then after the Christian era two Buddhist universities grew up farther to the south, at Nalanda in Bihar and at Vikramasila, on the Ganges. Down to 1200 A.D. these universities were to Asia what Bologna, Paris and Oxford were to Europe in the middle ages.

Like Greece, India had its dramatic art distinguished from other national styles by notable differences.

The drama arose in North India in the First Century B.C. and has a history of a thousand years, reaching the height of its glories in the plays of Kalidasa in the 4th Century A.D. His

Shakuntala is a master-piece of dramatic and poetic work. These developments which India attained were in no way inferior to those of Greece or China.

Calcutta Corporation Councillors Responsible for Cholera Epidemic

The Calcutta Medical Journal, edited by distinguished physicians, blames the Councillors of the Calcutta Corporation for having unwittingly caused the death of hundreds of citizens from cholera and typhoid fever.

The Health Officer of the Calcutta Corporation has done his best to check the spread of cholera in Calcutta. The latest remedy has been widely advertised and freely circulated. But no special attempts were made to supply sufficient quantities of pure drinking water. The Councillors of Calcutta have after a great deal of deliberation negated the proposal of providing the town with tube-wells. The supply of unfiltered water has failed miserably in some wards. The commencement of the epidemic coincided with a strike of the sweepers.

We should like to impress upon the Councillors of the town that they are responsible for this epidemic and for the deaths caused by it. The Councillors have not been negligent, however, in so far that they have made provisions for a large project for the supply of filtered water, but they have failed to see the project carried through quickly, and they even, much less the citizens of Calcutta, hardly know when the grand project will be completed.

We believe that this epidemic has partly at all events been spread by the remissness of the Corporation in supplying filtered water in sufficient quantities in a year when there has been no rains for some time, and the heat has been excessive and consequently the people requiring larger quantities of water.

Ideals of Gurukula

Principal T. L. Vaswani's convocation address at the Gurukula University, published in the *Vedic Magazine* for April was an excellent vindication of the Gurukula ideals. He characterised the current system of education in India as a bad "imitation" which leads to "emasculatation."

Current education in this country is a transplanted system. It is an imitation,—a bad imitation. And imitation is emasculatation. In a period of India's low vitality was the current system imposed upon her. It had its origin in France in the days of Napoleon ; it was imposed on India by England. It was essentially bureaucratic, aiming at 'efficiency' of a foreign Government, not setting free the powers of the people. The object was to "train" cheap clerks and little officials to help the British administration. Here then is the tragedy of the present system, it is not organic. It is cut off from the soul of the people. It is

distinguishing; it separates the mind from race-memories. Truly has Sri-Krishna declared in the Gita: "From the breaking of memory results wreck of understanding, and from wreck of understanding a man is lost."

This Gurukula stands as a shining witness to some of the great race-memories of this ancient gifted land. Therefore, is this Gurukula destined, I believe, to play a significant part in the evolution of a new Indian Renaissance which is essential to the rebuilding of a new Indian nation. For, never let it be forgotten that a nation is a psychic entity and is brought into being by ideas and ideals transmitted by the race-consciousness and the environment. They are true architects of a nation.

How to avoid Infection

The Oriental Watchman and Herald of Health for May says:

The diseases transmitted by food and drink may be avoided if one will refuse to drink any unboiled water, to eat any uncooked food, and to eat with unwashed hands. The dishes should not be washed in cold water, which may contain parasites, but should be scalded.

In order to avoid skin infections, insist on having the laundry work boiled, for ringworm and other skin diseases are known to be transmitted through the laundry. In bathing, use rain water of known purity. The water from a pond may contain parasites.

Lastly, while one should know the different sources of danger, and should form the habit of doing everything in such a way as to avoid infection and to preserve the health, the matter should then be dismissed from the mind. Nothing is so deleterious to a person as to be constantly fearing some disaster. To live healthfully, one should early form correct health habits, and as soon as the practice of hygiene becomes habitual, forget it.

Some Defects of our Educational System

Mahatma Hans Raj draws attention to some glaring defects in our educational system in the March number of the *D.-A.-V. College Magazine*, one of which is:

It is often complained that our students suffer under a rather heavy burden of too many subjects. There are some who hold that certain subjects should always form a part of a boy's education—in fact most experts would suggest that their own particular subject must form a part of a boy's necessary equipment whatever might happen to other subjects. There are others who suggest that the burden on the shoulders of our boys is becoming increasingly heavy. Cannot a compromise between these two views be possible? If we would make a distinction between the subjects that are to be taught and those wherein a student is to be examined by the University, a way would be found out of this difficulty. The headmaster's certificate of adequate knowledge in former subjects may be considered necessary as has been suggested by the Calcutta University in the

case of manual training. This would equip the students with the necessary knowledge of these subjects while saving them from the heavy burden of preparing them for the University examination and prevent cramming.

Racial Relations in the U. S. A.

The National Christian Council Review, in reviewing the activities of the Commission on inter-racial co-operation" for 1927, observes.

One of the disquieting features of the year has been the high school strike at Gary, Indiana, where white pupils refused to allow negroes in the school. To quote the report, a significant feature was the fact that a large percentage of the strikers were young people whose parents were born in European countries, indicating the presence of new elements in American race prejudice due to economic fear and industrial competition. Other discouraging elements of the situation are the great disparity in the quality of educational opportunities provided for children of the two races, and the entire lack of proper provision for defective and delinquent negro children, this very lack increasing the prevalence of such crimes of violence as are particularly associated with the feeble-minded of all races. Conditions in the 'Black Belt'—the area of rural counties containing more than forty per cent. of negro population—show the fewest signs of progress. The most discouraging feature is the apathy of large sections of the Christian Church, who fail to grasp the peculiar responsibility of Christ's followers or the implications of their Christian faith as it applies to race relations.

But in India communal dissension is regarded as the chief reason of her subjugation and backwardness.

The Commission has been rendering useful service in other ways as would be evident from the following remarks:

There is, however, another and brighter side. Lynchings have decreased from thirty in 1926 to sixteen in 1927. A county in Texas has just opened a new hospital with the same facilities for patients of both races, and with equal opportunities for negro and white physicians. In many places the schemes for community welfare are managed on an inter-racial basis, both as to contributions received and as to the expenditure of the funds. Perhaps the greatest encouragement comes from the new attitude of students and of educational institutions. About a hundred such institutions are offering courses in race relations; students, negro and white, are holding joint 'forums' in a number of centres; essays and these are being written on the subject; and research projects are under way. In many cases this new interest leads not only to theoretical study, but to the formation of personal contacts and of co-operative work between members of the two races.

Foreign Periodicals

India and the Simon Commission

Die Rote Fahne, the official Communist daily of Berlin, makes the following remarks on the demonstrations that signalled the arrival of the Royal Commission in February last:

The English press has vainly tried to avoid discussing the significance of recent events in India. Although the English censor still prevents our getting a clear picture of what is going on, it is at least clear that anti-imperialist strikes and demonstrations are taking place in all parts of the country. The first clear evidences of a growing national revolutionary movement date back to 1931. The big cities of India are now in a state of siege. English armored automobiles circulate through the streets, and English police fire at parading demonstrators who have here and there embarked upon a barricaded warfare with the armed powers of English imperialism.

The cause of this movement is the arrival of the English Royal Commission whose appointment was promised in 1919 and whose present duty is to investigate how much the Indian people are fitted for further self-government within the British Empire. No Indians are represented on the Commission, which in point of fact merely symbolizes the common imperialist front of all English parties against the Indian people. At the head of the Commission stands Sir John Simon, a Liberal M. P. and therefore a member of the Opposition. The Commission also includes Mr. Walsh, the Minister of War in MacDonald's Cabinet, and Major Atlee, an undersecretary in the War Department of the same cabinet. Both these men represent the forces of English social imperialism.

The December session of the Indian National Congress in Madras made it clear that the arrival of this Commission would arouse widespread opposition. The National Congress, which includes all elements of the Indian National movement, from the most reactionary of the big Indian capitalists to the most radical members of the Workers' and Peasants' Party, adopted a resolution of decidedly Left Wing tendencies. For the first time in its history the National Congress officially demanded the complete independence of India—a programme that Gandhi had refused two years ago.

The Indian people are now living under the dictatorship of English imperialism, which has been further intensified by the so-called Bengal Governors of the Marikata Government. The democrats in Bombay, Madras, and Calcutta insistively and rightly attacked, not only the

Conservative Government, but His English Majesty's Liberal and Labor Opposition as well.

The Uprising in Canton

In the course of an account in *Humanite* regarding the three days' revolution at Canton last December, an "Eye witness" gives a picture of the affairs and shows how revolutionists go about their jobs:

The Canton Commune committed no great political error. Its policy was in reality extremely just. Its decrees assured the co-operation of the working masses, the peasants, the petty bourgeoisie and the soldiers. It addressed appeals to the workers and peasants of all China, and to the international proletariat. Its decrees will be read, spread, and commented upon by peasants and workers throughout all China and throughout all other colonial countries. The latest Chinese exploit will be compared with the fruits of a year of Kuomintang government.

Canton has proved that the Chinese working class can take and exercise power. The correction of certain faults and omissions that led to the defeat of the labor government will permit it in the near future to maintain itself in power once power has been seized. Canton has shown the masses their one and real leader—the Chinese Communist Party.

India in the Eyes of Continental Europe

We read in *The Hindustance Student* excerpts from Dr. Taraknath Das's lecture on the attitude of Continental European powers towards India. Although the Anglo-Saxon world is primarily interested in India, the view of the Latin world, Teutonic world, Slavic world, Scandinavian world and the League of Nations regarding India, as pointed out by Dr. Das, may be read with considerable interest.

FRANCE AND INDIA

The trend of French thought on India can be fairly understood from the study made by various French savants. In his book "America and Race for World Domination," Prof. Albert Demangeon of the Sorbonne writes:

India is the typical colony for exploitation.

Immense, rich and thickly populated she represents for her masters at once a fortune and a defence. It is through India that the British Empire assures its destiny. India is the halting place of British commerce to the Far East. India gives the fleet places of support for the sea routes. India recruits for the army legions of high-spirited soldiers; native contingents fight for Great Britain in China and South Africa.

From the standpoint of World Politics, French statesmen are interested in India. They realize that the center of gravity of World Politics has shifted to the Far East and to the Mediterranean; and no practical statesman can ignore the value of India's man-power, economic strength and strategic position, in the equation of future balance of power.

ITALY AND INDIA

New Italy appreciates India's struggle for nationhood. I have come to the conclusion that Fascist Italy has great interest in establishing closer cultural, economic and political connection with India. However, it was in the International Philosophical Congress held in Italy that Indian philosophers such as Professor Das Gupta and others were given recognition on equal footing. It was Italy which took the initiative of sending a cultural mission to "Indian India," by sending the foremost Italian scholars to the Viswa Bharati. The Italian universities presented a library of Italian literature to the same institution. Dr. Tagore's reception in Italy by Premier Mussolini is of great international significance. I was in Como, at the Volta Exposition, held in memory of the great Italian scientist where India was represented by two Indian physicists of repute—Professors Bose and Saha. Indian students are welcome to Italian Universities. Rome is the home of the International Agricultural Institute where practically all nations of the world are represented.

The progress of Italian shipping and industry makes it imperative for Italy to seek new markets for finished products. It will depend upon the far-sighted Indian patriots to promote cultural, economic and political co-operation with Italy in terms of reciprocity.

GERMANY AND INDIA

It is universally recognized that of all the Western nations, German people have been deeply interested in Indian thought. During the last twenty-five years more books on Sanskrit literature and various schools of Hindu philosophy have been published in Germany than in India. Indian scientists, poets, and scholars are given the heartiest hospitality by the cultured Germans.

German industrialists realize the importance of India better than any other people. Before the World War, Germany was on the road to commercial ascendancy in India. It caused real rivalry between Great Britain and Germany.

At the present time Germany has no political ambition in Asia; she knows that she can never secure a foothold in Asia, without creating certain conditions which would be dangerous to her own real interests. It is generally recognized in Germany that politically free India will be an asset to Germany from the commercial point of view; and from the standpoint of international relations freedom

of India will increase Germany's power and influence in World politics, whereas it will decrease the power of the present colonial powers of the West.

German educational institutions are welcoming foreign students. Japan of all nations, has fully realized the significance of it and the German-Japanese Institute has been established in Berlin.

RUSSIA AND INDIA

Even during the regime of the Tsars, Russian universities carried on Oriental studies on an elaborate scale. This has not been given up; on the contrary, it has now been intensified in every sense of the word. The Soviet Government is not satisfied to confine the work of Oriental studies carried on by eminent Russian scholars, but they have made special arrangements for Oriental students to study Russian history and literature.

Soviet Russia, having all forms of civilization within her borders, and the Russian people being less prone to exclusiveness on racial grounds is sympathetically inclined to Asian culture and institutions.

Russian interest to attract the intelligentsia of India, is seen in the invitation extended to the Indian leaders, journalists and educators to participate in the celebration of the Tenth Anniversary of establishment of the Soviet Government. Men like Pandit Moti Lal Nehru, Ramananda Chatterjee, Prof. K. T. Shah and others are certainly not communists, but they were invited. Russia wants to remain on friendly terms with India.

SCANDINAVIAN COUNTRIES AND INDIA

It is sufficient to mention that the interest of the Scandinavian countries in Indian thought and aspirations is genuine. They have shown their friendly attitude on every suitable occasion, by according proper recognition to Indian scholars such as conferring the Nobel Prize on Dr. Rabindranath Tagore. The Scandinavian countries are not imperialistic and they want to remain neutral in all international conflicts. Thus the public opinion of the Scandinavian people is a very valuable asset.

INDIA AND THE LEAGUE OF NATIONS

No nation, which wishes to cultivate world public opinion, can ignore the institution of the League of Nations. India, as a member of the League, should utilize it to the fullest extent. But it is not being done by the Indian people. On the contrary India is in many ways being misrepresented in the League of Nations, because, under the existing system, persons sent to the League to represent India usually do not represent the people and their aspirations. They should insist that none should be sent to the League to represent India who does not enjoy confidence of the Indian Legislative Assembly.

There should be established at Geneva an India Information Bureau, free from British Government or League control, and under the guidance of an able and recognized Indian leader, familiar with world politics.

Newspapers and the Advertiser

The World Tomorrow explains how far the public belief that "the Press is in a large measure dominated by the advertiser" is true.

How does the daily of today stand in relation to the advertiser? That is one of the first questions that is asked me whenever I speak on journalism, and from the character of the questions asked it is plain that the public believes that the press is in a large measure dominated by the advertiser. It is my belief that in this respect, too, we can record a great improvement in journalism. There are prostitutes in every profession and plenty of them among the 1,950-odd dailies published in this country. Weak newspapers are often likely to yield to the temptation to let the large advertiser take charge of their editorial columns: the strong ones are freer from temptation to yield and freer from danger of boycott, because groups of advertisers realize that the enormously increased volume of advertising in the successful newspaper has relatively decreased their individual value to the newspaper manager. Strong newspapers are indifferent to threats of boycott. I have before this recorded the courage of the *New York World* when a department store manager demanded that it should make no mention whatever of a serious elevator accident in the store. The answer of the *World* was to put the news of the accident at the top of its first page, under a conspicuous headline.

We are further told:

As for the character of the advertising, here, too, we can record a great improvement, at least in the dailies in the big cities. The old patent medicine has been driven to the columns of the weeklies of the rural districts and the weak small-town newspapers in order to call its wares to the attention of the gullible. Laws against get-rich-quick advertising in the financial field have helped newspaper owners to a better morality.

Other factors which have helped newspaper editors to purify their advertising columns have been frequent successful suits against them—not, however, reported in their news columns—because of losses sustained through improper advertising or because of misstatements in the advertisements themselves.

Still, another abuse which is yielding to the progress of time is that of political advertising.

The "Magazine King" of Japan

Isoh Yamagata tells us in *The Young East* the life-story of Mr. Seiji Noma, who is popularly known in Japan as the "Magazine King." The article reveals the extraordinary achievements of the man and incidentally gives some idea of journalism and the reading public in Japan.

Twenty years ago Mr. Seiji Noma was nobody

having been then no more than a poorly paid teacher in a provincial school. To-day, besides being a millionaire, he is the greatest publisher east of the Suez. The figures mentioned of his various publications appear fabulous. In addition to being the publisher of numerous books, he is the proprietor of nine big monthlies. One of these *King*, has a guaranteed circulation of one and half a million copies and none of his other magazines has less than 100,000 readers. It is estimated that the total number of his readers is more than 10,000,000. In other words, one out of every five Japanese is a reader of his magazines. From Hokkaido to Kyushu, in Manchuria, Korea, Formosa, Saghalien, and in that part of the United States, where Japanese colonies are found in appreciable numbers the magazines of the Kodan Sha occupy by far the largest bulk of the stock on display.

What accounts for such an astonishing success as he has achieved? Was it due to a large amount of capital having been placed at his disposal? No, for, as a matter of fact Mr. Noma started with little or no capital. Was it then owing to exceptional cleverness in seizing and making the most of opportunities to meet and please the popular whim?

No, he is possessed of no such talent. The fact is that ever since he started in business as a publisher he has consistently worked hard with sincerity and enthusiasm. This, and nothing else, was the foundation on which he has built up his great business. Mr. Noma now occupies an enviable position, being the proprietor of nine successful magazines. But he never passes a single day in idleness. Like Mr. Curtis, owner of the *Saturday Evening Post*, he continues to work from early morning till late in the evening with super-human energy. In his daily programme there is no time set aside for enjoyment and recreation. The one problem which claims his whole attention at all times is how to make each issue of his magazines a better one than its predecessor. Sometimes he is an able editor, sometimes a good writer, sometimes a shrewd businessman and sometimes an expert advertiser. He gets through as much work daily as five or ten men would accomplish, and stimulated by his example the men under him work cheerfully with might and main as one man.

Every page of his nine magazines reveals his personality, his ideas, his views. He never forgets that he started life as an educator and it is his desire to serve society as an educator throughout his life. It is no exaggeration to say that to-day he is one of the greatest popular educators and spiritual leaders of Japan.

Among the magazines he publishes including one for women, another for boys and girls, another for little children and yet another which is intended for entertainment pure and simple, there is one which is quite unique in character and of which Mr. Noma is particularly proud. This is *Nuben* (Eloquence). There are many books dealing with oratory, but in no other country than Japan is a magazine published which is devoted entirely to the subject of speech-making. It is Mr. Noma's pet magazine not only because it is peerless in character, but because it was this

magazine that gave him a secure foothold as a magazine publisher.

The Imperial New Year Poetry Party

We read in *The Japan Magazine* for March :

The annual poetry party at the Imperial Palace which was cancelled last year on account of the national mourning, was held this year in the Phoenix Hall in the Palace on the morning of January 23.

As he was long indisposed the late Emperor Taisho failed to personally attend the party in the latter part of his reign, to the regret of the nation. Now that the Era of Showa has been inaugurated under the reign of the new Emperor the people's pleasure at the holding of the first poetry party in the presence of the young Sovereign was great. His Majesty made his appearance in ordinary military dress, accompanied by Her Majesty the Empress.

One of the Court Poets made an announcement that in accordance with His Majesty's command 'Freshness of the Mountain View' was taken as the subject of the New Year poem. Then the selected poems were read in the order of from the lower grade to the upper, which was followed by the reading of odes composed by the Princes and Princesses of the Blood. After that those of the Empress and Empress-Dowager were read three times each. Finally the first verse of the Emperor's poem was loudly read by Count Ohara, Hasei (chief court poet), and the second verse by the other court poets, repeatedly five times each. The ceremony was followed by a banquet in the South Hall.

This New Year Poetry Party at the Imperial Palace has been a custom for five hundred years. Anybody, even of the commoners' class, is entitled to present a poem to the Court on this occasion. Those selected as worthy are presented to Their Majesties and the princes and princesses. The gathering is a function reflecting the harmony existing between the Imperial Household and the nation at large.

The odes composed by Their Majesties, the princes and princesses, and those selected from among the many presented by the people have been published in the *Japan Magazine*.

The Emperor's poem :-

Yama-yama no Iro wa Arata ni
Miyure domo,

Waga Matsurigoto ika ni ka

Aruran,

(Meaning). At the beginning of the year the mountains look refreshed, but what of the state of the nation over which I newly reign?

Universal Suffrage in Japan

The April issue of the same magazine gives an account of Japan's first General Election under universal suffrage :

The sanction of universal suffrage, the Japanese people's enthusiastic desire for many years, yet

pending so long, having encountered deadlocks in successive sessions of the Diet, at length passed both Houses in the 50th session on March 20, 1925, to go into operation from the following general election.

The ordinary general election was to take place in May, four years after the last election, but the new law's enforcement was in fact earlier, that is on February 20, as a result of the dissolution of the House of Representatives on January 20 this year.

In consequence of universal suffrage, the number of voters was increased by 9,001,000. While they numbered 3,000,000 under the limited election law they have now increased to 12,000,000.

The candidates reached the large number of 968 compared with the number of members of the Lower House, 466.

As the door-to-door visits to electors which had formerly been made by candidates under the old law is now strictly prohibited the weapons of the candidates were public speeches, the distribution of literature, and propaganda by means of posters, etc. This was one of the features of the election campaign. Verbal battles were most frequent. For instance, the eighty-eight candidates in the seven constituencies in Tokyo Prefecture held 4,008 political meetings. Individually, one man had one hundred and six of such meetings, heading the record being followed by ninety-four and eighty-three of other candidates.

The number of those who waived their right of voting was relatively low, much lower than had been anticipated. The highest percentage of abstainers was shown by Yokohama : 35.5 p. c. then Osaka 28 p. c. and Kyoto 29 p. c. In Tokyo, it was a little over 24 p. c. When compared with the 34.6 p. c. of abstainers in the last election for the Prefectural Assembly the general election showed a satisfactory result. These figures in Japan compare favorably with those of the general election in England, with abstainers, coming to 42 p. c. in 1918, 43 p. c. in the United States in 1920; 38 p. c. in France in 1919.

Eight candidates from these proletarian parties were returned to the Diet, thus establishing their solid foundation in the Lower House. This fact is considered quite a blow to the old-fashioned parliamentarism which threatened the free operation of the Constitution.

Total Ballots, the percentage of abstainers and Valid votes :-

| | |
|--------------------------------------|-----------|
| Ballots, total .. | 9,972,201 |
| Percentage of abstainers, average .. | 19.9 p.c. |
| Valid votes... | 9,821,479 |

Economic Re-construction of China

Chien-Tseng Mai in the course of an informative article in *The Chinese Students' Monthly* surveys the present economic position of China. China, according to him, now suffers from chronic poverty and foreign exploitation, although she has a vast fertile soil, innumerable industrial labourers and abundant natural resources. He examines

the different economic problems of the country and suggest the lines on which the economic re-construction of China should be conducted.

Plainly China's pressing need is industrialization and enhancement of productivity. In other words, increase of production is the primary problem in China though fair distribution should also be duly considered.

Therefore, to decide which system is most desirable is to see which system guarantees the greatest amount of production on the one hand, and fair distribution on the other. As we all know, the total production of a nation depends on the number of productive establishments it has, and the degree of productivity of these establishments. And in turn, the establishing of productive organizations depends greatly on the initiative and the enterprising spirit of the people. This spirit might direct all sorts of forces to all lines of productive activities, and build up economic enterprises everywhere with magical rapidity. As demonstrated by British and American experiences, the system of private capitalism permits the fullest play of this spirit and arouses it most strongly through appealing to the self-interest of the people. But, unfortunately, it has its dark side. A true system of private capitalism necessarily results in heartless exploitation of laborers by the capitalists, ushering in a wide difference of wealth between the rich and the poor, and establishing an idle or leisured class. China should benefit by the bitter experiences of the European and American nations to avoid these evils of private capitalism. Shifting our glance to the other extreme of the picture, we perceive communism promises to guarantee justice in distribution. Again, to the despair of all, this kind of economic system also has its inherent shortcoming. It chokes the operation of the initiative of the people, and deprives the people of enthusiasm for energetic production. The possibility of such a situation was demonstrated in Russia before the introduction of the New Economic Policy. Since what we want is an increase of production with fair distribution of wealth, these two extreme systems should be avoided. Thus our task is to follow a system which maintains the initiative and enterprising spirit of the people in economic undertakings on the one hand, and preserves fair distribution of wealth on the other.

The course of our economic reconstruction should follow the following lines:

1. Judicious Socialization of Industries With Appropriate Encouragement of Private Enterprises.
2. Promotion of Laborers' and Employers' Organizations with State Regulation of their Activities.
3. Participation of Economic Groups in National Economic Affairs.
4. Equalization of Social Wealth Through Socio-Political Taxation.

Mrs. Josephine Butler's Life and Work

E. M. Turner contributes the following to the *Inquirer* of London:

This generation in which the centenary of Josephine Butler is being celebrated, while still appreciating her as a great woman, yet through ignorance rather fails, perhaps, to realize the magnitude of the work she undertook, and the apparently unconquerable difficulties with which she had to contend.

We must realize that in Mrs. Butler's day a woman was without education, without a vote, and her property passed automatically to her husband. She might, indeed, lead a useful life at home, but her usefulness was never allowed to extend beyond the domestic sphere. The professions were barred to her—indeed, she was not regarded as having the mental capabilities to train for them. Josephine Butler was always an ardent supporter of the movement for the higher education of women. She was always troubled and angered by the social injustice which drove many women to prostitution as a means of livelihood; she was bitterly indignant that women of the better social classes were kept as far as possible in ignorance of that underworld where such suffering was inevitably inflicted on women. For many years she did private rescue work, taking into her own home and treating as daughters the women who met elsewhere with so little true sympathy and love. In this, it should be mentioned, she had the warm-hearted support of her husband, who always welcomed her proteges with kindness and sympathy.

It was the Contagious Diseases Act passed in 1864, 1866 and 1868 that drew Josephine Butler from her home life to challenge tradition and public opinion. These Acts, applied to certain Naval and Military centres for the purpose of checking venereal disease, provided for the registration and police supervision of prostitutes, their periodical medical examination for the detection of venereal disease, and their compulsory detention in special hospitals if found to be infected. It is obvious that the Acts struck at the constitutional rights of the prostitute, they deprived her of all legal safeguards and of every guarantee of personal security. A protest against them from a certain small body of men was disregarded, these men appealed to Mrs. Butler for her help in the work of rousing public opinion and getting the Acts repealed, and in December, 1869, she started her campaign.

Consider the courage of this sensitive woman who knowingly offered herself to public scorn and contempt, who was willing to leave a home, husband, children, and assured social position, to fight for the rights of the social outcast. At a time when no woman ever addressed a public meeting, consider how she would be regarded, speaking openly on a subject which no woman should even know of, certainly not mention. She knew, too, that organized religion and the medical profession were against her. Yet from her very first meetings her eloquence, enthusiasm, and vivid personality won supporters. An ever increasing band of workers studied, spoke, wrote, meeting insult with indifference, apathy with fire. The struggle continued for seventeen years: the end came in 1886 when the Acts were finally repealed, and it was a victory for the principle of justice.

Even then Josephine Butler did not leave public life. She went on working till 1900, in

spite of her husband's ill-health and subsequent death in 1890; she lived a tranquil life among her children for six years and died in December 1906, quietly, while sleeping.

Such was the life of this woman who fought for justice in the face of the opposing tradition of centuries, whose work is still leavening the world, who has been called "the most distinguished English woman of the nineteenth century."

Singapore

Dr. Wolfgang Von Weisel in the course of an illuminating article on Singapore in the *Vossische Zeitung* of Berlin gives a graphic description of British Malaya (particularly Singapore), its inhabitants, its government, its strategic position and incidentally refers to Rabindranath Tagore's visit to that place. About British Malaya he says

British Malaya embraces the English Crown Colony of the Straits Settlements, together with Singapore, the English protectorate of the Federated Malay States, and the unfederated Malay States. It contains 150,000 square kilometres of land, and in 1921 its 3,400,000 inhabitants included 1,200,000 Chinese, and since that time immigration has increased the Chinese percentage still further. In the year 1926 no less than 358,000 Chinese entered Singapore, and during the same period only 120,000 left it. This makes an excess immigration of 240,000 Chinese a year, or 20,000 a month.

But the Chinese are not the only ones who migrate to the Malay States. An ever-growing stream of another people is pouring into Penang the second largest British port in the Malay Peninsula. They are Indians seeking their fortunes in a land that contains everything to make men happy—gold, and tin and coal, and rubber, and rice, and pineapples, and coconut, palms and wood, and bananas, and coffee, and tapioca.

In 1921, 48,000 Indians entered the country. Four years later, in 1925, the number of Indian immigrants had increased to 91,000, and only 43,000 left the country in that year. In 1926, almost 175,000 immigrants came from the South of India, nearly 150,000 of them with the assistance of the Malay Government and under the control of the Indian Immigration Bureau. In the same year 66,000 Indian immigrants departed. At the end of 1927 British Malaya contained at least 550,000 Indians.

The little peninsula that extends from Siam to the equator and separates the China Sea from the Bay of Bengal has become the boundary between China and India. In Singapore the world of 400 million Chinese meets the world of 320 million Indians. Great Britain's new naval base is situated on the spot where the British Empire stops being brown and begins to turn yellow.

No one could say that the English are displeased by this development, although they are taking pains to prevent the Chinese from growing too rapidly at the expense of the Malayan population. Just as the Britisher acts the part of arbiter

between the Jews and Arabs in Palestine so in Singapore he metes out justice to the different nations. He favors the Malayan and gives him the more important government positions, most of the police being Mohammedan Malaysans, or, better still, members of the Indian elite—the dependable Sikhs. But whereas the Jews are not granted free entry in Palestine, the doors of Singapore are open to an uncontrolled flood of Chinese immigration.

Proceeding the writer tells us:

The richest of the many rich Chinese in Singapore is Mr. Tan Ka-kee, the rubber king. His concern buys native rubber from the inhabitants of Sumatra, and his planters in the Malay States supply the rest of his needs. His factories, which turn out fifteen thousand shippers, and so-and-so many shoes and hats a day, employ ten thousand workers.

Mr. Tan Ka-kee came to Singapore thirty years ago as a poor, penniless immigrant. He has made money like an American millionaire, and he spends it like an American. He leads a simple solitary life. His offices are shabby, but he has spent four million dollars establishing the Nationalist University of Amoy, where the Chinese are educated according to real Chinese principles. He also gives five hundred thousand dollars a year to the head of the University, Dr. Lim Boon-keng, an extreme Nationalist leader.

Lim Boon-keng, himself a Straits Chinese, has made many speeches in the past year urging the unification of the brown and yellow races. He also teaches this message in his university, which is supported by money that Tan Ka-kee has made in an English colony.

Lim Boon-keng's teachings fall into two divisions. China is deeply in India's debt, for from India she learned the lesson of Buddhism, the highest spiritual message ever given to humanity. Through Buddhism, also, India gave Christianity and culture to Europe. This cultural connection between China and India should lead to active association between the yellow and brown races. To this end the Indians must organize societies just as the yellow race has done. These secret societies must then organize further cells to work in behalf of their race. The cells will then appoint a common executive committee representing both the yellow and the brown races, with headquarters in Singapore, the natural capital of the yellow and brown world.

The first attempt at co-operation was carried out this year when Tan Ka-kee, Lim Boon-keng, and Rabindranath Tagore met in Singapore—to the great disgust of the Chinese, who have no use for the Indian poet. Nevertheless, the hopes of the South Chinese leader, whose honest idealism even the English admit, are not broken. At a breakfast given in his honor by European consuls, Lim made this impolite reply to a toast of "A united China and a united Europe": "Just let China unite, and Europe will have to unite or perish."

The English are opposing the speeches of Tagore and Lim Boon-keng with European technique. These speeches they take much less seriously than they do Mr. Tan Ka-kee's money, which really irritates them. In short, they are building their great naval base between the island of Singapore and the southern end of Johore. The base is

protected to the north by the jungle of Eastern Malaya, and to the east by the shallow waters; and a big aviation station is being prepared to meet any aerial attacks.

Farming with Elephants

Tracy Philpotts writes in the *Times* :

Although the African elephant is still commonly believed to be untamable, its domestication has for several years been an accomplished fact. Both the original attempt and ultimate success—the reward of admirable persistence through many years—lie to the credit of the Belgians.

The value of the experiment, of course, apart from its interest, lies in the possibilities of the African elephant as a useful servant. The southern provinces of the Anglo-Egyptian Sudan, the Ubangi Shari Colony of French Equatoria, and the greater part of the two Uele districts of the Belgian Congo, adjoin each other. These territories form a very large tract of fertile, open, undulating country, well watered, with only a relatively sparse and stunted bush. In this area the tsetse fly abounds, and horses and cattle cannot, therefore, live. Yet for colonists, missions, cotton and coffee planters and agricultural tribes there is a growing need for the plough. It would decrease the menace of famine, increase both quality and quantity of foodstuffs, and release native labor. It is one of the objects of the twenty-five years of experiment to place at the disposal of tropical agriculture a valuable economic auxiliary. Ploughing by elephant, in local conditions, has proved to be fourteen times less costly than the same work done by tractor.

Working on an average from 5 A.M. to 11 A.M., one elephant ploughs two and one-half acres of land in two days. The elephant, furthermore, can be, and is, used for other farm work, such as stumping, and for the collecting and piling of timber, as well as for transport in open country, as a feeder to or before construction of roads. Two of the elephants at the farm draw a cart carrying five tons of material. Elephants trained at the two farms are already in use by planters who are working on their own resources and by religious missions. Neither of these can afford to make costly experiments or to employ wasteful methods.

Four elephants are employed on the mission cultivations at Buta, two by Mr. de Steenhault de Waerbeke, a planter at Dembea, and others on a cotton farm at Bambessa.

The cost of maintenance is low. The food of the elephant consists almost entirely of twigs, leaves, and roots. Maintenance, including the pay of two men for each elephant, harness and chains, food "extras," ointments, and depreciation, works out at an approximate total of ten francs, or slightly over a shilling, a day for each elephant.

documented articles in *The Political Science Quarterly*. He concludes with the following observations:

It seems necessary to revise our idea of a "government of laws" as contrasted with a "government of men." It cannot mean a government where disembodied rules inexorably control by their automatic operation the determinations of the human sovereign: for laws require to be formulated and interpreted and administered by human agencies, and the agencies charged with these tasks have the laws in their power to bend or mold or break them. It can only mean a government where the sovereign is imbued with what we may describe as habits of constitutional morality and of self-imposed respect for self-imposed rules. Only in this sense and subject to these limitations is the idea freed from misleading and mischievous implications.

From the point of view of political science the doctrine of sovereignty therefore means in the last place as in the first that law is and must ever be at the mercy of human agencies; that good government cannot rest on the futile attempt to set up automatic barriers of abstract law to limit the action of the human sovereign, but that it requires a careful attention to the organization of governmental agencies into a system responsive to those forces whose influence in the community it is desirable and practicable to promote; and that its effective functioning will always depend not merely on machinery but on the existence within the organs of government as well as within the community at large of certain habits and states of mind which will make for restraint on the part of the one, and for obedience on the part of the other.

Science and Literature

Arthur De C. Sowerby writes in *The China Journal* for April :

It is sometimes a matter of surprise that literature and science so seldom go together. By this we mean that amongst scientists, all of whom have a fund of information to impart to their fellow beings, there are few that are able to couch that information in language of a good literary style or even sufficiently simple for the layman to understand, and that amongst men of letters there are few that have a sufficiently good grasp of science and scientific methods to be able to interpret accurately to the reading public that which the scientist would have made known.

He next asks why litterateurs are consistently unscientific, and scientists poor in good literary style.

In the first place let us consider men of letters. Why are they so consistently unscientific? Is it because the particular kind of genius that makes a man write well and in a good literary style does not sort with the kind of genius that makes him a good scientist? Some may hold this to be the case; but we are inclined to disagree with them, for the simple reason that there are not

The Doctrine of Sovereignty of Laws

Prof. John Dickinson of the Princeton University examines the doctrine of sovereignty in the course of a series of well-

lacking examples where high literary ability and advanced scientific attainment are combined in a single individual. There is no need specifically to mention any names; we can all call many such cases to mind. We are inclined to lay the blame on our systems of education, wherein it generally happens that a boy or young man is given a one-sided training. If he shows an aptitude for classics, in nine cases out of ten his training in science is either neglected or dispensed with altogether. The result is that, as he develops those literary gifts that some day will make him famous, he fails to develop along with them that preciseness and exactness in definition that is essential in science. He becomes inclined to sacrifice truth to literary effect, exactly as many artists, even great ones, will sacrifice the exact form and true colour of a thing in order to help out creative ideas of their own. Both the writer and the artist may be striving to produce something new, remoulding and bending to their use such materials as come to their hands and we, therefore, must allow them some latitude in this respect. But this can be carried to absurd extremes, as for instance, in the cubist and futurist schools of art and the distortion of facts to make a good story in a newspaper.

Now, with regard to the poor literary ability of the scientist, it is equally true that it does not follow that because a man is a good scientist he cannot express himself in good literary style. There are good scientists who can lay claim to considerable literary ability. There should be many more.

And in conclusion the writer blames the present system of education

Again, we are inclined to blame our systems of education. If only the youths in our schools were drilled into expressing themselves in good simple language and were taught something of the beauties of good literature at the same time that they are being inculcated with the facts and accuracies of science, we might find our scientists a somewhat less inarticulate body of men; a body that could make science known to the world at large in the way it should be made known, instead of having to depend upon the inaccurate expressions of effect-seeking men of letters.

Korean Independence

In *The Asiatic Review* for April, Dr. Thomas Baty, LL. D., states the circumstances under which Korea came under the subjugation of the Japanese rule and examines

whether she can achieve self-government. Incidentally he observes:

The present writer would be the last to say that a physically weak kingdom can justly be oppressed by one strong kingdom lest it should be absorbed by another. But there is a difference between weakness and rottenness. An honest, enlightened, and sensible Government—like that of Denmark—need not be afraid of its weakness. But disease in the brain of the body politic, incurable locomotor ataxia in the executive, make a state a danger to the world. Such a state is in the position of an international person who is feeble-minded, and who must be taken care of lest she should set fire to the town or make over her property to a designing usurer. Such international abnormality has been little discussed by theorists. The old publicists were content to dismiss non-Christian lands as *capita lupina*, countries with no rights at all. Modern theory has tended to regard them all as normal international persons, a theory sadly derogated from in practice. The status and rights of countries which are afflicted with governments so incapable that they cannot steer the ship of state have never been considered. Mere selfish extravagance, such as Ismail's in Egypt, mere savage cruelty, such as Lope's in Patagonia, do not render a state abnormal, any more than they show an individual to be a lunatic. It is when the administration is incapable of fixity of purpose or independence in action, and when it falls helplessly or venally under the control of one foreign influence after another, wallowing in the trough of world-politics, rudderless and pounded by the seas, that an honest savior may step in.

About Korea he says:

There is no doubt that the Koreans will obtain political rights in time, and may be before very long. All the best elements in Japanese politics concur in condemning the policy of Japonizing, which was the first inspiration of Japan in Korea. Events have shown them that the way to hold an empire together is to humour local predilections and ideas. But so long as there is a possibility that Korean autonomy would be turned into a lever for Korean independence Japan can never feel safe in making the concession of autonomy. A contented and Korean Korea within the Japanese Empire is the ideal of most reflective Japanese. But the possibility of being again confronted with a Korea, independent in name alone, and the prey of unscrupulous imperialists and adventurers in reality, is more than she can be asked to tolerate.

We must keep our judgment in suspense until we have heard what the Koreans have got to say.

INDIAN Womanhood



B.

Our readers will be glad to learn that in the final M. Sc. examination of the Allahabad University in Chemistry Miss SHEILA RAY has secured the first place amongst the successful candidates. Miss RAY, whose academic distinction we referred to in the *Modern Review* for September, 1927, obtained a first class standing first in order of merit. In this examination she submitted a thesis on the influence of light on colloids which was highly spoken of by competent authorities. We are informed that Miss RAY is anxious to join the D. Sc. class of the Allahabad University and continue her researches.

Miss FURRUKH SULTAN SAKINA BEGUM, the second daughter of Mr. Moid-ul Islam of Calcutta has just passed the Inter-

mediate, Examination in Law of the Calcutta University having come out second in order



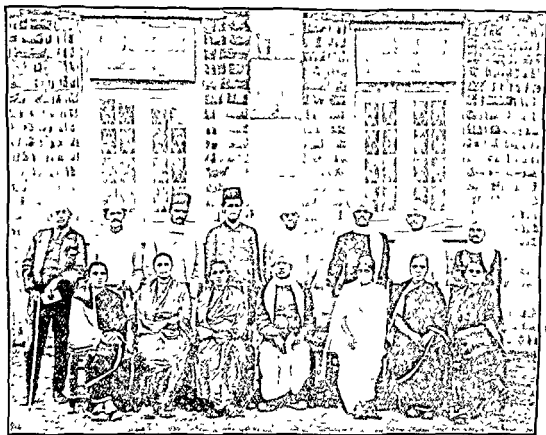
Mrs. Kamalalaya Kakoti



Mrs. Kanaklata Chaliha



The Teaching Staff and the Students of the S. N. D. T. College



The Life Members of the Hindu Widows' Home Association

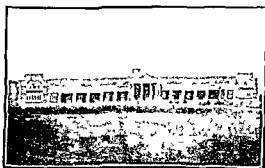
Prof. Karve sitting in the centre

of merit. She has been educated at home. After her Matriculation she joined the Diocesan College and took B. A. degree with first

Class honours in English. She appeared in M. A. examination as a private student, in Persian and Arabic, stood first in the University and



Hostel for the students, the S. N. D. T. College



Shreemati Nathibai Damodher Thackersey College for Women, Poona

was awarded a Gold Medal. We learn that she still observes the Purdah and has to study law at home. She is an ardent social worker and is the Honorary Principal of the Shamseah Zeeada Madrassa.

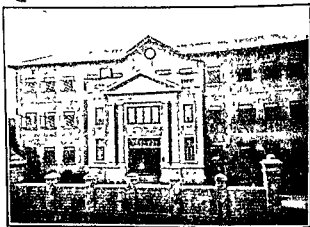
IN ASSAM MRS KAMALAYAA KAKOTI and Mrs. KANAKIATA CHALHA (wife of Mr. T. P. Chaliha, M L C Bar-at-Law) have been jointly editing a monthly periodical in Assamese called the



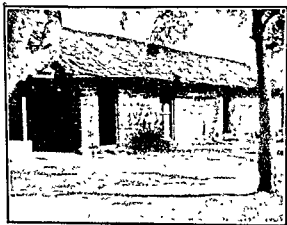
Prof. D. K. Karve, Founder, Indian Women's University, Poona.

"Ghar-Jeuti" with conspicuous ability. This is the first journal in Assamese conducted by ladies, and the few issues that have been published contain matters both interesting and instructive,—a fact which reflects great credit on the joint-editors. Besides editing the "Ghar-Jeuti," Mrs. KAKOTI takes an ardent interest in the cause of social welfare among the Assamese women, she being the Secretary of the *Mahila Samiti* at Sibsagar. She took an active part in organising the *Jyomoti* festival at Sibsagar this year,—a festival in honour of

a great Assamese woman the story of whose self-immolation for the sake of her husband *Godapani* is chronicled in history and cherished in tradition.

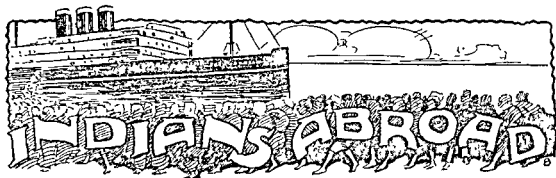


Dr. Vithal Raghoba Lande Building attached to the S. N. D. T. Kanyashala



The Hut where Prof. Karve first Commenced his Work

On the occasion of his 71st birthday the Poona City Municipality presented an address to Prof. D. K. Karve whose devotion and sacrifice in the cause of women's education have been most exemplary. With characteristic zeal and enthusiasm he founded twelve years ago a "Home for Hindu Widows" in a small hut, which institution gradually developed into SHREEMATI NATHIBAI DAMODHAR THACKERSAY INDIAN WOMEN'S UNIVERSITY. Through the liberality of the late Sir Vithaldas Thackersay, who contributed Rs. 15 lakhs, Dr. V. R. Lande and other donors, Prof. Karve has acquired funds yielding an annual interest of Rs. 70,000.



By BENARSI DAS CHATURVEDI

Forthare College in South Africa

In view of the controversy that is being carried on among our people in South Africa whether Indian students should study at Fort-hare or not, the following account of the institution given by Mr. C. F. Andrews specially for the Hindi magazine *Vishal Bharat* will be of interest to our readers.

Love-dale with its University at Fort-hare is likely to become the Tuskegee of Africa. Just as Booker T. Washington founded the magnificent institution in America which has done more than

any thing else to encourage the education of the African people in America, so Love-dale and Fort-hare are proving to be the salvation of the African race in South Africa itself. The whole



Mr. Gopendra Narayan



Mr. and Mrs. Badri Maharaj

conception was due to a great man of prayer called Doctor Stewart, who was a Highlander from the extreme north of Scotland with pure Celtic blood running in his veins. He had the mystical devotion which is often to be found in the Celtic race. He was a splendid specimen of humanity, standing well over 6 ft. in height, but in temperament he was as gentle as a child. From the very first he became like one of the Africans themselves and was entirely devoted to them. His institution, which he called Love-dale or the

valley of Love, is situated between the great hills close to the borders of Basutoland. There he lived and worked for nearly fifty years and died in extreme old age. A 'cairn' of stones has been placed on the top of one of the mountains overlooking Love-dale and it is called Stewart mountain as a memory of the great Highlander, who often walked up and down its sides and thought of the Highlands of Scotland where he had spent his childhood often tending the sheep and goats. Stewart of Love-dale has become in Africa a figure only second to the great Livingston himself.

In this institution a few of the greatest and noblest Europeans in South Africa have been educated side by side with the Africans themselves. Sir James Roos Innes was proud of the fact that he sat side by side with the Africans through all his school days. The present Chief Justice of South Africa, Sir William Solomon, had, I believe, the same happy experience. Those of other races have also been educated there. The two daughters of Mrs. Gool of Capetown, a Malaya Mohamadan lady (whom I loved to call by the name of Mother on account of her goodness to me), were both educated at Forthare. It was delightful to me to see their passionate enthusiasm for the institution.

An old saintly Bishop, called Bishop Smyth, had given up the last years of his life to Forthare. He was deeply loved by all the students. Once

he came down to Capetown and all his students gathered to welcome him. I was invited to the party. There were Indians, Malayas, Africans and English, all students of Forthare and pupils of the Bishop. It would have been impossible to have had such a happy gathering unless Forthare had stood for perfect racial equality. Those Indians who have gone to Forthare love it with a deep devotion. In some ways they are outstanding men and women in South Africa. The Africans love these Indians, because they have been educated side by side with their own people. The week that I passed at Forthare was one of the happiest I ever had in South Africa. It was like paradise after the racial prejudice and colour bar outside. Perhaps the most charming thing of all was to live in the house where the old Bishop had made his home. When I asked, on entering, for the Bishop's room (he was not himself at Forthare at that time), I was told:—"Oh the Bishop hasn't got a room of his own. He has a corner of the Verandah out here along with the students." When I realised that he was much over seventy, it made me thoroughly ashamed of myself and my own comforts. To think of the way in which the simple old man lived, I must tell one amusing story in conclusion which will show what I mean by paradise.

There was there in the same hostel an old



Prof. D. K.

"Ghar-Jeuti" was the first journal published by ladies, and the published contained and instructive, a credit on the joint—"Ghar-Jeuti," Mrs. interest in the cause of the Assamese women, she of the Mahila Samiti at a active part in organising at Sibsagar this year, a fo

lady, who was housekeeper; and though everybody loved her, she was known to be very strict with the students. The two Mohammedan daughters of Mrs. Gool used to tell me with great glee how when they had disobeyed some rule and the housekeeper had scolded them they would run away to the old Bishop and he always took their side and excused them for any breach of discipline. I could picture very easily to myself the Bishop being won over to act as peace-maker in such domestic scenes as these. If the saying is true, which Tolstoy places at the head of his most beautiful story "Where Love is, God is" then I am sure God's presence was found in that house where no racial or colour feeling could ever possibly have any entrance.

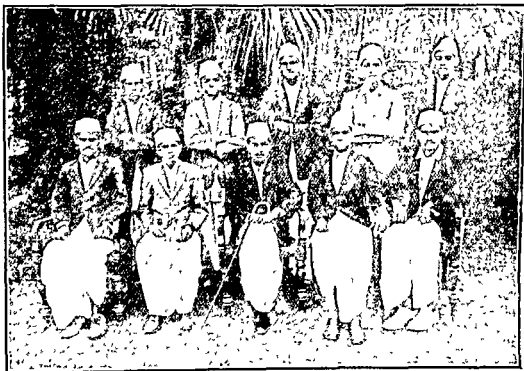
The Late Honourable Mr. P. K. Nambyar

The *Tamil Nesan* of Kuala Lumpur (F. M. S.) has brought the sad news of the sudden death of Mr. P. K. Nambyar, who represented the Indians in the Council at Straits Settlement. He was born in Malabar on 20th April 1869 and was educated at the Zamorin College, Calicut and the St John's College at Cambridge from where he passed his B. A.

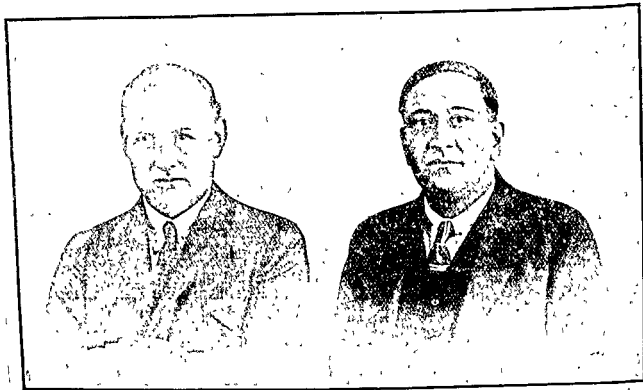
with honours in 1893. He was called to the Bar in 1891. In 1904, he went to the F. M. S. and practised there as a barrister. At Penang, where he had made his home, he was doing a good deal of social service to our people there. He was the founder of the Indian Unemployed Home, president of the Indian Association, the Hindu Sabha, and a member of the Penang municipality. He was closely connected with the Hindu Charitable Dispensary also. For some years he was a member of the Indian immigration committee. His death will be felt as a great loss by the Indian community in the F. M. S. We offer our condolence to his son Dr N. K. Menon and hope that he will follow in the footsteps of his worthy father.

The Work of Kunwar Maharaj Singh and Mr. R. B. Ewbank in East Africa

In my notes for the month of March I had strongly criticised the action of our leaders in Kenya for their fatal mistake in demanding 'due share' in the trusteeship of the Natives and for their 'nomination along



Fiji students at D. A. College, Canowpore



Mr. R. B. Ewbank

Kunwar Maharaj Singh

with Europeans to represent Native interests'. In this connection I wrote:—"We are anxious to know how much Kunwar Maharaj Singh and Mr. Ewbank, the representatives of the 'Government of India, had to do with this discreditable affair." From further information that has now been received by me I am convinced that the above-named gentlemen cannot be held responsible for this policy of joint imperialism, so aptly called by Mr. Andrews as the 'Jackal policy.'

In fairness to these gentlemen I must also write here that they did their work in the East African territories—Kenya, Uganda, Tanganyika and Zanzibar—to the entire satisfaction of our people there and the united front that they have shown is to a certain extent due to the efforts, tactfulness and perseverance of these gentlemen. Kunwar Maharaj Singh and Mr. Ewbank deserve the gratefulness of the Indian public at home and abroad for doing their duty so remarkably well.

The Indian Trade Mission to East Africa

The Indian Government has sent a Trade Commission of Dr. Meek, Mr.

Maloney and Mr. Dutia to Africa to investigate the Trade possibilities which may justify the creation of Trade Commissionerships at Mombasa and other places.

They have already visited Iraq, Palestine, Egypt and East African territories. From an article published in the Indian Daily Mail of Mombasa, which is owned by Mr. J. B. Pandya, a prominent merchant in Kenya, it appears that the mission has been doing its work very unsatisfactorily.

Here is an extract from this article:—

The Mission arrived at Mombasa by the S.S. Matiana on April 14 after visiting Iraq, Palestine and Egypt. No statement of their terms of reference was made; the general impression was that they desired and were commissioned to deal especially with cotton, though statements by Dr. Meek in Nairobi appear to suggest a much wider scope. It is not known to what extent the Mission were able in Mombasa to collect useful information as to any part of their enquiry, though the ignorance of the public as to what precisely was their object naturally handicapped any assistance they could offer.

But the greatest difficulty, I think, arose from the manner in which the Mission conducted its enquiries in Mombasa; a radio message of welcome to the Mission on board the liner was sent by the Indian Merchants' Chamber; but this evoked no reply, and on their being met by representatives of that body on board, the Chairman of the



The Rev. Dr. J. T. SUNDERLAND, M A., D D.



The Rev. Dr. J. T. SUNDERLAND, M. A., D. D.

Mission only vouchsafed meagre comments on their purpose. The impression created subsequently, particularly among the Indian community, was not helpful....

The Mission appears to be partial in its investigations also; not only have they been unable to visit Uganda, that great Market, but they do not propose, it is understood, to break their journey southward to Durban in order to examine Tanganyika conditions longer than the call of the boat at Dar-es-Salaam. As a Mission to East Africa to encourage trade with India, and particularly on cotton questions, it can have secured extremely little data of vital value, and hardly any that could not have been as easily secured by correspondence.

Why the Government of India should have sent such Commissioners, who lack in imagination, if not in manners also, we absolutely fail to understand. We shall not now be surprised if the report of their investigations proves to be of little use to our Indian merchants in Africa and the blame of it will lie on the Government of India, which sent such half-hearted unimaginative people on such an important mission.

Back to the Motherland

Honourable Badri Maharaj, the Indian member of the Legislative Council in Fiji, has returned to India after thirty-eight years. He was sent away as an indentured labourer in the year 1890, worked there as a coolie for five years and by dint of his labour and perseverance he has raised himself to a position of considerable influence in the colony. I had a good long interview with Mr. Badri Maharaj. He is of opinion that Fiji wants at least two Indian barristers, three or four doctors and a few capitalists to do business there. At present Badri Maharaj is the only Indian member of the Council—a nominated one—but they will soon have three Indians in the Council. He is not satisfied with this arrangement, according to which more than sixty-five thousand Indians will get only three seats while six seats are to be given to less than five thousand Europeans. Mr. Badri Maharaj praised the Arya Samaj in Fiji for its educational work. He expects that under the sympathetic guidance of the present Director of Education, Indian education in Fiji will make great progress in future. Mr. Badri Maharaj will spend some months at his home in Bamola, District Garhwal. We wish him a happy time there.

Arya Samaj in Fiji and the Education of Indian Children

By the same steamer S.S. Sutlej has returned Mr. Gopendra Narayan, formerly of the Gurukula Brindawan, who went to Fiji in the year 1925 and with him have come twenty students, eleven boys and nine girls, to receive their education in the Aryasamajic institutions in India. Mahatma Shri Ram of Gurukula Brindawan came to receive them. During the last three years not less than fifty students have come from Fiji and this is all due to the efforts of Mr. Gopendra Narayan, who



Dr. Stewart
[The founder of 'Love-dale']

was in charge of the Gurukula at Lautoka in Fiji and Mahatma Shri Ram who has taken considerable pains to make the stay of these Fiji children as useful and comfortable in India as possible. It is to be noted that the Gurukula in Fiji has been recognised as a branch of the Gurukula at Brindawan. This movement is really of great significance to our people in Fiji and we hope that it will continue to grow under the guidance of Mahatma Shri Ram and will spread in



The Rev. Dr. J. T. SUNDERLAND, M. A., D. D.



NOTES

Dominion Status Promised by British Labour Party

According to a special telegram to *New India*, Mr. Ramsay MacDonald, writing in the Glasgow "Forward," says that if the Labor party comes to power, it has been decided to put India on a footing of Dominion Status, and asks Indians to help the Party.

It is not clear from this brief message in what way Mr. MacDonald wants India to help the Labour party. Past experience would not justify India's helping any British party, or the British nation, or the British Crown, on the expectation of any promise made by any of them being fulfilled. There should be a time limit to India's playing the part of "a dupe of to-morrow". What is India's duty India should and must do, but not because anything has been promised to her. The *Gita* teaches *nishkama karma* or the doing of one's duty irrespective of what the result may be. That should be India's ideal. Political freedom is the birth-right of all Indians, as of all other men. It cannot be a matter of bargaining. But if it were, surely India has already done more than enough for the British Empire to be entitled to freedom without any additional price having to be paid.

It would be pessimism to say dogmatically that the British Labor Party would be incapable of keeping its word. On the other hand, it would be unwarranted optimism to believe that Mr. MacDonald's promise would certainly be kept. It would be good for the Labor Party if it were really able to keep its promise; for that party would then be taken to consist of a good number of truthful men. It would also to some extent weaken the grounds of the French attribution of perfidy to the British nation. As for India, a Dominion constitution would give her a better political status than her

present one, though not the best that can be thought of or that she is entitled to.

Famine in Bankura

Mr J. Coatman, Director of Public Information, Government of India, writes in "India in 1926-27"

"Fortunately, one of the grimmest of the spectres which formerly dogged the Indian agriculturist's footsteps, has now been laid. Famine is no longer the dread menace which it used to be—the railways, canals, and the greater ubiquity and resources generally of the Indian Government have seen to that. A hundred years ago, in one place famine conditions could prevail, whilst in another, which is now only a few hours' journey away by rail, food might be plentiful and cheap



Famine-stricken inhabitants of Dhalui (Sonamukhi), Bankura
[Photo taken by Bankura Sammilani

But though food may be more easily transported now than formerly, what would happen if the people of some areas have no money to buy any kind of food? This is actually the case in many parts of

Mauritius, British Guiana and other colonies also.

Returned Emigrants

The other day a large number of the returned emigrants—men, women and children who are stranded at Matiaburz, created a scene at the *Modern Review* office. They besieged my room and said that they wouldn't go until and unless they were assured of a speedy departure to some colony. I used all my arguments to convince them that I had neither the power nor the means to ship them back to any colony, but they were determined not to hear any arguments. They wanted 'clear assurance' that they would be sent to Malaya or some other colony in a few days. It was a pathetic sight to see these people, the moral responsibility of whose degradation rests mainly on the Government of India. Wasn't it the Indian Government that continued to send these 'people under five years' indenture in the proportion of three women to ten men for at least 80 years? And what was the result? The people having lost all sense of moral discipline became demoralised and dehumanised and were afterwards thrown away like sucked oranges by the planters who had fattened themselves by the labour of these people. Some hundreds of these wretched specimen of humanity are living at Matiaburz, having returned from the West Indies and other colonies. What is to be done for these people? It is a difficult social problem and it cannot be solved by any individual efforts. If it were possible to get the help of the Indian Government, something might be done; but the Government will not do anything till strong pressure is brought to bear upon them by influential leaders. It is a pity that the department of emigration, which is more Indianised than other department, con-

sisting as it does of Sir Habibullah, Mr. Hullah and Mr. Bajpeyi should be so unsympathetic towards our own people.

One of these returned emigrants, a woman, stood up and harangued us for some minutes thus:—

“कहाँ है वह सरकार जिसने हमको पांच बरसके लिये बेच दिया था ? हमारा इज्जत गया, धरम गया, अब जात पात सब चला गया, हम किसी कामका नहीं रहा । अब हमें कोई नहीं पूछता”

“Where is that Government which sold us away for five years ? We lost our *izzat*, our Dharma. We lost our caste also. We are useless now and nobody takes care of us.”

There was righteous indignation in her speech, and how we wished the Government officials were present to get an idea of the estimate in which they are held by these returned emigrants.

It was very difficult to pacify these people. The situation was growing dangerous and some of the office servants were badly handled. Then I thought out a solution. I wrote out a letter to Mr. G. S. Bajpeyi ICS, Under-Secretary for the Land, Education, Health and Emigration Department of the Indian Government, and handed it over to one of the leaders of these returned emigrants to be sent immediately by registered post to Simla. In that letter I asked the Government to make arrangements for sending these people to Malaya—that is the only solution for this difficult problem, and Mr. Andrews and myself are both agreed on this point—as early as possible. That pacified the mob and they went away with a threat, that they would return—six hundred of them, if no reply is received from the Government. Mr. Bajpeyi hasn't sent a reply and I don't expect one from him. Meanwhile the problem remains where it was.

FIRE-FLIES

By RABINDRANATH TAGORE

The shore whispers to the sea:
“Write to me what thy waves struggle to say.”
The sea writes in foam again and again
Its waves cull the lines in a
leisterous despair.

Child, thou, bringest to my heart
the bubble of the wind and the water,
the flowers' speechless secrets, the
clouds' dreams,
the mute gaze of wonder of the
morning sky.



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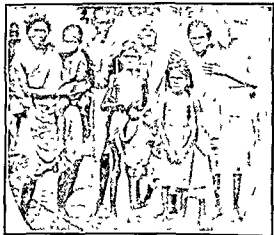
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Famine in Bankura

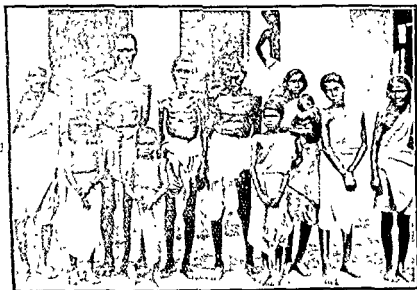
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Famine-stricken inhabitants of Dhului (Sonamukhi), Bankura
[Photo taken by Bankura Sammilani

But though food may be more easily transported now than formerly, what would happen if the people of some areas have no money to buy any kind of food? This is actually the case in many parts of



A Group of Famine-stricken People of Pakhanna-Palasdanga, Bankura
[Photo taken by Bankura Sammilani]

the district of Bankura in Bengal, where famine conditions prevail, though food stuffs are not selling at famine prices.

Mr. Coatsman adds:

"Even the well marked areas of constant drought are now secure against famine by reason of the extension of well and canal irrigation and facilities for the use of river bed moisture."

It cannot be said that Bankura is an area of constant drought. Yet it is not secure against famine. It has periodical visitations of famine—it is in the grip of that grim spectre now, as the statements of the District Magistrate quoted in this Review last month show. The ample means of irrigation which the district possessed in pre-British days, it does not at present possess. In fact this is more or less true of the whole of West Bengal, about which Sir W. Wilcocks wrote some time ago.

Several agencies are now at work to give relief to the famine-stricken people of Bankura, one of which is the Bankura Sammilani, the district association for social service and welfare work which did similar work on previous occasions and

has established a medical school and a hospital for the relief of poor people. The editor of this Review has been elected chairman of its famine relief committee.

It is unnecessary to harrow the feelings of our readers with details of the sufferings of the starving labouring and middle class people. The photographs reproduced here will give them some idea of the condition of the people in distress. All sums of money, large or small, sent for their relief will be gratefully accepted by Babu Ramabanda Chatterjee, 91, Upper Circular Road, Calcutta.

If mill-owners kindly send bales of dhotis and saris, such gifts will be highly appreciated.

Famine Elsewhere in Bengal

There is famine in some other districts of Bengal also, such as Birbhum, Dinajpur, Murshidabad, Burdwan, etc. Several philanthropic agencies are also at work there. The appeals of these relieving bodies for help are published regularly in many of the Calcutta dailies. On the principle of

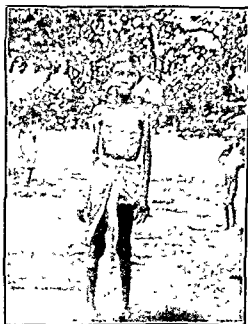


Famine-stricken persons of Kotulpur, Bankura
[Photo taken by Bankura Sammilani]



Some Famine-stricken Persons in Bankura

division of labour, the editor of this Review has interested himself specially in the case of Bankura, where he was born.

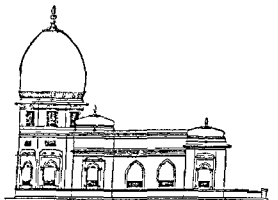


A Famine-stricken Boy in Bankura

Ram Mohun Roy Memorial at His Birth-place

The place of Ram Mohun Roy in the history of modern India is unique. In modern times he was the pioneer in the fields of religious, social, political and educational reform. It was for this reason that the late Mr G. K. Gokhale and others have called him the maker of modern India. In his book "Young India," pp. 118-9, Mr Lajpat Rai says, "Ram Mohun Roy, the founder of the Brahmo Samaj, was the first nation-builder of Modern India." It has been a national reproach that no memorial of him has hitherto existed at his birth place Radha-

nagar in the Hughli district. A few years ago a movement was set on foot to erect a memorial worthy of him. The memorial committee wanted to construct an up-to-date hall in oriental style as the principal part of the programme. Other items were a full-size marble statue of the Raja to be placed outside the memorial grounds laid out as a



Outlines of Ram Mohun Roy Memorial Hall at Radhanagar

park, a guest-house for pilgrims, a tank named "Ram Mohun Sarobar" for the supply of good drinking water, a chair named after him for the study of comparative religion and philosophy, and a museum for the preservation of relics.

The memorial hall is now almost complete at a cost of about Rs. 75,000. But for this Mr. D. N. Pal, the honorary secretary, has already had to advance loans to the extent of Rs. 28,050. To repay this loan and to carry out the programme in full a large sum of money would be still required. An appeal for contributions has been issued signed by S R Das, the president of the committee, Rabindranath Tagore, C. E. Andrews, A. H. Ghaznavi, and others.

All contributions and donations will be thankfully received by the Hony. Treasurer, Mr. Jatindra Nath Busu, M. A. c/o B. N. Basu and Co. Solicitors, Temple Chambers, No. 6, Old Post Office Street, Calcutta, or Allahabad Bank Ltd, Calcutta, or Mr. D. N. Pal, Hony. Jt. Secy 14, Vidyasagar Street, Calcutta.

Police Surveillance over Members of the British Parliament Visiting India

If anybody ever entertained any doubt about the British Indian Government's policy of using police surveillance over distinguished foreign sympathisers of India, the following report of the questions and answers on this subject in the British Parliament on April 2nd, 1928, published in the *London Times* next day, will dispel it once for all:—

Mr. THURTELL (Shoreditch, Lab.) asked the Under-Secretary for India in a private notice question if it was in accordance with the advice of his Department that Opposition members of Parliament, when visiting India, were kept under police surveillance during the period of their stay in that country, and that reports of their speeches were taken by the police.

EARL WINTERTON (Horsbarnham).—No, Sir. Mr. THURTELL asked whether the noble lord would use his influence with the India Office to get this very disagreeable practice stopped.

EARL WINTERTON replied that the Secretary for India would not feel entitled to interfere with the Government of India in this matter. The Government of India were responsible for law and order in that country; and if, in the exercise of that discretion, they felt it necessary to take action with regard to any particular person, they were fully entitled to do so.

We know that sometime ago an American University Professor wanted to go to India and spend a year in studying Indian conditions and Comparative Religion. The American government issued him a regular passport, but when he went to the British Consulate to secure a visa, it was refused. This gentleman comes from the State of

Massachusetts, the native State of Miss Mayo. Because this American professor is internationally known to be an authority on "Christian Ethics" and an advocate of non-violence, and upholder of justice to all, and is opposed to Imperialism, he was refused permission to go to India; but Miss Mayo has been aided by the India Office and Indian official circles in India.

Any enemy of Indian freedom is welcomed and aided by the British authorities in India. In fact they are sometimes invited (as was the case with Prof. Van Tyne's visit to India) on the tacit or express understanding that they should carry on anti-Indian propaganda abroad. Mr. Thurtle may object to the practice of the British Indian Government shadowing opposition members of the British Parliament. But the Government of India, under the premiership of the Rt. Hon. Ramsay MacDonald, passed the "lawless law" which is known as "The Bengal Ordinance" by which many innocent Indian patriots have been sent to jail without any trial. It is safe to assert that until the people of India succeed in securing "self-rule", police surveillance over friends of Indian freedom, foreign or native, will be the existing British standard of justice and freedom.

T. D.

League of Nations' Health Section and India

The *London Times* of April 4, 1928, publishes the following interesting news about the activities of the Health Section of the League of Nations:—

'Special study courses in malaria, arranged by the Health Section of the League of Nations for the benefit of medical men who have specialized, or desire to specialize, in malariology, are being held during the spring and summer in London, Hamburg, Paris and Rome.'

There is no country in the world more malaria-ridden than India. In Bengal alone several millions of people fall victims to malaria every year. We understand the League of Nations' Health Section regards India as the breeding place of malaria and other preventible diseases. If any country needs opportunity for its medical men to specialize in malariology, it is India. But we find that London, Paris, Hamburg and Rome have been chosen to be the centres of activity of the Health Section to combat malaria. Of

course, this fact again confirms the impression that the League of Nations' machinery (various departments) are being used to promote the interests of various European Powers. India is a member of the League of Nations, and India's Delegation to the League should demand that the Health Section of the League should make arrangements to offer courses on malarology in India, preferably at Calcutta because Bengal is its most malaria-ridden province, so that Indian medical men may have the opportunity to specialise in the subject and thus aid in stamping out malaria from India.

All Indian medical associations should take necessary steps to make their influence felt in the Health Section of the League of Nations.

T. D.

We have long noted, and written more than once, that Imperialism is of various kinds. It is not only political and economic, but relates also to knowledge, both general and technical. The dominant European powers want not only to keep down the unorganised non-European races politically and exploit them and their countries economically, but they also want, as far as they can, to have a monopoly of all higher general and technical knowledge.—Editor, *The Modern Review*.

Inter-Parliamentary Union and India

The London *Times* of April 3rd publishes the following despatch regarding the new session of the Inter-Parliamentary Union.—

PRAGUE, APRIL 2.

The Council of the Inter-Parliamentary Union assembled to-day in Prague, with Baron Theodor Adelsward, the Swedish delegate, in the chair.

Eighteen European Parliaments are represented at the meeting, which has for its object the preparation of the programme for the Inter-Parliamentary Conference to be held in Berlin next summer. The main questions coming up for discussion are (1) the development of the Parliamentary system; (2) the rights and duties of individual States, with special reference to sociology; and (3) emigration and immigration.

The delegates were received yesterday by President Masaryk at Lana, his country-seat near Prague.

It is a matter of regret that India is not a member of the Inter-Parliamentary Union, altho many smaller nations of Europe, Asia and America are its members. We have repeatedly pointed out that India should be

a member of this international organization, so that Indian statesmen—members of the Legislative Assembly, may be able to participate in its annual sessions and come in personal touch with statesmen of other nations. Statesmen from other nations want to meet Indian leaders, but it is a fact that even those British statesmen who sympathise with Indian aspirations become victims of British-Indian spies and secret police during their visit to India, and hence they do not want to go to India. Indian statesmen can meet on an equal footing with statesmen of other nations during the sessions of the Inter-Parliamentary Union. The next session of the Inter-Parliamentary Union will be held in Berlin, during the month of August. It is understood that Pandit Moti Lal Nehru, Mr. T. C. Goswami and Dewan Chaman Lal, will attend the British Empire Parliamentary Union which will hold its sessions in Canada in September. We hope these members of the Indian Legislative Assembly and others who will visit European capitals, during this summer, will attend the Berlin session of the Inter-Parliamentary Union, at least as visitors.

The Inter Parliamentary Union maintains its permanent headquarters at Geneva, Switzerland, and those Indian statesmen who have world vision should take steps to secure membership of India in this organization.

T. D.

Anglo-American Intellectual Co operation

A London despatch informed us some time ago that a party of twelve Cambridge undergraduates, some of whom are bearers of historic titles, left Southampton to get a first hand view as to just how New York's "400" function. They were to be guests of some of the best known hostesses of New York and also planned to visit Washington.

The party includes Count Serge Orloff Davidoff, of Winchester School and Trinity College; the Hon. John Davies, of Trinity College, a member of the Cambridgeshire Hunt and a whip of the Cambridgeshire Beagles; Duncan Whittaker, of Clitheroe, Lancashire, and St. John's College, an enthusiastic hunter and marksman, and D. Foster Smart, of London and St. John's College, an active cricketer and football player.

It is also possible Lord Bughley, son of the Marquis of Exeter, of Magdalene College, internationally famous as a runner, and Sir Williams Bait of St. John's College, will join the party.

At the same time we learned that the

tees of the Rhodes foundation selected for the year 1927 thirty-two American scholars from thirty-two States of the United States of America. These scholars are chosen on the threefold basis of intellectual ability and attainments, qualities of character, including public spirit and leadership, and interest in many outdoor sports. A Rhodes scholar receives a stipend of £100 a year for three years for study at the University of Oxford. No restriction is placed on a Rhodes scholar's choice of studies.

These two news-items show that the future leaders of Great Britain are to come in closer social and intellectual contact with the American aristocracy which rules the Republic, and at the same time no less than the sum £12,800 or about 192,000 rupees annually is to be spent by the Rhodes trust to train Americans in the atmosphere of the University of Oxford and to inculcate in them certain ideas which will promote Anglo-American friendship.

Great Britain's economic and industrial prosperity in the past largely depended upon India and literally billions of pounds sterling have been drained from India to enrich the British people, and this process of enriching British peoples by the exploitation of India is still going on. And yet neither the British capitalists, nor the Britishers who live upon their pensions from India, nor the British Government are anxious to give fellowships to Indian scholars in large numbers, to study in British Universities as a means of promoting Indo-British friendship. It seems to us that the existing race prejudice and the desire to keep India under subjection prevents any generous act on the part of Britishers and the British Government towards the people of India.

To promote solidarity among various peoples or different sections of the same people intimate social contact and intellectual co-operation are essential. Those in India who have ideas about Greater India and Asian solidarity, will have to devise means to receive Indians from other parts of the world and Asian scholars in large numbers in Indian Universities; and at the same time first-rate Indian scholars must be sent abroad to bring India closer to other nations which are interested in bringing about friendly understanding with the people of India.

There can never be genuine Indo-British co-operation unless Great Britain changes her attitude towards India. At the same time it is evident that the leaders of India

will have to put forward supreme and sincere efforts to promote Indian interests on a world wide scale. India needs a Cecil Rhodes who will endow a foundation to enable first-rate Indian scholars to go abroad and to found Chairs on International Relations in Indian Universities and to bestow scholarships on worthy Indians from abroad and Asian scholars to study in Indian Universities. The systematic British efforts to promote Anglo-American co-operation affords valuable lessons.

T. D.

Schemes To Encourage Japanese Industry

The Japanese National Products Encouragement Association has selected ten industries which are to be recommended for Government aid. These are iron and steel, dye-stuffs, soda ash, shipbuilding, woollen textiles, automobiles, aluminium, artificial fertilizers, machinery, and silk and silk textiles. The purpose of the proposed Government aid is to increase domestic production and reduce imports of these commodities. Japanese producers of acid Bessemer steel are now agitating for even higher duties.

The above news-item will be of some interest to Indian industrialists, business men and political leaders. Indian industries must be protected and promoted; and for this purpose Indian business men should organize on *All-India National Chamber of Commerce*, which should co-operate with the Indian National Congress, to secure passage of such measures as are necessary for the protection of Indian commercial interests. Indian business men, for their own interest and for the benefit of the nation, should follow the foot steps of the late J. N. Tata and endow Indian Universities for scientific researches which will aid development of Indian industries.

T. D.

Research and Industries

In the modern world science and industry are moving hand-in-hand. Great industrial concerns of various countries are deliberately patronising scientific research, with the express purpose of utilising the result for the progress of industry. The General Electric Company in America maintains one of the best equipped research departments in the world, conducted by the foremost scientists. A recent statement issued to the share-holders of the General Electric Co.

makes the following announcement of the achievements of the research department :—

The development of the cathode ray vacuum tube by Dr. W. D. Coolidge was signalized by the award to him of the Howard N. Potts medal of the Franklin Institute on October 20th. Numerous experiments are being carried on to determine the effect of cathode rays upon inert matter and living tissues so that commercial and therapeutic applications may be developed.

Dr. Irving Langmuir, in the laboratory at Schenectady, N. Y., developed a method of using atomic hydrogen in connection with an electric arc for welding metals, and, almost simultaneously Mr. Peter Alexander, in the laboratory at Lynn, Mass., developed a method for using hydrogen gas as a shield around the arc in electric welding. Both of these methods fuse the parts so perfectly that the joint is as strong and ductile as the original metal. Commercial applications of these methods are now being developed and new fields are being sought for their further application.

Indian industrialists are lagging behind in their duty of patronising scientific research. They should aid scientific and engineering schools and send promising Indian scholars abroad to acquire the best scientific education, to be applied to the development of Indian industries.

T D,

The Old Order and the New

The failure of the wheat crop in certain localities of the Punjab has created a situation which sets one to think historically. The zamindars whose holdings have suffered most made an organised march on Lahore, in order to show the condition of the crop, samples of which they carried with themselves, to the authorities and press them for remission of the Land Revenue. Congress workers have also been doing excellent work in the way of impressing upon the suffering zamindars the justice of and necessity for such remission, as well as the non-criminal nature of any agitation carried on peacefully for non payment of taxes. For, taxes are paid out of the annual produce of the soil, and if there be no produce or little produce, taxes should also accordingly cease altogether or be reduced proportionately.

The principle of remission of taxes was widely accepted by all rulers in pre-British India. The taxes that they collected in a good year were never spent altogether, as is generally done by modern Budget makers. Something was always carried over for evil

days. It is no doubt true that in those days taxation was not such a large scale and centralised affair as it is to-day and therefore it was easy for the many lords of taxation to assess taxes more carefully than now and with an eye to the circumstances of each particular assessee. It is not possible to-day to revert to the old system, but the same end could be achieved, perhaps better achieved, by having recourse to modern methods of elaborate crops insurance. Instead of spending the whole of the taxes received from the half-starved populace on the extravagant institutions which Government are in the habit of calling "essential", it would perhaps yield far more social good if a portion of it were set aside every year to subsidise a scheme of crop insurance to which the landholders would also contribute. Such an arrangement would be of immense benefit to the people as well as to the Government, which would thus be assured of a more uniform yield in taxes.

As to the movement for remission of taxes in the Punjab, we believe it is a good sign. For nearly all social or political reform comes of peaceful or violent coercion. Among the two kinds of coercion we advocate the peaceful variety; for the other one often yields more evil than good and as such can not be supported. We hope thoughtful Indians everywhere would take up the cause of the Punjab zamindars, not so much on account of sympathy for the particular persons concerned this time, as for the principle which underlies the movement. The principle is one on the establishment of which depends much of the future well-being of the Indian peasantry.

A. C.

Indian Hockey Team in Amsterdam

The Indian team is doing exceedingly well in the Olympic Hockey Tournament. They may have done even better by the time this issue comes out of the press. Dhyani Chand, the Indian Centre Forward, has been dubbed the world's greatest centre forward, and well may he deserve such a name.

The success of the Olympic team sent over by India has done much to elevate India in the eyes of the sporting nations; for in their opinion a nation which can turn out good sportsmen can also provide good workers in —

any other field of life—soldiers, politicians, teachers, industrialists and what not. For just as the Waterloo of a century ago was won on the play-ground of Eton, the Waterloo of to-day, that which it is being fought internationally against man's lower nature, the cause of imperialism, economic exploitation and moral degradation, will also be won on the play-grounds of the numberless schools that are growing up everywhere to educate young humanity.

We must not, however, forget the average low standard of sports in India, in the excitement of seeing our best men wrest sporting honours from other nations. First of all, by far the largest number of Indian youngmen are no sportsmen at all. Secondly, those few who are sportsmen are mostly so in spite of circumstances. They get no facilities in the way of training, playgrounds, apparatus, etc., and it is a wonder that we still produce a few Dhyan Chands here and there. While other nations look into every nook and corner of their lands to discover prospective champions, we do nothing of the kind; rather in many cases, would-be champions are treated by their parents and teachers like would-be criminals, and every effort is made to squeeze all sport out of them. Let us all who are feeling a sort of pride in the exploits of the Indian team abroad ask ourselves if we are doing our best to foster the growth of sports, athletics and physical culture in India. If we are not, have we a right to feel proud?

A. C.

Municipal Administration in Calcutta

We do not know if municipal administration in Indian cities and towns other than "the second city in the British Empire" is any better than it is in the last-named place—it would be no consolation to think that most likely it was more or less the same everywhere; but we are perfectly sure that the Corporation of Calcutta will be hard to beat for callous inefficiency and aloofness from popular sufferings and complaints. Corruption would have been a better description, had we been sure that all this indifference and mismanagement was due to abuse of powers, misappropriation of public funds and bribery indulged in by some or most of the corporation's officers. But in the absence of proper

grounds to charge the corporation officials with corrupt practices, we shall limit our comments to the effects of the unknown cause, which, in our inability to call it corruption, we may perhaps call criminal neglect or inefficiency.

First of all, the city's water supply is hopelessly faulty. Filtered water is obtained by the citizens with great difficulty and even then during only a limited number of hours. Although most householders are forced by the Corporation to instal elaborate plumbing work in their houses, these are for all practical purposes often mere ornaments; for sanitary flushing attachments almost never get any water in them and taps situated above the ground floor are dry as the Sahara. The whole system of water supply, if we may call it a system, is so exasperating that not a day passes without a million voices loudly wishing a sad and painful end for those who are at the root of all their suffering. Due to lack of sufficient filtered water the poorer sections of the population often have to draw upon contaminated sources of water supply, *eg.* filthy tanks, ponds, etc. This is sending up Calcutta's cholera mortality fearfully; but nothing can be done to fight the situation with the existing supply of pure water. The mortality from typhoid and allied diseases is surely due very largely to the lack of proper flushing arrangements in the city. In this case, the conditions are far worse, for unfiltered water is nearly as rare in Calcutta houses as the Okapi. As an irate correspondent pointed out in the local Press:

Under Section 223 of the Calcutta Municipal Act, the occupier of any premises connected with the municipal water supply shall be entitled to have, free of charge, 1500 gallons of filtered water for every rupee paid to the corporation as the consolidated rate on account of such premises, together with a sufficient supply of unfiltered water for flushing privies, urinals and drains, and cleansing stables, cattle-sheds and cow houses within the premises. Under section 218 of the said Act the pressure of the supply of filtered water in the municipal mains in Calcutta shall continuously be not less than 10 ft. and the pressure of the supply of unfiltered water shall likewise be not less than 10 ft.

In actual fact the pressure in the case of unfiltered and filtered water is probably more than 4 ft.; but it is nowhere near being "continuously" 40 ft. We do not know whether a householder paying twenty rupees a month as consolidated rate can get through his own house pipes 30,000 gallons of

filtered water during the hours that water flows in the pipes. It is very likely that one would require to instal a hundred taps with separate connecting pipes to get this supply to flow into his buckets : such is the pressure under which water is supplied in Calcutta. As to unfiltered water, a man is lucky if he gets 30,000 drops after being forced to pay twenty rupees a month for it.

Secondly, the way that many roads are watered in many parts of the City should be a revelation to those who practise the art of make-believe. What with leaky hoses and low pressure the water scarcely spouts a few feet with the result that the roads present a dusty and dry surface with occasional patches of mud. This, combined with the filth that is left in many places unremoved for hours by the scavengers, provides a dust for the citizens' homes, food and nostrils which is truly rich in its bacilli content. During the scavengers' strike in Calcutta it was rumoured that the corporation had many thousand scavengers and watering coolies in their service. These men even received remuneration for working extra time. The number given out was something like 14000. Judging by results one doubts whether half that number actually work to clean and water the city thoroughfares. And even that number perhaps does not work full time, let alone over time. Of course one would be mistaken to hold such views seriously and to think that the fourteen thousand workers are not all of them real men but only book entries drawing real salaries. However that may be, there is no doubt that the work is done with great slovenliness.

Thirdly, the Municipal Court often gets hold of respectable citizens and fines them for such offences as committing nuisance by allowing garage water to flow on to the paved footpaths outside. When one sees how most or many garages are allowed by the Corporation to be erected without underground drain connections, when one sees that numerous cars are washed every day everywhere allowing water to flow on footpaths as well as on the roads themselves, and when one sees even dhobies beating other people's shirts to tatters on the same sacred footpaths, one naturally doubts whether such cases are the results of any real offence or of the offence of not paying some municipal underling his due two annas. Judging by the amount of filthy food stuff, adulterated ghee, oil, milk and what not

that is being daily allowed by the municipality to be sold to the citizens ; also judging by the way that hair-cutters are allowed to use the same towel, unwashed brush, unsterilised razor, comb, brush, etc. and even the same soap lather on thirty different men ; and by the way that a tub of stagnant liquid is allowed to serve in hundreds of restaurants for the "washing" of twenty dozen cups in one morning ; and by many other things, the municipal lords of Calcutta must truly be overworked to attend to their real duties properly. They have hardly time enough to harass the respectable citizens, then why expect them to punish the *pucca* criminals ?

The question naturally arises, who is to blame and how are we to remedy things ? The blame should mainly fall on the evil traditions along which municipal administration has been carried on in Calcutta for years and then on those pseudo-patriots who, in the name of patriotism, never hesitated to keep up the evil and perhaps even consoled their conscience that it was after all a means to an end. As to the remedy, it lies in the hands of the citizens, who should wake up and work hard to uproot the vile system of inefficiency and spineless acquiescence in evil traditions. We must have real citizens and honest hard workers to manage the city's affairs, not fire-eating heroes who allow thousands of their fellow-citizens to die like fleas before their eyes.

A C.

The Renaissance of Indian Dancing.

The Indian National Herald of Bombay has devoted an article to the revival of the ancient Indian art of dancing attempted to be brought about by Mrs. Leila Sokhey, whose endeavour is described elsewhere in the present issue of this Review. Says the "Herald" :—

Probably the most exquisite as also the most universal form of art is dancing. The high perfection achieved by ancient India in this art is now a matter of history.

Dancing in India is, at the present time, unfortunately associated with what is called the "social evil." This is the result of an uncongenial atmosphere of our degenerate society, an atmosphere that suppresses all healthy expression of the natural instincts. It is, therefore, devoid of all intellectual purpose and artistic sense. The task for those who decide to resuscitate this

ancient art as a power for cultural advancement is, therefore, obviously not an easy one.

A COURAGEOUS EFFORT

It is gratifying that a courageous effort to uplift the lost art of old Indian dancing is being made by Mrs. Leila Sokhey, well-known by the stage name of 'Menaka,' a highly cultured Bengali lady who comes of a high-caste Brahmin family. Having been educated in England from her early age she has mastered the technique of Western dancing. After her return to India she realised with rare artistic instinct, the immense possibilities of reviving the old Indian dancing with its wonderful beauty and spiritual significance, some idea of which may be obtained from the ancient paintings and sculptures that have survived from the past, like those of the Ajanta Caves and other similar monuments of the ancient civilisation of India.

The "Herald" adds that "Mrs. Sokhey is the only Indian lady to make pioneer efforts in this direction." If it be meant by this that she is the first respectable Indian lady to adopt dancing as a profession, that is probably true. But more than two years ago, dancing of a highly artistic character, free from sensual or even sensuous suggestion, and having "spiritual significance", was shown by some girls and young ladies at Santiniketan, particularly as part of the acting of Rabindranath Tagore's "Dancing Girl's Worship" in Bengali. The performance of this play has been repeated by them several times.

In the opinion of Mrs. Sokhey, "dancing is a form of spontaneous self-expression."

What are the sources at present available for the guidance of those who aspire to resuscitate the art of Indian dancing from its degenerate position? I enquired.

Mrs. Sokhey enumerated three main sources, namely, the Hindu concepts of the art embodied in the surviving though scattered literature on the subject, the old paintings and sculptures, and finally, the current practices and conventions of dancing now prevalent in the northern and southern parts of the country.

"We also cannot neglect," she added, "the forms now left lingering in the folk dancing in the different parts of the country."

J. T. Sunderland

The Reverend Dr. J. T. Sunderland of America completed the 86th year of his age in February last. Though so old, he continues to work as indefatigably for the good of India as when he was younger. It is more than 32 years ago that the present writer had the honour and privilege of making the acquaintance of

this great friend of India and humanity in Allahabad, where he delivered lectures in the Kayastha Pathshala and other institutions. During his second visit to India also, when he was the guest of Sir J. C. Bose in Calcutta, we had the privilege of meeting and holding conversations with him.

We cannot say how grateful we are for the generous help which he has always given us in unstinted measure in conducting the Modern Review.

May he live long to see India free and to give us wise counsel for years after we have attained freedom!

Professor D. K. Karve

There have been rejoicings in Poona and elsewhere on the occasion of the 71st birthday of Professor D. K. Karve, the founder of the Indian Women's University. Ever since the idea of a woman's university took hold of his mind, he has promoted its cause with unsurpassed devotion, perseverance and industry. He has passed the biblical limit of three score years and ten. But our ancient Hindu prayer for longevity is "*shatam jiva*," "live a hundred years." The prayers of all those who love and respect the professor will be that he may live to be a centenarian and be in possession of his powers to the last.

Ram Mohun Roy Tomb Repairs Fund

The following donations to the above fund are acknowledged with thanks: Mr. S. N. Mallik, Rs 100, paid; donation on the occasion of the *shraddha* ceremony of the late Mr. G. N. Ray, I.C.S., by his brothers, Rs. 500, out of which Rs. 250 has been received; Mr. Subodh Chandra Banerji, Rs. 1.

Principalship of Calcutta Presidency College

When Mr. Stapleton was promoted and made director of public instruction in Bengal, Prof. Sir Jehangir Coyajee was appointed to act in his place as principal of the Calcutta Presidency College. But though Prof. Coyajee possesses sufficient ability and loyalty to be considered fit for a knighthood, imperial British blood does not flow in his veins. The post of principal of the premier Government College in Bengal is a

political appointment. To win it, scholarship is not enough; loyalty, even loyalism, is not enough; the power to command the respect and co-operation of the students and staff is not enough. One must be a *trusted* British imperialist, and that no Indian can be. So the British Principal of Hughli College has been drafted from his quiet field of work to preside over the stormy destinies of Presidency College.

If Sir Coyajee had been made pucca principal and had succeeded in maintaining discipline among his students, which it may be taken for granted he would have succeeded in doing, it would have proved that where a British officer had been a failure, an Indian had proved a success. That would have been intolerable.

There is another point to be taken into consideration. It is getting to be a tradition that, to be made the Director of Public Instruction in Bengal, a British professor or principal (of course, no Indian need aspire to the job) of the Presidency College should kick up a row with the students and get thrashed—at least there should be a report that he was thrashed. Mr. Oaten qualified himself in that way and became Director, and his successor, Mr. Stapleton, followed suit. If Mr. Stapleton's successor in the principalship has the ambition of being some day the educational director of the province, he has only to avail himself of the tip, which is meant only for Europeans. This gives an indication of a further reason why Sir Jehangir Coyajee has lost the job. He cannot have the consolation that he may have saved his skin thereby: for it was out of the question for an Indian like him to qualify himself for the directorship in the approved traditional style.

Reorganisation of the Medical Service

The recommendations of the Lee Commission were unfair and unjust from the Indian point of view—and in India Indian interests alone ought to be consulted. But the Government of India has outdone even the Lee recommendations in injustice in its *communiqué* regarding the reorganisation of the Indian Medical Service. That Service is henceforth to consist of 302 officers, of whom 212 must be Europeans and 90 may be either European or Indians. To provide employ-

ment for these 302 officers, 237 posts are required. 143 of these posts are reserved for Europeans, and 94 are meant for either Europeans or Indians. So the majority of the posts are reserved for Europeans. But the remaining posts are not reserved for Indians. There is no legal bar to Europeans holding any or all of them. And this is the arrangement made for India, a country which Indians call their own. It is quite in keeping with the brand of justice yeclapt British. Some of the reasons for this characteristically British arrangement will be understood from the following paragraph of the *communiqué* :—

The Indian Medical Service constituted on the same broad lines as at present will be retained primarily to meet the needs of the Indian Army. In order to maintain the necessary minimum war reserve of Military Medical Officers, and to provide European medical attendance for European Officers of the Superior Civil Services and their families, Local Governments will be required to employ a stated number of Indian Medical Service Officers. The Government of India will draw on the same service to meet the requirements of the Civil administration, for which they are responsible.

The majority of superior medical posts must be reserved for providing European medical attendance for European Officers of the Superior Civil Services and their families, who are only a few thousand all told. These men and their families should remain in Great Britain and have British medical attendance to their heart's content. We do not want them, they are thrust upon us. But it is no use arguing. British rule in India rests on force, not on justice or logic, and we cannot resort to force.

An Agent Provocateur in the Punjab

The *Tribune* of Lahore has rendered signal service to the public by bringing to light the doings and intentions of one K. C. Banerji, who was sentenced in Lahore to five years' rigorous imprisonment by Mr. Magistrate Paulhus for being in possession of an unlicensed revolver and cartridges, but was subsequently released under orders of the local government, as he was a police informer. The *Tribune* has proved by the publication of *fac similes* of Banerji's letters (whose authenticity Panjab Government officials have not denied) and other proofs that he went from the U. P. to the Panjab to get up a revolutionary or terrorist move-

ment. While in jail, he used to receive communications and money from the police, which was illegal.

It has long been suspected and believed that agents provocateurs have been all along doing their nefarious work in many provinces of India. Some or all of the approvers in political dacoity and revolutionary trials may have been agents provocateurs. Long ago, *Forward* and other papers published a representation made to the authorities by some political prisoners, containing definite allegations against some agents provocateurs named therein. But no official reply to it has yet appeared.

Credit for the Discoveries in Mohen-jo-daro

Sir Arthur Keith writes in the *New York Times Magazine* :—

Until now only two lands could rightly claim to represent the cradle of civilization; one is Egypt, in the valley of the Nile; the other is Mesopotamia, watered by the Tigris and the Euphrates. But now there enters a third and serious claimant—the valley of the Indus, in the north-west corner of India. The ancient cities which have been laid bare in the arid plains of the Indus by Sir John Marshall, Director General of the Archaeological Survey of India, and the preliminary account he has published concerning them must transform the outlook of every one who is seeking to find out when, where and how modern man came by his civilization.

In accordance with the approved imperialistic principle, Sir Arthur Keith gives all the credit to Sir John Marshall for the discoveries made in the valley of the Indus, the Indian archaeologists who actually did the work not being even mentioned. Sir John himself, however, has given their names in the article he has contributed to the *Hindu University Magazine*, from which an extract has been made in our Indian Periodicals section. But Sir John's article will have a limited circulation, Sir Arthur's a much wider one. Blessed be imperialism in everything!

Educational Reform Needed in Bengal

In a lecture delivered before the Calcutta Rotary Club, Dr. W. A. Jenkins made out a good case for educational reform in Bengal. He quoted some teachers' and pupils'

howlers, gave a graphic description of the bamboo and mud hovels in which many high schools are located, said that even the miserable pittance shown in the school accounts as teachers' salaries were not in many cases received by the teachers, and gave an idea of the poor intellectual equipment and resources; for intellectual life possessed by the teachers in the small Bengal village schools. Said he :—

The conditions under which the teachers worked almost condoned their great deficiencies, and their economic position necessitated their undertaking a considerable amount of work out of school hours. In fact they began their school duties tired and disheartened.

Bengal had two-thirds of the number of High Schools in England, and yet they received in Government assistance only one one hundred and sixtieth of the amount granted at Home. The Government was contributing 12½ lakhs per annum towards the upkeep of the aided High Schools. An additional 12½ lakhs would suffice to guarantee reasonable minimum salaries to all teachers and to grant aid to all efficient High Schools, provided the system was overhauled and reorganized.

What Government does for education in Bengal will be better understood from the following comparative table of Government educational allotments in 1921-25, compiled from the *Statistical Abstract for British India*, fourth issue :

| Province | Population | Educational Expenditure from Govt. Funds |
|----------|------------|--|
| Bengal | 46,695,536 | Rs. 1,33,82,963 |
| U. P. | 45,375,767 | " 1,72,28,490 |
| Madras | 42,318,985 | " 1,71,38,548 |
| Panjab | 20,685,024 | " 1,18,34,364 |
| Bombay | 19,348,219 | " 1,84,47,165 |

100 Persian Students to Europe

The Persian Parliament has passed a bill in favour of sending every year for six successive years a hundred students to Europe to study different sciences. The population of Persia is estimated at 12 millions, that of the British-ruled provinces in India 246,960,200. Therefore, on the Persian scale, the British Government in India ought to send at least 2,000 students every year to Europe for scientific training.

Child Marriage Banned in Kashmir

It is reported that, before leaving for Europe, for which there is no sufficient

reason, the Maharaja of Kashmir has sanctioned an enactment prohibiting child marriage and making it punishable under law.

Very recently some Calcutta Indian dailies conducted in English have been publishing long contributions in support of child marriage.

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Bamungachi Shooting

Mr. G. S. Dutt, Magistrate of Howrah, has incurred the wrath of Anglo-Indian editors and the European Association, because he has criticised the conduct of Mr. Sturgis, Superintendent of Police, and of Captain Christie of the Frontier Rifles in connection with the shooting of some railway strikers at Bamungachi. That when the district magistrate is quite at hand his help should be asked for in an emergency, that there should be no shooting without due previous warning, that there should be no shooting except when a crowd actually assumes a threatening attitude, that there should be no shooting if the crowd is not advancing but rather retreating, that the objects of shooting should be to stop an advance and to disperse the crowd and that therefore the shooters should aim low, that there should be no picking out and shooting of individuals for punishment, are such obvious rules for dealing with unruly crowds that it is surprising that Mr. Dutt has been condemned for judging of the conduct of the two European officers according to those rules. But we are mistaken in using the word 'surprising.' In the opinion of Mr. Dutt's critics, whatever any European officers do is right, and no Indian must sit in judgment over them even if his official and legal duty requires him to do so.

Mr. Dutt's critics blame him for not being on the spot when the shooting had to be done. But a Magistrate cannot be ubiquitous; he has various duties to discharge. It was the duty of his subordinate, the Police Superintendent, to inform him that an emergency had arisen. It is greatly to his credit that in spite of exasperating circumstances Howrah has been so quiet. Most probably there would have been no shooting at all if he had been asked by the police to come and handle the situation.

Mr. Dutt's critics have gravely assumed the incapacity not only of himself but of

all Indian district officers to maintain law and order, because he has criticised those who resorted to shooting! Will these sapient men draw up a list of all the bloody riots which have taken place in the various districts of India, giving in each case the name of the officer responsible for the peace of the district?

The railway authorities will not budge an inch from the position they have taken up even to meet the needs of the most poorly paid of their employees;—they are determined to starve the men into surrender. As magistrate Mr Dutt can do nothing to ameliorate the condition of the strikers. Yet he must be held responsible for whatever may happen! This is fine justice.

—

India Wins Olympic Hockey Honour

A Reuter's telegram has been received announcing that the Indian hockey team has won the Olympic hockey final, defeating Holland by three goals to nil. The hockey team from India went through the Olympic series without allowing any of their antagonists to score a single goal against them. In the Olympic games India defeated

| | |
|-------------|--------------------|
| Austria | by 6 goals to nil, |
| Belgium | by 9 goals to nil, |
| Denmark | by 5 goals to nil, |
| Switzerland | by 6 goals to nil, |
| Holland | by 3 goals to nil. |

India has scored more than thrice the number of goals obtained by any other country competing in the tournament.

—

China and Japan

China has been suffering from civil war for a number of years. On the top of these miseries have come the military operations conducted against her on her own soil by Japan. Whatever excuses or reasons Japan may bring forward in justification of her action, the invasion of an unaggressive country by a foreign nation cannot be considered legitimate. The allegation of some Chinese soldiers' hostile action against some Japanese in China, even if true, cannot be a sufficient ground for the invasion of China. Japan and China are both members of the League of Nations. But just as China's

membership did not avail to prevent British aggression against her, so has it not availed to prevent Japan's aggressive conduct. Technical explanations may, of course, be given as to why the League cannot intervene. But cannot the articles of the covenant of the League be so changed as to obviate the technical objections which can at present be discerned?

The best thing that can happen in the present situation is the unification of all parties in China for defending the country against Japan, their common enemy. The cause of freedom would gain immensely by the defeat of Japan by a united Chinese nation.

Japan has incurred odium in Asia by her conquest and enslavement of Korea. Her action in China has turned Asiatic feeling against her still more. It was at first hoped that she would take a leading part in the emancipation of Asia. But, whatever her real intention may be, actual events appear to show that she wants herself to bestride as much of Asia as she can in the place of the European powers.

All Parties Constituent Conference

We are not in the secrets of the All Parties Leaders as to the reasons why they have undertaken to draft a constitution for India acceptable to and accepted by all parties. If, as has been suggested in some papers, it is a tacit and indirect acceptance of Lord Birkenhead's challenge to Indians to produce an agreed constitution, we are afraid the move has not been a prudent one. For, considering the various direct and indirect means at the disposal of Government to produce disunion, it would not be practicable to draft a constitution acceptable to all parties, particularly as any number of parties may arise mushroom-like all of a sudden and obtain Government recognition. We would rather have challenged Lord Birkenhead to produce a constitution acceptable to all Indian parties without the help of Indians. He would have been sure to fail.

Let us hope, however, that the All Parties Leader's attempt is not an answer to Lord Birkenhead's challenge. We shall be sincerely pleased if the Conference succeed in producing a good constitution for India. It will have a theoretical value, and be a proof of our capacity to agree on

essential points. It may also have a practical value, if on Labour coming to power, that party can be induced to adopt it in their Bill to give India self-rule. We say this, because at present India does not appear to possess the actual (as opposed to the potential) strength to independently bring any constitution into force. Such strength may be either the cause or the effect of a revolution, though it may be a peaceful one.

If we were asked to draft a constitution, we might prefer to acquire the strength to give independent effect to it before undertaking the task. But, may be, labouring at the task is a means of acquiring that sort of strength.

"Tainted Money."

Mr. N. M. Joshi having received some money from Russia for the relief of the mill workers on strike in Bombay, opinions have been expressed against the acceptance of such money. Of course, it would not be right to accept money from anybody for any anarchical or revolutionary purpose. But when money is given for the relief of distress, it may be accepted. The Russian proletarian party in power may be rightly held to have been guilty of bloodshed. But how many of the present-day great nations of the world are free from that taint? The Third International may be desirous of producing bloody revolutions in many countries; so there ought not to be any political dealings with it. But several imperialistic powers are believed to be responsible, in part at least, for the bloody civil war in China. Should or should not charity be accepted from the nationals of those countries?

Bardoli Satyagraha.

The people of Bardoli continue to offer stout non-violent resistance to the efforts of the Bombay Government to make them accept the unreasonably enhanced land revenue settlement. Government officials are going on relentlessly with their task of attaching and selling the property of the tenants. But the spirit of the people has not been crushed by cruel persecution. All honour to them. It is a struggle in which victory or defeat will be equally inglorious for the Bombay Government. About a dozen members of council have resigned their seats in protest against the iniquitous and cruel action of the Bombay

Government. It is to be hoped they will offer themselves for re-election and be returned unopposed.

"Brahman-Controlled Autocracy."

Sir Michael O'Dwyer writes in the *Times* of London that "the [Simon] Commission is now master of the situation; it has realized that the Swarajists do not speak for the diverse Indian peoples, but only for a small minority, whose real aim is to restore a Brahman-controlled autocracy of the higher Hindu castes, under a camouflage of democratic form with which they hope to delude the British public." Either Sir Michael does not know what he is talking about, or is deliberately trying to deceive the British public. The Swarajya party was founded by Mr. C. R. Das, who was not a Brahman. It still owes moral allegiance to Mahatma Gandhi, who is not a Brahman. Not being Swarajists (or any other ists,) we do not know all the Swarajya leaders of the other provinces of India and their caste, but in Bengal, some of the most prominent Swarajists may be named. Mr. J. M. Sen Gupta, Mr. Subhas Chandra Bose, Mr. Sarat Chandra Bose, Mr. Nirmal Chandra Chandra, Dr. B. C. Roy, Mr. Nalin Ranjan Sarker, Mr. Lalit Mohan Das, Mr. Abhil Chandra Datta are not Brahmans. Mr. T. C. Goswami is a Brahman. The allegation that the Swarajists want to establish a Brahman-controlled autocracy is absolutely false. But supposing they did want to establish such an autocracy, is an indigenous autocracy controlled by an indigenous class of people inherently worse than the alien autocracy controlled by foreign die-hards represented by Sydenham, O'Dwyer, Craddock & Co.? Would not the former be considered far preferable to the latter by all except interested hypocrites?

Rats and Plague

Everybody, from the schoolboy upwards, knows that plague is a disease of rats carried to humans by the rat flea and that the rat as the primary cause of plague is a pest which should be destroyed wherever found. Professor Gabriel Pett recently delivered a speech at the Sorbonne, Paris, before an international gathering, in which he dwelt upon the menace of the rat with

great ability and emphasis. We are not in a position as yet to discuss the merits of his discourse, as it has not yet been reported in full in any available paper. But some comment is necessary on an interview granted to the correspondent of an Anglo-Indian daily by "a health authority," which that paper has published in connection with Professor Gabriel Pett's lecture. This "health authority" observes that (a) plague is a disease primarily of rats, that (b) in India houses are constructed of material and in a way favouring the growth of rat holes, that (c) the habit of throwing kitchen refuse everywhere and storing grain in places open to rats are favourable to the increase of those creatures, and that (d) the disappearance of plague from Europe is due to better house construction, drainage and conservancy and to better habits of disposing of kitchen refuse and storage of grain.

Coming to plague in India the "health authority" reiterates that the prevalence of that disease in India during such long years is due to the following causes—(a) In India the people have not yet learned to protect themselves from rats; (b) their houses are badly constructed; (c) many of them are opposed to the destruction of rats; and (d) most parts of India are dry and as such suitable for rats to increase and multiply. He also points out that the relative absence of plague in Bengal is due to the fact that the country is often flooded and is not suited to the growth of rats. Calcutta especially is immune to plague because its streets are often flooded. As preventive measures he advocates press and educational propaganda and better building regulations. The aforesaid health authority, however, makes no mention of the poverty factor in the spread of plague, neither as lowering the resistance of the people nor as a cause of the mean dwellings which we find everywhere in India. It may be argued that the people of India do not keep themselves, their clothing and dwellings even as clean as is possible in their circumstances; but we must not forget that poverty, dire poverty is a great killer of effort and ideals. While one may expect a well-fed man to do his best for every little good thing, a starving person will not move a muscle to attain to the greatest of ideals. This may be deplorable, but there is no helping it with human nature as it is. So the poverty factor is much more at the

root of India's evils, plague as well as all else, than may appear at first sight to persons attempting sub-consciously to side step realities. It is all very well to talk serenely of badly built houses, open stores of grain and kitchen refuse, but these alone do not explain away plague; for there are hundreds of Euro-American towns and cities, where rats abound no less than in Bombay or Allahabad, which do not show any mortality from plague. Why? because the people are better fed and clothed there and although there are rats in the houses they live in, they do not have to share their bed (the floor?) with the rats. The rats have separate quarters, so to say. In India, on the other hand, the poverty is so great that often a hundred rats and ten men have to live in the same pit. It is not a fact that in Europe they have succeeded in destroying all rats and that plague has disappeared on that account. The real cause is the elevation of the standard of dietary and dwellings of the people of Europe. In India, too, unless the people get better and more food and ampler living room, there would be no effective control of plague and other diseases.

When we discuss India's ignorance and talk grandiloquently of press and educational propaganda, we forget to ask ourselves, how many adults per mille can read, and why India is so ignorant and uneducated. If we did ask those questions as well as enquire into the causes of India's dire poverty, what answer should we get? There would hardly be space here to give the answer in full: for would it not involve a recapitulation of the whole history of the British occupation and administration of India?

A. C.

Causes of Plague

No attempt to make the rat solely or chiefly responsible for plague can be considered honestly scientific.

Dr. W. G. Simpson was a well-known health officer of Calcutta. There is *A Treatise on Plague* written by him which was published in 1905. On page 142 of that authoritative work we find the following passage relating to the causes of plague:—

"All that is definitely known is that pandemics and epidemics are generally associated with unusual seasons which bring distress and misery, with war and famine and their attendant ills, with

political, social or economic conditions which are the reverse of prosperous, and which produce general depression in the community, and also with a laxity or absence of sanitary administration which prevents or hinders prompt dealing with the earlier causes."

The opinion of this well-known authority must be held to outweigh the opinion of an unnamed "health authority" recorded by the Anglo-Indian daily.

An American Lady on Miss Mayo's Book

An American lady has written the following in a letter to the poet, Rabindranath Tagore, concerning Miss Mayo's book:—

"I have just read your letter in the New York 'Nation' and I realise more than ever what a crime has been committed by an American citizen against your country and against each and every citizen of it.

"If one wanted to retaliate—if some Hindu had spite and venom enough,—there is matter enough reeking with scandal and crime to fill I do not know how many volumes entitled 'Uncle Sam' or 'Miss Columbia'. Naturally, we feel the libel most keenly, because of our Hindustani friends and because of what India has come to mean to be to us. I realise deeply the thought expressed in one of your poems, that it is better to be the offended than the offender. For this one person, America has offered insult to India, and we do not know—indeed there is no means to overthrow the offender and redeem the wrong.

"This country feeds on sensation and scandal—our daily papers prove it: the ease with which they accept a libel of another country is a sad indictment of their own moral condition. Christian living and thinking are a far away ideal. We must ask our Eastern friends to bear with us patiently, or rather to practise the Christian charity which should be invoked before any mortal speaks of another. Christian charity aside, I am amazed how quickly supposedly educated people swallow wholesale items of scandal and disrepute. With all our big system of education, our people are not even instructed, much less educated. There is a little prodding of the mind with facts but no co-ordination of heart and mind and soul, which is the basis of genuine culture."

A "World-Wide" Treaty against War

Mr. Kellogg's proposal on behalf of the American nation to the "powers" to form a world-wide alliance against war and Sir Austen Chamberlain's answering note to Mr Kellogg have been the cause of both alarm and amusement to Indians. Alarm, because all victims fear the strengthening of honor among thieves, and amusement, because few things are more provocative of mirth than transparent hypocrisy. Both aspects of the proposed "world-wide" treaty are clearly seen in Sir A. Chamberlain's note to secretary Kellogg. The ideal pretended by the makers of the treaty is the "renunciation of war as an instrument of national policy." Let us study in the light of this ideal the following paragraphs in Sir A. Chamberlain's note:

After studying the wording of Article 1 of the the United States draft, His Majesty's Government do not think its terms exclude action which a State may be forced to take in self-defence. Mr. Kellogg has made it clear in the speech referred to that he regards the right of self-defence as inalienable, and His Majesty's Government are disposed to think that on this question no addition to the text is necessary.

So that, even after outlawing war, nations would be justified to fight in self-defence. Self-defence is a remarkably flexible concept, and we all know that wars have *never* (yes, n-e-v-e-r) been fought in modern times excepting in self-defence. In the last big war, for example, England, France, Germany, Austria, Italy, Russia, America, Bulgaria, Serbia, Turkey, Montenegro, Japan and all else who fought, took up the sword for the sacred cause of national self-defence, while others thought that, whereas some particular nation might in the course of time present to them a national danger, they were entitled, for the purpose of self-defence, to fight that nation in anticipation. Others yet had an expansive idea of self, and to them the defence of any corner of the globe provided an opportunity for self-defence; the more so when such self-defence led to economic gain. From this clause in the proposed war-proof international treaty, therefore, we may expect as many wars to take place as are necessary to wreck the entire structure of human civilization. It may, no doubt, provide ample and as much scope after such wars, to lawyers and logicians as that imbecile War Guilt question gave to post-war Europe. But as an effective

preventive of war a treaty with such a super-size loophole in it would be totally useless.

The next item of importance is the way that existing treaties will be treated under this new proposed arrangement by its signatories. Sir Austen Chamberlain is conscious that there is a chance that the new proposal, if carried out in all its details, may go against the existing treaty obligations of the powers. He is, of course, primarily concerned with the League covenant and the Locarno treaty, and says accordingly in his note:—

A clash might (thus) conceivably arise between existing Treaties and the proposed pact *unless it is understood that the obligations of the new engagement will cease to operate in respect of the party which breaks its pledges and adopts hostile measures against one of its co-contractants*,

The attitude of the British towards the League Covenant and the Locarno Treaty is clearly stated in the following terms:

His Majesty's Government could not agree to any new treaty which would weaken or undermine these engagements on which the peace of Europe rests.

As these existing treaties are by no means solidly and entirely based on justice, morality and the free choice of the peoples which are affected by them, much future trouble can be expected from them. And where the British Government (also the French) are determined, even at the cost of fresh wars, to uphold "these engagements", what hopes are there for a warless world?

Last and most pregnant with an evil meaning are the following paragraphs in Sir A. Chamberlain's note:

The language of article I as to the renunciation of war as an instrument of national policy renders it desirable that I should remind your Excellency that there are certain regions of the world, the welfare and integrity of which constitute a special and vital interest for our peace and safety.

His Majesty's Government have been at pains to make it clear in the past that interference with these regions can not be suffered. Their protection against attack is to the British Empire a measure of self-defence. It must be clearly understood that His Majesty's Government in Great Britain accept the new treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect. The Government of the United States have comparable interests, any disregard of which by foreign powers they have declared they would regard as an unfriendly act. His Majesty's Government believe, therefore, that in defining their position they are expressing the intentions and meaning of the United States Government.

It is, of course, clear to what regions of

the world Sir Austen Chamberlain is referring. Similarly it is also clear what "comparable interests" the United States (also France, Holland, Italy, Spain, Japan, Portugal, etc.) have. (In passing it may be mentioned that when a Labour member recently questioned Sir Austen in the House of Commons regarding the exact location of these vital regions Sir Austen very mysteriously refused to share his secret with others and said he would let everybody know it when and if the new treaty really came into being.) However, these words of Sir Austen clearly demonstrate the hollowness and hypocritical nature of these "anti-war" proposals. We all know that the British and other varieties of Imperialism have the world to-day in their grip and everywhere tormented and exploited humanity is attempting to rise, breaking away from this stranglehold. If at such a time some Imperialists conspire to strengthen their hold on the world by means of a treaty to uphold the *status quo* in the name of peace, brotherhood and universal love, would anybody be deceived by their piety? We knew in our young days a fellow at school whose constant joke it was to kick other boys hard on their shin, then generously offer to be friends with them again. The Imperialists' love of peace and goodwill is well comparable to that boy's friendliness. They would roam the world over and torture it with heartless exploitation and persecution, then talk glibly of allowing things to remain as they were in the name of *Ahimsa*. For is not *Himsa* a great sin? That is why Sir Austen Chamberlain writes to Mr. Kellogg that his Government will gladly cooperate in the conclusion of such a Pact as is proposed and are ready to engage with interested governments in the negotiations which are necessary for the purpose. These "interested Governments" are no doubt the fellow imperialists of the British. Sir Austen says in his note that he has also consulted the Dominions and the Government of India as to their opinion of the new treaty and has received answers to the effect that the Dominions and the Government of India are all in cordial agreement with the general principle of the proposed Treaty and on the receipt of an invitation would doubtless be prepared to participate in its conclusions.

It only remains to select an Indian with

sufficient lack of self-respect and of sense of patriotism to go over and sign the new Treaty as the representative of the Indian Nation.

A. C.

Vice-Chancellorship of the Calcutta University

As the term of Professor Jadunath Sarkar's Vice-chancellorship of the Calcutta University will soon expire, speculation is rife as to who is to become the next Vice-chancellor. As Professor Sarkar has worked with great devotion in spite of much inconvenience and persecution, and as his self-sacrificing labours have already resulted in reform in various directions, we are clearly of the opinion that he should be asked to hold office for at least another term. This will, no doubt, mean additional self-sacrifice for him. But when he has begun the work of reform, he should see things through.

There is a strong rumour that, taking advantage of the factious opposition to Professor Sarkar, an attempt will be made to instal a Scottish missionary professor in the Vice-chancellor's chair. There cannot but be strong opposition to such a sinister move. For that gentleman's attitude towards the post-graduate departments is well-known. One of Sir Asutosh Mukherji's achievements was the practical Indianization of the University. The process of de-Indianization ought not to be allowed to begin. We have already said that Prof. Sarkar should be asked to continue in office for at least another two years. But should the authorities want a change, surely there are Indians like Sir J. C. Bose, Sir P. C. Ray, Sir B. N. Seal, etc., to choose from. Of course, such men cannot be expected to seek office.

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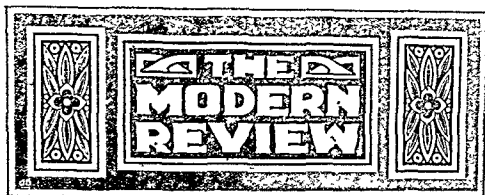
Those who have dealings with the Prabasi Press are hereby informed that Babu Abinash Chandra Sarkar's connection with it has ceased.

Ramananda Chatterjee,
Proprietor, Prabasi Press.

May 28, 1928.



MILKMAIDS, JAIPUR, RAJPUTANA
By Ram Gopal Vijaya-bargya
[Courtesy of Mr. Profulenath Tegre]



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THE PATRIOT

By RABINDRANATH TAGORE

(Translated by the author)

I am sure that Chitragnpta, who keeps strict record at the gate of Death, must have noted down in big letters accusations against me, which had escaped my attention altogether. On the other hand, many of my sins, that have passed unnoticed by others, loom large in my own memory. The story of my transgression, that I am going to relate, belongs to the latter kind, and I hope that a frank confession of it, before it is finally entered in the Book of Doom, may lessen its culpability.

It all happened yesterday afternoon, on a day of festival for the Jains in our neighbourhood. I was going out with my wife, Kalika, to tea at the house of my friend Nayanmohan.

My wife's name means literally a 'bud.' It was given by my father-in-law, who is thus solely responsible for any discrepancy between its implication and the reality to which it is attached. There is not the least tremor of hesitancy in my wife's nature; her opinions on most subjects have reached their terminus. Once, when she had been vigorously engaged in picketing against British cloth in Burrabazar, the awe-struck members of her party in a fit of excessive admiration gave her the name, Dhruva-vrata, the woman of unwavering vows.

My name is Girindra, the Lord of the Rocks, so common among my countrymen, whose character generally fails to act up to it. Kalika's admirers simply know me as the husband of my wife and pay no heed

to my name. By good luck inherited from my ancestors I have, however, some kind of significance, which is considered to be convenient by her followers at the time of collecting subscriptions.

There is a greater chance of harmony between husband and wife, when they are different in character, like the shower of rain and the dry earth, than when they are of a uniform constitution. I am somewhat slipshod by nature, having no grip over things, while my wife has a tenacity of mind which never allows her to let go the thing which it has in its clutches. This very dissimilarity helps to preserve peace in our household.

But there is one point of difference between us, regarding which no adjustment has yet become possible. Kalika believes that I am unpatriotic.

This is very disconcerting, because according to her, truth is what she proclaims to be true. She has numerous internal evidences of my love for my country; but as it disdains to don the livery of the brand of nationalism, professed by her own party, she fiercely refuses to acknowledge it.

From my younger days, I have continued to be a confirmed book-lover: indeed, I am hopelessly addicted to buying books. Even my enemies would not dare to deny that I read them; and my friends know only too well how fond I am of discussing their contents. This had the effect of eliminating most of my friends, till I have left to me Banbhari, the sole companion of my lonely

debates. We have just passed through a period, when our police authorities, on the one hand, have associated the worst form of sedition with the presence of the Gita in our possession; and our patriots, on their side, have found it impossible to reconcile appreciation of foreign literature with devotion to one's Mother-land. Our traditional Goddess of culture, Saraswati, because of her white complexion, has come to be regarded with suspicion by our young nationalists. It was openly declared, when the students shunned their College lectures, that the water of the divine lake, on which Saraswati had her white lotus seat, had no efficacy in extinguishing the fire of ill-fortune that has been raging for centuries round the throne of our Mother, Bharat-Lakshmi. In any case, intellectual culture was considered to be a superfluity in the proper growth of our political life.

In spite of my wife's excellent example and powerful urgings I do not wear Khaddar, —not because there is anything wrong in it, nor because I am too fastidious in the choice of my wardrobe. On the contrary, among those of my traits, which are not in perfect consonance with our own national habits, I cannot include a scrupulous care as to how I dress. Once upon a time, before Kalika had her modern transformation, I used to wear broad-toed shoes from Chinese shops and forgot to have them polished. I had a dread of putting on socks: I preferred 'Punjabis' to English shirts, and overlooked their accidental deficiency in buttons. These habits of mine constantly produced domestic cataclysms, threatening our permanent separation. Kalika declared that she felt ashamed to appear before the public in my company. I readily absolved her from the wifely duty of accompanying me to those parties where my presence would be discordant.

The times have changed, but my evil fortune persists. Kalika still has the habit of repeating: "I am ashamed to go out with you." Formerly, I hesitated to adopt the uniform of her set, when she belonged to the pre-nationalist age; and I still feel reluctant to adopt the uniform of the present regime, to which she owes her allegiance.

The fault lies deep in my own nature. I shrink from all conscious display of sectarian marks about my person. This shyness on my part leads to incessant verbal explosions in our domestic world, because of the inherent incapacity of Kalika to accept

as final any natural difference, which her partner in life may possess. Her mind is like a mountain stream, that boisterously goes round and round a rock, pushing against it in a vain effort to make it flow with its own current. Her contact with a different point of view from her own seems to excite an irresistible reflex action upon her nerves, throwing her into involuntary convulsions.

While getting ready to go out yesterday, the tone with which Kalika protested against my non-Khaddar dress was anything but sweet. Unfortunately, I had my inveterate pride of intellect, that forced me into a discussion with my wife. It was unpleasant, and what more, futile.

"Women find it convenient," I said to her, "to veil their eyes and walk tied to the leading strings of authority. They feel safe when they deprive their thoughts of all freedom, and confine them in the strict Zaana of conformity. Our ladies today have easily developed their devotion to Khaddar, because it has added to the overburdened list of our outward criterions of propriety, which seem to comfort them."

Kalika replied with almost fanatical fury: "It will be a great day for my country, when the sanctity of wearing Khaddar is as blindly believed in as a dip in the holy water of the Ganges. Reason crystallised becomes custom. Free thoughts are like ghosts, which find their bodies in convention. Then alone they have their solid work, and no longer float about in a thin atmosphere of vacillation."

I could see that these were the wise sayings of Nayanmohan, with the quotation marks worn out; Kalika found no difficulty in imagining that they were her own.

The man who invented the proverb, 'The silent silence all antagonist', must have been unmarried. It made my wife all the more furious, when I offered her no answer. "Your protest against caste", she explained, "is only confined to your mouth. We, on the contrary, carry it out in practice by imposing a uniformly white cover over all colour distinctions."

I was about to reply, that my protest against caste did truly have its origin in my mouth, whenever I accepted with relish the excellent food cooked by a Muhammadan. It was certainly oral, but not verbal; and its movements were truly inward. An external cover hides distinctions, but does not remove them.

I am sure my argument deserved utterance, but being a helpless male, I timidly sought safety in a speechless neutrality; for, I knew, from repeated experience, that such discussions, started in our domestic seclusion, are invariably carried by my wife, like soiled linen, to her friendly circle to be ruthlessly beaten and mangled. She has the unpleasant habit of collecting counter-arguments from the mouth of Professor Nayanmohan, exultantly flinging them in my face, and then rushing away from the arena without waiting for my answer.

I was perfectly certain about what was in store for me at the Professor's tea-table. There would be some abstruse dissertation on the relative position in Hindu culture of tradition and free thought, the inherited experience of ages and reason which is volatile, inconclusive, and colourlessly universal. In the meanwhile, the vision floated before my mind's eye of the newly-brought books, redolent of Morocco leather, mysteriously veiled in a brown paper cover, waiting for me by my cushions, with their shy virginity of uncut pages. All the same, I was compelled to keep my engagement by the dread of words, uttered and unuttered, and gestures suggestive of trouble.

We had travelled only a short distance from our house. Passing by the street-hydrant, we had reached the tiled hut occupied by an up-country shopkeeper, who was giving various forms to indigestibility in his cauldron of boiling mustard oil, when we were obstructed by a fearful uproar.

The Marwaris, proceeding to their temple, carrying their costly paraphernalia of worship, had suddenly stopped at this place. There were angry shouts, mingled with the sound of thrashing, and I thought that the crowd were dealing with some pickpocket, enjoying the vigour of their own indignation, which gave them the 'delightful freedom to be merciless towards one of their own fellow beings. When, by dint of impatient tooting of horn, our motor car reached the centre of the excited crowd, we found that the old municipal sweeper of our district was being beaten. He had just taken his afternoon bath and was carrying a bucket of

clean water in his right hand with a broom under his arm. Dressed in a check-patterned vest, with carefully combed hair still wet, he was walking home, holding his seven-year-old grandson by his left hand, when accidentally he came in contact with somebody, or something, which gave rise to this violent outburst. The boy was piteously imploring everybody not to hurt his grandfather; and the old man himself with joined hands uplifted, was asking forgiveness for his unintentional offence. Tears were streaming from his frightened eyes, and blood was smeared across his grey beard.

The sight was intolerable to me. I decided at once to take up the sweeper into my car and thereby demonstrate to the pious party, that I was not of their cult.

Noticing my restlessness, Kalika guessed what was in my mind. Gripping my arm, she whispered "What are you doing? Don't you see he is a sweeper?"

"He may be a sweeper," said I, "but those people have no right to beat him in this brutal manner."

"It's his own fault," Kalika answered, "Would it have hurt his dignity, if he had avoided the middle of the road?"

"I don't know", I said impatiently, "Anyhow, I am going to take him into my car."

"Then I leave your car this moment," said Kalika angrily. "I refuse to travel with a sweeper."

"Can't you see," I argued, "that he was just bathed, and his clothes are clean,—in fact, much cleaner than those of the people who are beating him?"

"He's a sweeper!" She said decisively. Then she called to the chauffeur, "Gangadin, drive on".

I was defeated. It was my cowardice.

Nayanmohan, I am told, brought out some very profound sociological arguments, at the tea-table, specially dealing with the inevitable inequality imposed upon men by their profession and the natural humiliation which is inherent in the scheme of things. But his words did not reach my ears, and I sat silent all through the evening.

1928—Madras.

THE KIND OF "PEACE" BRITAIN HAS GIVEN INDIA

(India's Pax-Britannica)

By J. T. SUNDERLAND

THERE lies before me as I write an old number of *The Atlantic Monthly*, dated June, 1908, containing an article, by Mr. J. M. Hubbard, on British Rule in India, in which I find, among much else of similar nature, the following statement regarding the great blessing of peace which the Indian people were alleged to enjoy as the result of the conquest and government of their country by Great Britain. Says Mr. Hubbard:

India is enjoying peace which has not been disturbed for 50 years; a peace which is not that maintained by force of arms, but which arises from pure contentment. Nowhere else in the world is there such contentment by people under a foreign yoke."

At the very time this article appeared, India was seething with discontent; all Bengal was boiling with excitement and indignation over Lord Curzon's Partition of the province; bombs were being thrown; there were arrests without warrant and imprisonments on every hand, and Lajpat Rai, because he had presumed to plead for a place for India in the Empire like that of Canada, had been seized and hurried away to imprisonment in Burma.

I call attention to these statements of Mr. Hubbard because similar utterances have been coming to us in great numbers for fifty years, all praising Great Britain's so-called Pax-Britannica in India. Indeed, nothing is urged oftener to day in justification of British rule there than the claim that that rule has rescued the Indian people from perpetual wars and bloodshed, and given them the great blessing of peace, such peace as they had not known for centuries, if ever.

Is the claim true? Was India a scene of perpetual conflict before the British came? Did Britain come bringing peace—such peace, such rescue from war and bloodshed, such security, and therefore, such contentment, as has justified her in the past and as justifies her to-day in robbing the Indian people of their freedom and holding them in forced bondage?

If Britain brought peace to India, was it peace only after forcing on her long and terrible wars, wars of conquest, wars bloodier than any she had ever known?

And if the British gave India *internal* peace, did they give her also *external* peace? Or did they force upon her participation in foreign wars, almost without number, which cost her the blood of hundreds of thousands of her sons?

Still farther. What was the *nature* of the internal peace, such as it was, which they gave India? was it of a kind which meant happiness, health, strength, sanitation of the country, freedom of the people, prosperity of the people? Or was it a peace which meant foreign exploitation of the country, neglect of education, neglect of sanitation, impoverishment and starvation of the people, loss of national freedom, enslavement and degradation of the nation?

Not all kinds of peace are better than war. Has the so-called peace which Britain has given India been better than war? Or has it been, as many Indians and not a few Englishmen believe, worse than any wars that India had ever known before the British came?

Let us see just what are the facts?

First, as to the condition of India before the British made their advent. Was that condition one of such war and bloodshed as the British represent?

So far as we can learn from the best historical records we possess, India, during most of its history before the British came, was more peaceful than Europe. For more than twelve hundred years—from the third or fourth century B. C. to the tenth A. D.—its leading religion was Buddhism, and, as is well-known, Buddhism has taught peace more strongly and secured it among its followers more effectively, during all its history, than has any other great religious faith known to the world.

At the time the British made their appearance in India there was unusual

tumult. The great Mogul Empire which had been the ruling power for several centuries was just breaking up. That, of course, caused, for a period, much conflict and bloodshed. The British took advantage of that, and by taking the part of one native state or one warring faction against another state or faction, secured such a foothold in the land as otherwise they could not have obtained. From this beginning they pushed on their conquests, by the use of much the same arts, until they had obtained supremacy everywhere. But it cannot be too strongly affirmed that much of the time before the British came, India was better fitted to teach peace to Europe than any European nation was to teach peace to her.

It is true that from time to time in its past history India had had wars on a more or less extensive scale between states or provinces or cities or native princes, much like the wars during the Middle Ages between the states and dukedoms and princes of Germany and France and Italy and England, and occasionally she had suffered more or less serious raids from outside like the cruel border raids of Scotland, with at long intervals a temporary great and devastating raid such as that of Nadir Shah. But never, in all her history, had she experienced any wars involving such vast destruction of life and property as the Thirty Years War of Germany, or the wars of Napoleon, or even the Civil War in the United States: and as to the Great War in Europe of 1914 to 1918, she had never known anything in any way to be compared with that.

Indeed, the bloodiest wars India has experienced in modern times, if not in all her history, have been those which the British themselves forced upon her, first those fought to conquer the country, lasting almost a century, and then, later,—that connected with what the British call the "mutiny" or "Sepoy Rebellion" but which the Indians call a "War for Independence." Said the London *Spectator* of April 27, 1910: "We took at least 100,000 Indian lives in the Mutiny." But that was only one war and a very short one; the number of Indian lives taken in the wars, and wars following wars, of conquest, was many times greater, reaching into the millions.

The world has little conception of the amount of Indian bloodshed in the long succession of wars waged by the British

to subdue all the different Indian peoples and states,—wars continuing on for nearly a hundred years, from Clive's battle of Arcot in the south in 1751, to General Gough's battle of Gujrat in the North-west in which the brave Sikhs were finally crushed in 1849. And it should not for a moment be forgotten that on the part of the British these wars were pure aggression—fought to gain forcible possession of a country to which they had no right; whereas on the part of the Indians, they were all patriotic wars, fought against invaders, fought to retain control of their own land.

British historians of India, desiring to justify their country before the world for conquering a great civilized nation and holding it in subjection, are wont to pass lightly over the terribly sanguinary character of these wars. Says Dickinson:

"We (the British) are accustomed to consider the battle of Waterloo one of the most sanguinary ever fought: yet the losses in some of our Indian battles of conquest were about double the loss at Waterloo. The loss in our Sutlej battles in 1816 was much more severe than that of Waterloo."

Does it become a nation, which, on coming to India, proceeded for a hundred years to pour out India's blood in such torrents, to boast of bringing her peace?

But not only did Great Britain shed rivers of Indian blood in conquering the country and later in putting down the so-called "Mutiny" of 1858, but from the very first until the present time she has all the while compelled (virtually compelled) Indians in large numbers to serve in her armies, in carrying on wars largely of aggression and conquest, many of them on borders of India, against neighboring peoples, to gain possession of their territory, and others in distant lands to enlarge or strengthen the British Empire there.

Notice first the almost continuous nearer wars which the British have fought (or forced their Indian soldiers to fight) along the borders of India to conquer contiguous peoples so as to annex their lands.

I wonder if my readers are acquainted with John Morley's description of the way which Great Britain, during all her history in India, has been constantly encroaching on her neighbors. Not only is it very illuminating, but it is especially interesting as coming from one who for some years was the Secretary of State for India in the British Cabinet. He calls it "The Rake's Progress."

Writes Morley :

"First, you push on into territories where you have no business to be, and where you had promised not to go; secondly, your intrusion provokes resentment, and resentment means resistance; thirdly, you instantly cry out that the people are rebellious and that their act is rebellion (this in spite of your own assurance that you have no intention of setting up a permanent sovereignty over them); fourthly, you send a force to stamp out the rebellion; and fifthly, having spread bloodshed, confusion and anarchy, you declare, with hands uplifted to the heavens, that moral reasons force you to stay, for if you were to leave, this territory would be left in a condition which no civilized power could contemplate with equanimity or with composure. These are the five stages of the Rake's Progress."

In other words, these are the steps by which Great Britain has insidiously and persistently extended the bounds of her Indian Empire.

A lurid light is thrown upon all this (that is, on the way Britain has given India "peace") by a Parliamentary Report made in 1899 in the British House of Commons, on the demand of John Morley, showing just how many of those border wars there have been, in what localities and their exact nature. The Parliamentary Report revealed the amazing fact that during the 19th century Great Britain actually carried on, in connection with India, mainly on its borders, not fewer than one hundred and eleven (111) wars, raids, military expeditions and military campaigns. Think of this almost unbelievable number—nearly all, as Morley makes clear, wars and raids of pure aggression. Of course, more or less plausible excuses or pretexts were always found to justify them, a "quarrelsome neighbor," "a dangerous neighbor" a neighbour that had encroached upon India in some way and needed to be "punished," the necessity for a "better" or "more natural" or "scientific" "boundary" or "frontier" for India, etc., etc. But with scarcely an exception, their real object was to grab new territory.

Upon whom did Britain put the burden of carrying on these wars and campaigns—the burden of fighting those battles and shedding this blood? Mainly the Indians. And, why not? For was not Indian blood cheaper than that of Englishmen? But was it a great Benefit to India, a great improvement over former conditions, for the Indian people to be thus saved from local conflicts such as they had formerly known—from local wars, longer or shorter, of Indian States against Indian States and Indian

Princes against Indian Princes,—and instead to be compelled to lose their lives in these British wars after wars, and campaigns after campaigns, almost without ceasing, against neighboring peoples and nations, and all for the purpose of increasing the territory and augmenting the power of their foreign conquerors and masters?

It will be illuminating if I give a list of the wars and campaigns, most of them on the borders of India but some of them far away, carried on by Great Britain during the last half of the nineteenth century (from 1859 to 1900), campaigns and wars in which Indian troops were compelled to fight, in many cases to do the main fighting. The list, not quite complete, is as follows:

Two wars in distant China, in 1860 and 1900; the Bhutan War of 1864-65; the distant Abyssinian War of 1868; the Afghan War of 1878-79; after the massacre of the Kabul Mission, the second Afghan War of 1879-80; the distant Egyptian War of 1882; the Burmese War of 1885, ending in the annexation of Upper Burma in 1886; the military expedition to Sitana, 1858, on a small scale and on a large scale (the Sitana Campaign) in 1863; to Nepal and Sikkim in 1859; to Sikkim in 1864; a serious struggle in the North-west Frontier in 1868; military expeditions against the Lushais in 1871-72; against the Nagas in 1875; against the Afridis in 1877; against the Rampu Hill tribes in 1879; against the Wuziriz and Nagas in 1881; against the Akhas in 1884; a military expedition to the Zhob valley in 1884; a second to the same valley in 1884; military expeditions against Sikkim against the Akazais (the Black Mountain expedition), and against the Hill Tribes of the Northeast in 1888-89; another Black Mountain military expedition in 1890; a third in 1892; a military expedition to Manipur in 1890; another military expedition against the Lushais in 1891; one into the Miratzen Valley in 1891; the serious Tirah Campaign in which 40,000 men were engaged, in 1897-98; the military expedition against the Mashuds in 1901; that against the Kabalta in 1902; the invasion of Tibet in 1901. To these should be added the sending of Indian troops to distant Malta and Cyprus in 1878, and the expenditure of some \$10,000,000 in military operations to face what was described as the "Russian Menace" in 1884.

Let it be noted that this list, almost

unbelievably long as it is, includes none of Britain's wars or military expeditions, some of them of large magnitude and importance in which Indian soldiers had part, occurring in the nineteenth century *Previous to the year 1859*, nor, of course, does it include any of the wars fought by Great Britain (largely with the aid of Indian troops) in the *twentieth century*, culminating in the Great War of 1914 to 1918, in which the soldiers of India did remarkably effective (and sanguinary) fighting in France, Palestine, Syria and Mesopotamia. But the list is sufficiently full to show how almost constantly Great Britain has been carrying on wars during all her Indian history—some of them to enlarge the boundaries of India and some in distant parts of the earth all of them fought purely *in the interest of the British Empire* not one of them fought *in the interest of the Indian people*, yet *India's sons compelled to do a large part of the fighting, suffering and dying!**

1. Buddhist and Jaina cave-temples and those of other sects. The earliest Jaina caves are those on the Khandagiri and Udayagiri hills near Bhubaneswar in the Puri District of Orissa. Here there are two classes of caves: (a) Temples or shrines and (b) dormitories. The dormitories are exactly similar in arrangement to the great Buddhist dormitories at Karla and Bhaja in the Poona district, Pandulena in the Naxik district, Kanheri in the Thana district of the Bombay Presidency and those at Ellora and Ajanta in the Nizam's dominions. In the dormitories of the Khandagiri and Udayagiri caves there is a stone bench running along the back and the side walls of the verandah, benches for sleeping with one end raised in the cells and arrangements for other creature comforts. It is the absence of such arrangements in certain caves which enable us to recognise

So much then for *one side* of the *Pax-Britannica* which Great Britain has given India, a side which Britain persists in calling "peace," but which India calls very bloody and terrible wars.

There is *another side*. Is it any better? Has it brought any more good, any less

suffering, or any less loss of life to the Indian people, than the cruel *war side* has done?

We have already said, there are kinds of peace that are worse than war. Has Britain given India such peace?

Practically all Indian authorities and also many eminent Englishmen deny that India's *Pax-Britannica* has been on the whole in the sum total of its effects any more a benefit to the Indian people than was the old *Pax-Romana* a benefit to the nations of the ancient Mediterranean world. Why was not that Roman peace a good? Because it was created by force. And therefore, as is now recognized, it was really a peace of helplessness, of emasculation, a peace of nations reduced to such weakness, exhaustion and poverty, such loss of men and resources, such destruction of courage and hope, such physical, intellectual and moral decadence, that it was simply impossible to them to fight longer, and they were, therefore, compelled to submit and become subjects and political slaves of Rome. Looked at superficially and as to its immediate and temporary effects, the *pax Romana* may have seemed a good. But looked at deeply, as we look at it to-day in the light of history, it is seen to have been a terrible calamity. Instead of advancing the progress of the nations concerned, it arrested their progress, probably for several centuries.

Peace caused by intelligence, justice and goodwill is always a good. It always tends to produce progress and civilization. But peace caused by force by war, by destroying the ability of nations to fight, by reducing nations and peoples to such a degree of poverty, helplessness, emasculation and despair that they cannot fight,—such a peace in the very nature of things is an evil—an evil far outweighing any seeming or superficial good that men may associate with it.

It is *in this light* that intelligent students are more and more judging, and that future generations will *wholly* judge, the lauded *Pax-Britannica* which by blood and slaughter, by all the horrors, ravages and destructions of war Great Britain has forced upon the Indian people.

Just what kind of an India has Britain's lauded "peace" produced? The answer is seen in India's lack of enough schools and education, in her want of sufficient sanitation, in her unparalleled poverty (according to British high authorities one-third of her

* In the light of such revelations as these, one can hardly wonder at the words of Richard Cadden: "We British have been the most aggressive, quarrelsome, warlike, bloody nation under the sun."

† Sarojini Naidu.

population never knowing what a full meal is), in the untold millions of Indian men, women and children who have died from famines, from plague, cholera, fevers, influenza, malaria and other preventable diseases, who need not have died if the enormous sums of money spent by the government for militaristic and imperialistic ends and needlessly paid to foreigners in the form of fat salaries and pensions, had been expended for India's good for her prosperity, intelligence and health.

Says the *Modern Review* of Calcutta (December, 1920, p. 675):

"England claims to have given India the benefits of 'undisturbed peace.' Our reply is: 'What kind of peace has it been? What has it brought to India? Not only has India's blood been poured out in rivers at home and abroad, but India to-day is poorer, more illiterate, more famine-stricken, more disease-ridden, and inhabited by a worse fed and physically weaker population than any civilized country in these continents. During the many decades of this 'undisturbed peace' which England has blessed us with, India has lost more of her population by death than any other equally populous area on the earth even where peace has been most disturbed and wars worst."

Let me give some terrible facts about the single matter of birth and death-rates in India as compared with other lands. The average annual death-rate in England is only 13 per 1,000 of the population, and in the United States only 12 per 1,000. But in India, it is from 24 to 25 per 1,000, or fully twice as great. The average expectation of life (length of life) in England is 48 years, and in the United States 56 years. In impoverished India, it is only about one half as long.

Who can estimate how many millions of unnecessary deaths this means annually? And to this loss should be added, as a British writer has pointed out, "the incidental suffering of those who die, the widows and orphans and other dependent ones left to suffer as the result of the death of heads of families. Also the loss of productive energy, to the country."*

The high death rate in India is sometimes attributed to climate and sometimes to malaria. But Lt. Col. Dunn, of the Indian Medical Service, says this is incorrect. He declares that if the laws of health were regarded in India to the same extent as in England, and if the same proportion of public money was spent on sanitation, the

death-rate in India would be no larger than in England. He avers that one-half of the death-rate is preventable, being due to the want of public health provisions, and the poverty and starvation of the people.

Consider malaria, which causes more suffering and larger numbers of deaths in India than anything else except poverty and famine. Arnold Lupton, an Englishman who speaks with authority, says in his recent book, "Happy India:—"

"What a magnificent country India would be if only its malaria were abolished! And I am quite certain of this, that if instructions were given to the engineers in the employ of the British government in India to abolish malaria, and if they were allowed the requisite sums of money, they would soon make a great change. The banks of the Panama Canal were made into a place that could be visited as a sanatorium in consequence of the successful effort of the American engineers in charge to abolish malaria; and the malaria of the Panama Canal was the deadliest kind the world has ever known. If only the rulers of India could give their minds to those questions which concern the lives and health, and well-being of the people, the Burmese War of 1885, ending in the annexation of Upper Burma in 1886; the military expedition to Sitana, 1858, on a small scale and on a large scale (the Sitana Campaign) in 1863; to Nepal and Sikkim in 1859; to Sikkim in 1864; a serious struggle in the North-west Frontier in 1863; military expeditions against the Lushais in 1871-72; against the Nagas in 1875; against the Afridis in 1877; against the Rampu Hill tribes in 1879; against the Wuziriz and Nagas in 1881; against the Akhas in 1884; a military expedition to the Zhob valley in 1884; a second to the same valley in 1884; military expeditions against Sikkim, against the Akazais (the Black Mountain expedition), and against the Hill Tribes of the Northeast in 1888-89; another Black Mountain military expedition in 1890; a third in 1892; a military expedition to Manipur, are honest and fair-minded, how can we avoid asking the questions: How great a boon to India has Britain's boasted 'pax-Britannica' been? Even if Britain has saved India from the loss of some thousands or tens of thousands of lives in internal wars, does that atone for or should it hide from our view, the vastly greater number of Indian lives she has destroyed in her border and foreign wars, and, above all the uncounted millions who have perished at home for starvation and disease, for whose deaths she is largely responsible?

Some years before his death, William

* *Indian Journal of Economics*, January, 1924.

Jennings Bryan made a visit to India to study conditions there. After his return, he wrote and published a pamphlet on British Rule and Its Results, in which he said: "The British have conferred some benefits on India, but they have extorted an enormous price for them. While they have boasted of bringing peace to the living, they have led millions to the peace of the grave."

Says Mahatma Gandhi, and no man weighs his words more carefully than he.

"The kind of peace which British rule has brought to India, has been worse than war."

As has already been said, Rome had her *Pax Romana*. It was the prototype of England's "*Par Britannica*" in India. The historian Tacitus in describing that of Rome wrote the grim sentence, *Solitudinem faciunt pacem appellant*. Indian scholars employ this sentence of Tacitus to describe the work of the British in India, translating it, "They have made a grave-yard, and they call it peace."

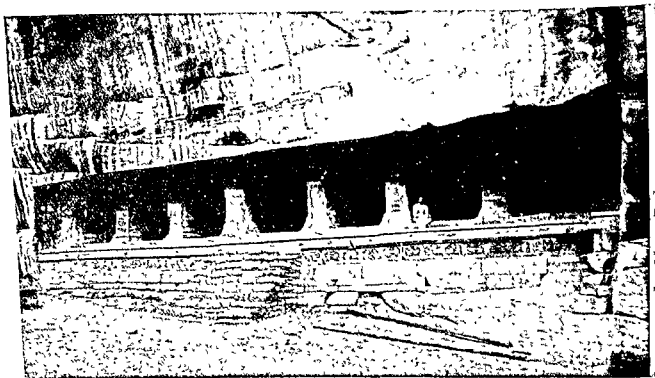
NON-BUDDHISTIC CAVE-TEMPLES

By R. D. BANERJI

THERE is a big interval between the early Buddhist and Jaina cave-temples and those of other sects. The earliest Jaina caves are those on the Khandagiri and Udayagiri hills near Bhubaneswar in the Puri District of Orissa. Here there are two classes of caves; (a) Temples or shrines and (b) dormitories. The dormitories are exactly similar in arrangement to the great Buddhist dormitories at Karla and Bhaja in the Poona district, Pandulena in the Nasik district, Kanheri in the Thana district of the Bombay Presidency and those at Ellora and Ajanta in the Nizam's dominions. In the dormitories of the Khandagiri and Udayagiri caves there is a stone bench running along the back and the side walls of the verandah, benches for sleeping with one end raised in the cells and arrangements for other creature comforts. It is the absence of such arrangements in certain caves which enable us to recognise the shrines.

The cave-temples excavated by the great Maurya Emperor Asoka and his grandson Dasaratha on the Barabar and Nagarjuni hills in the Gaya district were intended for the occupation of monks of the Ajivika sect. The Ajivikas were a sect which flourished in the 5th or the 4th century B.C. They are known to us from the inscriptions in these caves and Jain and Buddhist literature. We do not know for what reasons cave-temples were dedicated for their use by the Maurya Emperors, because some of these caves in

the Gaya district are really shrines, consisting of a round hut shaped chamber with another, perhaps a verandah, in front. Their sole decoration consisted of the brilliant polish of the severely chaste walls. From the point of view of architecture they are interesting because they have recorded in stone the primitive type of the Ajivika or the Non-Buddhist temple. In Buddhism the *Stupa* or the *Chatya* is round and any structure intended to contain a *stupa* at one end must necessarily be with a rounded end. But we cannot understand, after the lapse of 22 centuries, what was the necessity of perpetuating the overhauling roof of the Bengali or Bihari straw-thatched round hut. The cave-temples of the Gaya district excavated by Asoka possess narrow and plain entrances but those excavated in the first year of the reign of Dasaratha show a very narrow porch in front of the door. The only cave in the Barabar and Nagarjuni group which bears any kind of ornamentation is the Lomas Rishi cave, but unfortunately it bears no inscription and consequently it can not be dated as precisely as the six remaining ones of this group. The interior was only partly finished and the slightly inclined vertical section of the walls with their brilliant polish in patches prove that its date cannot be far distant from the Sudama or other caves. The most important part of this cave is its facade. On it is an elaborate bas-relief representing one end of



Facade of Cave No. IV (Vaishnava cave) at Badami, Bijapur Dist., Bombay Presidency

a long wooden hut with a thatched roof. Like the facades of the great Chaitya-halls of Karla or Kanheri it is an exact reproduction of wooden architecture in stone, down to the very nails. We see a hut on a double row of massive square wooden posts, with wooden rafters in the ceiling, the ends of which are so heavy as to hang low on the sides. The opening at the end of this hut is filled up with three semi-circular wooden beams, the interspaces between the first pair of which are filled up with *jali* or *jafri* work and the second with a bas relief, a procession of elephants. The plain entrance of the cave was excavated under this triple *torana*.

There is no such continuity in Jain caves which we find in the case of Buddhist caves. There are Jain caves at Badami in the Bijapur district, at Maungya Tungya in the Nasik district and at Ellora in the Nizam's dominions, but they are eight or more centuries later than the earliest Jain caves on the Khandagiri and Udayagiri hills of Orissa. Even the later group of Jain caves on the Khandagiri are at least eleven hundred years later in date than the great Rani Nur Gumpha excavated

by Kharavela, king of Kalinga. All later Jain caves are shrines and not dormitories and therefore one may be allowed to state that the custom of living in caves appears to have fallen into desuetude after the birth of Christ. Portuguese writers have recorded that Buddhist monks were living in the Koureri caves even towards the end of the sixteenth century.

Like Hindu temples Hindu caves are much later in date than Buddhist ones. The oldest Hindu cave is cave No. I at Elephanta. There may be older Hindu caves in existence but either we have no data to identify them as such or to date them as precisely as we can date the Kailasa cave at Ellora or Mangalesa's cave No. IV at Badami. It is only recently that the chance discovery of a stray inscription on a metal vase in the pool of water in the right wing of the great cave or cave No. I at Elephanta which enables us to fix its locality and date precisely. The great Trimurti, the principal bas-relief, in this cave, has long been recognised as the most expressive stone carving in India, but before the date of cave No. I was precisely known, it could not be classed as one of the earliest types of the



Facade of Cave No. I, (Saiva cave) at Badami, Bijapur Dist. Bombay Pre-idency

Hindu cave-temple proper. Cave No I at Elephanta is a large open hall, decorated with a number of huge bas-reliefs. There are two wings on two sides, of which the right one was left incomplete. But in the main hall and the left wing the object of worship was not the great Trimurti or other bas-reliefs but a stone *linga* in a plain square shrine. In the main hall of cave No. I this shrine was not placed in the centre but slightly to the right, because the architect found that if it were placed in the centre then it would obstruct the view of the magnificent central bas-relief from the entrance. We may ask why the great Trimurti was not regarded as the presiding deity of this cave-temple? The answer is only partially ready. Hindu worship requires *pradakshina* or circum-ambulation. All the bassi-reliefs being carved out of rock walls circum-ambulation was impossible in their case. So the Trimurti, the marriage of Siva, the attempt of Ravana to carry away Kailasa and other magnificent bas-reliefs of this cave are simply decorative features. The sanctum was the simple square cell slightly to the right, open on all sides, undecorated save for the

magnificent figures of the great Dvarapalas containing the symbol of virility. In the left wing also there are bas-reliefs but the sanctum is a square plain cell provided with a path of circum-ambulation. When we come to consider the plan of the earliest structural Hindu temples of Northern India then we shall be able to understand why the architect of this great cave-temple was forced to leave this passage and for what reasons the sanctum in the main hall of this cave is not exactly in the centre of the hall or of the rear wall. Later on, in the 6th century it became the fashion to have a second image for circum-ambulation in front of the sanctum in Hindu cave-temples. Therefore in the period of the Early great Chalukyas of Badami, the sanctum remained a mean insignificant dark chamber behind the rear wall in front of which were excavated a large open hall with the path of circum-ambulation separated from its centre by rows of pillars. This is the plan of the two Vaishnava-caves at Badami the cave-temple at Athole, later cave-temples on Elephanta island and the Saiva cave at Badami. The same plan has been followed

to a very great extent in the solitary Jaina cave at Badami. I could not understand the cause of the peculiar position of the sanctum in the main hall of cave No. 1 at Elephanta before the discovery of the early Gupta temples of Bhumra * and Nachna Kuthara † and the excavations of caves II-V on Elephanta island ‡. The same idea prevails in the

ted. It is now known to be a monument of the time of the early Rashtrakuta king Krishna I and therefore belongs to the last decades of the eighth century A.D. In plan it is an excavation open towards the sky, consisting of a temple surrounded by an open courtyard on all sides. The fourth side has been enclosed with a porch constructed afterwards.



The main-shrine in Cave No. I, right side of the pillared hall, Elephanta near Bombay

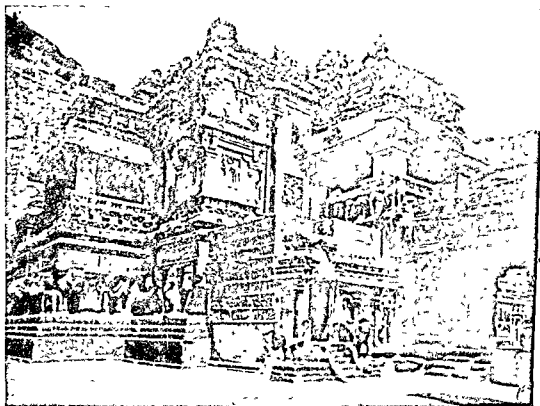
Monolithic temples at Mamallapuram in the Chingleput district of Madras as well as in the earlier group of structural Chalukya temples at Aihole and Pattadakal, to which reference will be made subsequently. In the case of the later Hindu caves of Western India, we find that the same idea led to the evolution of the plan of the great Kailasa temples at Ellora. The Kailasa is partly constructed but for the greater part excava-

Surrounding the courtyard, on three sides, there are galleries along the rock surface, partly single storied, and partly double storied. The rear or side walls of these galleries are covered with bas-reliefs. The main temple, though excavated out of the rock, rises free in the centre of the courtyard in the same fashion as any other mediæval temple. In this particular respect the Kailasa is different from all other Hindu cave-temples except the cave-temple of Dharmaratha at Dhamnar in the Rampura-Bhaupura district of Indore State and the Kholvi temple in the Jhalawar State. The only difference between the Kailasa temple and that of Lingaraja at Bhuvaneswar is that while the former is carved out of the

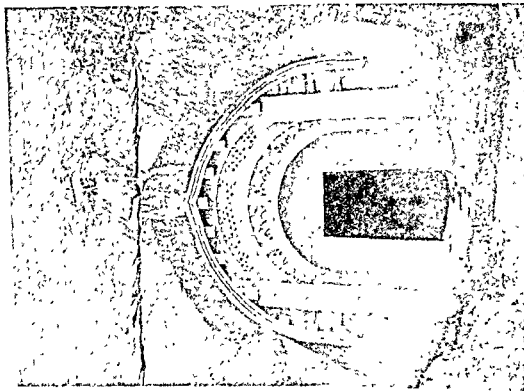
* *The Temple of Siva at Bhumra. Memoirs of the Archaeological Survey of India, No. 16.*

† *Progress report of the Archaeological Survey of India Western Circle for the year ending 31st March 1919, pp. 60-61; pl. XVI-XVII.*

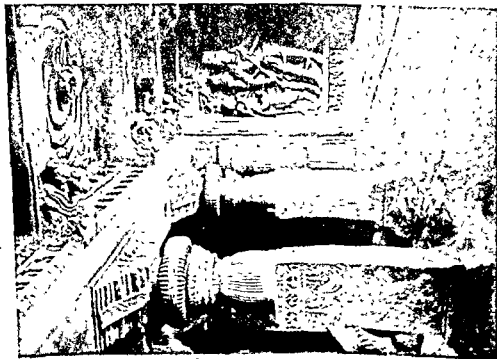
‡ *Annual Report of the Archaeological Survey of India, 1922-23, pp. 22-23; pl. XII.*



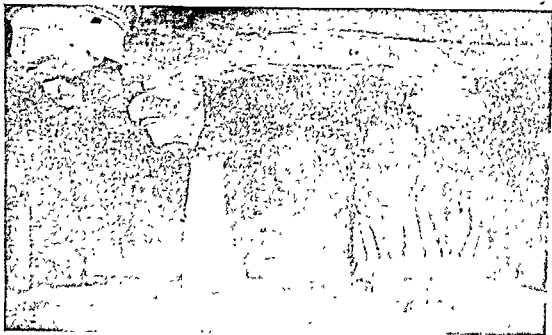
The Mainshrine of Kailasa rock cut temple at Ellora, showing
two of the three porches, Nizam's Dominions



Facade of the Lomas Rishi Cave (Maurya period) on Barabar Hill, Gaya Dist.



Verandah of Cave No. I (Saiva Cave) at Badami, Bijapur Dist. Bombay Presidency

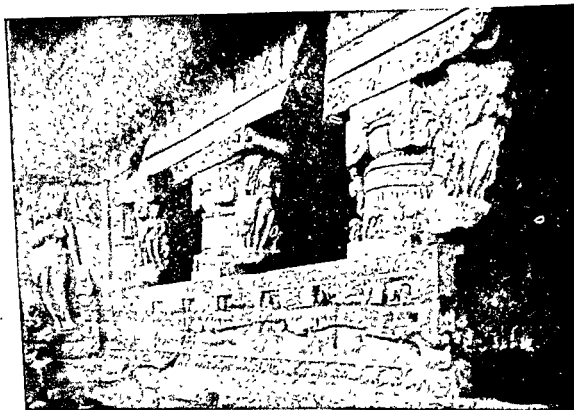


General view of the rear wall of the Main hall in cave No. 1 Elephanta near Bombay.
Trimurti in the centre

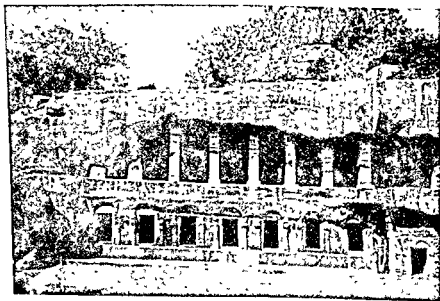
rock the later is constructed of stone masonry. At Kailasa the sanctum or the main shrine is not on the ground level but at the height of the second story. It follows the general principle laid down by early Chalukyan architects in having a central *mandapa* where the *Chala murti* or movable-image could be placed. On three sides of the central *mandapa* there are three open porches or *Ardha-mandapas*, the fourth being occupied by the sanctum. In another respect the Kailasa differs from most of the Hindu cave-temples of Northern and Southern India; it possesses a spire of the South-western or Chalukyan type, but of this also we shall have to speak at a later stage. In the Kailasa therefore we see the termination of the evolution of a rock-cut Hindu temple the first stage of which we can see in the Central Hall and the left wing of cave No. 1 at Elephanta.

From the point of view of the architect mediaeval cave-temples are less interesting than the earlier ones. There are very large Hindu and Jain cave-temples at Ellora and in fact they occupy more than two-thirds or the entire rock-surface but with the exception of the Kailasa very few of them are of

any interest except to the artist. We have seen that the Kailasa is a cave-temple but of quite a different type from cave No. 1 of Elephanta or caves I IV at Badami, because it is a copy of the stone built early Chalukyan temples, examples of which are still to be found on the top of Badami fort. The remaining Hindu and Jain temples at Ellora are also copies of stone built temples. There are large and elaborate excavations like the Rameswara or the Dasavatara cave at Ellora and there are large and iconographically important bas-reliefs in them, but a close observation will show that in plan and elevation they are merely copies of regularly built temples. Just as the architect, who designed the Karla or the Kanheri Buddhist cathedrals copied wooden architecture, so the ninth century architects of Ellora copied stone-built temples in designing rock excavations on a large scale like the Dhumar Lena or the Indrasabha. The only part of a Mediaeval temple which one misses is the beginning of the Sikhara or the spire. Except in free standing excavations like the Kailasa or the great Dharmanatha at Dhamnar the Sikhara is omitted from the designs of later mediaeval architects. In Hindu caves as well

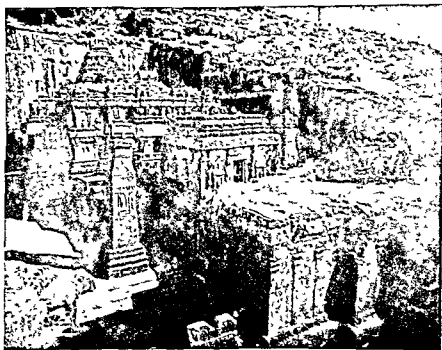
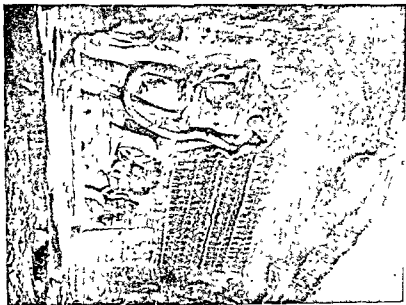


Verandah of the Rameswara Cave, Ellora, Nizam's Dominions.

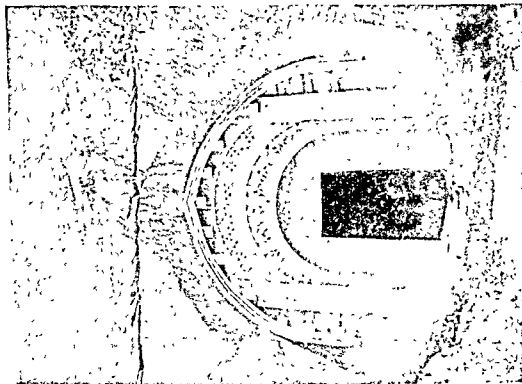


Facade of Rock-cut Jain Monastery excavated by Kharavela,
King of Kalinga, (2nd Century B. C.) at Udaygiri
near Bhubaneswar, Dist. Puri.

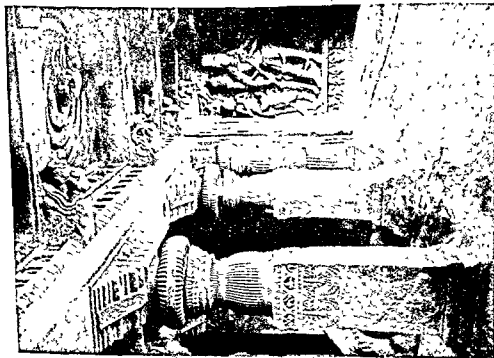
The Varaha Cave (Gupta period), Udaygiri,
near Bilisa, Gwalior State



The Kailasa Temple, Ellora, Nizam's Dominions;
General View from the left



Facade of the Lomas Rishi Cave (Maurya period) on Barabar Hill. Gaya Dist.



Verandah of Cave No. I (Saiva Cave) at Badami, Bapur Dist. Bombay Presidency



General view of the rear wall of the Main hall in cave No. 1 Elephanta near Bombay
Trimurti in the centre

rock the later is constructed of stone masonry. At Kailasa the sanctum or the main shrine is not on the ground level but at the height of the second story. It follows the general principle laid down by early Chalukyan architects in having a central *mandapa* where the *Chala murti* or movable image could be placed. On three sides of the central *mandapa* there are three open porches or *Ardha-mandapas*, the fourth being occupied by the sanctum. In another respect the Kailasa differs from most of the Hindu cave-temples of Northern and Southern India; it possesses a spire of the South-western or Chalukyan type, but of this also we shall have to speak at a later stage. In the Kailasa therefore we see the termination of the evolution of a rock-cut Hindu temple the first stage of which we can see in the Central Hall and the left wing of cave No. 1 at Elephanta.

From the point of view of the architect mediaeval cave-temples are less interesting than the earlier ones. There are very large Hindu and Jain cave-temples at Ellora and in fact they occupy more than two-thirds of the entire rock-surface but with the exception of the Kailasa very few of them are of

any interest except to the artist. We have seen that the Kailasa is a cave-temple but of quite a different type from cave No. 1 of Elephanta or caves I IV at Badami, because it is a copy of the stone built early Chalukyan temples, examples of which are still to be found on the top of Badami fort. The remaining Hindu and Jain temples at Ellora are also copies of stone built temples. There are large and elaborate excavations like the Rameswara or the Disavatara cave at Ellora and there are large and iconographically important bas-reliefs in them, but a close observation will show that in plan and elevation they are merely copies of regularly built temples. Just as the architect, who designed the Karla or the Kanheri Buddhist cathedrals copied wooden architecture, so the ninth century architects of Ellora copied stone-built temples in designing rock excavations on a large scale like the Dhumar Lena or the Indrasabha. The only part of a Mediaeval temple which one misses is the beginning of the Sikhara or the spire. Except in free standing excavations like the Kailasa or the great Dharmagatha at Dhamnar the Sikhara is omitted from the designs of later mediaeval architects. In Hindu caves as well

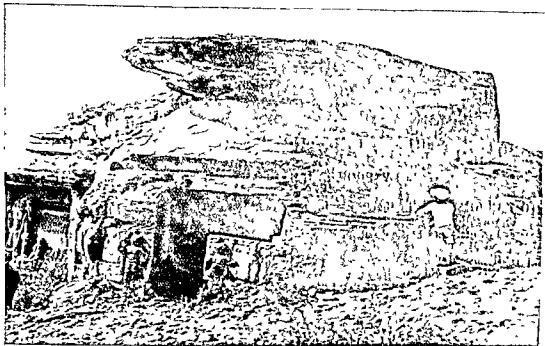
as the great Jain caves at Ellora one sees *mandapas* or pillared halls along the sides of which run great stone benches, very often in two different stories, which remind one of the benches in the *mandapas* temples of Khajuraho and Sohagpur in Central India. Another feature of these later mediaeval Hindu and Jain cave-temples is the attempt to decorate the surfaces of facades of these great excavations.

This feature is altogether absent at Elephanta, Badami, Aihole or Mandapesvara. A word about Mandapesvara would not be out of place here. Mandapesvara of Montpezir is the name of a small village in the Thana district of the Bombay Presidency. Originally there was a *Saiva cave-temple* at this place. After the Portuguese conquest of Salsette this temple was converted into a Roman Catholic shrine. There are magnificent bas-reliefs in the Montpezir caves which prove that a portion of it must be of the same date as the great cave No. I of Elephanta and cave Nos. II and IV of Badami. Unfortunately the village *Cure* used this cave as his stable and therefore photographs were not possible, but the descriptions of other visitors prove that Mandapesvara was an important Hindu establishment before its forced conversion to the Roman Catholic faith. Very few visitors to Bombay, who undergo enormous trouble to visit the Kanheri caves from Borivli on the B. B. C. I. Ry., even know that there are wonderful rock carvings at Montpezir and those that actually go to the place are diverted by the guides to the hideous whitewashed Portuguese monstrosities on the hill just above the old cave.

At another place close to Bombay there is another mediaeval Hindu cave-temple which proves that later mediaeval architects copied constructed temples in designing rock excavations. This is the big cave at Jogesvari near Andheri on the B. B. C. I. Ry. In it we see the mediaeval temple shorn of all its dignity and a mere copy of a stone built temple with a *Mandapa* and *Archa-mandapas*. There are no bas-reliefs, no ornamentations and no attempt to relieve the dull monotony of the exteriors of mediaeval shrines. Here one may imagine that he is inside the temple of Gondarara at Sinnar in the Nasik district or the Western Chalukyan temples at Gadag or Halebidu in the Dharwar district. In such temples exterior ornamentations are possible only in the facade but in this cave the

triple storied facade is dull and undecorated. The plain surface of the left wing as well as the front is very slightly relieved by the introduction of plain pillars and pilasters. These are not the only instance of undecorated hideous exteriors. The Jain caves of Western India, later in date than the latest Jain cave at Ellora are typical examples of copies of stone-built temples. These Jain caves extend from the Satpuras to the Anaimalai hills in the extreme South, and all of them belong to the Digambara sect of the Jainas. The twelfth and thirteenth century caves on Maungya and Tungiya peaks in the North Western part of the Nasik district serve as typical examples. My attention was drawn to the Maungya Tungiya caves by Mr. A. H. A. Simcox, I. C. S., (ret'd.), at one time Collector of Nasik, immediately after the Malegaon riots. These two peaks are very close to the hill forts of Sulher and Mulher now belonging to the Baroda State and celebrated in Maratha history. The caves were excavated near the top of these two peaks and are almost inaccessible. The nearest Railway stations are Manmad on the G. I. P. and Nandurbar on the B. B. C. I. Ry. All of these caves are simple square excavations on the hill side. There are no pillared halls and *mandapas*, no attempts at decoration or dignity. There are images of Tirthankaras on the walls but nobody would venture to call them objects of art. Yet the Jain pilgrim marches along the long road from Manmad to Satana and climbs the dangerous steps for nearly 2000 feet to see these caves. All Jain caves in the Belgaum, Dharwar, North Kanara, Hassan and Bellary districts are of this severe and unpretentious type, which differ from cave No. V or the Jain cave at Badami by being most conspicuously hideous and without any settled plan or design. In fact the best Jain caves in the whole of Western India are those at Badami and Ellora.

We can deduce a principle on the basis of which our later mediaeval Hindu temples were evolved. The oldest Hindu cave temples are those at Elephanta and Badami. In Northern India the Chandragupta cave and the great Varaha cave near Bhilsa in the dominions of the Maharaja Scindia of Gwalior must also be included in this group. Analysis proves that there are two divisions among these cave-temples. In the first division must be placed the central hall of cave No. I at Elephanta and its left wing.



Cave-temple of Virasena of Pataliputra, minister of the Emperor Chandragupta II at Udayagiri near Bhilsa, Gwalior State

The remainder, e. g. caves I-IV at Badami, caves II-VI at Elephanta, the caves at Mandapavara or Montpezir, and most of the Hindu rock-cut temples at or near Bhilsa must be placed in the second division. The characteristic, common to both groups, is the decoration of the interiors by means of bas-reliefs and the absence of surface or facade decoration. Cave No. I at Elephanta and its left wing are slightly earlier in date than the right wing at the same place and caves II-VI. In this cave and in its left wing we see the provision of a path for circum-ambulation round the sanctum. In the main cave the indetermination of the architect is proved by the irregular position of the sanctum. The same architect or his successor remedied the defect in the left wing where the great bas-reliefs are given comparatively inconspicuous positions. In the second group of Hindu cave-temples the architect gets over the difficulty of providing a path of circum-ambulation by designing a verandah in front with an open but much larger pillared hall behind it for circum-ambulation around a moveable image to be placed on a slight eminence in the

centre of the hall. He provided for the non-moveable image (*Achala sthapanā*) by excavating a small dark plain cell behind the pillared hall. The architect thus obtained full scope for the display of the decorative motifs and the great bas-reliefs in this fashion at Badami, Aihole and Udayagiri near Bhilsa. But this design was rejected by Rastrakuta architects towards the close of the eighth century. They kept the bas-reliefs and the double path of circum-ambulation, but introduced a copy of a structurally built temple by imitating the spire. The pillared hall is not decorated with great bas-reliefs, which are placed around the base of the sanctum on the ground floor or at a distance, in the rock surfaces of the galleries. Art is still in the forefront and there exists, perhaps except for the great Trimurti at Elephanta, no finer *chef d'oeuvre* than the *Ravanavagraha* bas-relief of Kailasa, in which the depiction of terror on the face of Parvati, the benign indifference of Siva and the Herculean toil of Ravana betrays the work of a great master and makes the total effect unsurpassed in the history of Indian sculpture. The bas-reliefs continue

to be used for decorative purposes in later Rastrakuta specimens of Hindu cave-temples but the sense of propriety in display seems to have become gradually blunted in the

architects as they receded in date from the model of the Kailasa.*

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INTERNATIONAL RELATIONS IN CONTEMPORARY EUROPE

BY PROF. SAILENDRANATH DHAR, M. A.

SOVEREIGN states, in their relations with one another, are not dependent on any code of laws and do not necessarily bind themselves by ethical or moral rules. International relations, therefore, very seldom present themselves as a uniform, consistent and coherent march of events, and thus do not admit of easy and methodical treatment by the political annalist. States, however, like organic lives, have a few simple cardinal instincts, and it is possible to interpret their whole history as a development of the imperative necessities of self-preservation, self-perpetuation and self-aggrandisement, which are the motive forces of evolution. On the other hand, as man is a compound of both body and mind, so states have sometimes attempted to transcend their natural and traditional limitations and guide their conduct in the interests of international welfare and cosmopolitan brotherhood. As yet, however, internationalism and cosmopolitanism have but little influence on the course of human history and the elemental and primitive forces have their full sway.

The first imperious necessity is existence, which involves defence against actual and potential enemies by all means possible, doing too much rather than too little. "Safety first" is a recognised principle in international politics, on which the last word has not yet been said after the greatest war in history. The bloody record of national and racial self-consciousness reflects the instinct for self-preservation. The other two instincts, viz., self-perpetuation and self-aggrandisement have their full play in human history and have produced generals and warriors, armies and slaves, empires and protectorates, civilisations and wars. In our study of the European history of the last few years, we

shall examine numerous illustrations of these processes. In many cases these imperative needs and requirements have been frankly proclaimed and have been clearly and broadly set forth; in many more cases, however, they have been confused with each other and have been sought to be hidden under a cloud of pious impulses, shibboleths and idealism. The last great war, for example, arose in a frank spirit of economic imperialism. German violation of Belgian neutrality enabled England to claim that she entered the war for the preservation of the sanctity of international obligations and the rights of minor nations. America entered the war for the principle of self-determination and the war finally ended, on the dissolution of the empires of Russia, Austria, and Germany, on the note of making the world safe for democracy. Even within the last few years enough has happened to enable us to test the genuineness of these pretensions.

The active principles of international politics are those that reflect man's desire to better himself, to add to his possessions, to develop his personality. All this the West has sought to achieve by methods which involve the use of force; hence, the history of European progress has been full of wars. I do not say that in this respect there is any practical distinction between the East and the West; but the East has at least cherished the ideal of progress through service and self-effacement, which the West derides too hastily as synonymous with passivity and weakness. The history of modern Europe, says Lord Acton, is the development of revolution. Scarcely any modern state but has a long record of war and revolution. The Middle Ages practised private war. Economic war has existed for

centuries, definitely, it is believed, since the Peace of Westphalia (1648). Social war, with class arrayed against class, poverty against wealth, inferiority against privilege, was known to Greece and Rome, and to Europe in the Middle Ages, besides the recent examples of the French Revolution and the Russian Revolution. Religious war is a category of its own and one of the most horrible pages in history.

The capitalistic organisation of the social system of Europe, like its political counterpart, is based on force and is the manifestation of the human instincts of self-aggrandisement and domination, which are the motive forces of human history. The constant struggle for control of markets and trade, the occasional collisions of rival nations competing for raw materials are but the political corollaries of the capitalistic organisation of the nations of Europe. The great phenomenon of modern history, viz, the expansion of Europe, whereby the nations of the West are spreading their economic and political grip over the world is but the logical outcome of the Industrial Revolution which is but the expansion with the aid of science and human ingenuity of the primitive systems of production and distribution. The allied interventions in Russia after the last great war, the Japanese warfare in Siberia in 1918-22, the struggles of 1926 for the mining resources of the Rif, the oil of Mosul, the cotton of Syria, the trade and concessions of China, and many other struggles which are happening before our own eyes simply bear witness to the fact that the cardinal needs of man are the main springs of his political actions and are the governing forces in international relations though these may be clothed in suitable diplomatic language and represented as noble idealisms, such as "the white man's burden", "the sacred trusts of civilisation" etc.

The foreign policies of the leading states of Europe bear upon them the stamp of the economic and material needs of their peoples, and the influence of the needs of various nations upon one another. The foreign policy of Great Britain, for example, is governed by the following simple propositions: (1) that she is an island, (2) that she is a highly industrialised nation constantly in need of markets, (3) that there is only six weeks food for the people in the British Isles, and (4) that she has to depend upon foreign and overseas markets not only for

the food she eats but in many cases for raw material. The paramount interests of her trade are secured by the acquisition of strategic positions, such as Gibraltar, Bermuda, Singapore, etc., and the ever-vigilant policy of the British Foreign Office.

France, which unlike Great Britain, is a peninsula bulging out from the mainland of Europe and is nearly a self-contained economic unit has not had the same urgency as also the same opportunity for colonial and maritime expansion, though her position on the Mediterranean has enabled her to dominate Northern Africa and Syria, and her navy was not an inconsiderable enemy of England's in the eighteenth century. Her strategic position on land has given her more than once the hegemony of Western and Central Europe. Possessing, however, a stable population of forty millions and faced by Germany's constantly growing population of over sixty millions, her foreign policy is dominated by the note of security. Her victory in the last great war has not dissipated any of her fears on the subject.

Standing almost midway in the Mediterranean with her toe thrust insistently towards the east of North Africa, Italy has a vital interest in the Mediterranean. That interest was imperilled whilst for various reasons Italy was impotent to safeguard it, during the years which followed the Franco-German war. It was with ill-concealed anger that she saw the French occupation of Tunis and the creation of a strong naval base at Bizerta, an enterprise carefully fostered by Bismarck in order to detach Italy from France, which had won her unity—at a price—on the fields of Magneta and Solferino. Bismarck's policy was crowned with success when Italy, not out of any love of Germany and Austria but out of hostility against France, joined the Triple Alliance. That hostility was gradually diminished by the pacific policy of the French statesman Declasse; and Italy's acquisition of a foothold on the North African littoral by the seizure of Tripoli was regarded as a compensation for the loss of Tunis. This improved situation explains Italy's joining the Allies during the last great war. The emergence of a Mussolini and a fiery Fascism has, however, once more altered the situation. Italy is determined to have her place in the Mediterranean. The place she demands is, however, inconsistent with the vital interests of France. Hence the strained relations

between Italy and France, which constitute the gravest menace to peace at the present day.

Russia under the Bolshevik regime, is a standing danger to world peace. She has not given up any of the lines of aggressive foreign policy pursued by the Czars, viz. mastery of the Baltic coast, dominance of the Balkans, peaceful penetration of Mongolia, a cautious policy in Manchuria and Persia, intrigue in Afghanistan, and the threat of an invasion of India. She cannot have forgotten the policy of the Czars: Trotsky* said,

"The question of Constantinople and the Straits was one of those rare questions on which the Czarist regime was not deceived".

Her recovery of the ground lost at Brest Litovsk is only a question of time. Her armed doctrine of proletarchy, furthermore, is a standing challenge to the capitalistic powers of the world. The Bolshevik leaders are believed to be actively pushing forward their scheme of a world revolution. The methods adopted by them are two-fold.†

The first is the steady infiltration into all the workers' organisations of the world, with the object of capturing them and re-organising them along revolutionary lines. This is called the 'cell system' and the process is called 'bori-g from within'. A cell is a small group of Communist comrades which enters any labour unit which would tolerate them. Their duty is to gain converts for their ideas. In times of crisis these cells find fertile ground for their propaganda, and with 'gold from Moscow' have some times been able to create much trouble. They are believed to be pursuing this 'slow and heavy' method to the bitter end with the conviction that one day the sum of their exerted pressure will bring about a World Revolution, in which they cannot fail to share. The second method of the Bolsheviks may be termed 'direct action'. This is to foster political revolts in every country and against every government and to try to link them up with one another in order to produce one great World Revolution. Zinoviev said, S

"The revolutionary movement in the Orient is a mighty river, which is ploughing its way through every obstruction. This is China, Japan, India. We have already scored some successes in China, and Canton reminds one very much of Moscow. Other important centres will probably follow".

The remaining states of Europe may be grouped* under two classes, the war-guilty states, such as Germany, Austria, Hungary, and Bulgaria, and the peace-guilty states, such as Poland, Czecho-Slovakia, Yugo-Slavia, Greece, etc. The political status of the former group of states was dictated by the 'victorious' allies in the treaties of Versailles, Trianon, St. Germain, and Neuilles. Germany has had to submit to staggering reparations and the loss of rich territories. She has been deprived of Alsace and Lorraine, and the Rhineland at the behest of France. She has actually been robbed of Upper Silesia. The Poles have secured a corridor to Danzig running through East Prussia, the heart of Protestant Germany. On the top of this have come the loss of her colonies, her navy and merchant marine, her air force, and the reduction of her army to a mere skeleton. Her humiliation is indeed without parallel in history. Similar punishments have been meted out to the other vanquished nations.

The peace-guilty states are those who have made large acquisitions of territory by the treaties of 1918-19-20, and, conscious of the harm they have done to their neighbours, betray their uneasy sense in an apprehensive belligerency. Latvia, Lithuania, Esthonia and Finland feel bound to fear Russia. Poland, which is the most guilty of the peace-guilty states, is afraid of all her neighbours. The price she has to pay is the military dictatorship of Pilsudski and the conclusion of military pacts, such as those she has made with France and Roumania.

Czecho-Slovakia, which was created bodily out of the Austro-Hungarian empire, is consequently in league with the other despoilers of the Central Powers. She has organised a Little Entente with Yugo-Slavia and Roumania, which is affiliated with France by a number of military engagements. Roumania faces a bad conscience on three fronts. After the war with Austro-Hungary she seized the Austrian Crownland in Bukowina, which had been Hungarian for centuries. On the south-west she faces Bulgaria, whom her treachery in 1913 despoiled of the Dobrudja. In 1919 she seized Bessarabia from Russia. She is linked to the Little Entente against Hungary, but has only been able to secure a Polish alliance against Russia, her most deeply wronged enemy.

* Quoted in John Carter. *Man in War*. P. 127

† *Ibid.* P. 127.

S *Ibid.* P. 126.

* See John Carter; *Man in War*, P. 299.

Yugo-Slavia ranks with Poland in war-guilt. As the official Fascist Gazette* pointed out.

"Yugo-Slavia is suffering from territorial elephantiasis, for she includes within her borders Serbs, Croats, Slovenes, Germans, Hungarians, Rumanians, Bulgarians, Italians, Albanians, Montenegrins, and Gipsies—Yugo-Slavia is only an Austria of the Hapsburg era."

She has standing quarrels with Bulgaria over Macedonia, with Greece over the port of Salonica, with Italy over the Fiume, with Albania over the Drina valley, and with Hungary over the Banat, which she has divided with Roumania. In firm alliance with Czecho-Slovakia and Roumania against Hungary, she is also united to France against Italy. She has an army of fine fighting qualities, the remnants of the Austro-Hungarian navy, and, according to the latest reports, is pushing forward strategic and commercial railways to the Adriatic.

From the fore-going account of the political relations of the principal states of Europe it would appear that the last war has left national animosities and national ambitions much as they were before and has even brought in new complications. Indeed, there is more talk of war and rumour of war now than at any time since the Armistice. In an Anti-War Conference held in London last year, Signor Nititi, Ex-Prime Minister of Italy observed that in spite of the disarmament of the four defeated countries of Germany, Hungary, Austria and Bulgaria, there is actually a million more men under arms in Europe now than in 1914 and that Europe is spending exactly the same sum on military armaments as she was doing in 1913, the year in which military preparations reached their maximum. The reason for this deplorable condition, according to him, is the presence of dictators such as Mussolini, who, for their own selfish ends, are rousing the bellicose feelings of their peoples. Even without the much-maligned dictators, however, there is much inflammable material in Europe, as the following narrative will show. The dominant note of French foreign policy after the Great War, as has been previously observed, was security against Germany. The unparalleled national humiliation of Germany and the Allied occupation of the Rhineland did not produce any sense of security in France, who set about encircling Germany

by encouraging the formation of a Little Entente among the other spoilers of the Central Powers, viz., Czecho-Slavia, Yugo-Slavia, and Roumania; and while protesting her inability to pay her debts to Great Britain and to the United States she began to send money to Poland for the purpose of arming the Poles. In the sacred name of security, says Mr. George Glasgow,* she undermined the whole security of Europe. The climax was reached when the French occupied the Ruhr in 1923. In 1924, however, Mr. Macdonald succeeded in bringing France, Germany and England together by launching out the famous Geneva Protocol for the settlement of international disputes. On the fall of his government, however, the Conservative Foreign Secretary lost no time in informing the world that England could not accept the obligations under the Protocol. Western Europe slipped back into a condition of confusion and insecurity, but in 1925 Sir Austen Chamberlain obtained a great triumph at Locarno, where France, England and Germany entered into engagements not to make war upon each other and to respect the inviolability of the frontiers of Germany, France and Belgium. While the Locarno Treaty is a conspicuous milestone in the history of European re-construction, it is to be regretted that no further advance has yet been made in the direction of peace in Europe. Locarno has stabilised Western Europe and tended to the formation of neighbourly relations between France and Germany. It is in a sense better and in another sense worse than Mr. Macdonald's Protocol—better because it is more definite and worse because it has not yet been followed up by other definite engagements, which together with itself would have secured the 'general outlawry of war' which Mr. Macdonald contemplated.

In the mean time the efforts of France to play politics in the Balkans in order to secure her own safety against Germany have landed her in trouble from the side of Italy. I have discussed previously the historical causes of controversy between France and Italy. These have been accentuated in the last few years on account of the clash of their interests in the Balkans. The Italian Government's view of the Balkan problem is a simple one. It is, in the words of a Fascist

* Otto Rothfeld : *The Franco-Serbian Pact*.

* George Glasgow : *From Dawes to Locarno*.

newspaper*, that "the way of Balkan and Danubian peace passes and will pass through Rome: whoever tries to ignore this reality will be frequently and profoundly deluded." In other words Signor Mussolini is determined that Italy must in future exercise a dominating influence throughout the whole of the Balkans, and any nation which tries to prevent this consummation is regarded as being actuated by unfriendly feelings towards Italy. France naturally refuses to subscribe to the view that her influence must disappear from the Balkans at the behest of the new will of Rome. The clash of interests which has taken place during the past few years must be counted as one of the principal reasons of the present ill-feeling between the two great latin countries.

There are unmistakable evidences that both France and Italy are using the states of the Balkan peninsula as political pawns in their own games. On November 14, 1927 Italy obtained a firm foothold over Albania by signing with that small state the Treaty of Tirana, whereby they have guaranteed to each other mutual support and collaboration. This treaty has given the greatest offence to Yugo-Slavia, the one nation in the Balkans who is the most determined opponent of Italian expansion, in the peninsula. This heterogeneous kingdom of the Serbs, Croats, Slovenes has many internal dissensions but one powerful factor uniting it, viz. the fear that Italy intends to make the Adriatic a closed Italian sea. The most suitable reply that France could give to the treaty of Tirana was, therefore, to conclude a pact with Yugo-Slavia, which has given grave displeasure to Italy, where demonstrations are reported to have been held protesting against French and Yugo-Slav provocations.† It is further reported that Mussolini has made another compact of a more binding nature with Albania.† These events have naturally produced a wide-spread impression that the actual outbreak of hostilities in Southern Europe is only a question of time. War, certainly, is against the vital interests of both France and Italy. After un-paralleled financial crisis both have now seen better days. It is difficult to believe that they are going to throw away the results of years of careful administration by a war, which, when it breaks out, must be on a gigantic scale.

While these arguments on the side of peace are obvious, it is certainly disconcerting to hear from day to day of frontier incidents, which are calculated to bring about a rupture sooner or later. The Fascist press is indulging in a violent campaign against France, which is replying by giving asylum to refugees from Fascist vengeance, even, it is said, would-be assassins of Mussolini.

The pact between Yugo-Slavia and France affects not only Italy but also Hungary, between whom and Yugo-Slavia, as I have already pointed out, there is a standing quarrel. The pact ranks France on the side of the spoilers of Hungary.* It ranks her with Yugo-Slavia against rectification of the frontiers imposed by the Peace treaties. In this respect, the Pact occurs at a particularly ill-chosen moment if public opinion has any value. British opinion, expressed in the House of Lords by public men of the political sanity of Lords Buckmaster, Carson and Newton, is coming round to the view that the Treaty of Trianon has left Hungary in a position that is intolerable and unsustainable. Sooner or later the question might be taken up in right earnest. In this case France would have to set her face against it. This will lead France still further from England and this accentuated divergence might range the two great powers in hostile camps and coalitions, in the same manner as before the war Germany and England stood at the head respectively of the Triple Alliance and the Triple Entente, which dashed themselves to pieces in the Great War.

A conspicuous and, according to many, sinister development † of modern international relations is the gradual rapprochement between Fascist Italy and the Conservative Government in England. On the 29th December 1925 Sir Austen Chamberlain met Signor Mussolini at Rapallo, presumably to secure Italian support in the event of trouble with Turkey over Mosul, which at that time was coming to a head. A fortnight later the question of the Italian debt to Britain was settled on terms which were exceedingly favourable to Italy; and Sir Austen, in a telegram to Signor Volpi the Italian Finance Minister, stated that this settlement would "facilitate the intimate co-operation in the field of politics between the two countries". The Rapallo

* Quoted by the Times of India, dated 26-11-27.
† Reuter's Cable published on 26-11-27.

* Otto Rothfield; *The Franco-Serbian Pact*.
† Seymour Cocks: *The War Danger*.

conversations caused much uneasiness in Paris and in the following month (February) a Treaty of Mutual Assistance in case of War was concluded between France and Turkey. While the mis-understanding between France and Italy over Albania, Tangier, Morocco, etc., went on multiplying Sir Austen again met Signor Mussolini at Leghorn on Sept. 30, 1926, when they confirmed the intimacy of Anglo-Italian relations. The next significant event was the appearance of Mr. Winstone Churchill in the Mediterranean. After visiting Malta and Athens, Mr. Churchill came to Rome and had many interviews with Mussolini. All that he heard and saw in Italy perfectly enamoured him of Fascism and in his enthusiasm he is reported to have said, "If I had been an Italian I should have been whole-heartedly with you." No doubt he immensely increased the popularity of his government with the ruling classes in Italy.

The rapprochement between the British and Italian governments has unfortunately synchronised with the initiation by England of a new policy towards Russia. Liberal and labour leaders in England are desirous of promoting better understanding between the two countries, and Mr. Macdonald's government drafted two treaties with Soviet Russia in 1924. The Labour premier was fully alive to the situation caused by Russia's anti-British propaganda, and he was closely pursuing the subject, when his government fell, and the Conservatives came into office. His policy was at once reversed and the two draft treaties were not ratified. The belief is strong on the continent that Sir Austen's policy of intimate co-operation with the Italian government is actuated by hostility towards Russia, against which, it is said, the Conservative Government is organising a huge coalition consisting of Italy, the Baltic States, Poland and Roumania. This is forcibly expressed by a Roumanian newspaper, viz., the *Argos* of Bucharest, from which the following quotation was made in the *Manchester Guardian* on the 11th March, 1927:—

"British policy with regard to Russia is now directed towards strengthening the position of the Border States, particularly Poland and Roumania, with the co-operation of Italy, which presupposes that Britain is prepared to support Italian ambitions in the Mediterranean and the Near East."

If there is any truth in this belief about Sir Austen's foreign policy there is real cause for alarm. If the Franco-Italian pro-

blem is linked up with the Anglo-Russian, there is evidently the possibility of a great war. Many people firmly believe that a big war is soon coming, specially in view of the fact that all practical proposals on the subject of disarmament have failed. A closer analysis of the European situation, however, dispels any such fear. France and Italy will not soon come to blows. Reuter sent a message (which was published on the 11th December, 1927) that the two governments are shortly appointing commissioners who are to examine all problems which stand in the way of a cordial understanding between the two countries. Again, the policy of boycotting Russia is certain to be reversed sooner or later. It is against the economic interests of the British people: hence it cannot stand for long. Mr. Ramsay Macdonald believes that the British public is coming round to this view. "The conviction," says he, "has come slowly but surely, that the more recent policy of Great Britain to Russia has contributed to our industrial distress, has lost us profitable trade, and has been no insignificant factor in the mischief which the Third International is doing in the world." The ex-premier believes that Russia in Revolution is ceasing to exist, that her hands are too full with her own internal questions to permit her to play a dangerous game in international politics, and that her participation in the Disarmament Conference in Geneva shows that Russia herself is prepared to revise her policy. It is difficult to say how far these arguments weigh with the present Government in England: the King's Speech and the Foreign Secretary's own statement on Foreign Policy are ominously silent on Russia. But there is no doubt that the present situation cannot last long for the further reason that Disarmament in Europe is impossible without Russia, and Disarmament is the most vital need of Europe.

The problem of disarmament, which is associated with two other problems, viz., those of arbitration and security, has presented numerous difficulties and no satisfactory solution has yet been reached. The famous Washington Conference of 1909 resulted in an agreement being reached between England, America, and Japan as regards their battleship strength; but the Geneva Conference which was held last year resulted in a fiasco when America proposed that the Washington naval ratio should be applied to cruisers.

England refused to accept this limitation of her cruiser strength, because she said she needed a large cruiser service to patrol the empire's far-flung lines of communication. Since then, Americans and Englishmen are blaming each other for the failure. It has also enabled the Big Navy Group to raise the cry of "America in Danger" and it is partly responsible for the huge naval estimates submitted for approval of Congress. It is however fortunate that America has cut short her original estimates and that England has refused to enter into a race of naval armaments with America.

On the subject of the reduction of military armaments there seem to be two schools of thought in Europe. The first would have disarmament by an open and full use of the League of Nations. Their idea is to declare aggressive war as an international offence, the same to be defined as the refusal to submit one's dispute to arbitration by the League of Nations. In case of any nations or nations trying to do so, other nations are to use all means in their power, including in the last instance also war, to bring the offenders to book. This was the idea behind Mr. Macdonald's famous Geneva Protocol for the settlement of international disputes. Its fate was sealed by the refusal of the Conservative government to accept it, though it found support from France and some small nations. The other school would have security by particularising causes of dispute and have regional understandings and bi-

lateral agreements on arbitration and security. Sir Austen is strongly in favour of this method. His objections to the Protocol are that it would make Great Britain the unpaid police force in Europe. He says that those states which fail to find security within the framework of the Covenant should conclude security pacts with other states in the same geographical area. His first (perhaps the only) triumph was secured at Locarno where a Treaty of Mutual Guarantee was drawn up between Germany, France, Belgium, Great Britain and Italy, and Arbitration treaties were concluded between (1) Germany and Poland, (2) Germany and France, (3) Germany and Belgium, and (4) Germany and Czecho-Slovakia. This great Treaty is spoken of as introducing a new epoch in the international relations of Western Europe, but it is regretted that it has not been followed up by other engagements of equal value and import. Nevertheless, it seems Europe is showing signs of stabilisation; and if Russia's participation last year in the Disarmament Conference at Geneva really means, as many people hope, that she is coming back to Europe, it may actually be that we are on the threshold of a new era in Europe. In this new era certainly, disarmament should be a feature. On the note of Hope and Expectancy, then, one can now bring this review of European politics to an end. (27-2-1928).

(Read at a meeting of the Graduates' Association, Indore)

THE FOSTER-MOTHER

By SITA DEVI

BINODINI had lived in Rangoon for about three or four years. But her face expressed anything but regret, when she heard from her husband, that perhaps they would have to leave it for good.

"Don't you feel sorry at all?" asked her husband Nripesh. "You have lived here a pretty long time."

Binodini frowned as she replied, "Not a bit. What is there to feel sorry for?" After a while, she added, "The only thing that

troubles me is anxiety for Khoka (baby boy)."

"Why trouble about Khoka?", asked her husband, "he is going with you."

"He is", his wife said, "but his 'Amma' is not. If she is not with him, he will neither eat nor sleep. He will pester me to death within two days. He is old enough, too, to have a memory and won't easily forget. No other servant would do for him."

Khoka was the only child of Nripesh and

Binodini. He was fortunate enough to possess a personal attendant, viz., an Ayah. Everybody in the house called her Ayah, but Khoka for reasons known only to himself, called her 'Aamma' (mother). The Ayah hailed from Madras, was about forty years of age, of a very dark complexion, and possessed of a very hot temper. She must have possessed some sort of a name among her relatives and friends, but none in this house knew of it. She was just Ayah and Aamma here. She came at the time when Khoka came and all knew that she had come to stay. She knew it, too.

But trouble arose with this question of leaving Burma. The Ayah won't leave the land of her adoption and Khoka won't leave the Ayah. What was to be done?

"Nothing can be done", said Nripesh to his wife. "Be prepared to listen to his howls for a few days at least. She might love him like her own child, but she won't be willing to leave her land, her friends and relatives for his sake."

"But what's the harm in asking her?" Binodini asked. "We are not compelling her to go. After all, she is a woman, and women are accustomed to leave everything—home, friends and relatives, for the sake of love."

"Very well", said Nripesh, "do as you please."

Just at this moment Khoka came back from his morning walk, with his Ayah. Binodini hesitated a bit, then laid her proposal before the Ayah.

The woman remained silent for a few minutes. Probably she was weighing the pros and cons in her mind. Then a sigh escaped her. "I will go, madam", she said.

Binodini was astonished. She had never thought that the Ayah would agree and agree so quickly. "I shall increase your pay", she said.

"I don't want it, madam", the woman answered. "Give me twenty rupees, as usual. I am not going for the money." Saying this she took up her small charge, and started out for a walk again. Binodini did not prevent her, though the sun was quite hot. A great load seemed to be off her mind, now that the Ayah had consented to go. Her boy was too turbulent to be managed by any other person. During the day time, his mother could suffer him somehow, but at night he was insufferable, because he did not believe in letting anybody rest. Some nights, he would go on shouting for eight or

ten hours with undiminished vigour. Neither scolding nor spanking could stop him. He insisted on being carried about. He failed to understand, that night was scarcely the proper time for such exercise. Nripesh lost his temper completely one night, and gave him a hearty slap on the check. Needless to say, it did not have the desired effect, but quite the contrary. Binodini's up-braidings, mixed with the howls of her offspring, finished whatever hope he had of getting any sleep.

Morning came, and Nripesh found to his dismay, that there were much more in store for him. The nocturnal lectures of his wife were barely the preliminary. When the Ayah heard, on her arrival, that Khoka had been beaten at night for howling, she forgot time, place and person and began to give her opinion of such conduct. In this line, even Rangoon possessed no rival to Khoka's Aamma. So Nripesh swallowed his morning cup of tea in a hurry and went out, while Binodini devoted her entire attention to a piece of long-forgotten embroidery. Only the cook, Haranath, turned up his nose and made some remarks about spoiling servants with too much indulgence.

That evening, as usual, Binodini hurried Haranath to get dinner ready for Khoka and herself. The Ayah used to leave at half past seven in the evening and Binodini had to finish her dinner before that; otherwise she had to go without it, owing to the pranks of of her son Khoka was given his dinner by the Ayah, then she took him away to put him to bed.

The Ayah would leave as soon as the boy fell asleep. But this evening, Binodini found her still in the house, as she came in, after finishing her dinner. She was sleeping on a torn mat, by the side of Khoka's cot. Binodini was astonished and, after standing silent for a few minutes, she shook the Ayah up. "Won't you go home?" she asked.

The woman yawned and sat up. She was going to stay on, she said. She would not let Khoka be beaten for crying at night. Let master and madam sleep, she would carry the child about. If madam would kindly give her four pice, she would buy some bread for supper.

Binodini was so overjoyed at the prospect of a peaceful night, that she gave the woman four annas instead of the four pice, she asked for.

This arrangement became permanent.

Nripesh and Binodini were dismissed from the service of their young hopeful at night. The Ayah took their place. She would walk about the greater part of the night, with the boy in her arms, but she did not seem at all exhausted at the break of day. She would work as hard as ever. Binodini felt a bit ashamed about it, and proposed an increase in wages. But the Ayah refused. She was alone in the world, she said. What would she do with more money?

Thus a few months passed by, then came this plan of leaving Burma. Even this failed to make the Ayah give up. Binodini was really surprised and ran to Nripesh with the news as soon he came in. "Look here," she said, "Khoka is right in calling her Amma. She must have been his own mother in some previous birth, otherwise she would never make such a sacrifice for him."

Nripesh diverted the conversation into another channel, with a timely joke.

The day fixed for their departure soon arrived. Binodini finished her packing with great difficulty. The pile of luggage was a sight! The Ayah did not take long to pack, as her luggage consisted of a single basket. She walked about the lane furiously with Khoka in her arms. She had a life-long acquaintance with this soil. She was leaving it now, perhaps for ever. God alone knew whether she would ever return.

When actually in the steamer she became extremely uncomfortable. This was her first voyage. She became sea-sick almost at once. But Khoka was a hard taskmaster. He howled as usual to be carried about. His mother tried to soothe him and bribed him profusely with oranges, biscuits and sweets, but Khoka refused to be quiet. Then Nripesh came and pulled the boy by the arm. This cured the Ayah. She sat up and, taking the child from his father, staggered away to the deck with him.

The three days in the steamer passed by in this fashion. Landing in Calcutta, Binodini sighed with relief. Nripesh, too, looked forward to meeting his old friends and relatives. Only Khoka and his Ayah remained with clouded faces.

But one gets accustomed to every condition in life. Gradually the streets and lanes became familiar, she got acquainted with the shopmen and could tell you where they sold cheap and where they sold dear. The neighbours, too, became friendly, though she could not speak Bengali, and understood it

but little. She had accepted her fate. There was not going to be any more trouble on her account.

But trouble was brewing in another quarter, behind the curtain which separates things seen from things unseen. Fate was preparing to strike a blow. Suddenly, an illness of a few days carried off Binodini, leaving her well-ordered home devastated and her husband and child desolate. Nripesh got such a shock that for a week or two, he could not even look at the face of the world.

He was in business. The loss of his dearly beloved wife made him neglect it too much. The consequence was that it was ruined, leaving him in debt up to his neck.

But however heart-broken a man might be, he has to go out in search of food. If he is alone in the world, he gets leave to mourn, for a few days. But one, who has got other mouths to fill, does not get even that much consolation. So Nripesh did not get leave to weep for his wife. He had to go out in search of work, because he had a son. Jobs are not to be had for the asking in Calcutta, and only candidates know how hard it is to secure one. But Dame Fate had got tired of Nripesh for a moment after having shown such a good deal of attention to him. So he found a job of a kind. It was none too good, but good enough for him in his present position. He left his old house and rented a small one in a dark dingy lane of the metropolis.

Then trouble began about the servants. It was impossible to keep both now. He could not afford such a luxury on his present salary. But one servant could hardly do the work of both. Even when his wife was living, they needed two servants. So it was out of the question now, to try to do with one. But one must consider one's financial condition, too.

Nripesh decided to send the cook Haranath away. The Ayah would have to manage the cooking somehow. He knew, she would not be much of a success in that line, at first, but they would have to bear it. But he could not think of sending the Ayah away. She was a woman and she had been brought away from her home and relatives, and so had a special claim on them. Then nobody else could manage the child. His mother had left him and now if the Ayah left, too, it would be a hard job to keep the child from pining away. So Haranath left. Nripesh secured a post for him in a friend's

house and sent him there. The Ayah went to cook, with Khoka in her arms. She used tamarind and pepper with a free hand and served breakfast to Nripesh. But the poor gentleman choked on the first mouthful. He was afraid of hurting the Ayah's feeling, and so tried to go on bravely. But she did not lack in intelligence. She understood, and tears of shame started to her eyes.

Next day, Nripesh went and fetched back Haranath. This time the Ayah left of herself. She knew very well that the Babu could not afford to keep two servants. As she could not manage alone, she went. She fled, leaving Khoka, in the dark. Nripesh asked where she was going. She replied that a fellow-countrywoman of hers lived close by. She would put up with her for a day or two, then she would look for another job.

Nripesh was at his wit's end. He did not know what to do. He could have done without eating, but how to manage his work, with Khoka thrown completely in his hands, and how to find time for eating, bathing and sleeping?

The meals were all right that day, thanks to Haranath, but troubles were in store for him at night. He worked up to twelve, leaving Khoka in the charge of Haranath. The poor man ran about like one demented, with the howling child in his arms. After finishing his work, Nripesh went to sleep. Haranath came and deposited Khoka by his side with a sigh of relief. After shrieking continually for three or four hours, the child had fallen asleep, exhausted. So a faint hope began to glimmer in his father's mind, that perhaps the night might pass off in peace.

But it proved to be completely futile. Khoka was punctual as an alarm clock, and his howls broke the stillness of the night just at the usual time. Haranath deserted his master most treacherously. Nripesh called him again and again, but his sleep was too deep to be disturbed. So he carried about his son in a rage with the whole creation. Khoka would have received the spanking of his life, but the memory of his dead mother, paralysed his father's arm. Khoka was motherless and on the highway to becoming fatherless as well, if he went on at this rate. He wanted to throttle the Ayah in his rage. She need not have made such a show of self-respect. Nobody had asked her to go.

That day, while in the office, he confided his troubles to many of his friends. He was

too anxious to work properly. He wondered what the boy was doing. He had lost much of his faith in Haranath. He knew now that the man would not go much out of his way, in order to take proper care of Khoka.

The friends gave him proper advice. "How long will you continue in this state? they asked. "Marry a grown-up girl, and she will take care of the child, as well as of you. Servants will never look after children properly." Nripesh felt so disgusted that he could barely answer them civilly.

Returning home, he was presented with a long list of the misdeeds of his son, by Haranath. He could find no solution to this problem. He told Haranath he did not want any dinner, and sat down in his room to think. He could hear plainly Khoka's violent protests against being fed by Haranath. He was kicking the plates and glasses, biting and scratching Haranath, and generally making himself as troublesome as he possibly could.

Nripesh sat down to work, ordering Haranath to put the child to sleep as quickly as possible.

Haranath had no objection. He ran about with Khoka, swung him in his arms, danced him up and down, sung to him in his harsh cracked voice and thus managed to put him to sleep finally. Nripesh looked at his watch and found it was nearly half past nine. He was feeling utterly exhausted for many reasons, and so did not feel like working up to twelve at night. He laid himself down by the sleeping Khoka, hoping to snatch a bit of sleep. That Khoka would not allow a long respite, he knew very well.

But when finally he woke up, the sun was quite high up in the heavens. He was amazed and looked at his watch. It indicated a quarter to nine. He looked beside him, where Khoka had been sleeping. He shouted for his servant and asked him when he came, where the child had gone.

Haranath had entered with a face as clouded as the July sky. With the same expression on his face, he replied, "He has gone out for a walk with his Amma."

Nripesh could hardly believe his ears. "With his Amma?" He asked again, "When did she come?"

"She came back last evening and was hiding in that small room," the servant replied. "I did not see her then. But as Khoka got up, crying, in the night, she came out. She carried him about till five in the morning. Just half an hour ago, she got up

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But Khoka was too eager to secure the tricycle, and did not let him off so easily. "When will you bring it?", he asked; "in the evening?"

Nripesh had to get rid of him at any cost. "I shall bring it to-morrow morning," he said. This mention of a definite time, satisfied his son, who now left hold of his father and went away.

Nripesh forgot all about it, the minute he left his house, but his son's memory proved to be very much stronger. Next morning, Nripesh got up and found trouble ready for him. Khoka was refusing to wash his face, take his breakfast, or to go out. He had been promised a tricycle, and he was waiting for it.

Nripesh was at his wit's end. How could he purchase anything so costly? It was as much as he could do to make two ends meet. Why was he fool enough to make such a promise? He could have bought it, had he been able to borrow some money. But his friends were not fools. They were ready enough to borrow, but seldom to lend.

But he must pacify the aggrieved motherless child. So he covered one mistake by making another mistake. "Go darling and play," he comforted his son, "I shall bring it certainly to-morrow, I promise you." Khoka was satisfied for the time being and he went to have his milk.

After finishing his office work Nripesh tried everywhere to purchase a tricycle on credit, or on the instalment payment system. But nobody agreed to give him credit. Next he tried to borrow money, but was unsuccessful. Late in the evening he returned home beaten and hopeless, and fell down on his bed, exhausted. The servant tried to persuade him to have dinner, but he refused.

Next morning, he felt too sick at heart, to wish to get up. How was he going to show his face to Khoka? He covered himself up to his head in his blanket, and remained lying on his bed. But Khoka was not to be fooled so easily. He came up and began to try to pull off the blanket, crying, "Get up father, it is late. Won't you bring me my tricycle now?"

Nripesh's heart seemed about to burst. Oh, shame on his life and love! He had not power enough to satisfy his child's smallest demand. What answer could he give his son?

Khoka finally succeeded in pulling off his

blanket. "Where is my tricycle?" he asked. "When are you going to bring it?"

Nripesh pushed away his son in desperation. "Go away", he said; "you are a naughty child. You tease me very much."

Khoka had never been so treated in his small life. He threw himself down on the floor, and began to scream as loud as he could. The Ayah was busy in the next room. Hearing him cry, she rushed in, and picked him up. She looked at Nripesh, intending to give him a piece of her mind, but found that he had covered his face with both hands and tears were trickling from between the fingers.

She went out of the room, carrying Khoka. She brought him a large quantity of sweets, which made him forget his woes for the time being. Then she asked, "Why did you hurt father? You are very naughty."

Khoka was surprised at the charge. He had not hurt father, he replied. On the other hand, his father had pushed him away. The Ayah told him not to pester his father for the tricycle any more and then she would give him a very good present. Father would cry, if he asked for it again. Good children should not make their father cry.

It was too great a sacrifice to ask of Khoka. But he had received a great shock, on seeing his father cry. It had rendered him speechless temporarily. So looking at the Ayah, with sad eyes, he agreed to her terms.

When the Ayah came back with Khoka, she found that Nripesh had neither taken his tea, nor gone out. He was sitting in the same place, like one petrified. She put down the child. He went and stood by his father and said, "Father, take your tea, I won't ask you for the tricycle again."

Nripesh rushed into the next room, to hide his tears. Khoka looked at Ayah, and found her in tears, too. This was too much and he cried out aloud. He could not understand why everybody should cry at the mention of the tricycle. The Ayah quieted him with great difficulty.

After finishing her breakfast, in the afternoon, she put the child to sleep, and prepared to go out. She never spoke to Haranath, if she could avoid it. But to-day she went to him of her own accord and spoke to him very civilly. She was going out on urgent business, she said. Would Haranath kindly look after the child for a bit and give him his milk after he got up? She would be sure to return before four in the evening.

from her sleep and took Khoka out for a walk."

A load seemed to be lifted from Nripesh's mind. He could have done without his meals, but he could not brook the howls of his son day and night. Besides the child was suffering from extreme neglect. He saw that he could not afford to be economical at his son's expense. He must either earn more, or cut down expenses elsewhere.

Haranath had been standing before him up to this. He wanted to know what the master decided. Upon seeing that he kept silent, he muttered, "Taen dismiss ma, sir."

"Who will cook then?" Nripesh asked.

Haranath cheered up, "Then shall the Ayah go?" he asked.

"Who will look after the boy?" the master asked.

"You said you would not keep two", Haranath said, a bit surprised.

"That's none of your concern," Nripesh said. "Go and attend to your kitchen". Haranath went away, disgusted.

The Ayah came back at this moment, with her little charge. She saluted Nripesh silently, and went in. Nripesh called her back.

The Ayah surmised that there was going to be some discussion about her pay. So before Nripesh could say anything, she began on her own side of the case. She could not live without the child, she said. She had left country and kin for him. So how could she give him up now? She knew that the master was hard up. Very well, she did not want wages. She would be content to work for board and lodging. She would keep an account and take all the money due to her from Khoka, when he grew up and became a judge. Khoka's mother left the child in her care, at the time of her death. So she was determined to stay.

The matter dropped there, for the time being. Nripesh thought that he was at the end of his troubles. Everything went on all right, except for the perpetual warfare between the cook and the Ayah. In a few days Nripesh understood that this thing was not as negligible as it appeared. Haranath was an old servant and the Ayah was a woman who had sacrificed much for him. He did not know whose side to take. So he went on perpetually postponing the settlement of their disputes. The result was not very satisfactory. An open quarrel would have cleared the atmosphere, but

now it went on boiling like subterranean lava and threatened dire happenings. These two became sworn enemies. There was no doubt that they would at once fly at each other's throat, if opportunity occurred.

Suddenly, trouble appeared from another point of the compass. Nripesh had a neighbour of the goldsmith caste. Whatever these people might lack, they did not lack money. Money shrieked aloud from everything they said, did and wore.

One fine morning, a very small child of this house was found riding on a tricycle. The whole neighbourhood looked on agape. The child's small legs could hardly reach the pedals, but somehow it had got into the heads of their relatives that rich peoples' children rode on tricycles. So a tricycle had been procured and a servant was dragging it about, with its small rider, from one end of the lane to the other.

As soon as Khoka saw the thing, he jumped down from Ayah's arms and ran towards it. The Ayah picked him up again, asking, "Where are you going?"

Khoka struggled frantically, saying he would not be carried about, he wanted a tricycle too. The Oriya servant, in charge of the other small boy, grinned from ear to ear at this demand of Khoka. He was immensely pleased at the affluence of his own master and at the poverty of the Ayah's. The Ayah called him every sort of name, she could remember, and, taking Khoka forcibly up, came back home, still shouting vituperations. Haranath poked his head out of the kitchen and asked what the matter was.

In reply, the Ayah made sweeping generalisations about the Oriya people, which had they heard it, would have been far from pleasing to them. Khoka's shrieks of rage continued unabated.

Nripesh came back at this time from his morning walk and told Haranath to hurry with his breakfast: otherwise he would be late for office. Khoka ran to his father and pulled him by the sleeve of his coat. Nripesh passed his hand over his son's curly hair, asking, "What's it Khoka?"

"Will you buy me a tricycle, father?" asked Khoka.

Nripesh could never refuse anything to anybody. He did not know how to do it. So without stopping to think for a moment, he replied at once, "Yes, I shall. But let me go to my office now, or the Sahib will beat me."

passed the afternoon somehow, and towards evening, prepared to take out the child for a walk.

But as soon as she had finished dressing him, he began to cry for the tricycle. The Ayah got fed up and threatened to throw the thing into the river, if he howled for it day and night. If she had known that he would be so naughty, she would not have got it for him.

Khoka struggled out of her arms and ran to Haranath. "Come out, Haranath," he called. "I shall play with you. Amma is wicked, I won't go to her."

Haranath put his head out of the kitchen-door and said, "No darling, go to your Amma. I cannot fight with her all the time for you."

His tone was sarcastic, and it made the Ayah's bones burn with anger. But she was afraid of the child falling down the stairs. So she had to go and pick him up again.

The child held to its purpose. He wanted the tricycle. The Ayah felt inclined to tear her own hair in anger. Why on earth did she go and get the hateful thing? The child was getting estranged from her.

She held out many lovely promises to the child, and for the time being he gave up the project of riding on the tricycle. They were to go by tram to the zoological gardens, the Ayah said, and look at huge tigers and elephants. But when after an hour's walking about, they neither got into a tram nor reached the zoological gardens, Khoka became furious with his Amma. Reaching home, he ran to his father first with this tale of the Ayah's faithlessness, then to Haranath. When she came to give him his milk, he bit with all his might into her hand.

The Ayah was fed up with his temper. So giving him a small slap on the back, she cried out, "You are a most naughty boy. Look, how my hand is bleeding."

As Khoka let out a howl of rage, at this treatment, Haranath ran to him and picked him up. He passed his hand over and over the child's body, saying, "It's true what people say;—one who shows more affection, than a mother, must be a witch." As soon as the child's father turns his back, the child gets it all right, though in his father's presence, he is nearly choked with caresses. But who shall tell him? We are mere servants who work for money."

Though the Ayah did not know much Bengali, she could gather the gist of Haranath's barangue. Any other time, this would have led to a miniature civil war. She would have made short work of him. But she had lost heart at the child's faithlessness. So she remained silent, only her eyes glared like those of a tigress, bereft of her cubs.

Next morning, the tricycle had disappeared. Khoka howled loud enough to bring down the skies. Nripesh began to rebuke the servant for leaving the front door open at all times. Haranath went on retorting with innuendoes. There might be thieves inside, he hinted. The Ayah alone remained silent.

After the storm had blown over, the house became unnaturally silent. Nripesh sat down to his work, Haranath went to the bazaar. Khoka cried himself to sleep, leaving half his milk untasted. The Ayah sat silent on the verandah.

Suddenly Haranath rushed in, very much excited. "Sir," he cried, 'the tricycle has been traced.'

The figure of the woman on the verandah became tense with some feeling. "Where is it?" asked Nripesh.

"There is a shop in the street corner, run by a Madrasi," Haranath said. "They repair and sell old cycles there. The Ayah had taken the cycle there early in the morning. She has told them to sell it."

Nripesh could hardly believe his ears. Why should the Ayah behave like this? She had never misappropriated a penny worth of thing ever since she came to work. As long as she had worked for pay, she had spent most of her earnings on the child. And now that she worked without pay, she took even greater care of the child. Why did she do it? But Haranath would never dare to bring such a charge against her, unless he was positively certain. He had too much respect for his skin. Nripesh did not know what to do.

"Are you quite certain?" he asked Haranath.

"Should I speak if I was not certain?" he replied. "She is not my enemy, that I should bring false charges against her. We have worked together for many years."

Nripesh called the Ayah. She came in and stood waiting. Nripesh asked her whether she had removed the tricycle. She confessed she had done so.

Nripesh found himself in a greater fix

Haranath had not the slightest intention of doing anything for her. But he had to agree, as he did not know how to refuse.

Khoka got up at the usual time, and began to shout when he found that the Ayah was absent. When Haranath went to give him his milk, he kicked the cup of milk out of his hand. Fortunately, the Ayah returned within a few minutes, otherwise things would have gone badly with Khoka and Haranath.

At the sight of the Ayah, Khoka was about to begin his howls again, when he was picked up suddenly and carried to the bedroom. Next moment, he found himself seated on a tricycle, and being dragged from this side of the room to that. Khoka's joy knew no bounds. Haranath rushed in to find out the cause of the sudden silence, and upon finding it, went away, very much dissatisfied. Haranath took money from his master, whereas the Ayah worked without any remuneration, whatever. So Haranath felt himself a bit inferior to the Ayah. Now that the Madras woman had got this tricycle, she would go higher up in the master's estimation. But where did she get the money?

As soon as Nripesh returned, Haranath rushed to him with the news. He was surprised and sent for the Ayah at once. When she came, he asked her where she got the money from, to buy the tricycle. The Ayah answered that Khoka's mother had left a certain sum of money with her, at the time of her death. It was to be used for the child, in case of urgent necessity. She had bought the tricycle with that money.

The thing seemed credible enough. Nripesh felt a little hurt at the thought that Binodini had not done justice to him. She could not believe that he would look after the child carefully enough. She need not have left money for her son. That money, too, she had not left with him, but with the Ayah. Was she afraid that he would steal it?

But the next moment he felt ashamed of his thoughts. Had not his treatment of their son justified Binodini's actions? He could not fulfill the slightest wish of the boy. It was because Khoka's mother knew his worthlessness, that she had acted like that.

Khoka was about to give up food and drink at the joy of possessing the tricycle. He would have remained on it day and night, had he been given his own way. Haranath

could run faster, dragging the tricycle. So Khoka wanted him all the time and had no use for the Ayah. In the morning, even before she had got up, Haranath and Khoka were out in the lane with the tricycle. Even the Oriya servant of the other house looked on amazed at their romplings and joyous shouts.

A fierce look came into the woman's eyes. She went down into the lane and called, "Come darling, have your milk."

The child shook its head violently, saying, "Shan't. Don't want milk. Faster, Haranath!"

The Ayah picked him up bodily from the tricycle. Addressing Haranath, she delivered a very sharp speech. Those servants she said, who were most eager for money, were the least eager for doing their work properly. He had not yet lighted the kitchen fire, was the Babu's breakfast going to be cooked on air? Who asked him to take out Khoka? There were other persons to take care of him.

Khoka protested violently against this forcible removal from the tricycle. He bit and kicked the Ayah, and tore out her hair by the handful. But she did not let go. She brought him upstairs and made him take his milk, bread and eggs. As soon as she released him, he ran straight to the kitchen. "Come out, Haranath," he called; "let's run a race again."

Haranath had not courage enough to declare open warfare against the Ayah, though he was ready enough to backbite and slander. He knew very well that he would be no match for her in warfare. He would have to acknowledge defeat within five minutes and an appeal to the master would bring no satisfactory results. So he refused Khoka's invitation very promptly. He went on putting coal in the oven, saying, "No, little master, you go to your Ayah. If I take you out again, she will swallow me up alive. I don't want to butt in. I have enough work of my own."

So Khoka had to return to his Ayah. But her heart seemed to have become paralysed. It did not seem to fill to overflowing with joy, when she clasped Khoka in her arms. The child seemed different somehow. It was not the same Khoka, who preferred Amma oven to his own mother. Even such an utter good-for-nothing as Haranath could entice him away. She went on with her daily routine of washing, feeding and putting the child to sleep, but the joy seemed to have gone out of all these. She

THE NIRVANA STATUE OF BUDDHA

BY THE LATE SATYENDRA MOHUN KUNDA

Research Scholar, National Council of Education Jadabpur.

THIS colossal statue, of which a photograph is being published for the first time, was discovered by Mr. Carlleyle, in the Nirvana temple at Kasia in the seventies of the last century. Both the temple and the statue were found in a damaged condition. Carlleyle restored the temple, and the Statue was also repaired by him with its fragments found buried within and below the pedestal. It is said in the texts that at the time of the Great Decease, the Buddha had lain upon his right side with his head to the north and legs one upon the other. Accordingly, the image depicts him reclining on his right side, the head resting on a cushion pointing to the north and the face turned to the west.

The right hand is folded and placed under the right cheek, while the left is stretched along the body. The hair is represented in curls and there is the prominent "ushnisha." The body is covered with drapery characterized by folds. In front of the pedestal there are three figures in mourning attitude, one of which, Subhadra, the last convert of Buddha, sits with his back turned towards the visitor. The statue is made of reddish sandstone. It is 20 ft long and 3 ft high. The length of the pedestal is 23 ft 9 in the breadth 5 ft 6 in. the height varying from 1 ft 3 in. to 2 ft 6 in. The Buddhists, who now worship in the temple, have painted the sculpture in gold dust and covered it with silken robes which hide

the limbs and the sculptured drapery from view

Below the central figure of the pedestal there is an inscription which has been deciphered by Dr Fleet as follows

(1) D-gadharmanā-van mahāvihārasvaminō Haribalsasya



The Nirvana Statue of Buddha

(2) Pratimā ch-eyani Ghatitā Rone -- Ma (?) Svarena¹²

Dr. Vogel supplies "na" for the missing syllable and reads 'mathurena' for 'masvarena' so that the translation runs as follows.

"This is the gift of Haribala, master of the great Vibara. And this image was fashioned by Dina, an inhabitant of Mathura."

From the characters of the inscription the date of the sculpture has been assigned to the 5th cent. A.D. i.e. to the Gupta period. If Dr. Vogel's reading be accepted, then its sculptor must have hailed from Mathura.

* Corpus Inscriptionum Indicarum, Vol III No. 69 p 272.
† A S L 1906-07, pp. 49.-50.

than ever. What was he to do with her? He could not think of handing her over to the police. The amount of money, he owed her, for her services, would have easily fetched half a dozen tricycles. She must have done it because she was in want. Nripih had never given her anything, even for necessary expenses. He was more to blame because he had driven her to theft, with his want of consideration. He did not even want to dismiss her, because then there would be nobody to take care of the child. But he must reprimand her, otherwise the other servants would begin to follow her.

But even this was very hard to do. Nobody had ever rebuked her. All seemed to have forgotten that she was a paid servant. She had lived like one of the family. So Nripih did not know how to begin. After much deliberation, he said, "But never do it again. If you want money, ask me for it."

Haranath had been waiting outside, with his shopping basket in hand, eager to hear the sentence passed on the Ayah. But when he heard it, a burning wave of anger swept over him. Why did not the master offer the hateful woman ten rupees as a reward? Had not she done a very noble deed? He went off muttering to herself.

As soon as Haranath had gone, the Ayah seemed to wake up from a trance. "I shall go, Babu," she said. "I won't work here any more. I shall send back the tricycle."

Leaving Nripih speechless with perplexity, and never casting a look at Khoka, the woman passed out of the house. When Nripih sent Haranath after her, to bring her back, she was no longer to be seen.

They looked after the child somehow between them. Nripih had given up all hopes of going to his office, when the unexpected re-appearance of the tricycle facilitated matters for him. A young Madras boy brought it over, but he could give them very little information. He could only say that a woman had placed it with them early in the morning, and had just a while ago asked him to bring it over here. He knew her but very slightly and could not say where she had gone.

The days passed on, one by one. Khoka gave his father no end of trouble, but as

nothing was heard of the Ayah, he had no option but to bear it. Haranath could not cope with all the work, single-handed, so a part-time maid-servant also made her appearance. The work was done no better, but the silence of the house was shattered with interminable quarrels between the two servants.

Nearly a month had gone by. One morning, Nripih was trying vainly to work with Khoka seated on his lap. Haranath came in and informed him that a man was asking to see him.

Nripih told him to bring the man inside. A minute later, an old Chinese, followed Haranath into the room. Nripih stared at the man, in amazement. He wondered what the fellow wanted with him.

Upon being questioned, the man answered in broken English that he had a pawnshop near-by. A woman who gave this address as that of her own, had pawned a gold necklace with him some time ago. But he was being called home, on very urgent business. So he was informing all his clients. If they paid back the money within twenty days he would give up the interest and return them their things. Else he would have to sell up and go away.

Nripih asked on what date the woman had borrowed money. The Chinese gave the exact date.

Nripih saw everything clearly now. It was not Khoka's dead mother, but the living foster-mother, who had given up her all to bring a smile to the baby face. He knew the gold necklace. When Binodini was alive, the Ayah would sometimes put it round her white neck, to see how it suited her. She always used to say that she was keeping it for a present to Khoka's bride.

Nripih dismissed the Chinese, saying that the woman did not work there any longer.

Days passed on again. But the atmosphere of the house grew darker and darker. The fountain of love had dried up. Of the two who were the personification of love in this home, one had been taken away by God. Another disappeared behind the mysterious veil of destiny, and Nripih never knew anything more about her.

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Research Scholar, National Council of Education, Jalapuri

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The right hand is folded and placed under the right cheek, while the left is stretched along the body. The hair is represented in curls and there is the prominent "ushnisa." The body is covered with drapery characterized by folds. In front of the pedestal there are three figures in mourning attitude, one of which, Subhadra, the last convert of Buddha, sits with his back turned towards the visitor. The statue is made of reddish sandstone. It is 20 ft long and 3 ft high. The length of the pedestal is 23 ft 9 in the breadth 5 ft 6 in. the height varying from 1 ft 3 in. to 2 ft 6 in. The Buddhists, who now worship in the temple, have painted the sculpture in gold dust and covered it with silken robes which hide

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* Corpus Inscriptionum Indicarum, Vol III
No. 69, p. 272.
† ASI. 1906-07, pp. 49-50.

At any rate it shows striking resemblance with the Gupta Sculptures of Mathura.

Its massive limbs, heavy lips and chin, full cheeks, spiral curls, folds of drapery rendered in

conventional lines, the symbolic wheel on the sole of the feet, all indicate close affinities with the Mathura School of Sculptures.

AMERICAN IMPERIALISM AND NICARAGUA

By JEHangir J. Vakil, B.A. (Hons.), Oxon.

AMERICA is determined on going one better than England, and when America is determined on something she generally gets it. Two centuries and a half ago she determined to get rid of British domination, and she did it with splendid thoroughness. By the end of the last century she did away with British influence in North and Central America, and to-day her nascent power is challenging British world-dominion. Capitalistic England may boast of her far-flung empire whose raw material she can exploit together with its cheap labour, and where she can dump down her over-production and surplus population, but America too has vast interests at stake in almost every country of the earth to-day and a tremendous surplus capital which she cannot invest at home and must invest somewhere. It is estimated that by 1950 she will have fifty billion dollars invested in foreign parts. She is to-day the banker and creditor of Europe which requires, dreads, resents her financial strength. And not only in Europe is America plunging into the deep waters which breed national hatred and strife, but in Latin America, Nicaragua, Mexico, Haiti.

A glance at the map of Central America will show us why Nicaragua has, in the latter half of the 19th century, been a dangerous field of rivalry between the 'Anglo-Saxon cousins' of the old and the new world. Where the San Juan river and Lake Nicaragua all but span the breadth of the Central American isthmus, is obviously the site of a trans-oceanic canal, a water-way linking up the two great oceans, the Atlantic and the Pacific. Humboldt's famous journey had drawn attention to this obvious fact, but it was Great Britain and not

America who made the first move to enter into possession of it.

Britain first obtained a foothold in Central America as early as 1720 when the semi-civilised and less than semi-dressed chief (subsequently dubbed king by his patrons, the British) of the Mosquito coast—the perpendicular coast-line East and North-East of Nicaragua—was favored with the protection of the British Governor of Jamaica. In order to protect the Mosquito chief, Britishers found it necessary to settle in his territory and exploit its valuable timber until the year 1783, when, under the treaty of Versailles, Britain had to give up all pretensions to the sovereignty of any part of Central America, Belsize excepted. Henceforth, Spain was supreme in Central America, until her yoke was thrown off by her colonies who formed the five states' federation of Central American Republics. But the federation did not last long, carrying as it did, within itself, the seeds of an early dissolution. Civil wars became the order of the day. Britain, seeing her opportunity, encouraged one or other of the contending parties in many cases, by financial aid and sale of arms. Within ten years of its inception the federation was dissolved, and then Britain could do pretty well what it wanted with the separate republics into which it disintegrated. The frontiers of Belsize (re-named British Honduras, and declared a crown colony) were arbitrarily extended at the expense of Guatemala and declared a crown colony whose protests were not fit evidently, to be answered even by the flimsiest diplomatic explanations but were just ignored. The island of Ruanan belonging to Honduras was similarly

and without any provocation, occupied by force majeure, and no explanation vouchsafed for such cavalierly conduct.

In 1849 we find Britain once more befriending the 'king' of the Mosquito coast, and inducing him to claim possession of San Juan del Norte the port at the eastern terminus of the projected canal, and sent British marines to occupy it. Nicaragua, not being in a position to resist this piece of aggression, turned to America for protection and met with willing response. Indeed, the United States would have stepped in before this to spoil England's little game, had not her attention been diverted away from Nicaragua by the Mexican annexation. Nicaragua was quick to point out to the United States that Britain's object in trying to control the mouth of San Juan River was to make herself the mistress of a future canal across the isthmus. The spring of 1849, in fact, saw a British Company trying to win concessions from the Nicaraguan government for the construction of such a canal. Nicaragua, however, was well on her guard, and the representative of the enterprising British Company had to return home with his mission unfulfilled. An American Company, however, succeeded in winning substantial concessions where the English Company had failed totally, because Americans were shrewd enough not to rouse suspicion by claiming special privileges. On the other hand, they stipulated that the canal should be open equally to all nations that would solemnly affirm their willingness to respect Nicaraguan Sovereignty over the territory through which the canal would pass, and that the equal rights enjoyed by these nations should include rights not given to nations who would give no such undertaking—thus cleverly putting England out of court. She hoped by this treaty, to bind together, ultimately if not in the near future, all nations interested in the canal, against the claims of Great Britain, and so to isolate her in any dispute arising over the canal.

The British representative at Nicaragua, as may easily be imagined, raised a storm over this. Eventually, the situation, becoming too grave for the local representatives to handle, was taken in hand by London and Washington, neither of which were willing to push matters to extremes. Result: a compromise known as the Clayton-Bulwer treaty. This treaty, concluded in 1850, which, for a considerable time played an

important part in matters Caribbean, provided that neither government should claim control over the prospective canal or establish zones of influence in Central America.

We must pass over the events of the next ten years, to record the Dallas-Clarendon treaty between England and America. This compelled the British to 'clarify' their relations with Honduras and Guatemala, and relinquish the claim to 'protect' the Mosquito coast. Nicaragua got Greytown (the name given to San Juan del Norte in 1819) on the understanding that it was to be a free-port. This triumph of American diplomacy was possible partly because of the growing strength of the United States, and partly because England was engaged in the Crimean War and unwilling to risk the development of serious complications in the new world. This brings us down to 1860. American diplomacy had gradually and, as it were, imperceptibly outstripped Britain in the race for Pacific supremacy. The latter country was too far away to check effectually the steady push of American capitalism southwards. But though now decidedly a beaten horse, it still hung on, and if America was to get away and win the race clear, she still had work before her. She wisely forbore, however, to precipitate events knowing that it would pay her more to play a waiting game. So the next twenty years saw a lull in the active rivalry of the 'cousins.' During this period, the Nicaraguans and English carried on their dispute about the Mosquito coast. The Emperor of Austria, who was arbitrating in the dispute decided, at the long last, for a technical Nicaraguan Sovereignty, thus adjudicating the substance to Britain's *protege* who got practically free from Nicaraguan control—which meant of course that Britain could speak with the voice of the savage chief whenever she chose to. This made America sit up, and if anything more was needed to rouse her thoroughly, she got it in the fact that Lesseps, after building the Suez canal, got a concession for a canal across the Isthmus of Panama, which is vital to American interests—as vital as the Suez canal is to England's interests in India, a fact whose fullest significances Egypt has every reason to appreciate. Angry notes flitted to and fro between London and Washington for a period of about twenty years, both sides hotly resenting the claim of the other in the prospective Panama

canal. But America had tried her strength in her own Civil War and was confident in her own power to resist by force of arms any power in a contest in her own neighbourhood. In her own waters—the Pacific—she was as set upon non-interference as Britain in the Suez canal and her persistence gained the victory in time. The situation hung in the balance until the close of the last century, when with the annexations of Hawaii and the Philippines, and the extension of her influence in the Pacific, she was in a position admitting of no serious rivalry, in the two Americas, on the part of any power in the world. Britain had to bow before the logic of facts and by the Hay-Pauncefote treaty of 1900 acknowledged the United States' complete control over and sole right of protection of the prospective canal.

All the world knows how Lesseps failed to construct the Panama canal, and that it was not until a fortnight after the outbreak of the European war that it was opened. No doubt many commercial benefits have come out of it, but the main object of America in building it was the strategic advantage which, it was supposed, would accrue. Since about 1900 America has played havoc with 'the rights of small nations' unfortunate enough to lie in the path of the southward drive of American Empire. Cuba, Haiti, Porto Rico, Panama, the Dominican Republic, Nicaragua, have all paid with their independence for the crime of tempting the greed of American capitalists. Referring to United States' dealings in the Caribbean, we find this priceless gem in the editorial of the American Monthly for February 1927: "We must examine the question solely from the point of view of the larger interests (of 'big business'—J. J. V.) of the United States, which are identical with the interests of civilization." Oil and the church are mentioned in this connection, and President Coolidge, speaking about the same time about Nicaragua in particular and the capitalist interests of the United States generally, proclaimed his determination "to take the step that may be necessary for the preservation and protection of the lives, the property and the interests of its (i. e. the United States J. J. V.) citizens." Here we have the usual formula inspired by capitalists who get their government to send troops to silence all opposition to their exploitation, whenever it dares to raise its head. In this connection

it is interesting to note that there are 150 American citizens in Nicaragua. The main consideration, however, that determine American policy in the Caribbean are oil, investments, trade, prestige, and the canal—the prospective Nicaraguan canal even more than the Panama canal. And of these considerations, the canal that may be built in Nicaragua, is not the least important. For, statistics now indicate that the full capacity of the Panama canal will be reached within the next eight or ten years. Another lock could be built for about \$125,000,000, but there are reasons for preferring to construct the new Nicaraguan interoceanic canal. For the naval experts have found that whatever else the Panama canal may be, it does not afford that strategic safety, which was the main reason for its construction. The canal is not broad enough to enable a whole fleet to pass at once; the existing locks are not adequate for battle-ships and battle-cruisers of the prevailing type. Add to that the fact that the locks, the power plant, and the drainage system upon which they depend are not expected to be able to withstand a really well-concerted attack by air, and you have reasons for the construction of a canal in Nicaragua which promises to afford better facilities on all these points, and incidentally you have the reasons why Nicaragua must not be independent and defy the interests of United States capitalists—for they are "identical with the interests of civilization." These interests would require, in Nicaragua, a 'zone,' then the 'guarantees' of sanitation and 'law and order' for the preservation of the zone; and then more territories on either side to fence the zone and safeguard the guarantees—for, as Lord Salisbury said with reference to the expanding north-west frontier of our country; "If you believe the military man, nothing is safe."

Since 1909, three revolutions or civil wars have afflicted this unfortunate country, and for about fifteen years there has been practically a military occupation of it by the United States—all in the name of law and order, and in the interests of civilization, of course. The Bryan-Chamorro treaty destroyed the independence not only of Nicaragua, but of the other Central American republics as well. The Government of the United States is to-day under the thumb of the grandees of Wall Street, who by a system of loans and financial control preceded by military occupation, are strangling the Central

American republics These have now tasted sufficiently of the bitter fruits of disunion and mutual jealousy, and aspire once more to unite and form a federal republic. They are culturally and racially one unit, and now that they have realised that their economic interests can only be safe-guarded by concerted action against the common foe, they are determined to unite in face of the Bryan-Chamorro treaty and the canal policy of the United States.

The years 1912 and 1914 again saw armed intervention by American marines in the domestic quarrels of Nicaragua. American bankers acquired "by the request of the Nicaraguan government" full control of Nicaraguan finance and credit. The conservatives under Diaz sold themselves to the United States and for twelve years fattened upon the good things that American capitalism allowed them for betraying the interests of their land. Then Moncada, the Liberal leader conceived the novel plan of getting into power by being a more abject tool of the United States than Diaz himself! He openly declared that it was madness to resist the power of the states and that the only sane course was to offer them more than the conservatives did. He was denounced at first as a mad man and a traitor, but he soon converted the liberals who were too weak to keep up the struggle against their conservatives plus Wall Street. For, as the New York World declares with reference to the present American interference which began with the landing of troops in December 1926, the states are "committed to the guarantee of a free and fair election" in Nicaragua! The same paper asserts that "pulling out at the present would make a bad matter worse." The revolution under the liberal leader Sacasa had given the United States an excuse to land troops, and help Diaz, the conservative President. On the other hand, the Calles Government of Mexico sent arms to the liberals—sold them, to be exact—thus incurring the further displeasure of the U. S. Babbitts who had done this kind of thing over and over again, in Central America. Moncada received the arms on behalf of Sacasa but receiving information that General Coolidge would send troops to impose peace in Nicaragua, as soon as the American Congress adjourned, he made ready to betray the cause. At this point, Sandino, the great Nicaraguan hero-patriot, a young man in his thirties, steps in upon

the stage, and a few words about him will not be out of place as it will enable the reader to appreciate the part which is, at the present moment, being played by him.

Sandino is the son of a farmer, an important man in the little central-western Nicaraguan village which is Sandino's birth-place. He received the primary education prevalent there and early became a produce-merchant in which capacity he gained a real knowledge of the life of his country which is agricultural. He prospered and soon was able to buy a small farm, out of which he could have made more money had his ambition not been to make it a model one in his country. It did become that, but with the United States taking over the financial control of Nicaragua in 1912, Sandino was ruined along with many another farmer like him. He left his native village and went to northern Nicaragua to work in the mines. His personality soon won for him a wonderful influence over the working-man, and drew the attention of Moncada who thought it would be a good plan to attach this young man to himself. He got up a merry-making party for the special benefit of Sandino and there had a beautiful young virgin brought in. He said to Sandino that he had intended to take this girl himself but as he was his friend and would be his lieutenant he would give her up to him. The poor girl stood there in fear and trembling. Sandino jumped up and said, "This girl is Nicaragua. No man shall take her or give her to another." This said, he lifted the girl on to his saddle and rode out with her into the night. At dawn he arrived at the convent in which he wanted to place her so as to be out of harm's way. She is now a Sister of Mercy ministering to the Philippines. From that day, Augusto Sandino was a name to conjure with, in Nicaragua. "This girl is Nicaragua"—with these words he branded upon the hearts of his people the beauty and the shame, the torture and the humiliation of their land, torn with dissensions, groaning under cruelty from within and without. The corrupt politicians of Nicaragua looked askance at the dynamic energy, the lambent flame of his pure will. They tried to bribe him over to their side—money, honors, a seat in the Nicaraguan chamber of deputies were offered, one after another, but always in vain, to this young patriot whom the Babbitts and the Yellow press have not blushed to call a bandit—had

not French imperialism killed about thirty thousand nationalists in Syria and called them bandits? Failing to win him over to their ignoble side, they tried to have him assassinated at a tavern but Sandino wounded one of his assailants and escaped. Since that day he has abjured drink and we now read in an Associated Press dispatch that Sandino is understood to have established prohibition in the territory under his control." Another addition to his count of sins against 'big business'! Nicaragua under Wall Street administration had become an unbearable place for many Nicaraguans, among them Sandino. He went away to Mexico in 1924 to work in Tampico oil-fields, and stayed there till 1926, when Mexico as has been stated, sold arms to Moncada. Then fearing that Moncada would, to use his own words in a letter to a friend, "at the first opportunity sell out to America" and "betray Sacasa", he, although a supporter of the labour cause, decided "to get into" the Sacasa revolution and save it from Moncada and the United States. He, therefore, went back to his country and asked Moncada for arms which were refused him. Some of the men who were faithful to Sacasa, however, gave him forty rifles and some ammunition. He then allied himself with General Parajon, a field-organiser of the Nicaraguan Federation of Labour. When the States intervened in December 1927, as already stated, Diaz and Moncada vied with each other as to who should sell his country at bargain price to American capitalists, and get their backing. Moncada outbid Diaz by guaranteeing the surrender of all the Generals except Sandino. General Parajon came to the conclusion that it was

useless to try and withstand the god-like might of America, and so laid down his arms. But Sandino still keeps up the fight in the foothills of Nicaragua, although the United States has sent in a good few thousand troops to crush this 'bandit,' who, moreover, is ringed round by traitors in his own country. For, both Diaz and Moncada are thirsting to present his head to the American capitalists, mounted on a silver charger.

Measure the greatness of this young hero in his thirties, with his tenderness. Realising the extreme danger, the 'hopelessness' of his fight with America, he lined up his men. To those who had families, he said, "You must not be sacrificed. I bid you farewell." Then turning to the others he said that if there was any man among them who wanted to leave him he was free to do so. "You need give no explanations. I know that no one of you is a coward." Small wonder his men prefer to stay by him.

For, these men who are fighting today under his banner Labour's red and black flag know that they are fighting for no petty causes but fighting to keep their dear land safe from the rapacious vultures of Wall Street. How long these brave men and their brave chief will be made to go on fighting this shamefully unequal fight, nobody knows. It is up to the liberal section of the Great American people in whose name these things are done, to stop this wrong which is being done to a country already too often wronged before, and to save from possible destruction, the brave men fighting under one whom History has lifted out of the nameless among men, onto the pedestal on which are set the true sons of Humanity, the Liberators of men—General Augusto Calderon Sandino.

THE CAUSES OF THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, I. M. S., (Retired)

THE acquisition of territory in, and the extension of the boundaries of India by England, would seem to have terminated with the suppression of the Mutiny and the proclamation of Queen Victoria. In that memorable document, Her Majesty announced:

"We desire no extension of our present territorial possessions." To make the proclamation solemn, Her Majesty concluded it by invoking the aid of Providence. "May the God of all power," wrote she, "grant unto us, and to those in authority under us, strength

to carry out these our wishes for the good of our people." But the earth had hardly completed eighteen revolutions round the sun since the issue of the above-mentioned proclamation when those in authority under Her Majesty began to concoct schemes and plans with the object of extending the territorial possessions of Her Majesty in the East.

Their schemes or rather conspiracies ended in that terrible disaster which equalled, if not surpassed, the Indian Mutiny in magnitude and proportions. That terrible disaster was the second Afghan War.

To trace the causes of the War, one would find that the lessons derived from the first Afghan War and the Indian Mutiny were lost upon the ministers of Her Majesty. They caused Her Majesty to violate treaty obligations with an independent Prince and also made the solemn Proclamation issue by her a dead letter and a farce. The object aimed at by these Christian ministers was more territorial possessions, or, to quote the words of the man who was at the head of the Ministry in England, they were in search of the "scientific frontier" of India.

Lord Dalhousie made the Khan of Khelat sign a treaty in 1854 by which that Chieftain was reduced to the position of a feudatory vassal of the Government of India. He (the Khan of Khelat) moreover, agreed to allow British troops "to occupy such positions as may be thought advisable by the British authorities in any part of the territory of Khelat."

In India itself Dalhousie had too many irons in the fire to avail himself of the advantage which the new treaty with the Khan of Khelat placed at his disposal. But twenty-two years afterwards, i.e., in 1876, when every one was under the impression that Her Majesty had no desire of extending her territorial possessions, the people of India and Afghanistan were surprised to learn that Quetta had been occupied by British troops under the treaty engagements of 1854 with the Khan of Khelat. This occupation of Quetta greatly alarmed the people of Afghanistan.

In this place it is necessary to recount the events which preceded the occupation of Quetta. For this purpose we should advert to the correspondence that had passed between the Ministry in England and the Government of India in India. Although many passages in this correspondence are suppressed, yet the published records will

enable any intelligent man to form his judgment on the subject.

No treaty was entered into between the Government of India and the Amir of Afghanistan till 1855. When in 1840 and 1841 the Christian Government of India was carrying fire and sword in Afghanistan, its legitimate ruler, Dost Mohammed Khan, was a state-prisoner in India. After the evacuation of Afghanistan by the British Dost Mohammed was allowed to return to his country and resume his throne. But he had not bound himself by any treaty with his Christian benefactors. It was in 1853 that Sir Herbert Edwardes, who was then Commissioner of Peshawar, suggested to Lord Dalhousie the desirability of entering into treaty engagements with the Amir of Cabul. Lord Dalhousie authorised Sir John (afterwards Lord) Lawrence, the then Chief Commissioner of the Punjab, to conclude the treaty with Dost Mohammed. This treaty bears the date of May 1, 1855. It was supplemented by another in 1857. The former treaty of 1855 professed 'perpetual peace and friendship' between the Government of India and the Amir of Afghanistan. The supplementary treaty was entered into when the British Government was at war with Persia. It provided that a lakh of rupees per month should be paid by the Government of India to Dost Mohammed for military purposes, and that British officers should reside in Afghanistan to see that the subsidy was properly applied, and to keep the Government of India informed of all affairs. To quote the words of the Treaty :—

"The subsidy of one lakh per mensem shall ~~cease from the date on which peace is made~~ between the British and Persian Governments, or at any previous time at the will and pleasure of the Governor-General of India.

"Whenever the subsidy shall cease, the British officers shall be withdrawn from the Ameer's country; but at the pleasure of the British Government a Vakeel, not a European officer, shall remain at Cabul on the part of the Government, and one at Peshawar on the part of the Government of Cabul."

Dost Mohammed died in June 1863, and was succeeded by his son Sher Ali Khan. In 1867 he allowed the Government of India to send a Muhammadan gentleman of rank and character to reside at his court, and there to represent the British Government.

Up to 1875, no attempt was made to replace the Muhammadan gentleman who acted as the agent of the Government of India at

the Court of Cabul. But in that year the Indian Government was told by the Secretary of State for India to replace the Muhammadan gentleman by an English officer. The conservative party was at that time in power in England. Its chief was Disraeli. His ambition was to color the map of Asia red. This shrewd prime minister of England conspired to destroy the independence of Afghanistan.

He found an able lieutenant in the person of the Secretary of State for India named Marquis of Salisbury, who afterwards rose to be the Prime-Minister of England. The natives of India have no reasons to cherish with reverence the name of the Marquis of Salisbury. For he inflicted many miseries and calamities on the people of Hindustan. It was he who brought about the War with Afghanistan; it was he who tried to "cheat" the people of India by reducing the age limit of candidates for the Civil Service Examination; it was he who declared in a public meeting that no English constituency would return a "black man" to Parliament. The black man referred to was the well-known Indian patriot Dadabhai Naoroji. Again, when he rose to be the Prime-Minister of England and it was proposed to grant in a small measure the boon of Representative Government to India by expanding the scope of the Legislative Councils of India, this nobleman objected to it, declaring that the people of the East were accustomed to despotic, and not representative, systems of Government. Several other instances could be adduced to show why the people of India have just grounds for detesting his name.

But to resume the thread of our narrative, In the beginning of 1875, i. e., on the 22nd January, this nobleman was directed by his chief to write to the Governor-General of India a secret despatch. At that time Lord Northbrooke was the Governor-General of India. The Marquis of Salisbury desired the Earl of Northbrooke to substitute an Englishman for the Indian, as the agent at Cabul. He wrote:—

"Your Excellency maintains a Native Agent at Cabul, I am informed that he is a man of intelligence and respectability. But it appears to be very doubtful whether he is in a condition to furnish you with any facts which it is not the Amcra's wish that you should receive. Even if you could rely upon the perfect frankness of his communications, it is not likely that any Native Agent would possess a sufficiently insight into the policy of Western nations to collect the information require. One of the principal qualifications

for this function is the neutrality of feeling in respect to religious and national controversies, which only a European can possess. Of the value of the Cabul diaries different opinions are expressed. It is obvious that they are very meagre, and doubts have been thrown upon their fidelity.

"Her Majesty's Government are of opinion that more exact and constant information is necessary to the conduct of a circumspect policy at the present juncture. The disposition of the people in various parts of Afghanistan, the designs and intrigues of its chiefs, the movements of nomad tribes upon its frontier, the influence which foreign powers may possibly be exerting within and without its borders, are matters of which a proper account can only be rendered to you by an English Agent residing in the country. There are many details, moreover, a knowledge of which it is material that the military authorities should possess, and with respect to which it is not to be expected that a Native Agent would be either able or willing to collect for your Government trustworthy information."

The Agent for whose removal Lord Salisbury was so keen, was a Muhammadan gentleman named Ata Muhammad. The noble Marquis was unable to bring forward any evidence to show that the Agent had ever failed in his duty. No instance is known in which it could be asserted that Ata Muhammad did not keep the Government of India informed of what was going on in Afghanistan and its frontiers.

Why was then Lord Salisbury or rather the Disraeli ministry so anxious to replace Ata Muhammad by a Christian officer?

This question can only be satisfactorily answered on a hypothesis based on the political transactions of the British with the Princes of Hindustan. Whenever the British wanted to swallow up an Indian principality or whenever they desired to reduce an independent Prince to the position of a feudatory, their first move has always consisted in the fastening of an English Resident or Agent on the non-Christian prince. These English residents or agents play the part of diplomatists in the courts of Indian princes. Regarding these diplomatists the well-known English General Gordon, who met with his death in the besieged town of Khartoum, wrote:—

"Our diplomatists are conies, and not officially honest. * * I must say I hate our diplomatists. I think with few exceptions they are arrant humbugs, and I expect they know it."

This estimate of British diplomatists by General Gordon is borne out by facts. These diplomatists, known in India as Political Residents and Agents, create confusion and

disorder in the states to which they are sent to represent their employers. This is not denied by the British historians of India. In the last century it was considered expedient to create disorder and confusion in the kingdom of the Peishwa; hence a British Resident was sent to the Peishwa's court. The name of this resident was Mr. Mostyn. The historian of the Mahrattas, Captain Grant Duff, naively writes that Mr. Mostyn was sent to Poona "to foment domestic dissensions."

Again, when Kashmir was required to be brought under the political control of the Government of India, the first step that was taken to secure this end was to despatch a British Political Resident to the court of the Hindu Ruler of the Happy Valley. No sooner had this officer settled himself in his new position than the grand discovery was made that the Raja of Kashmir was intriguing with Russia to overthrow the British Government in India! It was alleged that regular correspondence passed between the Raja and the Czar. It is now an open secret that the correspondence was all forgery and that the officer who represented the might and power of the great Empire over which the sun never sets had a hand in the creation of this forged correspondence.

The Amir of Cabul and his Afghan subjects knew very well the stuff of which these European politicals are made. They knew how the European officers whom they had hospitably entertained, for the Afghans are well-known for their hospitality, plunged their country into a war from the effects of which they were still suffering. They knew that a highly pious Christian like Sir William Macnaughten did not scruple to create confusion and disorder in their country by assassinating their chiefs and sowing discord in the ranks of their nobles. Imagine how black must have been the deeds of the Christians in Afghanistan when Captain J. B. Conolly, who, as political Assistant and in the confidence of the Envoy, Sir William Macnaughten, could and *did* write to Mohan Lal:—

"Tell the Kuziltash chiefs, Sherian Khan, Naib Sherif, in fact, all the chiefs of Shah persuasion, to join against the rebels. You can promise one lac of rupees to Khan Sherian on the condition of his killing and seizing the rebels, and arming all the Shahs, and immediately attacking all rebels. * * * Tell the chiefs, who are well-disposed, to send respectable agents to the Envoy. Try and spread 'ufak' amongst the rebels. I promise

10,000 rupees for the head of each of the principal rebel chiefs."

The Amir of Cabul was not expected to fasten the rope round his own neck. Lord Northbrooke invited the opinions of all those who were conversant with the Afghan politics to ascertain whether the Amir would consent to have a British officer in his Court as a Resident or an Agent. All of them assured him that such a step would not be approved of by the Amir. Lord Salisbury's despatch was replied to by the Government of India on the 7th June, 1875. The Viceroy wrote —

"If the concurrence of all those who may be supposed to have the means of forming a correct judgment of the sentiments of the Ameer is of any value, we must be prepared to find him most unwilling to receive a British Agent."

There can be no reasonable doubt that there still exists a strong party among the Sirdars of Afghanistan opposed to the measure. Although the time which has elapsed since the Afghan War appears to us to be long on account of the succession of Governors-General of India, and the importance of the events that have intervened, there are many persons living in Afghanistan who were engaged in that war, and whose memory of what took place is probably the more lively from the narrow limits of their thoughts and actions. Those who have had the most intimate acquaintance with Afghanistan have always expressed their opinion that the establishment of complete confidence between the Afghans and the British must be a work of time."

Lord Northbrooke protested in vain against the forcing of a British agent on the Amir. The fiat had gone forth that a British officer should be delegated to Afghanistan. Her Majesty in assuming the direct government of India, proclaimed:

"And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our service the duties of which they may be qualified, by their education, ability and integrity, duly to discharge."

Why were then Her Majesty's ministers so hostile to the Muhammadan agent at the court of the Amir? Lord Salisbury in his despatch admitted that the agent was "a man of intelligence and respectability." But his Lordship expressed his doubt whether the "Native Agent would possess a sufficient insight into the policy of Western nations." If the Native agent did not possess the required qualification the fault was not his but of the government for not training its subjects in such a way that they might

"possess a sufficient insight into the policy of Western nations."

It was in 1833 that Mr. Thomas Babington (afterwards Lord Macaulay, from his place in the House of Commons, said:—"Are we to keep the people of India ignorant, in order that we may keep them submissive?" But in 1853, Mr. John Bright had to use the following language to show that the Government of India had done nothing to educate the people of that country and that the object of that government was to keep the people of India submissive and therefore ignorant:—

Mr. Cameron, a gentleman who presided over the Indian Law Commission and Council of education from Bengal, said in 1853:—

"The Statute of 1833 made the natives of India eligible to all offices under the Company. But during the twenty years that have passed [they have not got any posts except] such as they were eligible to before the Statute. It is not, however, of this commission that I should feel justified in complaining, if the Company had shown any disposition to make the natives fit, by the highest European education, for admission to their covenanted service. Their disposition, as far as it can be devised, is of the opposite kind.

"When four students were sent to London from the Medical College of Calcutta, under the sanction of Lord Hardinge, in Council, to complete their professional education, the Court of Directors expressed their dissatisfaction."

Speeches of John Bright, Vol. I, p. 22. (Speech on India June 3rd, 1853.)

Lord Salisbury, in his despatch indirectly admitted that the British rule in India had been a failure. For while "the grandsons of the Gauls who had besieged Julius Caesar in Alesia commanded legions, governed provinces, and were admitted into the Senate of Rome", no Indian after enjoying British rule for over a century is considered fit to act as an Agent in the Court of an Asiatic Prince because he is not supposed to "possess a sufficient insight into the policy of Western nations."

In the despatch, dated London, November 19, 1875, the Viceroy and Governor-General of India was peremptorily ordered by Lord Salisbury to replace the Native Agent in Afghanistan by a British officer. With this end in view, the noble Marquis even suggested the adoption of a tortuous course of policy. He wrote to the Viceroy:—

* How does this compare with the policy of the Mughal Emperors who appointed Hindoos as Viceroy and Commanders-in-Chief to govern their Afghan possessions? Akbar's Viceroy in Cabul was a Hindoo.

"The first step, therefore, in establishing our relations with the Ameer upon a more satisfactory footing, will be to induce him to receive a temporary embassy in his capital. It need not be publicly connected with the establishment of a permanent Mission within his dominions. There would be many advantages in ostensibly directing it to some object of smaller political interest which it will not be difficult for Your Excellency to find or if need be, to create. I have, therefore, to instruct you, on behalf of Her Majesty's Government, without any delay that you can reasonably avoid, to find some occasion for sending a mission to Cabul; and to press the reception of this Mission very earnestly upon the Ameer."

The italicised sentences in the above show how anxious the noble Marquis was to press a British officer on the Ameer and to gain this object he did not hesitate to advocate the adoption of questionable means.

To Lord Northbrooke's credit it should be mentioned that he tried to dissociate himself from the crooked and unrighteous policy which the Marquis of Salisbury asked him to adopt. Again, a protest was made by the Viceroy of India. In his despatch, dated Fort William, January 28, 1876, Lord Northbrooke pointed out the undesirability of forcing a British Agent on the Ameer. Regarding the efficient work of the Native Agent, he wrote:—

"We had no reason to believe that information of importance was withheld; that, on the contrary, the information supplied was fairly full and accurate, and that the diaries contained internal evidence that the intelligence reported in them was not submitted to the Ameer for his approval. * * * A perusal of the recent diaries is sufficient in our opinion to establish the improbability of the statement (for which, indeed, we have never seen any evidence advanced) that the Agent withheld information in deference to the wishes of the Ameer. As a matter of fact, we are not aware that any event of importance, which it would have been the Agent's duty to report, has not been promptly communicated to us."

Referring to the tortuous course which the Marquis of Salisbury enjoined, Lord Northbrooke wrote:—

"If a Mission is to be sent to Cabul, the most advisable course would be to state frankly and fully to the Ameer the real purpose of the Mission. The Ameer and his advisers are shrewd enough to understand that only matters of grave political importance could induce us to send a special Mission to his Highness' Court. If the Mission were directed to objects of minor political importance, the Ameer and his officials would be incredulous. He might then decline to discuss the weightier questions brought forward by our envoy and in all probability his confidence in us would be shaken, especially as the proposal to establish British Agents in Afghanistan is, as we pointed out in our despatch of June 7, a departure from the understanding

arrived at between Lord Mayo and, the Ameer at the Umballa conferences of 1869."

But all the logic and arguments of Lord Northbrooke and his colleagues composing the Government of India were lost upon the Secretary of State for India and the members of the cabinet of which Disraeli

was the chief. As Lord Northbrooke could not conscientiously carry out the behest of the Disraeli Ministry, he saw no other course open to him but to resign the Viceroyalty of India. And this he did.

(To be continued)

INDIA—MY SISTER

"If I bring thee nought but a wounded heart
To plead with thy wounded pride;
If I bring thee nought but repentant tears
For the boon so long denied—
The love that should bind all men as one,
That should link the East and West,
That should kull all pride of place or power
Of race or of creed professed:
If I bring thee nought but a bitter shame
At thy people's rightful ire
That a sister's hand should have struck thy face
And dragged thy name in the mire:
I bring thee at least no empty smile
And my pity is not for thee—
O India, the land of a thousand ills—
But for those who are blind as we
Who stand apart in our sinful pride
And taunt thee with thy despair,
Unheeding the need to lend a hand
Thy burden to aid the bear;
To repair the ravage of ceaseless feuds
To nourish the goodly seeds;
For my faith is through that the best endures
Beneath a forest of weeds.
And who are the heroes all strong and pure
And where are the saints, alas!...
And which is the nation can fling a stone
From a house that is not glass?.....
O India, I bring thee a clearer sight,
And the healing balm of prayer
For the daily struggle thou hast to make
And the ills that are thy share.
I strive to follow thy subtle thoughts,
Thy dreams and thy wistful aims:
I long to feel the pangs of thy thirst,
And burn in the self-same flames
As thou, O Sister of mine that sits
In the dust of thy sun-lit land
And spins, or bakes, or sings, or pray
Or begs with a piteous hand:
That knows no shame of honest toil,
Nor poverty nor blight—
For all are surely gifts of God,
And He is surely right.
I see as in a dream the years
Steal slowly o'er thy head,
From that first dawn that saw thy birth
To that which nigh is sped—
I see a many million shades
Of men arise and walk:
I view a wondrous pageantry,

And hear a wondrous talk.
I list a thousand tales re-told
In strangely well-known words,
I note familiar airs and garb
And spears and glittering swords...
And in the dusk a thousand deeds
Are once again performed,
And once again is heard the din
Of war, and cities stormed.
And e'en amid the din of war
I hear a well-known cry:
And see familiar faces light,
Or darken, ere they die...
I see the page of history wrought
Not written yet by men,
Of wars, and crimes, and dreadful deeds
Of times beyond our ken.
I see a world of world-wide woes,
From end to end of time,
I see God everywhere defined
In every land and clime.
I hear familiar curses cried,
I see familiar sin.
Where'er I go, which way I turn
The Evil seems to win.....
But does it?—Ah, another view
Presents itself to me:
The noble deeds of noble men
Are quite as plain to see.
Beside the weeds of sins and crimes
The good green corn is grown
In daily tasks, in kindly acts
In love for kindness shown—
Ah, Sister India, in thine eyes,
I see the light of hope,
I see thee gaze within thy past
And 'mid the pages grope
For those dear faces, those dear names,
That shine forever there
As beacon lights to other men
Because so wondrous fair,
I see thee turn from name to name
And ask thyself with pride,
If other lands have greater hearts
Than those for thee that died.
Did they not love thee, live they not
In word and works divine?
Did they not win immortal fame—
Hast thou no gods like mine?
I gaze in pain down fruitless years
That have kept our lives apart,

For nought can save the souls of men
 But union—heart with heart—
 A league of souls to break all bars
 Of creed and caste and race,
 And build a realm of God on Earth

That shall all His sons embrace—
 O Sister India, thou who kilt
 So firm on thy lowly soil—
 Should we not strive to form that League
 To reconquer the Earth for God?

St. CLAIR

POLITICS, PROPAGANDA, PRESS AND PUBLIC

By VICTOR MOGENS—OSLO

DURING the war, the word 'propaganda' underwent an unhappy change of meaning. In those unhappy days, when we neutrals were bombarded with books, brochures, articles, telegrams and photographs, from both the belligerent parties and thus such a confusion that created and it was impossible to think out matters calmly. As in most other points, the confusion was complete also regarding propaganda. The neutral countries were divided into two camps and the "communications" from the opposite parties were, as a rule, called 'propaganda.' 'Propaganda' became synonymous with lying and that with conscious and wicked lies as well as other devilries. For the sake of accuracy it was often called "lying propaganda" and even when this characterisation was not expressly mentioned it was all the while implied. Even now this word signifies something hateful and it is generally used to designate various attempts of the enemy.

In a work on political propaganda the chapter on the propaganda of the world-war would be certainly a shameful piece of literature. The powerful apparatus which was again and again built for propaganda work, the power of fabrication which was displayed and the boldness and impertinence which were exhibited are in their way a monument of human ability, but like the war itself, ability which served to produce discord and hatred and to fabricate shameless lies. Never has false morality recorded such triumphs, never was hatred and contempt mixed with such refinement of hypocrisy and that to such an extent; never were conscious lies used so systematically as a political weapon. It is contemptuous but

is in its way imposing. The English maxim, "tell a lie and stick to it", seems to have been the suitable but highly immoral motto of all this propaganda. And this may be said also of another English proverb which was adopted by all the countries: "right or wrong, my country."

The war propaganda worked on three fronts. First in one's own country in order to excite the spirit of war and to keep up the hatred against the enemy and maintain the justice of one's own cause.

Further, the propaganda was extended so far as possible into the enemy country, principally by throwing fly-leaves from aeroplanes on or behind the enemy front, the contents of which were detrimental to the morale of the troops. The English were past masters in this and later Americans too followed their example. They had established printing machines behind the front solely for the purpose of printing papers of this sort; and towards the end of the war when the masters of advertisement displayed their full power, every day hundreds of thousands of fly-leaves were thrown upon the German lines, and surely they contributed to the confusion of the German front. Much of this bungling work was so startling that they had just the opposite effect; other papers, however, were composed with accurate psychological estimation of the enemy. "The American propaganda officer Capt. Blankenhorn published many characteristic texts in his book, "Adventures in propaganda." These papers were mostly in the form questions such as the following:—

1. Are the Germans really still so strong as in July 1918?

2. Their enemies are daily growing stronger or weaker.

3. Have the heavy defeats which you suffered in 1918 brought you the victorious peace, which was promised by your leaders.

4. Have you still faith in final victory

5. Do you wish to sacrifice your life for a hopeless cause?

The highest leader of the powerful propaganda machinery of the entente was the great advertising expert, Lord Northcliffe, and if he claims for himself a great share of the honor of the victory it is not at all unjustified, however ludicrous it may sound. In the campaign led by him, he was certainly a more genial leader than any of the entente military leaders in the battle-field. The defeat of the central powers began in their south-east front. The break-down of the Bulgarian front and the dissolution of the heterogeneous Austro-Hungarian army were the factors which rendered the final defeat of the central powers unavoidable. Northcliffe had admitted that he had directed his main attack against the weakest point of the enemy, that is to say, against the Austro-Hungarian front. Here of the fifty-two millions of men at least 31 millions were anti German and wanted to see the defeat of the central powers. To these peoples it was equivalent to a promise of self-determination and political independence. Northcliffe, however, had to get over great political difficulties. According to the secret agreement in London, April 1915, the allies had promised to Italy large tracts in the Adriatic coast as remuneration for joining the war and Italy did not then think of giving the right of self-determination to these districts. Yet however after long negotiations carried on by his fellow-workers Steed and Seton-Watson, Northcliffe succeeded in coming to an agreement between the Italian minister Orlando and the South-Slav leader Trumbitch. The result of the agreement of April, 1918 was that Northcliffe who had achieved this political step started a powerful propaganda with the purpose of undermining the fronts of the dual monarchy. The world had never seen a propaganda work greater than this. These fronts were literally covered with a hail-storm of fly-leaves, proclamation, maps, sketches, declarations of independence etc. The result was not far in coming. Desertions in the Italian front and the betrayal of offensive plans and positions increased in course of a short

time to such an extent that it was impossible to keep the front intact. We know how it ended and there is no doubt that Northcliffe's "propaganda-poison" was one of the most potent contributive factors.

The third front in which the war propaganda was active was that of the neutral countries. These were the unfortunate objects of a double bombardment. Each of the two parties wanted to gain the sympathy of the little part of the world which was still neutral. Propaganda worked hand in hand with politics, each party wanted to create a suitable field for its political machinations by flooding us with literature which was intended to convince us of the just cause for which it fought in the battle "which was forced on it." They would also convince us how criminal the enemy was and that the neutral powers too should plunge into this holy war, which was, in fact, carried on only for their sake (cf. England's love for the weak nations).

Now a decade after this "blooming period" of this propaganda it is possible to judge it and we can see with what abominable methods this propaganda was carried on among the neutrals to arouse hatred and abhorrence against the enemy. A short time ago an English propaganda officer published a communique that the story that the Germans used to extract fat out of the corpses of dead soldiers was a lie fabricated by him and that the illustrations accompanying the text were fakes. Hundreds of such falsehoods were fabricated. I have seen a series of horrible pictures of pogroms in Russia which were distributed in millions of copies all over the world by the French propaganda bureau under the superscriptions "Après le passage des barbares," "les crimes des hordes allemandes en Pologne," etc. A photograph of peace time representing a number of German officers with their trophies of victory after a race competition consisting of silver beakers, goblets and cups was distributed all over the world during the period of the war under the subscription "the German robbers after plundering a castle". We still remember the horrible reports of the Germans who hacked off the hands of Belgian children and the pictures of whipped and half-naked women, and to-day we neutrals are horrified when we come to know the methods by which people wanted to have us on the "right" side.

The chief seat of the entente propaganda was the propaganda centre in London and

Sir Campbell Stuarthas written a very interesting book "The secrets of Crewe-House" about its activities. But from February 1918 the organisation was transformed into an "Information Ministry" under the guidance of Lord Beaverbrook. For every country, for instance, France, Holland, U. S. A., Norway, there was a special departmental chief, and in biweekly conferences, all the information received were discussed and new lines of action were prescribed. A particular department in this ministry, the National War Aims Committee, was entrusted with the duty of maintaining the belligerent spirit of the people and keeping clear the aims of the war. Another department took charge of guiding visitors from neutral countries and to treat them in proper way. Besides the ministry, Northcliffe carried on his own propaganda institution dealing with the enemy countries.

During the first year of the war the chief duty of English propaganda was to work upon the spirit of the people of U. S. A. so that they were at last ripe for joining the war. We know with what boldness this propaganda was carried on. There was no method which was too coarse or shameless if it could but contribute to the realisation of the final aim. Sir Gilbert Parker relates in an article in *Harper's Magazine* about this activity :

"I need hardly say that the range of our propaganda department in America was very great, and its activity very comprehensive. Every week we submitted a report to the British Government. We were always in connection with the correspondents of American papers, and provided for every American paper at least one English paper. We influenced the people by means of kinopresentations, newspaper articles and pamphlets. We answered the letters of critical Americans. We gave advice and tried to induce people of every sort to write articles. We availed ourselves of the good services of confidential persons in America. By means of personal correspondence with influential men of all classes we organised societies for propaganda. We founded libraries, clubs and journals for the use of the Y. M. C. A. We had 10,000 propaganda agents in America."

What must have been the cost of all this ! But the entente has on that account gained the war, thanks to their masterly propaganda. And for the seventh and the

last time, nothing is so dear as to lose a world war.

In France the propaganda was carried on by the *Maison de la Presse*, dependant on the foreign ministry, and on the reorganised form of *Bureau de la Presse et des Informations* as well as of *Service de Propaganda*. This propaganda institution whose chief duty was to influence the foreign press had in its first year of existence an official budget of 25 million francs. But how great the secret funds were, is still unknown.

The German propaganda, on the other hand, was as bad and planless as the entente propaganda was brilliant and heedless ; but for this reason the German propaganda was much more honest. When the German army during the whole period of war was on the offensive in all the fronts, the propaganda even from the very beginning was defensive and so had lost the game even at the very beginning. The German propaganda may be regarded as an example as to how a propaganda should not be carried on. First of all, organisation, for which the Germans are so famous in all other departments, was wanting in it. Various organisations were at work but without mutual understanding and without a fixed plan. The highest power lay in the foreign office and it was bureaucratic and ossified, moreover, the German propaganda worked without any psychological understanding of those peoples who were to be influenced, and the result was that they were more frequently offended rather than won for the German. Above all, they did not appear to comprehend the secret of advertisement and of the art of influencing the mass. They did not understand the importance of a good shibboleth and the secret of repetition was unknown in German propaganda as we have it in the American principle of advertisement, "What you wish to be believed, you must say a dozen times." The German propaganda opposed the shibboleths of the others, which burnt like a prairie fire in the whole world, with circumstantial and well-grounded essays which painfully tried to prove that the Germans were right but which were never read up to the end by any man. Before the reasoned-out essays of the German professors appeared the publicity experts of the other side coined a new shibboleth.

When Miss Cavell was executed, the whole world cried "revenge for Cavell."

The Germans replied that the military laws of every country prescribe capital punishment for what was done by Cavell. But to raise a hue and cry at least over one of the women who were executed by the enemy—that the Germans failed to accomplish. The entente propagandists time and often sounded the chord of sympathy, and fully understood how to produce abhorrence against the alleged cruel war of the Germans. In those years of despair, when the hunger blockade daily claimed the heavy toll of hundreds of victims, the German foreign propaganda was engaged only in describing in glowing terms the miserable condition of the country instead of fighting this most cruel weapon of war through propaganda.

It may be said in defence of this unsuccessful propaganda that from the first moment it was defensive and a propaganda which is exclusively meant for demerits has lost the game even from the beginning. The Germans did not think what their enemies wished to do and actually perform to call a world to arms. They thought that Bismark's words "one shoots the enemy not with" public opinion but with powder and lead, could be applied even to the present day.

But this foreign propaganda was not over with the war. Besides the very active trade propaganda which began after the conclusion of the war, chiefly from the side of the Americans, the culture propaganda has since then assumed huge proportions. Its chief activity consists of founding foreign associations. We have been lucky enough to have a series of such associations, one of which is Italo-Norwegian, but as yet there is no sign of the German-Norwegian association.

In culture propaganda France far excels all other countries. The Alliance Française is the oldest of the innumerable French foreign associations. It was founded in 1883 by professor Focin with Paul Cambon as the honorary president. To-day this society counts more than a hundred thousand members all over the world and is a propaganda organisation for the French language, or, as its founder has formed the programme in his beautiful mother-tongue, the aim of the society is to "realise the noble destiny of the French language—to rule over the whole world in all honour." By means of lectures, courses of instruction and writings and with the help of zealous Frenchmen and foreigners who are French in spirit, this propaganda is carried on in

every part of the world with this definite aim. Under Alliance Française there is again a number of special organizations. I mention here only the Société de Conférences the lectures of which are translated into seven languages and are strewn all over the world in at least 30,000 copies.

Besides the Alliance Française the Amities Françaises was founded in 1909 (the name is taken from a novel of Maurice Barres); it is a culture propaganda organisation on a wider plan than the old organisation, but, like it, with a strong imperialistic tendency. The first groups were formed outside France; the management, however, lies in the hands of a group of twelve persons in Paris. The Amities Françaises, according to its programme, wishes to "propagate not only the language but also all the ideals, traditions, usages and culture of the French spirit. It hopes to construct a bulwark against every thing that is anti-French, above all, against pan-Germanism." In Norway it has many Germanic members. Particularly after the war it has displayed an intensive campaign for enlisting members. The writer of these lines was himself honoured no less than three times with invitations to become a member of this society from the head office in Paris during the last year.

I say that during the war the word "propaganda" had undergone an unhappy change of meaning. But the thing itself is not so bad—so far as he who carries on the propaganda does it with his own sacred conviction and does not allow himself to be led by considerations lying outside this thing (such as personal interests) and so far as the means resorted to are not such as to be justified only by the end.

To carry on propaganda for an idea and for the belief and conviction with which a person thinks of serving others, is not only permissible morally but justified in a high degree and even a duty! The American William Bayard Hale told me once when I spoke to him about his undaunted propaganda against America's entry into war, "he who does not wish to make a propaganda for his idea, is not worth having one."

The greatest propaganda to-day and for all times is that which is carried on for the Christian religion, and even a propaganda centre like that of Northcliffe cannot, in this respect, be compared with the Catholic church. Even Jesus himself with the words "go you to every part of the world and make

importance. It was not enough for woman to be the helpmeet of man. It was not even enough for her to be his equal—Her pleasure must be law both for herself and for man. And man trucked to it. When a nation is growing old, it renounces its will, its faith, the whole essence of its being, in favour of the giver of pleasure... No doubt the Eternal Feminine has been an uplifting influence on the best of men: but for the ordinary men, in ages of weariness and fatigue, there, is, as some one has said, another Feminine, just as eternal, who drags them down. This other Feminine was the mistress of Parisian thought, the Queen of the Republic.

THE CRY OF THE MODERN PARISIAN EDUCATED WOMAN

"But what sort of work can we do? There isn't any that we could find interesting—for, I know, we dabble in all sorts of things, and pretend to be interested in a heap of things that do not concern us; we do so want to be interested in something! I do what the others do. I do charitable work and sit on social work committees. I go to lectures at the Sorbonne by Bergson and Jules Lemaitre, historical concerts, classical matinees, and I take notes and notes. I never know what I am writing! and I try to persuade myself that I am absorbed by it, or at least that it is useful. Ah! but I know that it is not true. I know that I don't care a bit, and that I am bored by it all. Don't despise me because I tell you frankly what everybody thinks in secret. I am no sillier than the rest. But what use are philosophy, history, and science to me? As for art,—you see,—I strum and daub and make messy little watercolor sketches; but is that enough to fill a woman's life? There is only one end to our life: marriage. But do you think there is much fun in marrying this or that young man whom I know as well as you do? I see them as they are. I am not fortunate enough to be like your German Gretchens, who can always create an illusion for themselves. That is terrible, isn't it? To look around and see girls who have married and their husbands, and to think that one will have to do as they have done, be cramped in body and mind, and become dull like them! One needs to be stoical, I tell you, to accept such a life with such obligations. All women are not capable of it. And time passes, and the years go by, youth fades; and yet there were lovely things and good things in us—all useless, for day by day they die.—Even our mothers ignore us, and actually try not to know what we are. They only try to get us married. For the rest, they say, live, die, do as you like! Society absolutely abandons us."

EROTIC SOCIALISTS

"In love they were altogether in their element; that was their special province. The casuistry of pleasure had no secrets for them: they were so clever that they could invent new problems so as to have the honour of solving them. That has always been the occupation of people who have nothing else to do: in default of love they 'make love,' above all, they explain it. Their notes took up far more room than the text, which, as a matter of fact, was very short. ^{gave a relish}

to the most scabrous thoughts: everything was sheltered beneath the flag of sociology: though they might have had pleasure in indulging their vices, there would have been something lacking if they had not persuaded themselves that they were labouring in the cause of the new world.—That was an eminently Parisian sort of socialism: erotic socialism.

"Among the problems that were then exercising the little Court of Love was the equality of men and women in marriage, and their respective rights in love. There had been young men, honest, protestant, and rather ridiculous—Scandinavians and Swiss—who had based equality on virtue: saying that men should come to marriage as chaste as women. The Parisian casuists looked for another sort of equality, an equality based on loss of virtue, saying that women should come to marriage as besmirched as men,—the right to take lovers. The Parisians had carried adultery in imagination and practice, to such a pitch that they were beginning to find it rather insipid: and in the world of letters attempts were being made to support it by a new invention: the prostitution of young girls—I mean regularised, universal, virtuous, decent, domestic, and above all, social prostitution. There had just appeared a book on the question, full of talent, which apparently said all there was to be said: though four hundred pages of playful pedantry, strictly in accordance with the rules of the Baconian method, it dealt with the best method of controlling the relations of the sexes." It was a lecture on free love, full of talk about manners, propriety, good taste, nobility, beauty, truth, modesty, morality—a regular Berquin for young girls who wanted to go wrong...

THE CULT OF AMORALISM

"It seemed that there was everywhere the same spirit of mental prostitution. The pleasure-mongers were divided into two schools. On the one hand, there was the good old way, the national way of providing a coarse and unclean pleasure, quite frankly: a delight in ugliness, strong meat, physical deformities, a show of drawers, barrack-room jests, risky stories, red pepper, high game, private rooms—a manly frankness as those people say who try to reconcile looseness and morality by pointing out that, after four acts of dubious fun, order is restored and the code triumphs by the fact that the wife is really with the husband whom she thinks she is receiving—(so long as the law is observed, then virtue is all right): that vicious sort of virtue which defends marriage by endowing it with all the charm of lewdness—the Gallic way.

"The other school was in the modern style. It was much more subtle and much more disgusting. The Parisianised Jews and the Judaicised Christians who frequented the theatre had introduced into it the usual bash of sentiment which is the distinctive of a degenerate cosmopolitanism. The men who were at that time in control of the theatres in Paris were extraordinarily skilful at beating up filth and sentiment, and giving virtue a flavouring of vice, vice a flavouring of virtue, and turning upside down every human relation of age, sex, the family, and the affections. Their art, therefore, had an odour *signiferis* which smelt good and bad at once,—that is to say, it

all men my followers" has given us a direct command for propaganda for his teachings. The missionaries in the heathen countries are propagandists for Christian teachings, and the magnificent church buildings with their high towers rising towards heaven and the solemn ecclesiastical ceremonies, the grandeur of the church, the music of the organ and the exhorting call of the bells, all these are means of propaganda for this faith intended to act on the mass. Propaganda should never be despised because, as Lamartine says, "Dieu lui memo a besoin que l'on sonne les cloches," "God Himself requires somebody to sound His bells."

It cannot be said that a good cause requires no propaganda, for the truth is victorious by its own strength. The truth rather wins only then—and thus becomes real truth—when some men have been thoroughly permeated by it and consider it their duty to convert other people. Only then it becomes living truth. A lie may very well triumph over the absolute truth if only this falsehood has followers and propagandists while nobody has faith in the truth and none wishes to serve it.

But we, the public, who are outside all parts of the propaganda, must be on our guard. There is another word for this matter: advertisement. Propaganda is carried on for

an idea, advertisement for a soap. But the public has to regard critically both propaganda and advertisement. The public must suspect both the advertisers and the propagandists with regard to their want of objectivity. People are mostly suspicious against advertisement till a subjective corroboration of its pretensions is found. But even as a man is suspicious about the "best soap in the world," even so critical should we be about the assertions of blessings which "our party" would pour over the country if it comes to power, and we should be careful also about outlandish propaganda.

We must remember that the overwhelming number of papers are party papers or organs for a certain cause or certain interests. The four P's in the superscription, politics, propaganda, press and public, form together an organic whole. The path of politics to the public passes through press propaganda. In our day there is no other way than this for any one who wishes to put forward a political idea. Such a propaganda is in every way justifiable if only the means is morally permissible.

[Summary translation by Batakrishna Ghosh of the German version of the article in *Deutsche Rundschau*, December, 1927.]

ROMAIN ROLLAND ON PARISIAN ART

COMPILED BY A BOOK-LOVER

M. Romain Rolland's novel, *Jean Christophe* has been hailed by Mr. Edmund Gosse as 'the noblest work of fiction of the twentieth century.' Mr. Gilbert Cannan, the English translator, considers it to be 'the most comprehensive survey of modern life which has appeared in literature in this century.' In the advanced vernacular literatures of India the influence of modern French literary art has become quite evident, and discussions on art and morality form a distinct feature of Indian vernacular magazines. The views put forth by M. Romain Rolland in his novel on modern Parisian art and morality will, therefore, be

of interest to our readers. Before we quote these views, we think it necessary to observe that M. Rolland is not a strait-laced moralist. His hero, John Christophe the artist had his love-affairs with shop-girls and others, and the author did not sympathise with the Vogels, who were scandalised by Christopher's misconduct.

"Very religious, moral, and oozing domestic virtue, they were of those to whom the sins of the flesh are the most shameful, the most serious, almost the only sins, because they are the only sins to be dreaded (it is obvious that respectable people are never likely to be tempted to steal or murder)". [Eng. Trans. Vol. II, p. 115.]

The author says of a theatrical actress, a confirmed coquette, as follows :

"It was impossible to be angry with her. She was an honest [sic] girl, without any moral principles, lazy, sensual, pleasure-loving, child-like coquettish ; but at the same time so loyal, so kind, and all her faults were so spontaneous and so healthy [sic] that it was only possible to smile at them and even to love them." [Eng. Tran. Vol. II, p. 253]

The significance of the above passage will be made clear from the following extract :

"Christopher had never invented any moral theory : he loved the great poets and great musicians of the past, and they were no saints when he came across a great artist he did not inquire into his morality ; he asked him rather : 'Are you healthy ?' To be healthy was the great thing." [Vol. III, p. 80.]

One more extract to show that M. Rolland's attitude, towards sexual problems was not that of a narrow-minded Puritan .

"For anyone who can envisage life with serenity, there is a peculiar relish in remarking the perpetual contrast which exists in the very bosom of society between the extreme refinement of apparent civilization and its fundamental animalism. In every gathering that does not consist only of fossils and petrified souls, there are as it were, two conversational strata, one above the other : one— which everybody can hear— between mind and mind ; the other— of which very few are conscious, though it is the greater of the two— between instinct and instinct, the beast in man and woman.— The beast in man and woman, though tamed by centuries of civilization, and as cowed as the wretched lions in the tamer's cage, is always thinking of its food. But Christopher had not yet reached that disinterestedness which comes only with age and the death of the passions." [Vol. III, pp. 111-12.]

We shall now quote the views of this advanced thinker on modern French literary and dramatic art. The extracts are taken from the last but one volume (i.e., Vol. III) of the English translation, part V. s. v. 'The market place.' Indian imitators of the French model in the literature of fiction will find much in M. Rolland's views to warn and instruct them.

FRENCH PERIODICAL LITERATURE

[After Christopher had recoiled in disgust from the horrible incestuous filth that filled the pages of the daily papers, he was referred to].

"The report of a recent inquiry into Art and Morality, which set out that 'Love sanctified everything,' that 'sensuality was the leaven of Art,' that 'Morality was a convention of Jesuit education,' and that nothing mattered except 'the greatness of desire' A number of letters from literary men witnessed the artistic purity of a novel depicting

the life of hawds. Some of the signatories were among the greatest names in contemporary literature, or the most austere of critics. A domestic poet, *bourgeois* and a Catholic, gave his blessing as an artist, to a detailed description of the decadence of the Greeks. There were enthusiastic praises of novels in which the course of Lewdness was followed through the ages : Rome, Alexandra, Byzantium, the Italian and French Renaissance, the Age of Greatness. Nothing was omitted. Another cycle of studies was devoted to the various countries of the world, conscientious writers had devoted their energies, with a monkish patience, to the study of the low quarters of the five continents. And it was no matter for surprise to discover among these geographers and historians of Pleasure distinguished poets and very excellent writers. They were only marked out from the rest by their erudition. In their most impeccable style, they told archaic stories, highly spiced.

"But what was most alarming was to see honest men and real artists, men who rightly enjoyed a high place in French literature, struggling in such a traffic, for which they were not at all suited. Some of them with great travail wrote like the rest, the sort of trash that the newspapers serialize. They had to produce it by a fixed time once or twice a week, and it had been going on for years. They went on producing and producing, long after they had ceased to have anything to say, lacking their brains to find something new, something more sensational, more bizarre for the public was surfeited and sick of everything, and soon wearied of even the most wanton imaginary pleasures. They had always to go one better— better than the rest, better than their own best— and they squeezed out their very life blood, they squeezed out their guts it was a pitiable sight grotesque spectacle....

"Christopher.. could have no idea that this artistic degradation, which showed so rawly in Paris, was common to nearly all the great towns.. And so, like so many of his compatriots, he saw in the secret sore which is eating away the intellectual aristocracies of Europe the vice proper to French art, and the bankruptcy of the Latin races.



SRIAMATI MALATILATA SEN topped the list of successful candidates in Sanskrit (standing first-class first) at the last M.A. Examination of the Calcutta University. She stood first in all the eight papers. Mrs Sen took first-class honors in Sanskrit at the B.A. Examination and passed the Intermediate and Matriculation Examinations in the first division.

B.A. Examination she got first-class honours in the same subject.

MISS RAJEE GUPTA of the Poona Agricul-



Srimati Malatilata Sen



Mrs G Pavitrani

SRIAMATI BINA GHOSH stood first (first class) in Mathematics at the last M.A. Examination of the Benares Hindu University. In the



Srimati Bina Ghosh



Miss Shamkumari Nehru



Miss S. Das



Miss Kalyanikutti Ammal,

tural College stood first at the last intermediate Examination in Agriculture from the Bombay University. We hope other lady-students will follow her example and win academic distinction and strive for the advancement of agriculture.

MISS SHANMUKHI NEHRU, daughter of Pandit Shamlal Nehru and niece of Pandit Motilal Nehru after a brilliant academic career has headed the list of successful candidates at the last L.L.B. examination of the Allahabad University. She will join the Allahabad High Court and serve her apprenticeship under Sir Tej Bahadur Sapru.

MISS KALYANI KUTTI ARNAL, B.A., daughter of Mr. E. Narayana Nair, Vakil has topped the list of successful candidates in History and Economics (Honours Course) of the Madras University. She has been awarded *Todhunter Prize* and *Allama Garu Gold Medal*.

The following ladies have been nominated to local bodies in different provinces. Miss S.



Miss Rajil Gujar

Das (Indore Municipal Corporation), Mrs. G. PAVITRA, B.A., I.I. (Ernakulam Municipality, Madras)

TWO MAY-MEMORIES

MOZOOMDAR AND VEERESALINGAM

By. PRINCIPAL V. RAMAKRISHNA RAO M.A., L.T., F.R.D.

VANGA and Andhra have long stood close knit by the spiritstrings of the Theistic Movement in Modern India. In the Saints' Calendar of the New Church, sacred in common to both, the 27th. of May shines out prominent as the focussing point of two hallowed memories those of two worthy leaders called to rest on the same day, though at an interval of nearly a decade and a half, from either province and community. Pratap Chandra Mozoomdar and Kandukuri Veeresalingam, certainly, are, and will continue to be, stars of the first magnitude, however wide apart in the firmament of the Liberal Faith. No two personalities can readily be thought of as more dissimilar in temperament and training, in talent and taste. Yet, even as a study in contrasts, these two images, placed side by side, afford an object lesson strikingly interesting and profitably

significant. First, they bring home the reality of the Pauline experience of one spirit amid a diversity of gifts. They illustrate, in flesh and blood, the truth of Mozoomdar's own words: "God is one but to each man He has a new phase, a new form, a new message, a new kind of personality" (*The Silent Pastor*). Next, in particular, they demonstrate the capacity of a Church like the Brahmo Samaj to serve alike as an ark of shelter and a vineyard of service for types of living spirits never so opposite.

In the

OTHER CONDITIONS

of life in general, one cannot fail to observe the clear beginnings of the difference between the two great men we contemplate to-day with grateful veneration. While both belonged practically to the same formative period

of Indian Renaissance in this age, Mozoomdar saw the light 8 years earlier in 1840 and Veeresalingam closed his eyes 14 years later in 1919. How serenely impressive was Mozoomdar's physical frame, a stalwart statuesque figure imposingly refined with an all too untroubled countenance: You turned round to Veeresalingam, and what did you find but an unprepossessing rustic dilapidated and broken up into wrinkles'. For subjection to the ills of the flesh, if the one specialised in diabetes, the other was an expert in asthma. In garb and garment, the former was wont to be as clean-cut as the latter, perhaps, was clumsy. Predominantly Hindu with a clear impress also of the Greek in his interior, Mozoomdar might well be regarded as wholly Greek in his exterior. On the other hand, quite an embodiment of the Hebrew in his interior, Veeresalingam remained out and out Hindu in his exterior. Here, the qualifying clauses about the inward build become necessary to foreshadow how the search for, and fellowship with, the Spirit of God and, again, the struggle for, and satisfaction in, the Kingdom of Righteousness made the two what they essentially were in their respective spheres of life and work. It was rightly given to Mozoomdar to enjoy almost world-wide fame in his own day after those three successful tours through the Western mansion of our Father's Home, as Keshub would piously christen the Occident. As for Veeresalingam, it were only to be devoutly wished that the due need of celebrity had made his golden deeds and his sovereign worth more intimately familiar in far horizons beyond Southern India.

Lines of divergence are, likewise, traceable between the

EARLY CAREERS

of the two. In neither was the child father to the man that is, in the strict sense of the terms. Frivolity and profanity through loose associations were soon replaced in youthful Mozoomdar by earnestness and devoutness, as witness the prayer scrolls and devotional prepossessions even of the working-hours of blank service. So that, his friend and admirer through after-life, Dr. Samuel J. Barrows (President of the Chicago Parliament of Religions), could testify how "Even at a very early age his religious nature began to feel the mystic thrill and prophecy of

the God-life." But a staunch adherence to custom-ridden orthodoxy formed a characteristic trait self-announced in Veeresalingam even as an adult. Accordingly, the later story is the process of conversion, in one case from secularism to religion and in the other from conservatism to liberalism. Mozoomdar herein possessed a rare advantage—the beckoning example and guidance of superior spirits. Of the two personal influences that wrought mightily upon him, he himself referred, in the congenial language of art, to Maharshi as a "finished piece of workmanship" and to Brahmananda as "unfinished and yet growing" at that stage. Furthermore, about the latter, "He became to me really a part of myself, the better part. He was like another self to me, a higher, holier, diviner self." One other testimony will suffice, not to linger long over this romantic and inspiring chapter of spiritual comradeship.

"Placed in my youth by the side of a very pure and powerful character whose external conditions were similar to my own, I was helped to feel the freshness of my susceptibilities by the law of contrast that I was painfully imperfect and needed very much the grace of a saving God."

THE ORIENTAL CHRIST

To Veeresalingam, however, with none to look up to and none to lean upon, belongs all the honour of a self-evolved, self-regulated soul save for faint, far-off reports of a Vidyasagar and a Vishnu Sastri elsewhere in this continent of a country. And just as, in earlier life, it had been Mozoomdar's high privilege to be received into the welcoming embrace of other outstretched arms, so even in later life, when he came to be reckoned among the 'anointed', he was one such only behind and beside others of varying degrees of power. But this was all denied to lonely Veeresalingam—himself the struggler and the climber, the path-finder and the torch-bearer, the pioneer and the organiser, from beginning to end in a 'benighted provincia.' Whereas no deprecation is implied in the least as regards Mozoomdar, this is a circumstance which must rebound the more to the glory of Veeresalingam and call forth the undying gratitude of the nation towards the patriarch of public life in Andhradesa. Mozoomdar was initiated into Brahmoism in the last year of his teens. Thenceforward, except for the breach with the ancestral home when he dared openly

to take his wife to Devendranath's house at Keshub's investiture with the ministership, his struggles through life (as reviewed in *Ascesh*) were, for the most part, inward wrestles with all the subtle-shaped brood of sin and sordidness. Veeresalingam entered the war-path at a comparatively later period in life with his solemnisation of the first widow marriage in the Southern Presidency in 1881, although, as a matter of fact, he had long since burnished his armour and blown his bugle. The formal discarding of the 'sacred thread' and acceptance of *Brahmadharmadev-lsha* did not come about, too, till so late as 1906. And the tale of these long years, as recounted in *Sveeyacharithra* is the tale of fire-baptism—of fierce social persecution, awe, of the crucifixion of the spirit inch by inch. Naturally therefore, the real man is revealed, in Mozoomdar's case in the heart-beats and in the Himalayan communings, and in Veeresalingam's in the clash of arms and in the dint of blows given and taken.

As we step, next, into the precincts of

HOME LIFE

we come upon a remarkable phenomenon of parallelism in the two careers. The partners in life to whom Mozoomdar and Veeresalingam were wedded, as by custom bound, at such tender ages as 18 and 11, 12 and 8, respectively, proved, by force of love to be equally devoted companions and comforters through the sahara-weariness of solitary, childless life. Forsooth, the gracious tribute of unqualified acknowledgment, "If it had not been for her, I could not have got on at all", might literally be applied to Rajyalakshamma as to Soudamani Devi. Its touching note is what resounds through the dedicatory lines in *Sveeyacharithra*.

Then, as to the

WRITINGS

the same classical taste is apparent here as there, with the purest graces of elegance and finish, dignity and sweetness, not without freedom and naturalness. There is also alike the purposiveness of letters as a vehicle of self-communication. Mozoomdar points thus to the mainspring of all the forth-puttings of his own literary energy: "The religious impulses that come to me open all my powers of expression and thought. My religion is entirely and absolutely the source of my education, character and power of

speech." In fact, his is the sublime Logos—doctrine of the ancient Greek philosopher which he re-enunciates in the affirmation, "All language is merely worked out in conceiving, expressing and glorifying God". (*The Spirit of God*). Veeresalingam, it is true, dwells not equally upon the deep things of the spirit within the wide range of his ten volumes, a unique collection by themselves in Telugu literature. But as the preacher in Mozoomdar nobly vindicates the ways of God to man, so the protester in Veeresalingam powerfully enforces the will of God among men, the dynamic of inspiration being the same behind both. Hence, 'Thy words are fresh glimpses of the True' is our free acknowledgment to the one, even as 'Thy words are half battles for the Truth' is our full acclaim, to the other. In the fulfilment; accordingly, of their separate missions, Mozoomdar's pen is verily the skilled painter's brush, creative artist as he is in English prose; Veeresalingam's, on one side, is the flowing fount of mercury and, on the other—what a jewelled Excalibur of magic, what a puissant sword of the Crusades, also recalling now the resistless axe of Parasurama, now the crushing club of Bhima and again the unerring bow of Arjuna!

In fine, the

SPECIAL VOCATION

of each cannot be more expressively described than by the coinage of his own-mint. The priest and preacher will always be cherished as our 'Interpreter' and our '(Silent) Pastor'. With something in him of the trio of Thikkana Brothers—Karya Thikkana, Khadga Thikkana and Karya Thikkana, the editor of the *Vivekaiardhani*—and founder of the 'Hitakarini Samaj' will in his turn, be enshrined in the memory as our '*Vivekaiardhana*' and our '*Hitakari*'. "Thinker, prophet, reformer" this is the summing up of the one in the words of Dr. Barrows, his renowned admirer. Nothing short of "Kin to Providence"—this is the appellation of the other in the estimate of Sir Dr. R. Venkata Ratnam, his worthy coadjutor. The *sadhal* and the *acharya* we designate as our spiritual mystic; the hero and the humanist as our social mystic. And in relation to both alike, we herein imply by mysticism not merely the theoretical side of it as the Science of Reality, according to Coventry Patmore's definition, but also the vaster practical aspect of it agreeably to

Edmund Holmes's exposition in last April's Hibbert Journal: "There is more of art than of science, more of practice than of theory, more of feeling than of thought in the mystic's handling of his subject." Mozoomdar and Veeresalingam were at one about the basic truth that social evils, in their ultimate analysis, are due to spiritual causes and require to be spiritually healed. Only, in this healing and regenerative process, the former, alike by message and example, revealed to his generation how spiritual things are spiritually discerned. The latter went forth, rousing the social conscience with the prophetic strain

"Cursed be the social wants that sin against
the strength of youth !
Cursed be the social lies that warp us
from the living truth !"

There is, it is believed, enough in the recorded word to support the characterisation of the

DISTINCTIVE OUTLOOK

of Mozoomdar as one of subjective idealism and of Veeresalingam as one of objective rationalism. In the former, how happily the keynote is struck in the autobiographical statement, "My utterances are only my personal record"! This same feature is reiterated in the writer's own account of the scope of his *magnum opus*, *The Spirit of God*: "In His name and glory I have only tried to describe His dealings with me". Even the headings of its chapters—"Sense of the Unseen", "Spiritual Power of the Senses"; "The Spirit in the Spirit" etc afford a sure clue to the character of the genius that has thereby enriched the worlds' religious classics. The whole of *Heart-Beats* is there, again, with its self-reflections from the realms of inward meditation as evidence both of the intense subjectivity and of the lofty idealism. Also, according to the marvellous development of Keshub's concept, recognised by Dr. Barrows as an original contribution to Christology in *The Oriental Christ*, even the "present relationship to the soul and sympathy of Christ"—"the meat and drink of my soul"—the recompense of that period of "special isolation" in the 27th year of his age—constitutes a historic landmark in Mozoomdar's subjective realisation of ideal humanity. Doubtless, he was far from being unmindful of the values of objective truth. If proof this were needed, it could be found,

clinching the conclusion, in his own statement of the very occasion for the *Aids to Moral Character*. "History and biography", he says, "have much greater value than aphorisms and essays. Deeds and examples affect the mind of youth everywhere but nowhere so much as in India, where the doers of good deeds and possessors of virtue are generally invested with a mystical semi-divine glow". At the same time, to quote once again from Dr. Barrows, "Mr. Mozoomdar is so completely identified with his work and so habitually lives in the contemplation of universal principles and the Universal Life that he shrinks from bringing into contrast concrete elements of individual history". Consequently, taken up more with spirit—perceptions than with mind-processes, Mozoomdar is among those to whom we repair, not to know the philosophy of faith but to witness the faith of philosophy. The common foreword to every utterance of his runs thus in invisible ink: *Om Brahmaradino radanti*. No so with Veeresalingam—the Akshay Kumar Dutt of Andhra Brahmoism as of Telugu Prose Literature. His pages are packed with close reasoning. Trenchant and crushing in argument, he is a true Titan in controversy, his armoury abounding evermore in all the resources of wit and humour, banter and irony, sarcasm and satire. The admirable discourses against Caste, Idolatry, the Transmigration of Souls and the Infallibility of Scriptures are some of the instances in point, besides the formidable Widow-Marriage Appeals on grounds of scripture, reason and expediency. As we have it on his own authority, Mozoomdar drank deep of the springs of both literature and philosophy during his editorial charge of *The Indian Mirror*. Yet, his writings bear scarcely any trace of formal, systematic philosophy, while they are redolent with the perfume of literature. Nor is there to be found any deep-built theology in Veeresalingam either, though a working principle of faith lies imbedded in the works as in the life. Mozoomdar's religion is the religion of psychology. Veeresalingam's religion is the religion of common sense. Among brother-theists in the West, Mozoomdar's affinities are with Francis Newman of *The Soul*, the episode of their personal fellowship forming part of the well-known continental experiences of our Apostle to the West. Veeresalingam's reflex is furnished by Charles

Voysey of the Church Militant. Incidentally, perhaps, it may be suggestively added in this context that, if Mozoomdar reminds one of Newman in England, Keshub—not, of course, the mature Keshub—recalls Theodore Parker of America. Mozoomdar's was the Brahmoism of Realisation, and Veeresalingam's the Brahmoism of Reformation, whereas in both the Brahmoism of Regeneration had been previously reached soon enough to be early made the starting point in the career. It is as though with Mozoomdar religion was an end instead of a means; with Veeresalingam it was a means to an end. Life, as conceived by the former, is the realisation of religion and its beatitude. Religion, as understood by the latter, is the realisation of life and its efficiency. "Self-realisation through disinterested service of the commonweal" is Sir Dr. Venkata Ratnam's paraphrase of the ideal of the school which he fitly identifies with the name of Veeresalingam. As already indicated, superstitions having been sloughed off, if ever they had any hold, and right beliefs and ideals having grown to be axiomatic comparatively earlier and the surrounding atmosphere itself being differently constituted, we hear far, far less of the destructive blast, the protestant note, in Mozoomdar than in Veeresalingam, the lifelong denunciator of externalism and ecclesiasticism, of the tyranny of custom, the hollowness of cast and the sublimeness of corruption. It were hard to fix upon more flaming diatribes than Veeresalingam's memorable apostrophes to *Duracharapisacham* (the Demon of Evil Custom) indited with a pen of fire in the Widow Marriage Appeals. If Mozoomdar set himself wholly to temple-service, Veeresalingam had to be occupied largely with jungle-clearance. To light the lamp of faith, to ring the bell of fervour, to burn the incense of devotion, to sing the hymn of praise, to chant the canticle of love, to blow the conch of peace—these were the offices of the one. To fell down stifling Upas-trees, to burn up rank brush-wood, to hunt down ravenous beasts, to destroy venomous reptiles, to bore impassable hills, to weed out pricking thorns—these were among the tasks of the other. To say among the tasks is essential, inasmuch as the jungle-clearance was nothing if not preliminary to the garden-culture that strove to rear a very Eden in our midst. Hence "thru' the centuries let a people's voice" attest,

"With honour, honour, honour, honour to him,
 Eternal honour to his name".

how the good husbandman who cleared the tares sowed also the wheat and wore himself out in training the struggling, in pruning the exuberant, in watering the dropping, in tilling the fallow, in protecting the fruit-bearing, in gathering in the ripening—aye, in diverse work, of noble note! Eastern introspection *antardrishti* and Western practicality *Karyabeksha* here, then, are typified the two hemispheres of our orb of perfection. While Veeresalingam's religion of humanity subverted our 'domestic mission' in the Homeland, Mozoomdar's religion of harmony carried our 'foreign mission' across the waters and raised it to its rightful status when he was elected to lead the Parliament of Religions in its opening prayer.

One or two more points of marked contrast can be but barely touched upon before closing. A living communion with Nature in the true Wordsworthian mood of 'wise passiveness' was one of the constant preoccupations of the wonder-worshiper whose magnificent pen-and-ink reproductions of the Niagara Falls so beautifully adorn the *Sketches of a Tour Round the World* and of the *dhyanyogi* the bulk of whose profounder works were reared on the hill-top of Kureseong and whose expositions of 'The Spirit in Nature' and 'Kinship in Nature' challenge acceptance as part of the Apocalypse of the Age. On the other hand, despite exquisite poetic touches about Nature in his verse productions, the conflicts with Man out of the love of Man crowded out such communion with Nature in the *Karmayogin* of the Andhras, their Vidyasagar as well as Dayasagar. Again, if *Heart-Beats* has been rightly appraised by Dr. Barrows as "the most remarkable devotional book since that of Thomas A. Kempis", the collocation of these two names would seem to justify itself also on another and a minor ground—the common absence of humour. As to the originator of those novel varieties of Telugu Composition, the *Prahasanams*, *Vyasaaharadharmabodhini*, *Satyaraja's Travels* and *Rajasekhara-charitra*, it can safely be claimed that he has surely no superiors and scarcely any equals in the field of humour, reproducing the eighteenth century vein, now of Swift and now of Goldsmith. Lastly, if Mozoomdar won laurels everywhere as one of India's foremost orators to crown his eminence as a writer, Veeresalingam,

who, like Goldsmith again, touched nothing he did not adorn, excelled only by the wizard-wand of that pain which clung to the hand right up to the last breath.

Now, to bring these rambling thoughts to their due

CONCLUSION

If History is made up of the Biographies of Great Men and Great Men are no other than God's Men, the life-stories, as told by themselves, of two such of God's Men as Mozoomdar and Veeresalingam must acquire for us a far greater value than any of their works. *Iscesh* and *Succyacharitra* thus taking rank among the foremost tokens of the redemptive triumph of *Brahmadharma*, we do well to feel that, were these alone extant out of all Brahmic literature, in the company of Rammohun's Autobiographical Note, Devendranath's Spiritual Autobiography, Keshub's *Jeevan Veda*, Siranath's *Atma-*

charit, Rabindranath's *Jeevansmriti* and the like, we could, over again, build upon them, like edifices upon a ground-work, the whole theology and history, liturgy and hymnology of a century of Brahmoism, aye, of modern Indian thought and life. Mozoomdar and Veeresalingam have both lived and died without any issue from their loins. Each nevertheless does possess his own progeny in spiritual discipleship the one, though not to the same extent as the person-cult of his own friend, philosopher and guide; and the other, too, though oftentimes damned with faint praise and even beset with his own Peters and Judases.

A far, far cry all this—do you say? from 'Peace Cottage' Calcutta, to 'Ananda Gardens', Rajahmundry! But even as the Gauges and the Jumna spring out of the self-same heights and, after varied courses, mingle and merge and reach their common close in the one only main, so do Peace and Bliss, Bliss and Peace!

AUROBINDO GHOSH

By RABINDRANATH TAGORE

FOR a long time I had a strong desire to meet Aurobindo Ghosh. It has just been fulfilled. I feel that I must write down the thoughts that have come to my mind.

In the Christian Scripture it has been said:—"In the beginning there was the Word." The Word takes form in creation. It is not the calendar which introduces a new era. It is the Word, leading man to the path of a higher manifestation, a richer reality.

In the beginning and end of all great utterances in our scriptures we have the word Om. It has the meaning of self-acknowledgement of Truth, it is the breath of the Eternal.

From some great sea of ideas, a tidal wave tumultuously broke upon Europe carrying on its crest the French Revolution.

Was a new age, not because the oppressed time in France stood against their oppressors, but because that age had in its

beginning the Word which spoke of a great moral liberation for all humanity.

Mazzini and Garibaldi ushered in a new age of awakening in Italy, not because of the external fact of a change in the political condition of that country, but because they gave utterance to the Word, which did not merely enjoin formal acts, but inspired an inner creative truth. The feeling of touch, with the help of which a man gathers in darkness things that are immediate to him, exclusively belongs to himself; but the sunlight represents the great touch of the universe; it is for the needs of every one, and it transcends the needs of all individuals. This light is the true symbol of the Word.

One day science introduced a new age to the Western world, not because she helped man to explore nature's secrets, but because she revealed to him the universal aspect of reality in which all individual facts find their eternal background.

because she aroused in him the loyalty to truth that could defy torture and death. Those who follow the modern development of science know that she has truly brought us to the threshold of another new age, when she takes us across things to the mystic shrine of light where sounds the original Word of Creation.

In ancient India, the age of creation began with the transition from ritual practices to spiritual wisdom. It sent its call to the soul, which creates from its own abundance; and men woke up and said, that only those truly live, who live in the bosom of the Eternal. This is the Word spoken from the heart of that age. "Those who realise Truth, realise immortality."

In the Buddhist age, also, the Word came with the message of utmost sacrifice, of a love that is unlimited. It inspired an ideal of perfection in man's moral nature, which busied itself in creating for him a world of emancipated will.

The Word is that which helps to bring forth towards manifestation the numanifest immense in man. Nature urges animals to restrict their endeavour in earning their daily wages of living. It is the Word which has rescued man from that enclosure of a narrow livelihood to a wider freedom of life. The dim light in that world of physical self-preservation is for the world of night; and men are not nocturnal beings.

Time after time, man must discover new proofs to support the faith in his own greatness, the faith that gives him freedom in the Infinite. It is realised anew every time that we find a man whose soul is luminously seen through the translucent atmosphere of a perfect life. Not the one who has the strength of an intellect that reasons, a will that plans, the energy that works, but he whose life has become one with the Word, from whose being is breathed Om, the response of the everlasting yes.

The longing to meet such a person grows stronger when we find in men around us the self-mistrust which is spiritual nihilism, producing in them an indecent pride in asserting the paradox that man is to remain an incorrigible brute to the end of his days, that the value of our ideals must be judged by a standard which is that of the market price of things.

When, as today, truth is constantly being subordinated to purposes that have

their sole meaning in a success hastily snatched up from a mad scramble for immediate opportunities our greed becomes uncontrollable. In its impatience it refuses to modulate its pace to the rhythm that is inherent in a normal process of achievement, and exploits all instruments of reckless speed, including propaganda of delusion. Ambition tries to curtail its own path, for its gain is at the end of that path, while truth is permeatingly one with the real seeking for her, as a flower with its stem. But, used as a vehicle of some utility, robbed of her love's wooing, she departs, leaving that semblance of utility a deception.

Ramachandra, the hero of the great epic Ramayana, during the long period his of wanderings in the wilderness, came to realise, helped by constant difficulties and dangers, the devotion of his wife Sita, his companion in exile. It was the best means of gaining her in truth through a strenuously intimate path of ever-ripening experience. After his return to his kingdom, urged by an immediate political necessity, he asked Sita to give an instant proof of her truth in a magic trial by fire before the suspicious multitude. Sita refused, knowing that such a trial could only offend truth by its callous unreality, and she disappeared for ever.

It brings to my mind the opening line of an old Bengali poem which my friend Kshitimohan Sen offered to me from his rich store of rare sayings. It may be translated thus -

"O cruel man of urgent needs,
Must thou in thy haste scorch by fire the
mind that is still in bud?"

It takes time to prove the spirit of perfection lying in wait in a mind that is yet to mature. But a cruel urgency takes the quick means of a forced trial and the mind itself disappears leaving the crowd to admire the gorgeousness of the preparation. When we find everywhere the hurry of this greed dragging truth tied to its chariot-wheels along the dusty delusion of short-cuts, we feel sure that it would be futile to set against it a mere appeal of reason, but that a true man is needed who can maintain the patience of a profound faith against a constant temptation of urgency and hypnotism of a numerical magnitude.

We badly need today for the realisation

of our human dignity a person who will preach respect for man in his completeness. It is a truism to say that man is *not* simple, that his personality consists of countless elements that are bewilderingly miscellaneous. It is possible to denude him of his wealth of being in order to reduce him to a bare simplicity that helps to fit him easily to a pattern of a parsimonious life. But it is important to remember that man is complex, and therefore his problems can only be solved by an adjustment, and not by any suppression of the varied in him or by narrowing the range of his development. By thinning it to an unmeaning repetition, eliminating from it the understanding mind and earnestness of devotion we can make our prayer simple and still simpler by bringing it down to a mechanical turning of the prayer wheel as they have done in Tibet. Such a process lightens the difficulty of a work by minimising the humanity of the worker. Teachers who are notoriously successful in guiding their pupils through examinations know that teaching can be made simple by cramming and hushing the questioning mind to sleep. It hastens success through a ruthless retrenchment of education. The present-day politics has become a menace to the world, because of its barbarous simplicity produced by the exclusion of the moral element from its method and composition. Industrialism also has its cult of an ascetic miserliness that simplifies its responsibility by ignoring the beautiful. On the other hand, the primitive methods of production attain their own simplicity through a barren negation of science and, to that extent, a poor expression of humanity. We recognise our true teacher when he comes not to lull us to a minimum vitality of spirit but to rouse us to the heroic fact that man's path of fulfilment is difficult, "*durgam pathas tat.*" Animals drifting on the surface of existence have their life that may be compared to a simple raft composed of banana trunks held together. But human life finds its symbol in a perfectly modelled boat which has its manifold system of cars, helm and sails, towing ropes and poles for the complex purpose of negotiating with the three elements of water, earth and air. For its construction it claims from science a principle of balance based

upon countless observations and experiments, and from our instinct for art the decorations that are utterly beside the purpose with which they are associated. It gives expression to the intelligent mind which is carefully accurate in the difficult adjustment of various forces and materials and to the creative imagination that delights in the harmony of forms for its own sake. We should never be allowed to forget that spiritual perfection comprehends all the riches of life and gives them a great unity of meaning.

While my mind was occupied with such thoughts, the French steamer on which I was travelling touched Pondicherry and I came to meet Aurobindo. At the very first sight I could realise that he had been seeking for the soul and had gained it, and through this long process of realisation had accumulated within him a silent power of inspiration. His face was radiant with an inner light and his serene presence made it evident to me that his soul was not crippled and cramped to the measure of some tyrannical doctrine, which takes delight in inflicting wounds upon life. He, I am sure, never had his lessons from the Christian monks of the ascetic Europe, revelling in the pride of that self-immolation which is a twin sister of self-aggrandisement joined back to back facing opposite directions.

I felt that the utterance of the ancient Hindu Rishi spoke from him of that equanimity which gives the human soul its freedom of entrance into the All. I said to him, "You have the Word and we are waiting to accept it from you India will speak through your voice to the world, 'Hearken to me'."

In her earlier forest home Sakuntala had her awakening of life in the restlessness of her youth. In the later hermitage she attained the fulfilment of her life. Years ago I saw Aurobindo in the atmosphere of his earlier heroic youth and I sang to him, "Aurobindo, accept the salutation from Rabindranath."

Today I saw him in a deeper atmosphere of a reticent richness of wisdom and again sang to him in silence,

"Aurobindo, accept the salutation from Rabindranath."

S.S. Chantilly,
May 29, 1928.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

"Prof. Radhakrishnan on Indian Philosophy" : A Rejoinder

Mr. B. S. Guha should have been certain of the accuracy of his statements before rushing into print. The name of Rai Bahadur Sris Chandra Basu is conspicuous by its absence throughout Prof. Radhakrishnan's work. I would invite Mr. Guha to be so good as to point out the page which contains it.

Mr. Guha is ignorant of the fact that Rai Bahadur Sris Chandra Basu was not the author of "Patanjali" which is mentioned at the end of the chapter on Yoga System in Prof. Radhakrishnan's book. Pandit Ram Prasad, v.a., was the author of it. Sris Chandra Basu only contributed the foreword to it. This work forms Vol. IV of the *Sacred Books of the Hindus* series.

The *Yoga Shrista* or a treatise on Practical Yoga forms Vol. XV of the *Sacred Books of the Hindus* series and Sris Chandra Basu was its author. Prof. Radhakrishnan has, in my humble opinion, borrowed from this work without acknowledgement. Was it a sealed book to him?

As Mr. Guha has not categorically answered the questions contained in my letter on the subject published in the May number of *The Modern Review*, page 593, I repeat them here substantially :

1. Will Mr. Guha say whether Prof. Radhakrishnan is a practitioner or student of medicine and, as such, he hunted all the volumes of the *British Medical Journal* to find the extract from its issue of December 5, 1903, which he has given in footnote 4 of page 356 of his book?

I suggest that he has not done anything of the sort, but has copied it without acknowledgment from Rai Bahadur Sris Chandra Basu's *Introduction to Yoga Philosophy*, pp. 46-48, published in Vol. XV—part IV of the *Sacred Books of the Hindus* series. The extract he has given is a second-hand one and he was, therefore, bound in honour to mention the book to which he was indebted for it.

2. The Professor has referred in his work to Baladeva's *Govinda Bhasya* and *Prameya Ratnakar*. Has he consulted the original works, which, so far as I am aware, are printed in Bengali character, not in Devanagari? Rai Bahadur Sris Chandra Basu translated these works into English and

published them in the *Sacred Books of the Hindus* series as Vol. V. Was the Professor ignorant of the fact? Why has he not mentioned the book in his work?

I suggest that he derived his information about Baladeva from Basu's translations.

3. Is he not indebted to Sris Chandra Basu for his account of Vyasa Bhikshu's commentary on the Vedanta Sutra?

There is only one edition of this work, published in the Chowkhamba series at the expense of Sris Chandra Basu who also made it known to the public by his translation of its introduction in the pages of the *Theosophist* for 1898.

The professor of philosophy should know the meritorious and original works on the Vedanta Philosophy written in Bengali when he writes a history of Indian Philosophy in Calcutta, the cultural centre of Bengal.

Mr. Guha sincerely suggests that Bengali historians of Indian Philosophy should be taken to task for their ignorance of Tamil publications on the subject, because I had in my letter pointed out that Prof. Radhakrishnan had not done justice to several authors who have written on the Vedanta philosophy in Bengali. Mr. Guha is right. If there be good original Tamil works on philosophy, all historians of Indian philosophy, Bengali or non-Bengali, should certainly know and make use of their contents. Professor Radhakrishnan's philosophical dignity would not have been impaired if he had condescended to know and make use of Bengali publications on philosophy, because he is the premier professor of Indian philosophy in Bengal's premier university, at which some distinguished holders of the Sreechopal Basu Malik Fellowship have delivered their lectures on Indian philosophy in Bengali. All philosophical writings in Sanskrit are not necessarily more valuable than all such writings in the current languages of India. Does the Professor know that Ram Mohan Roy wrote a commentary in Bengali on a Vedantic work?

Let me take an imaginary case. Suppose a German philosopher occupying the best endowed chair in Oxford wrote a history of philosophy in Latin and did not mention or make use of any philosophical publication in English. What would be thought of him? I know the cases of the Mysore Professor and the imaginary German one

are not on all fours; but they are sufficiently similar for my purpose.

Mr. Guha thinks that the writer of an authoritative work on philosophy need not know the *history* of a particular view. That is strange. Opinions may differ as to whether a philosophical writer should know the history of a particular view. But it cannot be laid down as a general proposition that the history of particular views need not be known. Those who claim to be authorities on a subject should certainly know with whom an idea, a hypothesis, a theory, an opinion, or a view originated, and who are mere repeaters or borrowers. How otherwise can the value of the labours of different workers be

ascertained? To compare great things with small, a writer on the history of Evolution should be acquainted with the works not only of modern authors but also with the Sankhya system and the views of some of the early Greek philosophers.

A man may be a "most distinguished student of philosophy" and may "enjoy a world-wide reputation as a thinker", but those facts may not ensure a particular work of his being creditable.

The selected bibliography does not name any translation of the *Purva Mimamsa*. So far there have been only three translations of it—one complete and two incomplete. The select bibliography does not mention any.

X. Y. Z.

SOME ASPECTS OF BUDDHIST PHILOSOPHY*

By PROF. S. N. DASGUPTA, M.A., Ph. D. (*Cantab*)

SANSKRIT scholarship is under a deep debt of gratitude to the works of Western scholars.

The many-sided activities of Sanskrit researchers of the present day would have been well-nigh impossible if occidental scholars had not opened so many new avenues and continued persistently their labour of love to unravel the mysteries of Indian civilisation and culture. By their researches in Vedic philology and literature, their editing of the Pali canons, their connecting Tibetan and Chinese studies with Sanskrit, their archeological discoveries in India, Central Asia, Turpan, Indo-China, Java and Bali and by their scholarly works in many other spheres of Sanskrit studies, they have opened up almost a new world of civilisation to the students of Ancient India. But in one sphere, namely, that of Indian philosophy their works have not however, been as remarkable, though in this field also they have been opening new sources of study for Buddhistic researches by their translations from Tibetan and Chinese. The reason for their backwardness in Indian philosophy is primarily threefold. Firstly, the Sanskrit of the philosophical texts and commentaries is often too difficult for them; secondly, most of the European Orientalists lack proper sympathy for Indian philosophical and religious thoughts; and thirdly, there are probably no European Orientalists who are also *bona fide* students of philosophy. As a rule, the European Orientalist is seldom able to understand a difficult piece of philosophical Sanskrit and when he tries to understand it he can proceed only philologically and most often misses the true philosophical import. This is enhanced by the fact that he starts, with a preconceived notion, implicit or explicit, that Indian philosophical or religious literature does not contain any such original or

deep thoughts as might stimulate our present-day philosophical enquiries. His interest in Indian matters is almost wholly antiquarian and he is always satisfied with curious and antique aspects of Indian culture in his investigations. He seldom has proper respect for the thinkers whose thoughts he is trying to decipher and consequently great thoughts pass before his eyes while he is running after shadows. There are, however, a few notable exceptions, and Professor Stcherbatsky is one of them. He studied the old *Nāgārjuna* at Darbhanga and Benares. He can speak in Sanskrit as fluently as a Benares Pundit. He is an excellent scholar of Tibetan. He knows half a dozen European languages almost as well as his own mother tongue. And above all, he has a genuine sympathy and high respect for Indian thoughts and thinkers and when he approaches Indian philosophy, he does so with the deep reverence of a humble learner. He has long been devoting himself to the study of mediæval Buddhism, the *Vaiśiṣṭyas*, *Sautāntikas* and the *Mādhyamikas*. His present work, *The Conception of Buddhist Nirvāṇa* has been published from the publishing office of The Academy of Sciences of the USSR, Leningrad, April, 1927. It may be considered as a sister volume to the author's *Central Conception of Buddhism* published by The Royal Asiatic Society, London 1924. The author was stimulated to write this work as a criticism of L. de la Vallée Poussin's *Nirvāṇa*, Paris 1925. The book contains 246 pages, of which only 62 pages are devoted to the main work of the book; 150 pages are devoted to the translation of Chapters I and XXV of *Nāgārjuna's Mādhyamikaśāstra* and the *Prasannapadā* commentary by Candrakīrti, as an appendix. The remaining 34 pages form various indices of the book.

One of the main theses of Professor L. de la Vallée Poussin, which Professor Stcherbatsky combats is that at the beginning *Nirvāṇa* meant a simple faith in the immortality of the soul, its

*"The Buddhist Conception of *Nirvāṇa*" by Th. Stcherbatsky, Leningrad, 1927, and "*Nirvāṇa*" by de la Vallée Poussin Paris 1925.

blissful survival in a paradise, a faith emerging from practices of obscure magic. I may quote here one or two passages where Prof. la Vallée Poussin tries to emphasise the view that the original conception of Nirvāṇa did not evolve in opposition to the Brahmanic view of a permanent state of liberation, but it itself meant an everlasting, eternal deliverance as a positive state of supreme happiness. It is to be regarded as an invisible state of existence into which saints retired. Thus he says in his *Nirvāṇa* (Paris 1925, p. 57) "Sur tout rien ne permet d'affirmer que le Nirvāṇa des bouddhistes fut conçu en opposition avec quelque théorie brahmanique que ce soit. Le Nirvāṇa, immortel ou délivrance, nous apparaît comme une donne rudimentaire, vierge de toute spéculation métaphysique, bien plutôt engagée dans le mythe que dans la métaphysique. Le Nirvāṇa est un séjour invisible où le saint disparaît, souvent au milieu des flammes et dans une sorte d'apothéose." In support of it he refers to a passage in the *Udāy* VIII 10, where the Buddha is represented as saying "On ne reconnaît pas où va le feu qui s'est peu à peu éteint de moi, ne est-il impossible de dire où vont les saints parfaitement délivrés, qui ont traversé le torrent des désirs, qui ont atteint le bonheur immuable." He further holds that there has been a primitive Buddhism, very much different, even as it would seem, quite contrary to what later on finds its expression in the Pali Canon Pessimism, Nihilism, Soul-denial, psychology without a soul, annihilation as ultimate end, all these features that mark out Buddhism among other religions. Indian as well as non-Indian did not exist (*Nirvāṇa* pp 17, 27, 33-34, 46, 52, 115-116, 125, 129, 132 etc.) He further considers Buddhism as a branch of yoga or asceticism, but as to the meaning of this yoga, he thinks, one feels uneasy when such a question is asked (rien de plus malaisé p. 11) But, yet on the next page, he informs us that this yoga was nothing but vulgar magic and thaumaturgy coupled with hypnotic practices (Nous pensons que le yoga est, dans les temps pré-bouddhiques, ce qu'il restera au cours de l'histoire, essentiellement un ensemble de pratiques au bonheur des plus vieux âges de l'Asie aryenne ou autochtone, pratiques des sorciers et des thaumaturges, et dont il semble que la recherche des états hypnotiques soit le motif dominant). He further thinks that this yoga was a technical routine in itself quite foreign to every moral, religious or philosophic view—C'est une technique (transcrite en soi) à toute morale comme à toute vue religieuse ou philosophique (p. 12). The yoga from which according to Prof. la Vallée-Poussin Buddhism sprang forth was thus this kind of yoga without any speculative tendencies. And the Buddhism of the Hinayāna remained in this condition beginning from the Mahāvagga up to Buddhakosha as a yoga, almost without any alloy (p. 53).

The objections against the views expressed in Prof. la Vallée-Poussin's *Nirvāṇa* as raised by Prof. Stcherbatsky in the first part (pp. 1-63) of his book under review are thus directed to two principal points viz, la Vallée-Poussin's theory that the early Buddhism was but a yoga of the thaumaturgical nature and that the conception of Nirvāṇa in early Buddhism was but a simple faith in soul's immortality. Prof. Stcherbatsky urges that there is no vagueness in the meaning of the word yoga.

The word yoga can be derived, in an objective sense (*yogate elad ity yogaḥ*), meaning the concentrated thought itself as a psychical condition, or in the instrumental sense (*yogate anena ity yogaḥ*), as the method through which this condition has been created or in the locative sense (*yogate tasmin ity yogaḥ*) as the place where this concentrated thought has been produced. In the third sense the word yoga or more exactly the term samāpāti is used as a designation of the mystic words in all the eight planes of mystic existence where the denizens are eternally merged in trance. In the second sense yoga rather the word samāhāra as the faculty of concentrated attention denotes a mystical power which can transfer the meditator to higher worlds and change life altogether. Yoga is neither vulgar magic nor thaumaturgy but is in essence that concentrated meditation that induces a



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condition of quiescence. He then goes on explaining the method of yoga according to *Abhidharmaśāstra* of Vasubandhu (300 A. D.) and describes how in the incessantly changing elements, that produce delusion of a personality the struggle of moral progress between the good and bad inclinations takes place. Though the momentary elements of moral inclinations cannot really influence one another, yet in consequence of the predominance of the good elements the immoral elements are driven out. The immoral faculties or elements are of two kinds, one that can be removed by insight or reason, (*dṛṣṭi-haya*) and the other that can be removed by concentrated attention only (*bhāvanā-haya*). The fully developed faculty or concentration becomes a mystic power which can transfer the individual into higher planes of existence or spheres of purified matter (*rūpa dhātu*) or still

higher regions of pure spirits (*arūpa-dhātū*) with ethereal (*bhūtarā*) bodies. The denizens of these spiritual realms are merged in contemplation of some unique idea e. g. the infinity of space, the infinity of thought or of the void or in a dreamy semi-conscious state. Their condition is merely cataleptic. In this state since the meditator does not require any food, the sense-data of smell and taste do not exist for him. The feeling of hatred is totally absent. These beings have no need for clothes, they are provided with houses by their own karma. The phenomenon of sex is spiritualised and there are no organs of physical procreation; gross sexual passion does not at all exist though there may be delicate feelings. The birth of a new being is quite free from all pain and filth. The new born child does not come out of a female, and those who happen to be nearest to the place of his birth are his parents. But it is also possible that sages who are living on this earth can develop such mystic powers, that though their bodies may belong to this earth, they may attain powers of vision and sense objects of other higher worlds of the superior mystical meditators, referred to above. This shows that given a certain change, in the nature of one's existence, where the necessity of food, clothing and homes have been eliminated, there will be newer and superior spiritual elements forming the structure of his personality which are akin to those of the mystic meditators of the higher worlds. According to some schools the highest cataleptic states of trance are eternal (*asaṃskṛta*), i. e., they do not differ from Nirvāṇa. But, according to the majority of schools, Nirvāṇa is beyond even that. It is the absolute limit of life, the extinction even of this kind of the thinnest vestige of consciousness which is still left in the highest of all imaginable worlds of cataleptic trance. Apart from the above described, general functions of yoga, the Hinayāna Buddhism also believes in the possibility of a sudden illumination by which the saint directly views the universe as an infinite continuity of single moments in gradual evolution towards final extinction. Arguing in the above manner Prof. Stcherbatsky holds that the doctrine of yoga is to be regarded as an "inseparable, inherent part of the pluralistic universe of separate elements (*dharma*) gradually evolving towards extinction," though the possibility is not excluded that the germ of the yoga doctrine is older than the Buddha himself. Continuing in the same strain Prof. Stcherbatsky demands:—"In any case there is no historically authenticated Buddhism without this theory, without the mystic worlds and its inherent part, the philosophic explanation of yoga. All yoga practices which had not this philosophic and moral aim, all sorcery and thaumaturgy, the Brahmanical sacrifices not excepted, were strongly condemned by the Buddha. They were considered as one of the cardinal sins. The details of the conditions in the worlds of the mystic and the degrees of mystic concentration have always given opportunities to much scholastic controversy between the schools. We can safely assert that within the pale of Hinayāna Buddhism there is no place for trivial sorcery." (pp. 18, 19.)

Before passing to the discussion of Nirvāṇa, it may be considered desirable to review the views of the two great scholars of Buddhism, la Vallée-Poussin and Stcherbatsky, on yoga. Both of

them apply the word yoga to denote the earliest practices of concentration among the Buddhists. Prof. Stcherbatsky gives its threefold etymology in the accusative, instrumental, and locative senses. But is this application strictly correct? The word yoga can be derived from three different roots of different meanings, the intransitive verb *yuj* in the sense of concentration (*yuj samādhan*) the transitive verb *yuj*, to control (*yogayati*) and also from the transitive verb *yujir*, to connect (*yujakti*). The word yoga is formed by the addition of the suffix *ghan*, Pāṇini's rule III. 3.19 allows the addition of the suffix *ghan* for the formation of technical words in all cases-senses except the nominative, and as such Prof. Stcherbatsky is right in deriving the word yoga in three different senses. But yoga in the sense of *samādhi* or concentrated thought (*yuj samādhan*) cannot be formed in the accusative sense, as the root *yuj* of *yuj samādhan* is intransitive. It does not also seem proper that yoga can be formed in the locative sense to denote the higher worlds, where the mystic meditation is performed, for the location of a meditative operation cannot be placed in a spatial world. Prof. Stcherbatsky has not indicated the source from which he has taken these derivations. But whatever may be the source the objections pointed out seem to be strong. The word yoga in the sense of *samādhi* cannot probably be found in earlier literature. The root *yuj* with the suffix *ghan* irregularly forms another word *yuga* to denote periods of time and also parts of a chariot and in these senses the word *yuga* is pretty old as it is found in several places in the R̥gveda. The word *yoga* is sometimes found in the R̥gveda as in VII. 67. 8, but in the sense of journey or drive. In the *Satapatha-brāhmaṇa* 14. 7. 1, 11 the word *yoga* is used in connection with the word *ratha* in *Mahābhārata* in various senses derived from "connecting" (evidently from *yujir*, *yoga*). The word *yoga* is used also in the *Kaṭha Upaniṣad* (6. 11) to denote controlling of senses. The word is used several times in the *Gītā*, but in howsoever diverse senses, it may seem to have been used, they are all derived directly or indirectly from the sense of connecting (*yujir*, *yoga*). Manu uses the word *yoga* in the sense of controlling, evidently from *yuj*, *saṃyamana* (Manu 7, 44). *Mahābhārata* III. 263y also uses the word *yoga* in the sense of controlling. But nowhere in any literature earlier than Patañjali do we find the *yoga* in the sense of *samādhi*. Any actual verbal use of the intransitive verb *yuj*, *samādhan* is hardly available. Turning to Pāli use, the word *yoga* is found in the derivative senses of connection, control and effort as in *pubbayoga*, or in *cittassa niggāhane yoga karānīyo*. It seems therefore that the word *yoga* was not familiarly used in any literature earlier than Patañjali in the sense of *samādhi* and its accessory disciplines. The word *yogin*, also, in the sense of a man who habitually practises the *samādhi* processes, is hardly available in any literature earlier than Patañjali. The *Gītā* which in my opinion is pre-Buddhist as I shall show in my forthcoming volume of the *History of Indian Philosophy*, has no doubt the word *yogin* in it, but the word *yoga* is almost always used in the *Gītā* in the sense of connecting or its other remote derivative meanings but not in the sense of *samādhi*. It is probably Patañjali who first used the word

yoga in the sense of *samāhi*. *Vyasa* thus gives the meaning of the word *yoga* as *yogah samādhih*. *Yacopati* definitely points out that the word *yoza* in *Pañājali* is derived from *yuj samadhā* and not from *yujir yoge* (*yuj samādhiu ityasmāt vyutpannah samādhyartho, na tu yujir yoge ityasmāt samyogārtho ityarthah*—*Tattvasūtrādi*).

Prof. Stcherbatsky is therefore right in contending against the view of la Vallée-Poussin that Buddhism is a branch of *yoga*. He is also right in holding that *yoza* in the sense of *samādhi* is not to be found in pre-Buddhist literature. But I should like to go further than this and assert that in Buddha's time the word *yoga* meant only control or the effort of control and the different disciplines that constituted in later times the *yoga* processes were not brought under one systematic concept of *yoga*. The application of the term *yoza* in *Vasubandhu's* work ought not to lead us to believe that the word *yoga* meant in early Buddhism a comprehensive science holding within it the processes of *śīla, samādhi* and *prajñā*. It is possible that *dhyāna* meditations were practised by many people as isolated endeavours and it is also possible that beliefs about the mystical powers of those who perform these meditations, were current in certain circles. From the *Kaṣṭha*, we know that senses were felt like uncontrollable horses and sense control was very much praised and that cataleptic states of trance were also regarded as high achievements of perfection. It may thus be supposed that the Buddha collected all these floating traditions, interpreted them in terms of his own *dhyāna* experiences and assimilated them into his own system of thought. The way in which the Buddha systematised the different practices, associated them with high nobility and perfection of character and welded them together in a comprehensive whole, served as a model to *Pañājali* who adapted it in his own way with some very important modifications. Far from being a branch of *yoga* it was Buddhism which made *yoga* what it was. It is needless to say that Prof. Stcherbatsky is perfectly right in saying that the Buddhism of the Buddha has nothing of sorcery and thaumaturgy in it. The mere fact that any one indulging in mystic experiences believed in certain mystic worlds in which mystic experiences could be continued without the impediments of bodily limitations of hunger, thirst and lust, cannot constitute sorcery. If it did, then even Christianity which indulged in the belief in the kingdom of God, in resurrection, in the day of judgement and in the angels of God would also be called sorcery. The fact that Buddhism firmly believed in the gradual advancement and elevation of our being through more and more moral purity, the gradual destruction of passions and antipathies and the gradual moral strife in which the higher and nobler states of the mind gained supremacy over the lower ones and with the dawn of the superior wisdom all desires and rebirth became finally extinct, makes Buddhism one of the highest religions of the world. In fact, it is difficult to believe that a scholar of la Vallée-Poussin's attainments should indulge in such baseless and uncritical fancies. And one may well suppose that Prof. la Vallée-Poussin did not actually mean it; and it is on account of the lack of precision and looseness of expression that it appears that he

identifies Buddhism with sorcery, beggary, mendicancy and thaumaturgy; for, on page 25 he says that these saints were very much higher than sorcerers as they looked forward towards gradual elevation and saintliness—Mais si les Yogins ou ascètes prébuddhiques tiennent du "mendiant" qui jette contre les villages qui refusent, l'aumône, tiennent du sorcier et mettent à très haut-prix l'hypnose et la thaumaturgie, ils sont souvent mieux que des sorciers et des mendiants : ils visent à la sainteté, ils sont souvent, avec des idées philosophiques rudimentaires et inconsistantes, une conception arrêtée de la destinée de l'homme, une sagesse. Le Yoga, vers l'époque que nous considérons, s'était ordonné ou s'ordonnait suivant trois ou quatre pensées maitresses, les pensées qui dominent l'Inde post-vélique, l'Inde brahmanique bouddhique, hindoue, transmigration avec des enfers et des paradis, mérite et démérite, délivrance de la transmigration bonheur suprême et définitif, chemin qui conduit à la délivrance, à savoir le Yoga, l'effort, la discipline méditative et ascétique.

On the subject of *Nirvāna* Prof. Stcherbatsky points out that Prof. la Vallée-Poussin holds that since in the Pali Canon the word 'immortal' is used as one of the epithets of *Nirvāna* and since in the later literature *Nirvāna* is described as a reality (*astu*), it can well be supposed that the pre-canonic Buddhism believed in immortality of the soul. He further says that Prof. la Vallée-Poussin explains Buddha's silence on the question of *Nirvāna* as his incapacity in the philosophical field. But if this is so, how can Prof. la Vallée-Poussin argue that early Buddhism believed in the doctrine of the immortality of the soul. If the Buddha denied an eternal soul against the eternalist, but maintained the doctrine of moral responsibility against the materialist, how can he be supposed to be believing in the doctrine of an immortal soul. Prof. la Vallée-Poussin draws a historical outline to explain the growth of Buddhism in which he says that there was in the beginning a simple faith in soul and immortality and a primitive teaching of an indefinite character, mainly of obscure magic, after that a mixed period supervened, when this simple creed was contaminated with confused ideology and this allows us to ask whether Buddhism at that period was not a *gnosis*. At last Buddhism received a super-structure of insane scholasticism and we have scholastic period of Buddhism just as we had in mediaeval Europe. Primitive faith, then a period of *gnosticism* and then a period of scholasticism, these are three stages of the development of Buddhism, just as we had in the development of the Western Church.

In criticising the above view, Prof. Stcherbatsky points out that early Buddhism never believed in the doctrine of the existence of the self or its immortality. If by later scholastic Buddhism, the *Vaibhāṣikas* are meant, then it is not true that they represented in their teaching anything substantially different from the views of the early canonical schools, for, the *Vaibhāṣikas* are only the continuators of one of the oldest schools, the *Sarvāstivādins* and their teachings are therefore quite different from the *Sautrāntikas* who may be regarded as initiating a new school of Buddhism. By *Ilīyāna* therefore, one ought to include the

Vaibhāṣikas, and the Sautrāntika school may be regarded as a new transitional school leading to the Mahāyāna school of pure idealism. Early Buddhism started from a sound philosophical idea of a pluralistic universe, it denied substance and established lists of ultimate realities (*dharma*s). Some of these elements are highly artificial constructions. The maxim which guided these assumptions was that corresponding to each difference of the connotative terms of language, there must be differences of things or entities. The Sautrāntikas differed from the Vaibhāṣikas in attributing only nominal existence to these felt differences in experience. They thus objected to the comprehensive list of elements or entities as the ultimate data of the Vaibhāṣikas and only believed in the sense data and the mind data. It is therefore wrong to take them in the same class with the Vaibhāṣikas under the sweeping term of scholasticism. The Sautrāntikas flourished for at least five hundred years from the first to the fifth century A. D., side by side with the Vaibhāṣikas and the Mahāyānists. Vasubandhu and his pupil Dinnāga may be regarded as partly Sautrāntika and partly Vijñānavādin. Ultimately the Sautrāntikas merged into the Mahāyānists or the Vijñānavādins. When the Vaibhāṣikas declared Nirvāṇa to be something real, they did not mean by it that Nirvāṇa was a kind of paradise. They only regarded Nirvāṇa as the annihilation of all life and as a materialistic lifeless reality (*nirōdhasatya, vastu*). Sautrāntikas, on the other hand, admitted the existence of the Buddha's cosmo-body and adhered to the Mahāyāna conception of identifying Nirvāṇa with the living world itself and denying its reality as a separate element transcending the living world. Thus both the Vaibhāṣika and the early Buddhist schools regard saṃsāra and Nirvāṇa as real. But Nirvāṇa is real only in the sense of a materialistic, lifeless reality (*yaśmin sati celaso rimokṣaḥ acetanah*). The Sautrāntikas believed saṃsāra as real and Nirvāṇa as unreal (i. e. separately unreal). The Vijñānavādins or the Yogācāras believed saṃsāra as unreal and the Nirvāṇa as real. The Mādhyamikas regarded both the saṃsāra and the Nirvāṇa as unreal (i. e. separately unreal).

According to the Vaibhāṣikas, existence is of two kinds as phenomenal and as eternal. Phenomenal existence of matter, mind and forces are but complexes of elements. Only space and Nirvāṇa are eternal existences. The phenomenal elements are however all real in the present, past and future. This reality is thus conceived in two ways, firstly, as momentary flashings in actual life and secondly, in their abiding and everlasting nature (*dharmaśakṣaṇa* and *dharmaśvabhāva*). They held therefore that when all flashings in actual life stopped in Nirvāṇa, there remained that lifeless entity in which all flashings of eternal death, but only as a separate element and the ultimate reality of the elements, in their lifeless condition. The simile of the extinction of light is to be explained as meaning only this lifeless condition. The difference between this view and ordinary materialism is that in the latter

every death would be Nirvāṇa (*dehacchedo mokṣaḥ*). And this view is therefore called *ucchedavāda*. In the Vaibhāṣika view however, there is no Nirvāṇa at every death, but the different worlds in which a saint may be born are produced by karma and the elements composing his personality are gradually one after the other reduced to a state of quiescence and extinction until in final Nirvāṇa all are extinct. The moral law through a long process of evolution reduces the living world into a state of final quiescence, where there is no life, but something lifeless and inanimate. It is therefore wrong to think that the Vaibhāṣikas regarded Nirvāṇa as a vastu or reality in the sense of spiritual immortality. The Sautrāntikas, however, denied this materialistic Nirvāṇa and regarded it as being the ultimate extinction of the entire cyclic processes of life without any residue of any kind. There was, however, a class of Sautrāntikas who believed that there was a subtle consciousness which outlived the final extinction of Nirvāṇa and that it was from this that the elements which manifested as life experiences (see Vasuṣūtra's *Samayabhedha-upaśāsanakāra*, Asia Major II. 1. pp. 1-78, Leipzig 1925). It is possible to trace the germs of the Jāyavilāna of the Yogācāras in this doctrine. Later on however, the Sautrāntikas objected to this doctrine as it leads to the denial of the external world in the Yogācāra school. It is also possible that this view was drawn from the Mahāyānikas who did not wish to believe in the total disappearance of the Buddha in a materialistic Nirvāṇa. The Yogācāra view consisted in the belief in one pure knowledge as being the ultimate reality which seemed through ignorance as being modified into the diverse modes of phenomenal experience. In the Mahāyānist view therefore, there is no difference between the Nirvāṇa and the saṃsāra. Prof. Stecherbatsky then compares the Vaibhāṣika view of Nirvāṇa with the Nyāya-Vaiśeṣika view of salvation, and the Mahāyānist view of Nirvāṇa with the Vedānta view of salvation. He also supplements this with a valuable general analysis of the principle of relativity of the Mādhyamika school.

The main argument of Prof. Stecherbatsky against Prof. de Vallée-Poussin may be summed up in two propositions, firstly, that nowhere in early Buddhism has the doctrine of the existence of self been preached, and secondly, it is said that this negative conclusion is strengthened by the fact that the Vaibhāṣikas who are the continuators of early Buddhism, believed in a form lifeless reality as being the Nirvāṇa. I am in general sympathy with Prof. Stecherbatsky's conclusions, but I do not think that he has sufficiently proved them. Firstly, the assertion that in early Buddhism we do not come across any belief regarding the soul's immortality as Nirvāṇa, however true it may be, should have been attested by exhaustive references from the Pāli canons. Secondly, admitting that the Vaibhāṣikas were the continuators of early Buddhism, it still remains to see how far the Vaibhāṣikas made new addi-

tions to the views of early Buddhism or left off some of their doctrines or changed and modified them. This would mean an exhaustive comparison of the contents of the Pali canons their commentaries and the Vaibhāṣika works. And unless this is done, it may be dangerous to make assertions regarding the views of Pali canons from assertions in Vaibhāṣika works.

Judging from the early Pāli texts it seems very probable that Nirvāṇa was a ethico-religious state of the extinction of desires as a result of ethical practices, contemplation and insight. As such it need not be regarded as transcendental. Such a state, however, clearly belongs to transcendental, rather than normal psychology. It is, therefore, sometimes described as unspeakable, and as immeasurable, as in *Sutta Nipāta* 1076 (*attham gaṭassa na pamāṇamathī*). It is also sometimes described as an eternal reality and as such it is described as *aculam* *thūnam*, *amatam* *padam*, *amata nibbāna dhātu*. In the Abhidhamma period it is sometimes described positively, as a sphere of existence, and negatively, as a condition of utter annihilation. F. Heiler in his *Die Buddhistische Versenkung* very aptly says that "only by its concept Nirvāṇa is something negative, but by its sentiment it is a positive term of the most pronounced form. In spite of all conceptual negativity, Nirvāṇa is nothing but eternal salvation after which the heart of the religious yearns." It is by extinction (*Nibbāna*) of the fire of passions (*rāga agni*) that the ultimate freedom is attained and there is the final extinction (*pari-nibbāna*). The fire of passions and desires can only go out in consequence of the cessation of the causes that were producing them, they cannot be destroyed by force all on a sudden. It is, therefore, that in the earlier texts Nibbāna is compared to a dying fire (*aggi anāhāro nibbuto Maḥma* I. 487) and not to a fire blown out—compare also *anūtharo nibbayettha*, *Apadāna* 153, also *padipassa eva nibbānam timokkho ahu cetaso*. The eternity of Nibbāna in all probability refers to the undisturbed tranquility and peace through the cessation of rebirth and there is probably no text which can lead to the supposition that it is a state of the immortality of soul *ajaram amaram khamam pariyesāmi nibbutim* (*Vināya Vatthu* 514), *saddasankhārasamatho nibbānam* (*Samyutta* I. 136). The same idea is repeated in *Maḥma* I. 503, *āroga paramā lābhā nibbānam paramam sukham affhangiko eva maggūnam khamam amata gūṇinam*. Nibbāna is also often described as cessation of desire *tanhākkhaya* as in *Vināya Vatthu* 73, also in *Samyutta* I. 39—*tanhāya uppalāhāna nibbānam itī rucati*, also in *Vināya* I. 5—*sabbasankhārasamatho nibbānam*. The idea of Nibbāna as the ultimate extinction and the psychosis as a whole is to be found in *Samyutta* I. 136, *Anguttara* II. 118, IV. 423 V. 8, 110 etc. Again in *Sutta Nipāta* 1094 we find a similar passage—*alīcanam*, *andānam* *etam dipamanāparam nibbānam itī nam brumi varamaccu-parikkhaya*; so also in *Samyutta* II. 117, *bhavanirodho nibbānam itī*. In one of the earliest passages also Nibbāna is described as cessation and as wisdom—*upassamāya abhināya sambodhāya nibbānāya samvattati*, again in *Vināya* V. 86

Nibbāna is definitely described as non-self—*aniccā sabbe sankhārā dukkhā nāntā eva sankhatā nibbānam eva etam paññati ananta itī nocchaya*. Coming to some of the most authoritative traditional interpretations of Pali Buddhism, I shall for the sake of brevity only refer to some passages of Buddhaghosa's *Visuddhi Magga*. Buddhaghosa defines Nibbāna as the substanceless cessation of desires (*tanhā*)—*yasma -tanhāya nikkhanto nissato visamyutto tasmā nibbānam itī rucati itī*. On page 205, Nibbāna is described as the highest moral quality along with other moral qualities—*khanti paramam tapo titikkhā nibbānam paramam vadanti buddhā*. On page 498 Nibbāna is again described as the supportless liberation, the getting rid of, the forsaking and the entire and absolute cessation of desires through disinclination to them—*yo tassa yeva tanhāya asesavirāganurodho cāgo patinassaggo multo anāyogo ti evaṃ virodhaniddhese atthato etam eva nibbānam*. On page 507 a subjective and objective distinction of the meaning of Nibbāna is made. On the subjective ethico-religious plane Nibbāna is described as in the passage as *asesavirāganurodho* and on the objective side it is called the noble truth of *dukkhanurodho*. It is said there that it is on this account that Nibbāna is described as peace (*santi lakkhaṇam*) and as eternal (*accutirasam*). It cannot be said that because ordinary men cannot perceive it, Nibbāna is therefore non-existent like the hare's horn. For, had Nibbāna been non-existent, the ennobling of character and contemplation and wisdom which are methods of the attainment of Nibbāna would be futile. For, if Nibbāna does not exist, then the processes of character-discipline etc. do not exist, and if they do not exist, then passions and afflictions which are destroyed by them do not exist also which is impossible. Nibbāna thus is not non-existent, it is not also mere destruction (*lakkhaya*), but it is the destruction of passions (*rāgakkhaya*). Nibbāna is called deathless and eternal, because it is attained only through the right path and not produced by anything (*palābham eva h' etam maggena, na uppādetabbam*). *Tasma appabbhavam eva, Appabbhacitā ajaramaramam, Pubbaṃajaramaramam bhūvato nīcam*) It does not seem that Nibbāna can be described as an existent with positive characters, it can be called as a negation of non-existence only because it is attainable by special wisdom and steady efforts which are positive in their nature *caṣṭhulaparikkhamasiddhena onnaveesena adhiḥamanīto sabbānūttaranato ca paramamathena sabbhūvato nibbānam nāvīpīnamam*, page 509. Again, on page 567, it is said that just as a crow when set free from a merchant's boat on sea flies to the shore if it is visible, whereas, if no shores are visible returns back to the mast of the boat, so if a man perceives Nibbāna as the wisdom of disinclination to all sankhara elements (elements forming one's individuality, he leaves the course of the out-flow of all sankhara and springs forward to Nibbāna; if he has not the wisdom of disinclination to sankhara, he falls again and again in the course of the flow of the sankhara. It is also said there in a description of the nature of liberation as Nibbāna that he who takes to Nibbāna as mere void (*suññata*) perceives it as such. Again on page 666, it is said that just as a man suffering from heat desires cold, so does one

suffering from the fire of rebirth desire Nibbana as the cessation of that fire.

It is unnecessary to multiply examples. But it is clear from the above that the view of Prof. la Vallée-Poussin that Nirvāṇa in early Buddhism meant immortality of soul cannot be attested by textual references from Pāli canonical works or from the works of responsible commentators like Buddhaghosa. So the negative contention of Prof. Stcherbatsky may be regarded as absolutely correct. But it must also be said that there is no proof in favour of his view that the philosophy of Nirvāṇa of the Vaibhāṣikas was identical with the view of Nirvāṇa of early Buddhism, or that in early Buddhism Nibbāna meant a lifeless reality as the elements of dharmas as Prof. Stcherbatsky holds. Space does not allow me to enter into any discussion regarding the view of Nirvāṇa among the Vaibhāṣikas. I fear, I have to differ on some important points here also from Prof. Stcherbatsky, but I must reserve it for some future occasion.

Prof. Stcherbatsky's illuminating work on the "Conception of Nirvāṇa" throws a flood of light on many obscure points of the development of the history of Buddhist philosophy, and every scholar of Buddhist philosophy will feel grateful to him for his contribution. But yet it is only in his translation of the first and the twenty-fifth chapters of Nāgārjuna's *Mādhyamika Kārikā* and its commentary by Candrakīrti, that he shows his great scholarship of Buddhism, wonderful mastery over abstruse dialectical Sanskrit and over all his superior philosophical acumen, a rare combination among scholars of any country. I shall not enter into any details, but I fear that the translation may not generally be regarded as very exact, but it is exceedingly readable, and excellent on the whole. There are only a few scholars either in this country or in Europe who can read Candrakīrti's commentary with such ease and insight as Prof. Stcherbatsky has done. Though he has translated only two chapters of the book, yet I feel confident that they will be a real help to most Buddhist scholars in being introduced to Candrakīrti and his master.

* To give only one example, let us turn to the adoration verse with which Candrakīrti starts his introduction to his commentary on the *kārikas* of Nāgārjuna. The verse runs as follows:—
Yacchāsi loḥ kleśapīṇaśeṣaṁ santrāṇaḥ durgatā
tito bhavūca : taccāśānāṁ trāṇagunūcca sūstramegat
dṛṣṭvāyācānyamatēṣu nāsti Stcherbatsky's translation:—(indeed a philosophic treatise should contain a doctrine of Salvation, it then "rules and it saves"). "It rules over all our enemies, our passions. It saves us from the misery and from phenomenal experience (altogether.) These two advantages are not to be found in other philosophic doctrines."

Suggested translation:—Because it checks all our enemies of passions and saves you from misfortunes and rebirth, therefore on account of this checking power and the quality of saving (two parts of the word *sūtra* from *śā* and *tra* yielding these two different meanings) it is (called) a *sūtra*. And these two do not exist in other systems (which therefore may be called a *māta* but not a *sūtra*).

I now propose to subjoin a running review of some of the most salient points of Nāgārjuna's philosophy as contained in Prof. Stcherbatsky's translation of the first and twenty-fifth chapter of the *Mādhyamika-Śāstrī* which form an appendix to his work under review.

Nāgārjuna's main thesis was that all things are relative and hence indefinable in themselves and hence there was no way of discovering their essences and since their essence are not only indefinable and indescribable but incomprehensible as well, they cannot be said to possess any essences of their own. Nāgārjuna was followed by Aryadeva, a Ceylonese by birth, who wrote a separate work on the same subject in 400 aphorisms. For about two centuries after this, the doctrines of Nāgārjuna were in a sleepy condition as is evidenced by the fact that Buddhaghosa of the fourth century A. D. does not refer to them. During the Gupta empire Asaṅga and Vasubandhu flourished in the fifth century A. D. In the sixth century A. D. the relativistic philosophy of Nāgārjuna again flourished in the hands of Buddhapālita of Valabhi in Surat and Bhavya or Bhavyaviveka of Orissa. The school of Bhavya was called *Mādhyamika Sāntāntika* on account of his supplementing Nāgārjuna's arguments with special arguments of his own. At this time the Yogācāra school of Mahāyāna monism had developed in the north and the aim of this school was to show that for the true knowledge of the one consciousness (*viñjāna*) all logical arguments were futile. All logical arguments showed only their own inconsistency. It seems very probable that Śrīhaṁsa was inspired by these Yogācāra authors and their relativistic allies from Nāgārjuna to Bhavya and Candrakīrti, the master commentator of Nāgārjuna's *Mādhyamika Kārikā*. Buddhapālita sought to prove that the apprehension and realisation of the idealistic monism cannot be made by any logical argument, for all logic is futile and inconsistent while, Bhāvaviveka sought to establish his idealistic monism by logical arguments. Candrakīrti finally supported Buddhapālita's scheme as against the scheme of Bhāvaviveka and tried to prove the futility of all logical arguments. It was this *Mādhyamika* scheme of Candrakīrti that finally was utilised in Tibet and Mongolia for the realisation of idealistic monism.

In taking up his refutations of the various categories of being, Nāgārjuna first takes up the examination of causation. Causation in the non-Buddhist systems of philosophy is regarded as being the production from some permanent or abiding stuff or through the conglomeration of several factors or through some factors operating over an abiding stuff. But Nāgārjuna not only denies that anything ever is produced but also that it is ever produced from any one of the above ways. Buddhapālita holds that things cannot arise of themselves, for if they are already existing, there is no meaning in their being produced; if things that are existing are regarded as capable of being produced again, then things would eternally continue to be produced. Bhāvaviveka criticising Buddhapālita says that the refutation of Buddhapālita should have been supplemented with reasons and examples and that such a refutation would imply an undesirable

thesis that if things are not produced of themselves, they must be produced by other factors. But Candrakīrti objects to this criticism of Bhāṣavya and says that the burden of proof for establishing the identity of cause and effect lies with the opponents, the Sākhyaists who hold that view. There is no meaning in the production of what already exists and if that which is existent has to be produced again and that again, there will be an infinite regress. It is unnecessary to give any new argument to refute the Sākhya sākhyasāsa view for it is enough to point out the inconsistency of the Sākhya view. Thus Āryadeva says that the Māhyamika view has no thesis of its own which it seeks to establish for it does not believe in the reality or unreality of anything or in the combination of reality and unreality. * This was exactly the point of view that was taken by Śīhaṛa. Śīhaṛa says that the Vedīstas have no view of their own regarding the things of the world and the various categories involved in them. Therefore there was no way in which the Vedīstas view could be attacked. The Vedīstas however is free to find out faults with other views and when once this is done and the inconsistencies of other positions are pointed out its business is finished for it has no view of its own to establish. Nāgārjuna also thus says in "Vigraha-vyākṛtānti":—

"When I have these (of my own to prove), I can commit mistakes just for the sake

(of proving) (of being inconsistent)

If I d'd (really) cognise some (separate) things, I could then make an affirmation or a denial. Upon the basis of these things perceived or (inferred) But these (separate) things do not exist for me. Therefore I cannot be assailed on such a basis." †

Candrakīrti thus emphasises the fact that it is not possible for the Māhyamikas to offer new arguments or new examples in criticising any view, for the Māhyamikas have no view of their own to support. They cannot even prove their own affirmations and if their affirmations contain any thesis, they quarrel with it also themselves. So the Māhyamika scheme of criticism consists only in finding fault with all theses whatever they may be, and in replying to the counter-charges so far as inconsistencies could be found in the opponents' theses and methods, but not by adducing any new arguments or any new counter-theses, for the Māhyamikas have no theses of their own. In an argument if one can only follow the principles that are admitted by him no one can be defeated by arguments carried on the basis of principles admitted only by his opponents.

Things are not also produced by any conglomeration of foreign factors or causes, for had it been so then there would be no law of such production and anything might come from any other things,

darkness from light. And if a thing cannot be produced out of itself or out of others, it cannot be produced by a combination of them both. Again the world could not have sprung into being without any cause (ahetutah).

The Buddhist logicians try to controvert this view by pointing out that whatever a view may be it must be established by proper proof. So in order to prove the thesis that all existents are unproduced the Māhyamikas must give some proofs and that would involve a further specification of the nature of such proofs and a specification of the number of valid proofs admitted by them. But if the thesis that "all existents are unproduced" is a mere assertion without any proof to support it then any number of counter assertions may be made for which no proof need be shown; and if proofs are not required in one case they cannot be required in the other case as well. So one could with equal validity assert that all existents are real and are produced from causes. The Māhyamika answer to such an objection as formulated by Candrakīrti is that the Māhyamika has no thesis of his own and so the question whether his thesis is supported by valid proofs or not is as meaningless as the question regarding the smallness or the greatness of a mule's horn. Since there is no thesis, the Māhyamika has got nothing to say regarding the nature of valid proof (pramāṇa) or their number. But it may well be asked that if the Māhyamika had no thesis of his own, why should he at all hold the proposition that all existents are unproduced (koti bhūṇa anutpannāḥ)? To this the Māhyamika replies that such propositions appear as definite views only to the ordinary people, but not to the wise. The proper attitude for the wise is always to remain silent. They impart instructions to those who want to listen to them only from a popular point of view. Their arguments are not their own or which they believe as right, but only such as would appeal to their hearers.

It is not out of place here to mention that the Māhyamika school wishes to keep the phenomenal and the real or the transcendental view wide apart. In the phenomenal view things are admitted to be as they are perceived and their relations are also conceived as real. It is interesting to refer to the discussion of Candrakīrti with Dignāga regarding the nature of sense-perceptions. While Dignāga urges that a thing is what it is in itself (śvalakṣaṇa) Candrakīrti holds that since relations are also perceived to be true, things are relational as well. Phenomenally substances exist as well as their qualities. The "thing in itself" of Dignāga was as much a relative concept as the relational things that are popularly perceived as true; that being so it is meaningless to define perception as being only the thing in itself. Candrakīrti thus does not think that any good can be done by criticising the realistic logic of the Naiyāyikas, for so far as the popular perceptions or conceptions, go, the Nāyāya logic is quite competent to deal with them and give an account of them. There is a phenomenal reality and order which is true for the man in the street, on which all our linguistic and other usages are based. Dignāga in defining perception restricts it only to the unique thing in itself (śvalakṣaṇa) and think that all associations of quality and relations are extraneous to perceptions and should

* sadasatśadacceti yasya pakṣe na vidyate :
upālamhaścetiṇi tasya taktum na śakyate
Mādhikarmakīrti pp. 16.

† Anyatprattiya yadi nūma paro'bhaviṣyat
dyeta tarhi bahulaḥ śūkhonidhakarāḥ
sarvāya janma ca bhavet khalu sarvataśca
tulyaṁ paratvamakkhile' jñānā'pi yasmāi
Mādhikarmakīrti p. 36.

be included under imagination or inference. This however does violence to our ordinary experience and yet serves no better purpose, for the definition of perception as given by Dinnaga is not from the transcendental point of view and thus represents the lower point of view. If that is so, why not accept the realistic conceptions of the Nyāya school which fits in with the popular experience. This reminds us of the attitude of the Vedāntists who on one hand accepted the view point of popular experience and regarded all things as having a real objective existence, and yet on the other hand considered them all as false and unreal from the transcendental point of view of ultimate reality. The attitude of the Vedāntists on this point seems to have been directly inspired by the attitude of the Mādhyamikas. The attempts of Śrīharaśa to refute the realistic definition of Nyāya were intended to show: that the definitions of Nyāya could not be regarded as absolute and true as they used to think. But while the Mādhyamikas who had no view points of their own to support could leave the field of experience absolutely undisturbed and allow the realistic definitions of Nyāya to explain the popular experience in any way it liked, the Vedānta had a thesis of its own, namely, that the self-luminous Brahman was the only reality and that it was through it that everything else was manifested. The Vedānta therefore could agree with Nyāya interpretations of experience and their definitions. But as the Vedānta was unable to give the manifold world-appearance a footing in reality, it regarded it as somehow existing by itself and invented a theory of perception by which it could be considered as being manifested by coming in touch with Brahman and being illusorily imposed on it.

Continuing the discussion on the nature of Causation, Nāgārjuna and Candrakīrti hold that collocations of causal conditions which are different from the effect cannot produce the effect as is held by the Hinayāna Buddhists, for since the effect is not perceived in those causal conditions, it cannot be produced out of them, if it is already existent in them its production becomes useless. Production of anything out of some foreign or extraneous causes implies that it is related to them and this relation must mean that *it was in some way existent in them. The main principle which Nāgārjuna employs in refuting the idea of causation or production in various ways is that if a thing exists it cannot be produced and if it does not exist, it cannot be produced at all. That which has no essence in itself cannot be caused by anything else and having no essence in itself it cannot also be the cause of anything else.**

Nāgārjuna similarly examined the concepts of going and coming and says that as the action of going is not to be found in the space traversed over, nor is it to be found in that which is not traversed over and apart from the space traversed over and not traversed, there cannot be any action of going. If it is urged that going is neither in the space traversed nor in the space untraversed, but in the person who continues to go for going is in him in whom there is the effort of going then that also cannot be right. For if the action of going is to be associated with the

person who goes, it cannot be associated with the space traversed. One action cannot be connected with both; and unless some space is gone over there cannot be a goer. If going is in the goer alone then even without going, one could be called a goer which is impossible. If both the goer and the space traversed have to be associated with going, then there must be two actions and not one, and if there are two actions that implies that there are also two agents. It may be urged that the movement of going is associated with the goer and that, therefore going belongs to the goer, but if there is no going without the goer and if there is no goer without going, how can going be at all associated with the goer. Again in the proposition "the goer goes" (*gantū gacchati*) there is only one action of going and that is satisfied by the verb "goes," but what separate "going" is there by virtue of the association with which a "goer" can be so called and since there are no two actions of going there cannot be a goer. Again the movement of going cannot even be begun, for, when there is no motion of going, there is no beginning and when there is no motion of going, there cannot be any beginning. Again it cannot be urged that "going" must exist since its opposite "remaining at rest (*sthiti*)" exists, for who is at rest? The goer cannot be at rest for no one can be a goer unless he goes; he who is not a goer being already at rest cannot again be the agent of another action of being at rest. If the goer and going be regarded as identical, then there would be neither verb nor agent. So there is no reality in going. "Going" stands here for any kind of passage or becoming and the refutation of "going" implies the refutation of all kinds of passage (*niṣkāraṇa*) as well. If seeds passed into the state of shoots (*āṅkura*), then they would be seeds and not shoots; the shoots are neither seeds nor are different from them; yet the seeds being there, there are shoots. A pea is from another pea, but yet no pea becomes another pea. A pea is neither in another pea nor different from it. As one may see the beautiful face of a woman in a mirror and feel attracted by it and run after her, though the face never passed into the mirror and there was no human face in the reflected image. Just as the essenceless reflected image of a woman's face may *rouse attachment in fools, so are appearances of the world, the causes of our delusion and attachment.*

It is needless to multiply examples and describe elaborately Nāgārjuna's method of the application of his dialectic for the refutation of the various Buddhist and other categories. But from what has been said, it may be possible to compare or contrast Nāgārjuna's dialectic with that of Śrīharaśa. Neither Nāgārjuna nor Śrīharaśa are interested to give any rational explanation of the world-process, nor are they interested to give a scientific reconstruction of our world experience. They are agreed in discarding the validity of world experience as such. But while Nāgārjuna had no thesis of his own to uphold, Śrīharaśa sought to establish the validity and ultimate reality of Brahman. But it does not appear that he ever properly tried to apply his own dialectic to his thesis and tried to show that the definition of Brahman could stand the test of the criticism of his own dialectic. Both

* *Mādhyamikakīrti* p. 90, line 6.

Nāgārjuna and Sribhāṣa were however agreed in the view that there was no theory of the reconstruction of world-appearance which could be supported as valid. But while Sribhāṣa attacked only the definitions of Nyāya, Nāgārjuna mainly attacked the accepted Buddhist categories and also some other relevant categories, which were directly connected with them. But the entire efforts of Sribhāṣa were directed in showing that the definitions of Nyāya were faulty and that there was no way in which Nyāya could define its categories properly. From the fact that Nyāya could not define its categories, he rushes to the conclusion that they were intrinsically indefinable and that therefore the world-appearance which was measured and scanned in terms of those categories were also false. Nāgārjuna's methods are largely different from that of Sribhāṣa in this that the concepts which he criticised were shown by him to have been intrinsically based and constructed on notions which had no essential nature of their own, but which were only understood in relation to others. No concept revealed any intrinsic nature of its own and one could understand a concept only through another and that again by the former

or by another and so on. The entire world-appearance is thus based on relative conceptions and is false. Nāgārjuna's criticisms are however largely of an apriori nature which do not treat the concepts in a concrete manner and which are not also based on the testimony of our psychological experience. The opposition shown therefore is very often of an abstract nature and occasionally degenerates into verbalism. But as a rule they are based on the fundamentally-relative nature of our experience. They are never half so elaborate as the criticisms of Sribhāṣa, but at the same time they are fundamentally more convincing and more direct than the elaborate round-about logical subtleties of Sribhāṣa's dialectical criticisms. It cannot be denied that based on the dialectical methods of Nāgārjuna, Buddhapaṭha and Candrakīrti, Sribhāṣa's criticisms following an altogether different plan of approach show wonderful powers of logical subtleties and fineness, though the total effect can hardly be regarded as an advancement from the strictly philosophical point of view, while the frequent verbalism of many of his criticisms is a discredit to his whole venture.

A GLIMPSE INTO THE GENERAL ELECTION IN GERMANY

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GERMANY has been in the throes of a General Election, and the whole country was in a state of comparative excitement. Party papers were full of declarations of their own creeds and denunciations of their opponents, while in every street one found innumerable posters with a variety of design and colour, calculated to arrest the attention of the voter, and if possible to convert him to their faith. Above these methods of cold print came the animated personal appeals in small drawing-room gatherings as well as in big public halls, and when weather permitted demonstrations, in the open. One evening the National Socialist Labour Party had arranged twelve simultaneous gatherings in the halls of the different breweries of the city. In addition to the speakers appointed for each place every one of the meetings was addressed by Adolf Hitler, the Leader of the Party and General von Epp, the top candidate of the Party, who rushed round to all of them.

But the excitement is said to have been very mild compared to what it was on previous occasions. The Reichstag is according to the Constitution, elected once in four years, and from the establishment of the Republic up to 1924 the elections took place at times, when the country was faced with burning political problems and was subjected to a severe economic stress and when what the Government did or did not do was a matter of almost life and death to the average man. Even now one hears touching stories of the "Inflation Period", as to how the wages of the workmen were fixed and paid not by the month or the week, but by the day; how at the end of the day they would run to buy all the provisions they could for the money, lest by the next morning it may have depreciated in value; how a house sold did not fetch enough money with which to buy a suit of clothes; and so on. Such stories always end with a sigh and the expression of a wish that it

country may never pass through such a time again. But now politics is comparatively steady, and economics steadier, and the people can afford to listen to election speeches sipping a glass of beer.

ELECTORAL LAW

According to German electoral law every man and woman who has completed his or her twentieth year on the day of election is eligible to vote. From the thorough records maintained by the State about the life's history and movements of every individual in the country, there is no difficulty whatever in determining the eligible voters. The number of forms one has to fill up in Germany, and the detailed information required are very striking. For example, every change of abode of an individual has to be reported to the police; if a person happens to have more than one 'Christian name', the one with which he is usually called should be underlined; and so on. Thus being in possession of all the necessary information the State sends out cards two or three weeks in advance, which have to be presented at the booths for identification. Out of a total population of 62,500,000 the voting strength is 41,000,000.

For purposes of election the whole country is divided into 35 electorates and 17 groups, the groups being formed by the combination of neighbouring electorates. People vote not for the candidates but for the parties. A party is recognised if it can produce signatures of 500 persons with powers of voting, but in the case of parties already represented in the previous Reichstags only 20 signatures are enough.

A party will get one seat for every 60,000 votes it obtains in an electorate or in a group. The surplus votes, i. e., those left over after taking the highest multiple of 60,000, in all the groups are added up into what is called a 'Reichs List' and fresh seats allotted on the same basis, but at the rate of only one for every seat already obtained in the groups; i. e., a party that has got 10 seats in the groups cannot get more than ten in the Reichs List, even if its surplus votes amount to more than 600,000.

Each party submits a 'List' of its candidates in the order in which it wishes them to be elected, so that the election of a candidate depends upon the number of

the seats his party gets and his position in the list.

On account of the nature of the system of election the strength of the Reichstag is indefinite, and the small parties that are scattered over have very little chance. In this election the votes of such parties that went to waste amounted to over 2,700,000 (as against 800,000 of the previous election) i. e., a number which could have sent 45 more members into the Reichstag.

THE PARTIES

There are not less than 32 different political parties in Germany; but the differences between some of them are not so fundamental, that they may be said to form subsections of main parties. The following facts may serve as a background for the understanding of what the different parties stand for.

Germany, as is well-known, consisted for a long time of separate kingdoms, principalities and duchies, until they were all combined by Bismarck in 1871 into a united 'German Empire'. In internal administration, however, these are still independent "Free States" (*Freistaaten*), and the keenness with which they strive to maintain their independence often forms a knotty point in the domestic politics of the country.

The population of Germany consists chiefly of 38 million Protestants, 19 million Catholics and over half a million Jews. The north and middle Germany are mostly Protestant, while Bavaria and portions of Prussia are keenly Catholic. The preponderance of Jews in trade, their supposed control of the Press, and the prominent positions held by some of them in science and art, are often red rags to some of the parties.

The flag of the old monarchy was black, white and red, while the one adopted by the Republic is black, red and gold. This, however, does not seem to have met with universal acceptance, and one often hears of the 'Battle of the Flags'.

Then there are other minor social and economical problems that form the domestic politics of the country. Foreign politics, on the other hand, bristles with exceedingly acute problems like War Reparations, evacuation of Rheinland, recovery of south Tyrol; and over these there are strong

divergences of opinion and manifestation of feeling.

According to the positions of the seats occupied in the Reichstag in Berlin the parties fall into three groups: the "Right" being composed of Nationalists, the "Middle" of Democrats, and the "Left" of Socialists. The chief parties forming the 'Right' are the German National Party (*Deutsche Nationale Partei*) and the National Socialist Labour Party (*Nationalsozialistische Arbeiterpartei*). The German National Party is more or less a successor of the old Conservative Party of the monarchical times and represents large landed proprietors and capitalists. They

into the Reichstag. This party has the support of General Ludendorf, the well-known co-operator with Hindenburg in the Great War. Although occasionally the General addresses meetings in Munich, he has



Election Propaganda, Hitler Party
with Motor Lorries

were, in general, opposed to the Revolution and the Republic and favoured war to recover the lost German territories. The National Socialist Labour Party is under the leadership of Adolf Hitler, who fought in the ranks of the German Army during the war, but being an Austrian cannot himself be elected



Not a Funeral Notice but an Election Placard
The lines in thick print only would read:
Minister President Held, Murderous
Attempt on Life, Dead, First
Class Burial



"Vote List 1 Social Democratic Party." Children
going about with red discs containing
the above inscription

practically retired from politics. This party with a uniform of khaki shirt and cap and



In front of a Polling Booth

the emblem of a red swastika is vehement against the Jews, and bitterly opposed to the conciliatory foreign policy of Dr. Stresemann. It so happens that Stresemann's wife is a Jewess! The National Socialists form the extreme Right and have persistently refused participation in any Coalition.

The 'Middle' comprises chiefly the Centre (*Zentrum*), the Bavarian People's Party (*Bayerische Volkspartei*) and the German People's Party (*Deutsche Volkspartei*). The first two are supported by Catholics, while the third represents the professionals and the moderate section of the capitalists. The German People's Party is led by Dr. Stresemann, who is perhaps the one German politician who is much in the eye of the world. While he was hooted and interrupted by the Socialists during his election speeches in Munich, he was warmly praised in Berlin on his 50th birthday by Prince Bulow for all that he had achieved for Germany by his 'gentle and clever tactics'. His illness has not affected the elections apparently, although the simultaneous illnesses of himself and Briand were whispered in some quarters to be due to machinations of some secret international plot against foreign ministers!

On the extreme 'Left' are the Communists who have also refused to join any Coalition from the commencement of the Republic. But the important party of this Wing are the Social Democrats, who are not only the most numerous but the most influential body in the Reichstag. They in coalition with Stresemann have several most important achievements to their credit, like the ending of the war, conclusion of the Treaty of Versailles, stabilization of the Mark, the Dawes Plan, Locarno Treaty and the entry of Germany into the League of Nations.

ELECTION DAY

Sunday the 20th May was the Election Day. According to law it should be either a Sunday or a holiday. Almost every street had its polling booth, in front of which the parties exhibited their posters. The booths were mostly inns, schools, etc. The voting started at 8 in the morning. The people approaching in queues would receive their Voting Papers (*Wahlzettel*), enter a covered "Cell," mark a red cross in the circle opposite to the name of the party they wished to vote for, enclose it in an envelope, and,

coming out, drop it into box through a slit after getting their identification cards checked.

The principal results of the voting are as follows:—

| | | | | |
|------------------------------|-----|-----|-----|-----|
| Social Democrats ... | ... | 9 | 287 | 433 |
| German Nationalist Party ... | ... | 4 | 464 | 832 |
| Centre Party ... | ... | 3 | 713 | 866 |
| Communist Party ... | ... | 3 | 217 | 339 |
| German People's Party ... | ... | 2 | 692 | 444 |
| German Democratic Party ... | ... | 1 | 448 | 763 |
| Economic Party ... | ... | 1 | 409 | 704 |
| Bavarian People's Party ... | ... | ... | 938 | 870 |
| National Socialists ... | ... | ... | 840 | 856 |
| Other Split Parties ... | ... | 2 | 716 | 717 |

ELECTION A REALITY TO THE PEOPLE

Although there may not have been the same outward demonstrations as on previous occasions, there is no doubt that the voting is a reality to the people. The maid in our Pension when asked why she was a National Socialist could not at once think of an answer except that her father knew everything, but she almost hissed as she

said pointing her finger towards the next room. 'The gentleman there is a Bayerish People's Party!' Among a family that went to a small drawing-room political meeting, the father sat out in the vestibule as he did not believe in the party that had arranged the meeting, the mother listened passively and approvingly to the speaker, while the daughter was continually putting cross questions. On the election day the voting was over by 5 p.m. I happened to be spending the evening with some friends in their country-house. At 7 p.m. the loud speaker in the next room began to announce the results of the elections in Munich. The whole family was nationalistic, and as the radio boomed out the enormous successes of the Social Democrats there were vehement gestures and exclamations of dissatisfaction! As some paper remarked the other day, although the people may not personally do much in the four years of the life of a Reichstag, yet during the elections the voice of the people is supreme and sets the direction in which the Reichstag has to move.

A REPLY TO MISS MAYO

By ALIDE HILL BOOTH-SMITHSON

(An American poetess)

On India! Country of divine dis-content,
Grieve thou not, at the cruel comment
Of our country maid (?)
Having eyes she seeth not at all,
Having ears she heareth not the call
Of thy soul. She's swayed by things external,
As all of us are—
She hitched not her vehicle to a star—
She loveth "brass tacks." (Statistics)
She heweth down here and scattereth there,
She forgetteth her ancestors bowed in prayer
For the truths which she lacks.

Forgive her India—forgive us all
For our Spiritual blindness—
For the Pekin-like wall
We've built round our hearts,
Lest seeing the light of the ages we'll be
Converted to true spirituality
That thy country imparts.

We Westerners mean, of course, to be kind,
In our science and industry we know you find
Much that is good.
But we have seen illness, disease and strife,
Where you have seen only God and Life...
We've not understood.
What you understand—

For Christ is not real
Nor Buddha, nor Krishna to us;
We don't feel
That anything matters here and now
We're SURE of THIS life
But wrinkle our brow
And scoff or doubt, or accept some creed
A few religions and faults to weed
From out our home garden—but then somehow
We always behold the far-off mote
While our beam remains—as it did in rote.
You really BELIEVE—man lives not by just
bread alone,

We give it the lie...
What our teacher taught we think is a joke,
You love and live what Buddha spoke.

So Forgive us India—! I implore,
My country-woman's blunders—heart-sore
I wish my Native land could see
The depth of your—Spirituality...

[This is an Answer to Miss Mayo's own article about her book, appearing in the January 14, 1928 issue of the "Liberty Magazine" 217 Park Avenue, New York City, N. Y., U. S. A. In it she mentions that she prefers "brass tacks" (statistics) to flowery language or poetry.]



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE ECONOMIC ORGANIZATION OF THE SOVIET UNION: By Scott Nearing and Jack Hardy. Published by the Vanguard Press, 80 Fifth Avenue, New York. 245 pp. Price 60 cents, postage paid.

There is little excuse for any of us to remain ignorant of conditions in Soviet Russia today, or to fall back upon those threadbare charges and calling of names indulged in by the ignorant and reactionary. For, apart from the separate studies and general books that have appeared on Russia in recent years, we now have a very excellent and complete series of thirteen volumes devoted to the detailed study of various aspects of Russian life and of Soviet Russia. They are published by the Vanguard Press of America and sold at the ridiculous sum of 50 cents each, that each person may buy them. The volumes have been written after extensive and exhaustive studies by specialists, and the editor is a Professor in the Economic Research Dept. of Yale University. They cover the following subjects, one volume being devoted to each: the Economic organization (here reviewed) of the Soviet Union; How the Soviets Work; Soviet Production and Distribution; Trade Unions; The Family; Religion; Village Life; the School System; Health; Civil Liberties; National Minorities; Art and Culture; and, Russia and her Neighbours.

The volume under review deals with economic organization, and is written by the noted economist, Dr. Scott Nearing, and an economist trained by him, Mr. Jack Hardy. It is the first and most exhaustive study made so far of the system of Soviet economic organization. It speaks in facts, figures and charts. It is in three parts, covering the following subjects: Part I, being a study of the pre-war and war system which was eventually inherited by the Bolsheviks, from the wreck of which they had to make something; and the tremendous attempt to establish a proletarian state. Part II is a very exacting study of economic functions and relationships in the Union, covering the following heads: natural resources; the central economic plan; agriculture; industry; transport and communication; internal and foreign trade; finance, banking and credit; the co-operative movement; the position and organization of labour; new capital and the policy of foreign concessions;

developing new skill. The last, or third part, covers the results of all these activities. A section is given also to the productivity of the Union, and the economic trend.

Part I, devoted to pre-war and war Russia, constantly reminds one of India today, not only in the feudal land system, but in retarded economic development requiring importation of manufactured products, machinery, and even capital, from abroad. It was this economic machinery, headed by an inefficient, ignorant, corrupt and tyrannical State machinery that was expected to carry on a war. 15 million Russian men, including most of the skilled workers, were taken from industry and mobilized for slaughter. The gradual collapse of the system is followed—again in facts and figures—until we see starving cities, rebelling soldiers shipped to the front with no provisions or weapons; we see manufactures, mining, transport and agriculture shrink to a small fraction of pre-war volume. Then came the February break, the attempt of the Kerensky Provisional Government to carry on the War hated by the people, then the uprising against this Government. It was this collapsed, ruined system that the Bolsheviks inherited and were expected to make something of. The October Revolution had Peace, Bread, Land to the peasants and the Factories to the Workers, as its slogans. But it was prevented from peaceful reconstruction. Surrounded by a hostile world the country was decimated by war, revolution, and then by counter-revolution, blockade, armed intervention, and famine. From 1917 to 1921—for five long years—the Soviet Union fought for its life against the most formidable of armed European powers. At the end of that time production had further sunk until, in many industries, it had reached the zero point. And still the workers and peasants defeated all enemies. It is only from 1921 that peaceful economic construction has been possible, and even this has been carried on under constant threat of further intervention and war.

Part II covers the entire economic organization upon which the Soviet system rests. The fundamental principles underlying this organization may be given in Dr. Nearing's own words:

1. The socialization of all basic productive forces, such as land, mines, railroads, factories.
2. The organization and direction of productive forces on a unified, scientific plan.

3. The elimination of private profit and the social use of all economic surplus.

4. Universal obligation on all able-bodied adults to render some productive or useful service—"He shall not eat who does not work." (Article 18, Soviet Constitution).

5. Active participation, by the workers, in the direction of economic life.

6. The widest possible provision, among all who render productive and useful service, of: a) food, clothing, shelter, health service; b) education, recreation, cultural opportunity.

7. "The abolition of exploitation of men by men, the entire abolition of the division of the people into classes, the suppression of exploiters, the establishment of a Socialist society and the victory of Socialism in all lands." (Article 3, Soviet Constitution)

Two or three general results of the system may be briefly noted:

1. The budget was balanced and the currency stabilized without external loans or credits. No such record has been made by any of the other major European belligerents. The Soviet Union accomplished this result in 1924, before it was achieved in Britain, Germany, France, Italy, or Belgium.

2. The volume of production has increased each year since 1921. No other principal nation can show an equally steady gain in productivity.

3. The material well-being of Soviet workers has been improving steadily since 1921. No other European country can make a similar showing.

Part III is a short summary of the results of the Soviet system—which means the co-operative system of production and distribution. After analyzing the factors that forced Russia to introduce the New Economic Policy in 1921, with its concessions to the peasantry, its concessions to foreign capitalists, and its permission for free trade within the country, Dr. Nearing asks the very timely question if Russia is drifting towards capitalism, as its enemies amongst the Social Democrats would have us believe in an attempt to justify their own betrayal, or if the Soviet Union is developing along Socialistic lines.

The Soviet Union, he says, is passing through the transition to Socialism, and not one Communist inside or outside of Russia would hold that the present system has achieved the full measure of Socialism. An economic system is not built so quickly. But the trend of historical forces at work there is clearly seen in three prime factors: 1) the State power "is in the hands of the new order and wielded in the interests of the working class and against the growth of the capitalistic forces; 2) Socialism is not possible without large scale industrialism, and Russia is being industrialized; 3) the socialized forces of production, distribution and exchange continually expands, and those of private capital lose ground in the struggle—this book under review proves by facts and figures that this phase is a living reality." Therefore, we see that the capture of the State by the toiling masses is complete; the country is being industrialized, and its agriculture is also being modernized and industrialized; and socialized agriculture and industry is gradually replacing private ventures that sprang up after 1921. Foreign trade, transport, and finance are State monopolies. In Russia we see the coming to birth of a new world order, and in it we see socialized economy making attacks

upon private capital—not vice versa. And this is the way to Socialism.

The book is written in that lucid and yet fundamental style for which Dr. Nearing is noted. Every phase of Soviet Russian economy has been covered, and the results shown in figures and in charts. This book, as well as the entire series on Soviet Russia, should be read by Indians.

AGNES SMEDLEY

THE LIFE OF BUDDHA AS LEGEND AND HISTORY:
By E. F. Thomas M. A. D. Litt (St. Andrews),
London: Kegan Paul, Trench, Trubner & Co Ltd.
1927. 12s. 6d. net. Pp. XXIV, 297 with Appendix and Index

This work, as the author says in his preface, attempts to set forth what is known from the records and to utilise reformation that has never yet been presented in a Western form. Both the Pali and the Sanskrit canons may be regarded as having originated from other original versions which are now practically lost and the task of separating historical from legendary materials is a difficult one and few scholars could have approached the subject in a more impartial and critical spirit than Dr. Thomas has done. The discourses in *Sutta* and *Vinaya* cannot often claim to be historical and many legends of different traditions have often grown round them. The Tibetan Scriptures contain a collection of legends which are probably based on the earliest Sanskrit legends, some of the most important of which have been translated in Rockhill's *Life of the Buddha*. *Mahavastu* and *Lalitavistara* are also Sanskrit works which are based on earlier different traditions and so also is *Abhiniskramana-sutra*, an abridged translation of which from its Chinese translation has been published by Beal. *Buddhavamsa* and *Nidanakatha* are similar works in Pali and it was on works like these that the later Singhalese and Burmese works were based and a Tibetan work on the life of the Buddha was composed as late as 1734 which has been summarised by Scheffner and Klaproth. None of these documents can however be called historical, nor is it easy to discover in them any firm basis for any historical work. Their chronology is as uncertain as their legends. The genealogical accounts of ruling families found in the *Puranas* and the Pali chronicles of *Dipavamsa* (fourth century A. D.) and the *Mahavamsa* which was probably based on it and written in the fifth century, form the chief basis for chronology. From the conflicting accounts of these various sources Dr. Thomas has tried to form his conclusions carefully weighing his judgments in the light of available evidence suggesting a separation of the historical from the legendary materials as far as possible. The work is divided into seventeen chapters, such as the ancestry of Buddha, the home and family of Buddha, infancy and youth, the great renunciation, asceticism and enlightenment, the first preaching, spread of the doctrine, legends of the twenty years wandering, rival schools, the last days, the order, Buddhism as a religion, as a philosophy, Buddha and myth, Buddha and history, Buddhism and Christianity. The method adopted by Dr. Thomas has been that of placing the informations available from different sources side by side and then of commenting on them as he dealt with them leaving the

readers to judge for themselves. Thus in the chapter on Buddha's infancy and youth, he first gives the oldest version of the story given in *Nalaka-sutta* of the *Sutta-nipata* and shows that the legend was much later than the *Sutta* and attached to it probably in the Christian era. He then notices the chief differences of this version with the other accretion of legends in the *Lalitavistara*, the *Mahavastu*, the Tibetan account, the *Divyavadana*, the *Jataka* commentary and the *Buddhavamsa* as well as their agreements.

In discussing Buddhism as a religion the author says that the most primitive formulation of Buddhism is probably found in the four Noble Truths. These involve a certain conception of the nature of the world and of man. The first three insist on pain as a fact of existence, on a theory of its cause and on a method of its suppression, which is the Noble eightfold path. It is this way of escape from pain with the attaining of a permanent state of repose which as a course of moral and spiritual training to be followed by the individual constitutes Buddhism as a religion. Regarding the relation between Yoga and Buddhism Dr. Thomas rightly points out that it is not probable that Buddhism borrowed its Yoga tenets from the Yoga system. My own view is that the Yoga practices were current in the country and that it was probably Buddha who gave it a systematic form for the first time. The Yoga of Patanjali is certainly indebted to Buddhism for its formulation of the Yoga system in accordance with the metaphysics of Sankhya. Dr. Thomas's treatment of the Buddhist *Nibbana*, though brief, is instructive. He rightly points out that *Nirvana* is not peculiarly a Buddhistic term though it has undoubtedly a definite Buddhistic significance regarding the chief end of man. For the Buddhist it means the extinction of craving, of the desire for existence and the consequent cessation of pain. It is difficult to find out Buddha's own words describing what happens to one who has attained *Nirvana* in this life and many passages show that the Buddha has himself left it unexplained. But Dr. Thomas is right in holding that there is nothing to show that the conception of *Nirvana* implied any existence after death as is wrongly held by Prof. de la Vallée-Poussin in his *Nirvana* (Paris 1925) which has led to the publication of *The Conception of Nirvana* by Prof. Stecherbatsky in its refutation. Though the distinction of *sopadi* and *nirupaḍi* *Nirvana* cannot be found in earliest Buddhism and was later on introduced by the commentators, it was fully in keeping with the spirit of early Buddhism. I have elsewhere discussed it in my review of Prof. Stecherbatsky's "The conception of Buddhist *Nirvana*" in the July number (1928) of the *Modern Review*.

It is not possible to refer to the many now contributions that have been made in this work regarding the life of Buddha and Buddhism in general within the compass of this brief review. But it may safely be asserted that it has not only utilised all available literature on Buddhism, ancient and modern, but Dr. Thomas has often thrown a new light on the problems that he has handled and decidedly advanced our knowledge of Buddha's life and Buddhism in general a step further.

S. N. DASGUPTA.

STUDIES IN INDIAN ECONOMICS: By M. S. Seshu Iyengar, M. L. A. Madura. Pp. 152: price Re. 1-8-0. 1927.

This is a collection of ten lectures delivered by the author under the auspices of the Madras Economic Association and of three papers contributed by him to the *South India Mail* and to the *Modern Review*, during the years 1916 and 1917. They comprise a variety of subjects, including land revenue, currency, high prices and taxation. The author seems to have a thorough grasp of these subjects and shows considerable skill in marshalling his facts and using them tellingly. The discussions on currency and high prices might with advantage have been brought up-to-date. Few will be found to dissent from the author's view that Indians in larger numbers should turn their attention to the study of economic problems, if responsible government is to have any meaning in the country.

ESSENTIALS OF INDIAN ECONOMICS: By B. G. Sanyal, M. A. Professor of History and Economics Willington College, Sangli. Pp. 512: Prices Rs. 4-4-0.

In the preface, the author makes a profession of his object in writing this book, first, he desires to supply the student of Indian Economics with a book which "treats of the subject as a whole" and which deals "almost exclusively with Indian economic conditions" and not with "pieces of Indian Economics sandwiched between long dissertations upon ordinary economic theory"; and, secondly, he has tried "to arrange the subject in a manner that clearly shows the historical as well as organic relation between the various problems of Indian Economics."

We find ourselves completely at variance with the first object of the author. In the first place because we think that it is not possible, in the present stage of the development of economic studies in our country, to produce even a fairly satisfactory work on 'Indian Economics' treating of the subject as a whole; and, in the second place, because a book which deals simply with Indian economic conditions and makes no attempt to bring out the real significance of those conditions by reference to economic theory, would, in our opinion, be a mere catalogue of facts and figures and not a book on economics. The author also does not seem to have been very successful in realising his second object, i.e., "arranging the subject in a manner that clearly shows the historical as well as organic relation between the various problems of Indian Economics." The novel plan of arrangement that he has adopted will, we are afraid, only confuse the students, without facilitating a better understanding of the subject.

THE EXAMINATION OF THE CURRENCY COMMISSION REPORT: By P. B. Jinnarkar, M. A., LL.B., Reader and Head of the Department of Commerce, Dacca University. Pp. 121: price Re. 1-4-0.

Mr. Jinnarkar's criticism of the Currency Commission's Report is not likely to attract much attention today, though it is a book of more than ephemeral interest. The controversy regarding the relative merits of the 1s. 6d. and 1s. 4d. ratios seems already to belong to a by-gone age; but that does not mean that we have heard the last

of it. The author's statement that "the 1-6 ratio came into existence under artificial conditions produced by a definite monetary policy pursued by the Government of India" is largely true; but that the Government's policy of contraction of currency "has reduced the level of prices, paralysing industries and reducing the demand for capital" appears to us to be an over statement, while his contention that the 1-6 rupee has "considerably reduced the purchasing power in the hands of the agriculturist" and that "this is the cause of the stagnant condition of the piece goods trade, since the year 1921" is extremely fallacious. The 1-6 rupee has certainly reduced the money income of the agriculturist; but it has not reduced his purchasing power—at least not to any appreciable extent.

The question of rupee ratio will never be satisfactorily settled, nor are we ever likely to see the end of India's currency troubles, until she has openly and frankly adopted a gold currency as the proper accompaniment of her gold standard (however retrograde such a measure may appear to the more advanced currency theorists of to-day). The Commission's arguments for the rejection of the Indian Finance Department's proposals for the establishment of a gold currency would not bear close examination. We find here the same solicitation for the interests of other countries, the same (unwarranted) anxiety about the expense of the experiment to India, the same fear of opposition from the gold grabbing countries of the West, as in the case of previous Commissions. It would be fairly safe to predict the break-down of the Gold 'Bullion' Standard as recommended by the Commission. It might work in a country where the currency system is not complicated by the presence within it of a silver note of unlimited legal tender and where the people have become long accustomed to the use of paper. But in India, the gold bullion standard would in practice mean the gold exchange standard, with the added liability of the Central Reserve Bank to pay gold at a fixed ratio to an unlimited extent to enable the Government and foreign traders to meet their obligations abroad without loss. The internal circulation will continue to be, as heretofore, silver rupees and currency notes nominally convertible into gold but actually cashed in silver—with all the attendant inconveniences of the system.

The author takes strong exception to two features of the Central Reserve Bank as proposed by the Commission, viz. (i) that the other banks should be compelled to maintain minimum reserve balances with the Central Reserve Bank; and (ii) that the Central Reserve Bank should have no direct dealings with the public. He himself would prefer to see the Imperial Bank of India, which carries on its business in close touch with the Indian banking and business world and already performs many of the functions of a Central Bank act as the Central Reserve Bank of India. Thus he favours, by implication, a share holders' bank. We need not follow the author into his criticism of the other features of the Bank, which have not found support even with the Government of India.

ECONOMICS

ENGLISH WOMEN IN LIFE AND LETTER: By M. Phillips and W. S. Tomkinson. O. U. Press. Pp. XVIII+408.

"This book," say the authors, "describes the lives of past English Women, some rich and of great place, others poor and unknown to fame. The material is in the main historical: but throughout the book we have drawn freely upon the rich stores of English fiction, the better to illustrate and interpret our theme. Thus Pamela Andrews and Mor Flanders testify in these pages along with Dorothy Osborne and Fan Burney. And it has been thought well to tell their own story with as little prompting as possible." We could not improve upon the authors' description of the purpose and scope of their work. It is an interesting gallery of feminine portraits, drawn from actual life and from imagination by poets and novelists from Chaucer to Mrs Gaskell but all of these intensely realistic.

But whether the subjects of these portraits were actual human beings in flesh and blood or whether they existed only in the imagination of their creators they seem to us mostly, as we judge them by present-day standards, creatures of the fancy and fancy creature-too, made by man what they are and moving about in a man made world pelted and pampered, scorned and exploited, on the whims and tastes and needs of the stronger sex demanded. Now and then, there is an exception, but only to prove the general rate. What a far cry from the England of today where woman, having at long last come of age, has amply avenged her century old subjection by a series of triumphs culminating in the recent amendment of the Representation of the people Act which gives the flapper of twenty-one the right to vote and this incidentally, we might mention, secures for the women of England a numerical majority and therefore, the power to rule over the men, so that a few generations hence, we may expect the great-great-grand daughters of Mr. Phillips and Mr. Tomkinson to write a book called 'English Men in life and letters.'

The Book is profusely illustrated & beautifully printed.

HIRANMATH SANTAL.

ELEMENTS OF SURVEYING AND RELAYING. By Mr. R. L. Banerjee, Principal, Manamali (Govt.) Survey School, Via Comilla (Bengal) pp: 196 with Walla, bound in cloth. Price Rs. 6-8

This book deals with the practical methods of ordinary Survey works, with special reference to relaying boundaries. It is well-written and will prove useful to Civil Court Commissioners and to pleaders, preparing for Survey examination.

INDUSHEKHAR BHATTACHARYA.

THE LAW RELATING TO REGISTRATION OF DOCUMENTS IN BRITISH INDIA: By Mr. Kshutis Chandra Chakravarti, M. A., B. L., Advocate, Calcutta High Court; Published by Messrs. N. M. Raychoudhury & Co., College Square, Calcutta. Price Rs. 6 only.

The publication is an excellent commentary on the Indian Registration Act, 1908 Act No. XVI

of 1908 in which careful and elaborate collection of authorities has been made. The author has given a complete history of Registration Law in India which will be found very useful. In the appendix, rules and notifications issued by the different Local Governments have been set out which have added to the value of the book. On the whole, this edition of the Registration Act is a very useful publication and we hope that it will be found to be of great use by the legal public.

G. S.

WHEN PARLIAMENTS FAIL: A Synthetic view from the Gallery. By a Sympathiser. With a Foreword by Bertram Keightly of the Lucknow University. Thacker Spink & Co. 1927 Pp. VI+50.

The author of this book, Mr. S. Nehru, goes to the capital cities of France, England, Germany, Italy and Switzerland in order to study the working of the national legislatures of the leading states of Europe and of the League of Nations and records his impressions in powerful and picturesque language in this small book. He sees through the pomp of Parliaments, the solemn stage-acting of representative democracy. Even the grandeur of the League of Nations leaves him unmoved. Geneva, where the League is domiciled, appears to him to be the "Mecca of the Mighty and the Babel of Babblers." He winds up by saying: "Europe's Parliaments are everywhere in chains—of their own forging, or other's imposing. They have, in a deep sense, ceased to function without friction or restraint. But, if reality, the actual world of parliamentary muddle-headedness and democratic mis-government, proves to be such a chaos of confused issues and conflicting interests, can we not seek refuge in Utopia, or, to be more precise in a dream of it, following the example of some of our most illustrious predecessors from the time of Plato downwards? And that is exactly what our author does. The Utopia that he speculates upon however, is not, happily altogether Utopian—it is not devoid of a practical interest for the erring political animals who rule and are ruled in the modern states. For, as the author remarks: "Each leading country possesses the means and the possibilities of making the most of its parliament, and of ensuring that it does its duty by the people. This clear duty is apt to be overlooked in the welter of false issues; which shortsighted deputies are tempted to raise in order to secure transient triumphs at one another's or even at the country's expense."

"No parliament is perfect. But all are perfectible". We earnestly commend this book to every one interested in the study of Government. To Indians, specially, the book conveys a message which should not be missed. For, as Mr. Keightly says in the Foreword: "Our India is just entering on democratic and parliamentary development and one hopes her guiding intelligentsia, especially the younger ones, may mark, learn and inwardly digest the lessons, which this survey of the position, now becoming so marked in Europe, is well-calculated to impress upon them." Those of our countrymen who think that India in order to attain her goal, not of mere political autonomy but real *Swaraj*, inward and outward, should steer her parliamentary craft clear of the Scylla

of autocracy and the Charybdis of Anarchy, the fetish of Law and Order, and the wild orgy of Freedom's Battle, might do worse than reflect over the contents of this book. H. S.

"KRISHNA OF VRINDAVANA" which was reviewed by Prof. G. Tucci last month has been priced at Rs. 6 and published by the Bengal Library, Patuatuli, Dacca.

HINDI

ITIHAS KI KAHANIYA: By Zohur Buksh. The Ganga-Pustak-mala office, Lucknow.

Some interesting incidents of the lives of great men are here collected and told in a beautiful style. This will be an attraction in the juvenile literature of Hindi.

LADKIYON KA KHEL: By Mr. Girija Kumar Ghosh. The Ganga-pustak-mala office, Lucknow.

We congratulate the author for bringing out this book of action-songs and dramatic pieces specially for the girls. The style is light and most suited for the purpose. The book is sure to give enjoyment to the little girls. The pictures also match well with the poems.

MAHILA-HITAISHINI: By Chaturvedi Dwarka Prasad Sharma, M.A. S. The Navakalishore Press, Lucknow.

This is mainly compiled and translated from the Bengali writings of the late Satish Chandra Chakravarty on women's welfare.

VANITA-VILASA: By Pandit Mahabir Prasad Dornedi. The Ganga-pustak-mala office, Lucknow.

Lives of 12 eminent women of various nationality are described, with some pictures and photos.

ZACHCHA: By Kaviraj Pratap-Sinha Vidya Visarada. Ganga-pustak-mala office, Lucknow.

A book on maternity and child welfare.

COMMUNISM KYA HAI? By Mr. Radhamohan Gokulji, Cawnpur.

The principles and practice of communism are described showing their various aspects.

PREM DVADASHI: By Mr. Premchand, The Ganga-pustak-mala office, Lucknow.

Twelve out of about a century of short stories written by Mr. Premchand the best writer of short story in Hindi are selected in this volume.

ACHHUTODDIHARA-NATAKA: By Hameswariprasad Ram. Hindi Sulabha Sahitya Mandir, Barh, Patna.

A drama on social reform of the so-called untouchables.

APNA AUR PARAYA: By Thakur Jugal Kisore Narain Singha-Nawal Kisore Book Depot, Lucknow.

Translation of Mr. Hemendraprasad Ghose's Bengali story *Apna-o-par*.

KUSUMAYATI: By Babu Chandrabhan Sinha. Moham Ratsanda, Ballia.

A book of poems on various phases of nature and the human mind. The poet suggests in the preface that a compromise should be arrived at between the *braja-bhasha* and *khadi-boli* and Persian words also should not be excommunicated.

GO-FALANA : Published by the Indian Press, Ltd., Allahabad.

Various informations as regards the cow are given herewith pictures and diagram.

RAMES BASU.

MARATHI

THE VIJAYA-SAHITYA-MALA AND OTHER BOOKS—
Publisher Vyaya Press, Poona City.

This series has to its credit about a dozen books of considerable merit written by well-known Marathi writers on various subjects such as biography, poetry, novels, drama, science etc. *Kahin Tares* is a collection of stray political pieces composed by Mr. H. S. Gokhale. The range of subjects in this book is pretty large and the happy combination of emotion and reason displayed in some pieces appeals to the readers. The Foreword of Prof. Lagu is discriminating and impartial. *Kulbyachi Dandy* and *Pahatepurvicha Kalokh* are two novels by two well-reputed authors. Both books are entertaining and useful in their own way, though they are widely different in style, sentiment and out-look of society. *De Valera and Me-Sweeney* are two biographies brightly written and likely to absorb the interests of politically-minded class of Marathi readers. *Santati-Niyamana* or Birth-control is a subject which is exercising the minds of a great number of young persons at present and Professor Phadke's interesting brochure on the subject will no doubt be read with pleasure by them. It must, however, be said that little good to the Society can be expected from the propaganda work of this new movement adopted from the West without due regard to the special conditions and religious sentiments which characterise Indian Society. *Khadashak* by Mr. S. P. Joshi is a dramatic play which will entertain those who do not look for any high and noble sentiments leading to the elevation of society in drama but crave only for something likely to excite an outburst of laughter. *Grim Punch Warshen* or the past five years is a collection of certain articles in the *Kesari* edited by Mr. N. C. Kelkar. The sub-title of the book is explanatory and tells us that the articles chosen and incorporated in the book relate the history of the five years' period viz 1921-26,—a period as eventful as it is disgraceful in the political history of India. It was a period which saw the rise, growth and decline of the non-co-operation movement, the diplomacy of a dubious character on the part of a certain section of the Nationalist party, the incessant squabbles and wranglings among public leaders and the rabid tone of the Press of both sides. These quarrels which have disgraced and humiliated Maharashtra in the eyes of the rest of India should have been allowed to be buried unceremoniously and forgotten for ever. But it is a pity that the responsivist leaders like Mr.

Kelkar who wrote the articles re-printed in the book and Mr. Aney who wrote an appreciative foreword to their collection were both carried away by passion and both in their misdirected enthusiasm decided to give the unfortunate controversy a permanent form. The decision was quite unwise and I for one cannot congratulate the publisher on his achievement.

V. G. AITE.

MALAYALAM

SRI DEVA-HARANAM A drama in seven acts
By Kongot Krishnan Nair. The Mangalodayam Press, Trichur. Price As 5.

The theme of this play is based on an incident known in history. The first meeting of the hero and the heroine and their mutual falling in love are depicted in a manner quite prosaic. The play opens with a Nandi and ends with a *Bharatavakya*. It starts with a prologue in the beginning, and has a *Vishimbha* proceeding every *ink* (act). In the matter of dramaturgy it is a pure imitation of Sanskrit drama.

MANI-MANJUSHA.—'A chest of gems', collected from the numerous learned articles contributed to the *Mangalodayam Journal* by Pandit P. S. Ananthanarayana Sastri. Printed and published by the Yogakshem Co. Ltd., Trichur. Pp. 139. Price As 12.

P. ALUNJAN ACHEN.

GUJARATI

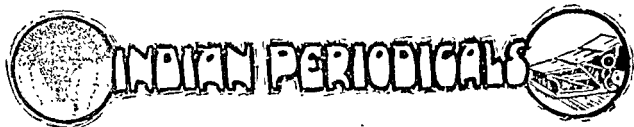
THE AUTOBIOGRAPHY OF DHONDO KESHAV KARVE :
Translated by Kishan Singh Gouind Singh Chandra, and published by the Pustakalaya Sahayak Sahakari Mandal, Baroli, printed at the Kshatriya Printing Press, Ahmedabad. Cloth bound. Pp. 377. Price Rs. 3 (1927)

Prof. Karve, the founder of the Indian Women's University has become a man of world-wide publicity and his autobiography written in Marathi is a book depicting the wonderful personality and indomitable courage of a more poor in worldly resources but rich in determination and self-sacrifice. His life is a standing lesson to all those patriots who want to raise India in the scale of nations. The translation is very well done, and the interest so well sustained that one does not like to put down the book—a big one as sizes go—his one has furnished it.

PREMA SWARUP SURI, KRISHNA : First Part : By Mohanlal V. Gandhi. Printed at the Aditya Printing Press, Ahmedabad. Cloth bound. Pp. 252. Price Rs. 2 (1927)

"Shri Krishna, the Lord of Love," written by Baba Premananda Bharti has attained great fame as a book explaining why Shri Krishna is held in such veneration by us, and the deeper truths underlying his worship. This book is a translation of the first part of that treatise and the Notes given at the end add to its usefulness. It is sure to interest all those who have a religious turn of mind.

K. M. J.



Social Reform Legislations

Mr. Indra Vidyalkara in an article in the *Vedic Magazine* for May points out some social and moral maladies in India and urges for their eradication by the legislative bodies. Says the writer

Look, whichever side we may, what sight meet our eyes? It is an oppressive sight of pauperism and illiteracy all around us. The people seem to be extremely discontented with their existence. They find no happiness in their lives, as they are always on the verge of starvation and destitution. Really they have no comfort, no ease, no peace of mind. How to raise their standard of living! How to enhance their earning capacity? There are twenty-seven lacs of *Sahdus* in our country, we are at our wits' end to find out means of making them useful to our society and country. Again there is the knotty problem of widow-marriage. How to persuade the orthodox section of the Hindu community to allow young girl-widows to remarry? How to get its sanction even for the prevention of child-marriage? All these reforms are required urgently for the welfare of the country at large, but reformers alone cannot bring them about in less than a century or even more. It is impossible to wait for so long a time only for such insignificant measures of re-generation. If by means of legislation our object can be realised at once, why not resort to it? The writer is firmly of opinion that legal restrictions alone can check the ever-increasing degeneration of India. It is simply an idle business to reason with antiquated Pandits and their so-called *Shastras*. Really 'that which conduces to the highest good of society is *Shatru*.' Let every reform come which is consistent with the happiness and prosperity of the people. Let even a revolutionary legislation take place which ultimately adds something to the peace and tranquility of the nation. If we wish to see an end of the curse of untouchability, let a strong, definite measure be put on the statute book and enforced strictly so as to make such inhuman behaviour a severely punishable crime. Again, if we desire our country to go 'dry,' let a Total Prohibition Bill be enacted and applied by the Executive with all the earnestness at its command. The drink evil, even a part of which cannot be eradicated by hundreds of sermons, will then leave the shores of India for good.

Khadi in Foreign Lands

The question whether those Indians who go abroad should put on Khadi dress

or not and whether it can serve the purpose has been coming more and more under discussion. Several Indian sojourners have furnished themselves entirely with Khadi suits (both woollen and cotton) from Indian Khadi depots. *Khadi Patrika* of Ahmedabad gives several such instances.

FOR ENGLAND

Sjt. Ramji Hansraj while going to England on business, got all his dresses made of Khadi. But at the last moment he had to resort to one foreign cloth suit and hence he sent us instructions for a better, softer, though a little costlier quality of woollen cloth. Now such qualities have also been made available from Kashmir.

BABU RAJENDRAPRASAD

Only last month Babu Rajendraprasad left for England attired *cap-a-pie* in Khadi.

JAPAN

Sjt. Nilkanth Mashruvala accompanied by his family had been to Japan on business. He had all his dresses made of Khadi. During his stay there he used to order out all his clothing necessities from here. This gentleman used only white Khadi cap for his head dress in Japan also.

CHINA

Sheth Maherjibhai Navroji (a Parsi gentleman) went to China all in Khadi.

FOREIGN ORDERS

Occasionally, there are orders for Khadi even from such distant centres such as: London, America, Africa, Arabia, Malaya State, Jesselton, (North Borneo) and Singapore. Several members of the Khadi Sangathan scheme also belong to these centres

The Synthetic Vision

The editor of *Probuddha Bharata* in the course of a thought provoking article states that there cannot be a more urgent task in India at the present time than the production of a large number of young workers who will represent the highest synthesis in their outlook and experience of life and reality. Says the writer in conclusion,

One great obstacle in the way of young minds devoting themselves to the realisation of the spiri-

tual world-synthesis is the superstition that religion is a life of passivity, and devoid of the glow of life that characterises more concrete struggles. Young minds want the taste of power. They seek those fields of action where they can wield great energies, and this often attracts them to lesser ideals. Let us assure them that the life of spiritual struggle, of the struggle to realise the Universal Vision such as we have discussed above, requires the greatest amount of strength. There is an amount of adventure in it as is not to be met with anywhere else and may daunt even the stoutest heart. Spiritual realisation is the manliest of games and the most daring of adventures. India and the world are eagerly waiting for those brave souls who will build up the glorious future of humanity through their titanic life-struggles. Where are they? They alone can lead humanity to the land of promise.

Calcutta in 1870

Francis H. Skrine narrates his interesting recollections of Calcutta's external aspect during the seventies of the last century in the *Calcutta Review* for June, we read in one place:

The present generation must find some difficulty imagining Calcutta without pure water or scientific drainage; without motor-cars, autobuses, tramlines, electricity and the other conveniences which render life in the tropics more than tolerable. Bishop Heber declared in his delightful *Diary of a Residence in India*: "People talk of luxuries of the East, but the only luxury I am aware of are cold air and cold water—when one can get them." Half a century later things were but little better in this respect. The ministrations of a sleepy pookah-coolie were far less efficient than an electric fan, and the supply of ice was precarious. In the good bishop's time wealthy Europeans cooled their claret with ice skimmed from shallow pans set out at night during the cold weather. In the twenties, however, an enterprising American made his fortune by cutting huge blocks from the frozen surface of lake near Boston and exporting them to Calcutta, where they were stored in a massive edifice at Howrah. As the precious commodity arrived per sailing ship, stocks were apt to run short at the hottest season. In such cases every subscriber received a notice that ice would be supplied only to hospitals. In the sixties of last century a method was discovered of manufacturing ice cheaply by machinery, and several plants for this purpose arrived in Calcutta. Each was bought up and sent back by the powerful Tudor Ice Company; but it is monopoly could not be sustained, and the Howrah donjon was demolished.

Kindergarten or the Garden of Children

Srimati Susama Sen (Mrs. P. K. Sen) writes in the *Children's News* for May:

The beautiful word kindergarten which, in German, means the garden of Children is known

throughout the world unfortunately the idea that underlies it has not been vividly realised. The ideal garden of children ought to be the home and their gardener the mother. Few mothers watch the development of the child, so as to make it bloom into the flower that it is destined to be. Instead of being under the loving care of the mother children are often put in the hands of ill-tempered and fagged out teachers. No wonder before the bud blooms, it fades away, and the garden presents a dreary, desolate sight.

At the present moment in the Western countries the health, happiness and welfare of the children are being seriously considered. Cultured women are busily engaged in discovering the right path to education of children. Only through the insight of love and sympathy can the mother direct her child's course along the right track. What are the kindergarten and the Montessori systems, but methods adapted for letting the child learn through its play. The great names of Pestalozzi, Froebel and others are associated with this endeavour to turn the instinct of play into account and make the child's play-ground its field of study. Another notable endeavour to advance education is found in the Parent's National Educational Union, which has been founded in England to bring about a greater unity in Education by securing harmony between the home and the school by co-operation between parents and teachers who are able to meet on the same ground.

We in India have seriously to think over the question of children's education and utilise all our resources of thought and action for the benefit of children. That is what makes ultimately for them building up of India's nationhood. The time has undoubtedly come when the mothers must realise their true place when the mother's heart must awake to beat not only for own selfish ends, but for the service of the nation, and of humanity. It is when we realize this in all its fulness, that Indian womanhood will attain its end and goal.

Causes of Strikes

The *National Christian Council Review* for June says that the hunger of an empty heart and the hunger of an unfilled stomach are the main reasons of the labour unrest in India.

We have no right to ignore, withdrawn upon a hill apart, the fact that in the plains beneath, men and women and children are hungry. We are inclined at times to think that the hot-weather outbreaks of discontent, the strikes and communal conflicts are in large measure due to overwrought and jangled nerves. But neither this nor Bolshevism nor the 'labour agitator' is a sufficient explanation for what we see about us in the cotton mills of Bombay and the railway workshops of Bengal. There are two main sources for the unrest that is never still about us; first, the hunger of an empty heart; and, second, the hunger of an unfilled stomach. We cannot afford to ignore—least of all in India—this second cause of so much distress and bitterness. There is no 'agitator' that a government has so much cause to dread as the one

called 'Unemployment,' and his dangerous influence is evident on every side of us today. There is good reason why the Jerusalem Council gave so much attention to the problems both of industry and of rural areas. It is not only among the steel workers of Jamshedpur that we see the spirit of rebellion awaking, but also among the peasants of Bardoli. We dare not turn away with indifference from problems that affect so vitally the happiness, and indeed, the very existence, of multitudes.

And suggests the following reform :

One reform that appears to be greatly needed, and that immediately concerns the employed rather than the employers, may be mentioned. It scarcely seems open to doubt that some of the leaders of the workers are seeking purely personal ends. When these leaders are from outside the ranks of the workers themselves, the opportunity for 'professional agitators' is obvious. The remedy for this evil is the training of the most capable among the workers to understand the economic situation and themselves take the position of leaders and advisers of their fellow-workers. Something similar to the institution of the Labour College in England is demanded—some means of adult training of the workers—before we can expect to find moderation and sanity in the Labour Movement.

Rural Reconstruction

The Hon'ble V. Ramdas Pantulu in the course of an informative article in *Rural India* for April gives an outline of a scheme of rural reconstruction and sketches a plan of work to carry it out. He is of opinion that social and economic reconstruction of Indian villages would not come about by gifts from the British Government but it can only be brought about by a "reconstruction of our mentality so as to make us self-reliant."

The village can be regenerated only by a reconstruction of the mentality of the villager. Charitable doles of money, or cheap money thrown into his pocket, whether by the co-operative society or by the Government, will only serve to make him more dependent and less self-reliant. If the financial assistance rendered to the ryot is not closely associated with the inculcation of co-operative principles, his position may become worse. That is why Wolf is never tired of emphasising that 'the first step which the people's bank is bound to take is to make the improvident thrifty, the reckless careful, the drunkard sober, the evil doer well-conducted, the unlettered capable of using the pen. In this way it has become a moralising and educating agency of the greatest value to the nation among whom it acts.'

The writer proceeds :

The next essential principle which reconstructors should bear in mind is, that their scheme should embrace all sides of the village activities, which

are compendiously described in Horace Plunkett's classification of the ten principal needs of the farmer as 'business needs' and 'social needs.' Mr. MacNeil summed up the idea in the words, "Better Farming and Better Business would be a soulless thing without Better Living. (Better Living Societies' are a noteworthy feature of the movement in the Punjab. There are 59 societies of this description with a membership of over 2,000. The plan is most popular and gives a lead to the informal groups of caste-fellows who were already trying to reform their ways. All classes and castes have joined these societies and resolutions have been passed in various places, restricting expenditure on ceremonies, penalising cattle-trespass, forbidding the sale of daughters and the giving of false evidence, and enjoining temperance and inoculation. Fines have been inflicted and realised for breach of these resolutions. Hygienic improvements are also effected by these societies.)

The question of a suitable agency for the propagation of co-operative principles and carrying on the work of Village Reconstruction is one of supreme importance. If the thousands among middle classes realise their responsibilities to the nation and resolve to contribute their legitimate share to the cause of nation-building, then India is certainly rich in human material. Let those who render this contribution remember that a regenerated village will repay their sacrifice a thousand-fold. Every one will be benefited. Our Educated men should cultivate a rural bias and should go back to the villages to spend all the spare time at their disposal. The student should spend his vacation in the village. Men who retire from services and professions should settle down in their village. The lawyer and the doctor should spend their holidays in their villages. The holiday-seeker must make the country side his pleasure resort. The cry of 'Back to the Village' must be carried to the door of every educated man. The village will then present a new life and a new aspect. Non-officials must equip themselves in large numbers for co-operative and rural propaganda.

Civics and Politics

Mr. P. P. Sathe in an article in the *Progress of Education* for May discusses in brief what is meant by civics and the scope of the science and advocates the introduction of subject in the curricula of the Indian Universities. He says that Civics and Political Science are very much allied but they are not the same. Says the writer :

Confusion is generally made between Civics and Politics. It is true that both the sciences go hand in hand upto a certain extent. Both the sciences postulate the existence of a State, but, their ways part here. The State is a political unit out of several and it must make itself sufficiently strong to assert its own existence in that group. The State must, therefore, be strong enough to deal with other States. This question is dealt by International law. To be strong the State has

to be more efficient. It must be efficient both to maintain its position in other States as well as to be able to do more good. It must organize as the present united whole. How to make the State self-efficient is taught to us by the study of Political Science. How to make the State more useful is taught to us by Civics. We thus find that Civics and Political Science are very much allied but they are not the same. The study of both the subjects is necessary for one who wants to take part in the development of his nation, social as well as political. It is, therefore, high time for Indian universities to introduce this subject in their curricula in these days of progress when every student would have his turn to participate in the public life of his country. The importance of the study of Civics and Politics can never thus be overestimated.

State Measures for the Encouragement of Shipping

Welfare for June publishes an article from the pen of Mr. Doongersee Dharamsee wherein he shows how in "other" countries State impetus is giving for the encouragement of shipping :

For the double objects of securing the large possible share of ocean commerce to national merchant fleet and of making the ocean traffic subservient to the interests of the production and commerce of the country, the state-measures for the encouragement of shipping in other countries have taken one or more of the following main forms:—

- (1) The Navigation laws.
- (2) Construction and navigation bounties,
- (3) Postal subsidy.
- (4) Admiralty subsidy.
- (5) Reservation of coastal traffic for national ships
- (6) Cheap loans
- (7) Preferential railway-rates.
- (8) Training ships in all the big ports with complete arrangements for training young people as officers
- (9) Training in Naval engineering.
- (10) Arrangements for granting employment to the trained youths.

It is important to note that almost all the countries except Great Britain have reserved their coastal traffic to national vessels. In Great Britain however there is no legal reservation, there being no necessity of it as 99 p. c. of her coastal trade is carried by British ships. The history of all the maritime countries in the world, from which Great Britain is not excluded, proves that state-aid in one form or another has played a very important part in the development of a mercantile marine.

But in India the condition is just the reverse. Our coastal trade even is in the hands of foreign companies. The hold of the British shipping interests on the Indian export trade and the absence of an Indian mercantile marine are the reasons why

the once-great Indian shipping is now left at the mercy of others.

Liberty

Major B D. Basu, I. M. S. (Retd) writes in the same journal :

'Give me room to stand and I will move the universe' was uttered by a Greek philosopher. In the uplift of humanity also, standing room is required to effect it. It is liberty which supplies it. Without liberty there can be no progress, whether social or political. How liberty uplifts nations is well illustrated in History. Take for instance, the history of ancient Greece, Herodotus V 78) says that

'The Athenians who, while they continued under the rule of tyrants were not a whit more valiant than any of their neighbours, no sooner shook off the yoke than they became decidedly the first of all. This shows that while they were oppressed they allowed themselves to be beaten because they worked for a master but so soon as they won their liberty each man was eager to do the best he could for himself'

Indian Cultural Influence in Oceania

Dr E S Craighill Handy in the course of an illuminating article in *Man in India* (January-March) gives illustrative examples about the traits of Vedic, Brahminical and Buddhist culture in Oceania and shows that story of Polynesian culture is a mere appendix to Indian history

The most recent phase of the movement of Indian culture eastward that concerns the student of Polynesian history is that which witnessed the spread of Buddhism into Indo-China and Insulinidia during and after the seventh century A.D. While evidence of the presence of Buddhist cultural traits in Polynesia are not as clearly defined as those indicating Brahminical influence, they nevertheless do exist. In view of the fusion of Buddhism with Brahminism in Further India it would be inevitable that Buddhist traits that came to Polynesia from this region, would have been obscured. An example of a trait that probably had Buddhist derivation is the division by the New Zealand Maori of their sacred lore into what they called "The Three Baskets of Knowledge," said to have been entrusted by the Supreme Being in the highest heaven to the God of Light, who transmitted the sacred lore or wisdom (*wananga*) contained in the "Three Baskets" to the Maori priesthood. The Maori "Three Baskets" of course, suggests the Tripitaka, or Three Baskets" of the Buddhist canon

Traits of the Brahminical culture known to have preceded the Mahayana Buddhist expansion having flourished in Indo-China and Insulinidia in the first centuries of our era, spread throughout Polynesia. In Indo-China and Insulinidia the heart of this Brahminical culture was the worship

of Siva. In Polynesia the cult of the lingam was fundamental in the ancient worship. Its manifestations in Symbol and philosophy parallel their prototypes in Saivism. And associated with this cult in all phases of the native culture are innumerable traits of Indic derivation.

A good case can be made out for presence in Polynesia of distinctively Vedic elements, but the existence of such traits as distinct from the Brahminical tradition which was, of course, based upon Vedic teaching is by no means provable as yet.

Though the title of my paper is "*Indian Cultural Influence in Oceania*" as regards Oceania as a whole only Indonesia and Polynesia have so far been mentioned. It may, however safely be presumed that cultures that have dominated Indonesia and travelled as far as Polynesia, have also contributed largely to Micronesia and Melanesia which lie between Indonesia and Polynesia.

In closing, I should like to point out that, while the story of Polynesian culture is a mere appendix to Indian history, it may be found, like appendices to some books, to contain information of prime importance to the main subject. In the isolated islands of Polynesian fringe of further India there may have survived, there may still survive, ancient Indian lore and customs that have become hopelessly obscured or lost in India proper and colonial India.

The Dawn

Mr. C. E. Andrews welcomes the efforts of those who are striving for "the spiritual awakening of mankind" in the following words in the *Star* :

There has never been a time in human history in which, from one point of view, things have looked so dark and threatening as they do at present, when judged merely from the human standpoint.

Let me explain. Not a single man of eminence to-day is unaware of the fact, that a new war means nothing less than the suicide of the human race. The last war was terrible enough. But a single day of war on the new scale would be equivalent to a year's agony and misery on the old scale. For where, during the late war, a single aeroplane hovered in the air with its death-dealing bomb, in the new war, if it ever came, a thousand such death-dealing missiles would be hurled from the sky and whole cities could be blotted out in a single night. Even more horrible than this would be the results of chemical warfare, by which poison gas and disease germs could be made to penetrate the ranks of the enemy till complete desolation resulted.

Yet, in spite of knowledge so obvious, the preparations for war go on and the bitterness which leads to war increases. In every part of the world, we find that the war-spirit has not diminished, though the war-dread has become more acute.

Personally, I have felt in my own heart the agony of darkness during the past years. I have known what humanity is suffering and have felt conscious of the depths of that suffering. At times

it has enveloped me in a mist which seemed impenetrable and led me almost to despair. But all through these years, I have been conscious within of a new hope dawning. Even when the darkest hour seemed to have come, the light has come with it, flashing from afar. The despair which had darkened my life has been relieved with hope.

For this reason, I welcome all the efforts of those who are looking forward to a new revelation of spiritual light and grace in the future. The special method, by which the light may come, may not be clear to me, as it is to others. There are many ways leading to the same goal. But the fact of a spiritual awakening of mankind, already dawning to-day, breaking through the darkness of our age, is to me no longer a mere hope, but a certainty.

Harvard University

Prof. A. K. Siddhanta gives in an article in the *Young Men of India* the reasons of the paucity of Indian students at Harvard :

The annual number of Indian students at Harvard hardly ever exceeds a dozen, whereas there are ten times the number of Chinese boys there. The reasons for this are obvious:—The Foreign University Information Bureau in India have in many cases been discouraging Indians from going to any non-British Universities; the Government of India does not encourage boys to study along lines appropriate to American Universities; and to crown all, recent American immigration laws place Orientals in an unenviable position. Yet there are about 300 *Ponafide* Indian students in the various American Universities at the present time.

He then summarises his impressions on Harvard life as follows :

Firstly, Harvard to-day is passing through a state of 'Discontent and Self-Criticism'. She has largely abandoned her original purpose, which was the production of an educated clergy for the ministry of the Church; she seeks now not so much to produce 'gentlemen' as 'men'. And as men, the 'College boys' do honourably revolt against any old-fashioned tendencies; and they are grateful to President Eliot, who gave them so much opportunity for self-expression.

Secondly, 'New methods' are at work at Harvard. Compared with other first-class American Universities, especially the Mid-Western ones, Harvard is conservative; but in many respects one finds her quite progressive. She encourages the joint method (Tutorial-Effective) of training, and allows students more freedom, encourages initiative and develops in them a sense of responsibility. She believes in the 'Honour System' and never hesitates to give the boys more of 'reading periods' with every decade that passes.

Finally, one is agreeably surprised at the great interest the students take in College affairs. There is a waning interest in inter-collegiate games. The undergraduate 'daily' paper openly declared recently against 'Juggling with football while

studying'. The same paper, "The Crimson", published recently a 'Guide to Courses' whereby many old professors and their old courses were mildly rebuked and politely shown a new light. Prof. William James once asked Prof. Munsterberg to be 'thick-skinned'. I feel every Harvard Professor needs to be 'thick-skinned,' otherwise he will misinterpret the undergraduates' suggestions!

We in India may profitably study the following principles which Harvard follows, amongst a few others:—(1) Intellectual and moral quality of the professors leads to higher work. The University professors must be free from pecuniary anxiety and pensions must be given them in case of disability and to their families in case of premature death. (2) Libraries and laboratories must steadily improve and they must be managed almost entirely for the students. (3) The University must be in touch with the Alumni and the general public; the professors must be in touch with public life and thought through their books, lectures and addresses. (4) 'Youth' must be respected, as well as 'experience'.

Hand Bat of Indian Railway Employees

We read in the *Indian Railways*;

Public agitation over the invidious distinction between the Indian and European as well as Anglo-Indian Locomen in the matter of their pay and allowances though apparently succeeded, it does really continue to exist. The said distinction has transformed its character and has materialised in the shape of class I—illiterate with a maximum of Rs. 62-, class II—illiterate with a maximum of pay of Rs. 140-, of class III, European and Anglo-Indians with a maximum pay of Rs. 240-. Now in this connection, may we ask the authorities the following pertinent questions? What do they earnestly mean by the word 'illiterate' in the case of a mechanic, while a Bengali or a Urdu knowing man is as good a worker (and occasionally better) as an illiterate English-speaking European or Anglo-Indian? Is it not an indirect mode of barring the promotion of a good many experienced and sound workers of exceptional ability? Literacy does not evidently mean in the opinion of the authorities University qualifications, because many European or Anglo-Indian-drivers, shunters, firemen have no university qualifications whatsoever. The object of our complaining against racial distinction really means that our capacity and education will be the determining factors that are to be counted in the appointment and promotion of officers. But alas we find not a single soul of the Indians in the class III grade. Does the authority mean to say that no Indian however good, is capable to hold a post in the class III grade and hence it is filled up by Europeans and Anglo-Indians?

Some Cottage Industries of Bihar and Orissa

Federation Gazette describes how some of the cottage industries in Bihar and Orissa have been working well on modern lines.

Tasor—Bihar and Orissa is the home of Tasar silk worn and in no other province of India, this variety of silk is produced in such a large quantity as here.

Nearly 4000 silk looms are reported to be weaving tasar in this province. The silk is reeled from the cocoons by the female members of the weavers family in such a laborious method that the output per reeler can only be 2 chitaks a day. The tasar silk weavers are therefore, forced to remain idle for want of sufficient silk yarn. However those of Bhagalpur have started weaving imported spun silk thread very largely. If the local tasar industry is at all to be developed, economically sound reeling machines to reel silk of better quality should be introduced and new designs in tasar fabrics woven after bleaching and dyeing the silk to satisfy the changing tastes of the people.

Pottery or earthenware—No attention seems to have been paid in any part of India to the development of the pottery industry.

It is common to see a potter in almost every village toiling with his crude wheel and an equally inefficient kiln. It is surprising that the potter is still content with a wheel which always comes to a standstill specially when he is giving a finishing touch to the article he makes. Much of his time is also wasted in giving necessary momentum to the wheel which is being done with the help of a bamboo stick every time the wheel slows down. In the Punjab the potter has replaced this wheel with a treadle driven one which can be kept revolving at a uniform speed thereby enabling the potter to devote all his time and attention to the shaping of the articles. The pots, after being sundried, are piled one above the other and baked on an open hearth a process which causes considerable breakages and unequal baking of the pots. The quality of the earthenware particularly of those, use for storage purposes can also be improved by glazing them as it is being done at Chunar in the United Provinces. With further investigation and closer observation of the various processes now employed by our village potter, it may be possible to effect other improvements and economies in manufacture. In a country, where an earthen vessel is very often not used for the second time, cheap earthenware would be a great boon to poor people.

Basket making of bamboo and reed is an equally important village industry of our province as pottery, supporting another lakh and a half of our rural population. As it is carried on mostly by "Doms," "Bastors" and other low caste Hindus, this industry is neglected and very few of us know its actual needs. The basket-maker in India is however carrying on his trade with some difficulty in spite of the absence of foreign competition in his goods. As Japanese split bamboo chunks and mats are slowly being introduced into this country, he can no longer remain indifferent to foreign competition. He will have not only to improve his own efficiency but also produce better class of goods for which there is a market.

Smithy and iron works.—A "lohar" is an essential functionary of our village organisation, for the supply of iron and steel tools and implements to our agriculturists and artisans. The iron workers living in towns manufacture cutlery,

trunks and boxes, "kudis" for lifting water, domestic utensils etc.

The principles of smithy and fitting on modern lines are now being taught to a few young men and boys in four or five technical institutes started in the province. But the village "lohar" is not in any way affected by the existence of these institutes; for, in the present, state of his poverty and ignorance, he cannot be expected to leave his home and family and undergo a course of training in industrial schools. The few students coming mostly from non-artisan classes and trained in these schools, either get employed in big workshops or remain in towns where they can carry on more lucrative trade. Thus the scientific training given in these institutions hardly filters down to rural areas. The village "lohar" has therefore to be instructed how to use modern tools and adopt improved processes, in his own smithy, through itinerant demonstrators as it is being done in the case of hand weaving.

Municipal Expenditure on Education

The Educational Review writes :

It is a notorious fact that local bodies in India have not been particularly forward in incurring expenditure on educational purposes. In the majority of instances, they have been content to distribute the doles given to them by the Government and have been able to spend only a very small proportion of their revenues on even elementary education, not to speak of the fact that they have very rarely been able to do anything for secondary and higher education. *The Modern Review* has just published some interesting statistics with regard to the educational expenditure incurred by Municipal Corporations in the United States of America, which should serve as an object lesson to the local bodies in India. It has been calculated that on the average, they are now spending about one-third of their revenues on educational purposes! Some idea of the magnitude of the effort made by municipal bodies can be gathered from the circumstance that in the 250 cities containing a population of more than 30,000 each, the aggregate outlay on education was 607,059,853 dollars. The average expenditure per head was 6.30 dollars and the investments in school buildings, grounds and equipment were 2,112,000,000 dollars. We commend these figures to the city fathers in India.

The Ideal Man

According to the *Oriental Watchman and Herald of Health* the following "essentials" constitute the ideal man :

Man's first essential is pure air and plenty of it, night and day. More time should be given to voluntary deep breathing efforts.

Second in the essentials is water—pure, fresh, uncontaminated water, four to six glasses daily. Our physical bulk is seven-tenths water.

The third essentials is a full complement of vitamins known as A, B, C, D, and E. These

substances are more important for maintaining health and full vitality than the grosser food substances which compose the bulk of our diet. Vitamins are mainly found in uncooked, fresh, raw fruits, and vegetables.

Fourth:—Consideration should be given to the sixteen essential mineral salts as found in wholemeal bread, fruits, nuts and vegetables. Food must be so selected as to supply the full quota of all sixteen. Absence or deficiency in any one produces impaired health.

Fifth:—Avoid taking an excess of remaining food elements such as protein, starch, sugar and fats. Excessive food intake of proteins and starches is responsible for more ill-health than an insufficient supply.

Sixth:—Health necessitates a sanitary environment to live in. Insanitary and unhygienic practices lay the foundation for disease.

Seventh:—Daily exercise of nature to bring all groups of muscles into operation. Such exercise need not be necessarily heroic but should be done in a manner to make it interesting, and not irksome.

Finally, we must stress the importance of positive, cheerful, hopeful and spiritual thoughts. The crowning glory of man comes from his thought life. A lofty mentality in a well-poised body constitutes the ideal man.

Post Office and Telegraph Budget

Sj. Tarapada Mukherjee points out some of the anomalies in the Post office and Telegraph Budget Statement presented before the Assembly in March last in *Labour*. Says the writer :

In page 2 is given the Revised Estimate of net profit or loss of the Posts and Telegraphs Department for 1927-28. The Post Office shows a net profit of Rs. 15,97,000, the Telegraph a loss of Rs. 19,89,000, and Telephones a loss of Rs. 66,000. So far so good. But on looking into the different items of expenditure I find that under the head of "Inter Branch Adjustment" a sum of Rs. 11,22,000 has been added to the expenditure of the Post Office and Rs. 4,60,000 to that of Telephones, while the expenditure of the Telegraph Branch has been reduced by Rs. 15,82,000. What is meant by the inter-branch adjustment? The expenditure of the three branches have been separately shown in the detailed accounts embodied in the Budget Statement; and unless the detailed accounts are admitted as wrong, where is the room for inter-branch adjustment of such a heavy amount? The Telegraph Branch shows a large deficit of Rs. 19,89,000; and but for the manipulation of the accounts under the head of inter-branch adjustments the deficit would mount up to Rs. 35,71,000. The Postal account, on the other hand, shows a surplus of Rs. 15,97,000; and, but for the manipulation of the accounts the surplus would amount to Rs. 27,19,000. I invite the attention of the Hon'ble Member to this matter that has been a puzzle to me and urge upon him to clear up the mystery.

Then, a sum of Rs. 3,58,000 has been charged as interest on capital outlay. But it appears from

the detailed account that the capital expenditure in the Post Office is met from the revenue of the department. How is interest chargeable on the money spent out of the revenue of the department passes comprehension. I have drawn attention to this anomaly year after year but have received no solution as yet. Will some member of the Assembly kindly have the point cleared up? But for this charge of interest, for which I do not find justification, the net surplus of the Post Office would amount to Rs. 50,77,000.

A novel system of "Commercialisation of Accounts" indeed! The accounts of the Post Office and Telegraph departments should properly adjusted so as to remove the impression that the deficit of the Telegraph department is minimised at the cost of the Post office.

Child Marriage

The Editor of *The Indian Ladies' Magazine* for April expresses her opinion on the question of child marriage as follows.

One has also to point out that, if India is to advance, which means, as all admit, that Indian women should advance, some of our old customs must be done away with, in spite of public and personal inconvenience. Sacrifices have to be made, ancient rites and privileges sacrificed; or how shall we hope to hold our place in the line of advancing nations? And don't we wish our India to acquire her deserved tribute? Certainly, we do!

That being so then, ought we not to do everything in our power to benefit India? And is it not good for India that her women should not be dwarfed, as they now, are by child-marriages? Even if early marriage has been sanctioned by the Shastras, which many deny, why should we not

go against the Shastras? Have we not done so in other important matters, such as going to England, breaking caste, etc? But then perhaps, some of these contradictions are of benefit chiefly to men, not only to poor suffering women! But, even Indian women are becoming modernised; and certainly early marriage will not go with modern customs. What is the use of wishing with one breath to give education to our women; and with another breath asking them to marry early. How will they find time for education, if they are so early burdened with family and maternal cares? True home education can be given, but narrow and cramped indeed will such an education be, if it has to be wedged in between arduous labours. Moreover such an education is apt to be merely conventional and domestic. And do not our women, I ask, deserve to be given a larger education than a merely domestic one? It is good to learn cooking and housekeeping, it is good to be able to see to the welfare of husbands and children. But, I say, that some women are capable of a larger treatment. Have not our enlightened sisters proved the point? That being so, it will be but just to give them an opportunity of testing their powers, and such a chance can only come if young girls are not married, as soon as they get into their teens, but are allowed first to be educated, and then left to choose their lot in life. Moreover, how sad it is to see our girls never being allowed to enjoy a free and untrammelled girlhood. The glory of womanhood starts, I think, in early girlhood. As is the girl, so will the woman be. But says, Mrs. Muthulakshmi, 'a new cry has taken hold of the orthodox section. They attribute the physical degeneration, the ill-health, suffering and death of the mother and infant of the Brahmin community to changed conditions, English education and Western habits.' But how, she asks, can such a thing be? How is it that the men do not deteriorate thereby? And how is it, that those very same conditions do not affect at all the Non-Brahmins, and other classes, who do not indulge in early marriage? How indeed?

no loving members of the Ashrama.

In welcoming Swami Paramananda the same Journal says:—

It is with great happiness we welcome Charu Shila Devi, the new Indian. Sister whom Swami Paramananda brought with him on his last trip from India. We cannot help but feel that this new aspect of the Swami's activities in bringing Hindu ladies to assist in the American work will be of significant value. No amount of reading from books written by globe trotters can give us as clear a view of India's life, religion and social customs as the presence of these cultured Hindu ladies among us.

A HOLY MAN WAS SPEAKING. HE HAD A WHITE FAUP, WITH WILD BLACK HAIR AND A BLACK BEARD, AND ALL HE WORE WAS A DIRTY LOIN CLOTH. BUT HIS LOOK WAS KEEN, AND HIS BEARING PROUD AND SELF-POSSESSED. HE EXPLAINED TO ME IN EXCELLENT ENGLISH THE PRIMITIVE PAINTINGS IN THE OUTER COURT OF THE HINDU TEMPLE. I LISTENED TO HIM IN AMAZEMENT. WHERE HAD HE LEARNED SUCH GOOD ENGLISH:

'I used to be in government service.'

'In what capacity?'

'I served in the Indian army.'

'What rank did you occupy?'

The tattered preacher tightened his lips scornfully. 'I was an officer.'

He had fought in France, Mesopotamia, and in the Malabar revolt. He even spoke a little French, and described Neuve-Chapelle and the cemetery near La Bassée.

And now?

The beggar made a disdainful gesture, as if he were pushing aside something offensive. "One day I awoke," And on that day he cast aside everything—home, family, and position.

"Are you happy now?" He looked off in the distance. "Yes, I wander about meditating. What inconceivable journeys I have made. I have just arrived from Tibet from the holy lake of Manasarovar."

"What do you live on?" "Whatever I am given. I need nothing." With the able and learned Bishop Peter of the Moravian Mission, one of the few real Christians I have ever met in my life a similar holy man, a real Sadhu, who had spent the last year and a half in a woodshed. This Sadhu had reached such a degree of indifference and humility that he ate out of the same dish with the dogs.

Soviet Student Life

Poverty and nervous afflictions are rampant in the Universities' tells us the *Pravda* (reproduced by *The Living Age*).

Two thirds of the students at the Second Moscow State University live on twenty-one to twenty-five rubles a month (about twelve dollars), and twenty-seven per cent get along on even less. This means that most of them spend only ten kopecks on breakfast, twelve on dinner, and nine on supper. Nearly all the students eat at the Moscow Social Relief Kitchens, where the food is neither good nor nourishing, and frequently contains insects. Forty per cent of the students are undernourished and the rest are half hungry, or even famished. Their living quarters are miserable, and they seldom take baths or change their underwear.

Under these conditions it is not, perhaps, surprising that the relations between the sexes should be conducted on a higher plane than seems to exist at our own co-educational institutions. Questionnaires prove that only twenty per cent of the students stand for casual, temporary relations; the rest prefer a stable married life. The girls are treated with increasing politeness, fewer distinctions are drawn between Party and non-Party members, and a more friendly atmosphere prevails.

On the other hand, a new ambitious type is beginning to appear. This brand of student wants a snug berth for himself, and is inclined to look down on women. The reason for this may be that the female students are of a higher standard than the males—supposedly because the present epoch encourages the feminine temperament. The old-fashioned girl is going out of style and is being replaced by up-to-date young women, full of initiative, and eager to change and influence their men or man, as the case may be. If present tendencies continue, the Russian male will be reduced either to a sort of drone or to a self-seeking opportunist, while the real progress of the country will rest in the hands of the women.

There is, however, some ground for optimism. Since education cannot be easily come by, it is valued enormously, and the students work from twelve to thirteen hours a day, and even more.

Nervous afflictions, loss of sleep, and lack of exercise accompany this state of affairs, which should certainly tend to arrive at some sensible balance in the course of time. The Communist League rejoices over the fact that ninety per cent of the students read the newspapers, forty per cent the magazines, and, twenty-eight per cent books on social problems outside their regular work. The teachers all agree that interest in study has grown perceptibly of recent years, especially along philosophical, ethical, hygienic, and theatrical lines.

Dr. and Mrs. Sudhindra Bose noured in America

The Hindustanee Student reports regarding Dr. and Mrs. Sudhindra Bose, whom the mother country has been so glad to receive though for a short time—

Letters of appreciation of the valuable services rendered to the cause of the Hindustani Association of America by Dr. Sudhindra Bose, one of the founders of the Association, and its former president, reached Dr. J. T. Sunderland who was presiding at the "Farewell Dinner-Reception" arranged in honor of Dr. and Mrs. Bose by the members of different organizations in New York City on March 25th at the Ceylon India Inn.

He (Dr. Bose) has been interpreting India to America in a true light, and he is one of those energetic pioneer students from India whose efforts have resulted in a public appreciation of Indian culture in America," wrote Mr. B. S. Sindhu of Michigan University, the present President of the H. A. A. Similar commendation of Dr. Bose's work came from many chapters: Massachusetts, Pittsburgh, Utah, Chicago, New York, Cornell, Iowa, and from Mr. P. C. Mukerji, Chairman of the Committee on International Federation of Indian Students of which Dr. Bose is a member.

The members and friends at the gathering (about 150 in number) and the chairman of the evening wished him and Mrs. Bose bon voyage.

Swedish Students as anti-drink Workers

It fills one with hope to learn from the *International Student* that Swedish students are going on anti-alcohol lecture tours—

The leaders of the Swedish Students Abstinence Society regard the lecture work they have organized as perhaps the most valuable task that they have undertaken in their educational work against Alcoholism. On one hand, it seeks to bring information on the temperance question to the younger students and the boys and girls in the schools of Sweden; on the other hand, adds new members as a result of the work done by S. S. U. H. and keeps former members active.

A number of young men and women, mostly university students, selected by the Central

Board, are sent out on circuits, or separate lecture engagements, especially in the fall months, to various parts of the country. These speakers visit the local groups connected with the society and deliver lectures at meetings of the society and the public gatherings arranged by these local societies; they work for the distribution of temperance literature.

Egyptian Independence—and India

Dr. Tarakanth Das writes in *The Chinese Students' Monthly* on the Egyptian Independence and India.

Great Britain has theoretically acknowledged the independence of Egypt; but in actual practice Egypt's sovereignty is limited. Under the garb of protecting the interests of foreigners, the British Government maintains the right to interfere in Egypt's internal affairs. Great Britain infringes upon Egypt's territorial sovereignty by maintaining British troops on Egyptian soil. Lastly, Egypt does not enjoy the freedom of carrying on foreign relations to promote her best interests.

The Egyptian Nationalists, the followers of the late Zaglul Pasha, are determined to remove these limitations of sovereignty of their motherland and make her truly independent of foreign control. On the other hand all the political parties of Great Britain are imperialistic in action. They are virtually united in following the policy of preserving the British Empire at any cost.

Egypt will have a bad time of it for

Today, as a matter of general principle, Great Britain, France, Italy and Spain, to preserve their North African colonial empires, are agreed to follow a uniform policy of keeping the North African peoples under subjection.

Willingly or unwillingly, India will be made to share the guilt though not the gains will go to her masters:

British authorities are hoping that communal struggle between the Hindus and Moslems of India will prevent the Indian Nationalists from making their agitation effective. They are depending upon a section of Moslem Indian leaders (especially of the Punjab and Bengal) to support the British Indian Government against the Indian Nationalists. They are hoping that the demand of Moslem Indians will afford splendid opportunity to perpetuate "Communal Representation" which is bound to promote communal distrust and conflict and hinder the cause of national solidarity.

Many Moslem Indian supporters of the British autocracy in India are Pan-Islamists. However, it is a fact that for some peculiar reasons they do not seem to realize that India holds the key to the solution of international problems affecting the Far East, Central Asia, the Middle East and the Near East. They seem to ignore the fact that unless the people of India become masters of their own country and control India's Internal Affairs, National Defense and Foreign Policy, one of the Islamic countries, now under British control and

domination, can never assert their complete independence.

It may be safely asserted that as long as Britain holds India in subjection, she, for the purpose of retaining control over the sea route to India, will maintain some form of control over Egypt. Thus some day after the Indian people will recover their national freedom, the final act of Egypt's struggle for independence may be enacted in India.

In this connection it should be noted that the All-India National Congress, during the last session held at Madras, adopted a resolution in favour of Egyptian independence.

East and West to Indians in West

The Edinburgh Indian says its Editorial —

There is an inner contest between East and West. The East has survived because of its culture, and the West is now leading because of its tremendous success in physical science. On the one hand, the West is now transplanting thoughts of the East. On the other hand, the East is tempted to follow in the footsteps of the West while watching its new lead. After years of struggle the West has learnt how to face troubles and why strength is necessary, but the East has learnt what is perhaps a more important lesson—that though old age may bring wisdom through experience, it also brings weakness. To-day we find the West sending its people to the East as traders, soldiers and governors, while the East sends only students—students to know how to assimilate what is best and beneficial in the West. Thus their purpose is not singular. The object of the one is to preserve, and that of the other is to observe, and thereby revive. The contest lies not in the purpose, but in the speed to gain security for the purpose.

Not very far back from our present age in the history of man there was a time when the purpose of various nations of the world was directed towards the extension of area of land under domination. For some, perhaps, it was necessary for the material maintenance of their well-being, but for others it was just a curious game. For some it was for the struggle for existence; for others it was an attainment of fashion of the age. We shall not be far from the truth if we say that Europe was not out of that pursuit. To capture land and utilise it to every possible extent was the clamour of instinct of nations then. When such was the state of things outside, East was musing upon its glory achieved in the past. Unguarded as it was, East lost many of its brilliant jewels, not to shine again. What was fashion (call it necessity if you like) some years ago, has now taken the shape of "policy." Policy of the present age is to maintain things gained in the past. Thus we will not have much to say against the Indian Reform Commission when its report will be announced, for we know that no Commission can give what India wants to-day. It is the Indian people alone who must work for their own salvation.

League and China

On the Chinese appeal to the League of Nations concerning the Japanese invasion of Shantung, the following observations of *The Japan Weekly Chronicle* will be read with interest :—

Long ago, when the League of Nations was still an ideal, people had an idea that when such a body came into being there would be a sort of supreme court of appeal. If a weak nation complained that it was even threatened by a strong one, wise and impartial representatives of the Powers, it was supposed, would examine the case, and decide whether the complaint was a just one. If the weaker power's fears turned out to be unfounded, the wise men would not thereupon be scornful, but would search into the causes for such disturbing suspicions, and have them removed. However, the League has never operated that way. There have been national disputes since its formation; it started quite well, with Sweden and Finland agreeing to leave the settlement of the Åland Island dispute to the League; but that appears to have exhausted the League's capacities. It occupies itself with a number of activities, all excellent in their way, like a sort of glorified Red Cross; but when the military men get busy, why then the League seems to understand that old women must not interfere with serious affairs. A telegram from Geneva states that the appeal made by the Chinese Nationalists to the League of Nations concerning the invasion of Shantung by Japan has caused quite a flutter. This flutter is described as being due to the fact of the Nanking Government not even being a member of the League, the consequence of which, from the juridical point of view, is that the appeal has hardly any standing. If the appeal is so ineffectual, then why the flutter? But it is a strange sort of League if it refuses to listen to any communication from nations which are not members. Such an attitude reduces it to a sort of combino for self-interest, and if anybody has aggressive designs against a country which is not a member of the League, well, they must just go ahead. No cry for help from a non-member can be listened to: we should never know where we were.

The most striking feature of the business of presenting an appeal to the League is the alacrity and ingenuity with which a search is immediately instituted for reasons for doing nothing. "How can we put this troublesome person off?" is the first instinct, the Council being in fear of losing face by being defied by even a second-rate Power.

Democracy and Autocrats

Is Democracy a Failure is a vital question today and in *Current History* Ex-Kaiser Wilhelm, Benito Mussolini, and Governor Ritchie (of Maryland) say 'Emphatically yes,' while Prof. James T. Shotwell says, 'no.' In course of his reply to the autocrats the Professor says:

To conceive of democracy in terms of the mob is as unfair as to conceive of autocracies in terms of a Nero or an Ivan the Terrible.

Instructive are the ideas of the historian regarding the best form of government and Democracy :—

This brings us to a point which somehow is often forgotten in this world-old controversy as to the best form of government. We keep forgetting that we cannot get rid of the "people" by concentrating our attention upon the monarch. They are always there, just as much there in monarchies as in republics; and their interest in their own betterment is a continuing one under all forms of government. Now after centuries of experimentation, we are finding that there is only one path of progress which does not turn back upon itself, and that is through the education and advancement of the entire nation. Education is as definitely called for in the field of politics as in art or science or literature; for politics is, after all, a part of the art of living. In its theoretic aspects it plays with the forces of economics, national characteristics, geographical situations and the changing phenomena of material forces, as well as the inherited strength of ancient and accepted ideals and in institutions pertinent to its need, it builds the architecture for a society to live in. Democracy is a nation at school studying the great theme of human adaptation. But it should not be forgotten that this schooling has only just begun; for there never were any complete democracies in the world before our day. There was slavery to falsify its antique counterpart; there was privilege to modify and limit its capacities in the early modern period. Its advent is so recent that only now has it begun to grapple with the final problem of its great concerns, namely, the inter-relation of the States in which it has taken its most enduring form.

DEMOCRATIC EXPERIMENTS STILL EVOLVING

This newness of democracy means that it has not by any means completed any of its experiment. It is still working with a parliamentary form which it has inherited from the earlier days of the formation of the national State, when representation rested primarily upon the basis of an agricultural society. Representation according to localities is the simplest and oldest method that has been devised, and is valid in so far as these localities have political personality based upon local interests and points of view. But the cross-section of any nation that has achieved industrial democracy is not the same as that of the agricultural era, and representative government must take account of the transformation that is going on within the State and adapt itself to the new situation. There will be, therefore, many changes in the form of democratic government with reference to the problem of representation.

Post War German Mind

Post War Germany is to some a future term, to some others a helpless object of

pity, to others again a curiosity; but to all Germany is of engrossing interest, and it will be of interest to us all to hear one of the greatest German novelists of the day, Lion Feuchtwanger, the author of 'Jew Suss,' and 'The Ugly Duchess,' on *The German mind in the London Express*.

"There is much talk in Germany just now of what is known as 'S. chlichkeit'—thingliness,' a practical realism which insists on getting down the brass tacks of life. Berlin is fond of calling itself the most American city in Europe. It is 'the thing' to laugh at enthusiasms and force down emotions to the sphere of things measurable and real.

"As soon, however, as you pass beyond the newspapers and literary coteries, and leave the great city of Berlin, you find that all this Americanism is external. It is paint; a modish pose which has no bearing on the true character of the nation.

"If you want to find a factor common to every German, a dominant characteristic in terms of which you can calculate all his other peculiarities, you had best turn to his bourgeois idealism. 'Yes, despite all his shrieking protestations of Americanism there is still a wealth of religion and metaphysical speculation in the German.'

Surprise may follow Herr Feuchtwanger's next assertion—that politics "do not appeal to the German, foreign affairs leave him cold, and the class-war interests him little." Then—

The musical feeling of the German is right down deep within him. It is surprisingly sure and swift to condemn the cheap and materialistic. "He has little love of pomp, but great sympathy for well-produced drama. His craving for culture is constant, hard to satisfy, and often rather pedantic.

"German literature is not light and pleasant, but the Germans write and read more books than any other people under the sun. Their scientific literature is more theoretic than practical—it is twice as comprehensive as that of any other race, and is absorbed not merely by a narrow circle of scholars, but by the whole country. 'The German inquires 'Why?' and 'Wherefore?' oftener and with greater insistence than any other nation. Less frequently than others he asks 'What for?' and even then he does not press overhard for an answer. "Despite his lip-parade of practical realism and his much-talked-of business instinct, the German is a fundamentally reflective being. He is slow to the point of awkwardness, kindly, heavy-mannered, contemplative, and reliable.

No Speed Limit

'Speed' is the cry of the age, and Prof. A. M. Low is of opinion (as can be seen from his article in the *Daily Mail*) that there is no speed limit for man:

"That every one should appreciate the importance of speed is very material. We must accustom ourselves to the idea that in the future 500 miles

per hour in the air will be an every-day—or night—affair.

"There is no limit. The suggestion that speed will kill is as out-of-date as the famous medical expression of opinion eighty years ago to the effect that sixty miles per hour might be fatal to the heart's action.

"Speed is so relative that without its accompanying sensations it is virtually unnoticeable. The rapid development of engines, of electrical methods of transmission, and the economical use of fuel are all leading to a decreasing weight and an increase of speed in our travelling vehicles. When we remain in constant touch with homes and offices throughout our tours all over the world at speeds which will render it possible to pay week-end visits to India, we shall lose the fear of bodily translation, and we only look for more comfort or new means of thought transmission in order that our dwindling bodies can be saved from all exertion.

"In motor-cars it is not only high speed that causes danger, it is the immense forces produced by changing the direction of motion of a relatively heavy body. In airplanes we may travel so fast that the heating effect of the air becomes important. Even to day it is necessary to get rid of the electrical charges upon the skin of airships produced by the rush of wind. Who knows but that these very forces may not eventually be turned to useful account until we regard this world as a mere landing-ground in the path of travel so vast as to be beyond conception."

"Wide-world travel is not an accomplished fact, it is only beginning. How interesting it will be when the inhabitants of Central Africa take week-end excursions to Hyde Park on Sunday morning, or when the necessary power is transmitted over half a continent from centralised coal-mines."

Marriages and Divorce which will be the day:

In this age of speed 'speedy divorces' are not however, so much in the air as they are taken to be. The *Literary Digest* quotes Judge Appell from the Baltimore *Sun* to prove that old-fashioned marriages are still in fashion.—

"In this country marriages were 87 a thousand of population in 1890; they were 103 a thousand in 1906, they averaged 1052 a thousand for the years 1922-25.

"Thirty-eight per cent. of the inhabitants of the United States were married in 1910, according to the census figures for that year. This proportion had increased to more than 40 per cent. in 1926. Despite a prevailing opinion to the contrary, our people are continuing to marry in normal numbers. The figure of a 25 per cent. fall in marriage licenses can reflect nothing but a local or temporary fluctuation.

"As for the increase of divorce, while it is rapid, it still strikes at only a very small minority of American homes. Out of something over 24,000,000 couples in this country, 180,686 secured divorces in 1926.

This much married dreaded phenomenon of the decaying American home is something that every body talks about as tho it were a fact somewhere, but always remote from our own circle of friends. Looking about us in our own neighbourhood, we see happy, prospering families, such as we knew in our youth. We do see broken homes here and there but very much in the minority.

The tendencies towards materialism selfishness spiritual insolvency and sense-gratification which I emphasized above are present and obvious everywhere. They are increasing to an ominous extent. But they still are very far from infecting the American home universally. The drift has not become so powerful as to be irresistible.

Turkey's Religious Outlook

Turkey was much agitated over the Christian propaganda in American Schools. But Turkey is fair to all religions as will appear from an article by Md. Asim Bey in *Vakul* (quoted by the *Literary Digest* for May 19, 1928.)

"Turkish laws do not permit any discrimination in dealings as between Moslems and Christians. Any one may profess any religion he chooses. Such matters of conscience lie outside the duties of government. The fact that the educational system of the Turkish republic is based upon

secular principles," adds Asim, "is not an excuse for making Christians out of Turkish children."

Silk Culture

The *China Journal* devoted in the May issue a great deal of attention to silk, and the following will show that there are reasons for it :—

The astounding increase in the production of artificial silk during the past few years, and the enormous profits made by the companies engaged in the development of that industry, read almost like a romance. As pointed out by the founders of one of the most important of the artificial silk producing companies, the world's population is increasing at a faster rate than can be kept pace with by the production of silk and cotton goods for clothing; which simply means that every bit of additional fabric for clothing that can be produced must find a ready consumption. This accounts for the fact that the enormous production of fabrics of artificial silk and artificial wool (for wool, too, now has a very good substitute) has not affected the world's consumption of silk, cotton or woolen goods.

Following is a table kindly supplied by the Chinese Maritime Customs Statistical Department giving statistics of the import of artificial silk, etc. into Shanghai during the past three years.

| | 1925. | 1926. | 1927. |
|---|-----------|-----------|-----------|
| Artificial Silk Floss and Yarn. Piculs. | 27,233 | 42,781 | 82,169 |
| " " & Cotton Piece Goods Yds. | 2,151,090 | 3,663,698 | 5,130,123 |
| " " & Woollen " " " | 183,442 | 1,363,781 | 221,473 |
| " " Piece Goods " " | 1,114,229 | 1,151,301 | 869,193 |

The silk export trade of Shanghai is, as large this year as ever, yet great quantities of artificial silk are being used in Europe, and America for the manufacture of fabrics that are finding a ready sale.

In Shanghai, perhaps unknown to the general public, a very big industry in artificial silk and artificial woolen goods has arisen. In fact, fabric of this nature is actually being manufactured in Shanghai on a large scale and shipped to Europe and America, some of the stuff being of such high quality and beautiful design as to compare more than favourably with that of European manufacture.

Strangely enough, this local production is not all used to satisfy local demand, and large quantities of artificial silk fabric are imported.

All of which goes to show how important is the silk industry, with which must be included the production and weaving of artificial silk, to Shanghai and China generally.

'Risks' in Labour life

'Measurement of Risk' in connection with Labour statistics forms the subject of an informative, and remarkable article by J. W. Nixon in the *International Labour*

Review, May. Risks include unemployment, sickness, accidents a 'confused Terminology' and industrial disputes, each of which has been thoroughly studied, and the writer's conclusion on their basis is this:

The problem of measuring risk has not yet been reduced to a common set of principles. Though each of the risks has its special peculiarities which must necessarily be taken into account in measuring the risk, yet there are certain common principles underlying the problem.

For each social risk, two different rates can be calculated, frequency and severity; and though in practice prominence has been given in certain social risks to the former (e.g. in accident) and in other social risks to the latter (e.g. in unemployment), both are necessary if the whole problem of the risk is to be understood. The frequency rate corresponds to the probability of an event; the chance of being injured by accident is a measure similar to that of the chance of death or the probability of dying within the year of the actuary. The severity rate is a measure of the loss occasioned by such events and is of value to the worker in giving the number of days of work he is liable to lose and to the employer or the State in giving the amount of compensation which may have to be paid, or the amount of

productive time lost. This rate is the one of chief value for purposes of for insurance or compensation.

There are two methods of calculating this severity rate—on which the time lost on a single day is taken as measure, and the other in which the time lost over a certain period is taken. Both of these applications are justifiable. Where the phenomenon is fairly continuous and not subject to sudden and unexpected events (e.g. unemployment and sickness) the usual method of a "sample severity rate" is satisfactory, even though there may be, and often is in regard to unemployment, a considerable "turnover". In the case of accidents, however, though statistics show that there is a remarkable uniformity in the average casualty rate over a period of years, yet within these periods the events often happen with sudden and erratic movements, and it is more desirable to calculate the time lost by considering not a single day but a long period. The source and nature of the statistics also determine which of these methods is to be used.

Hitherto there has been no general survey of the problem of social risk as a whole. In some cases, the evil has not been considered at all from the point of view of a risk. The risk of becoming unemployed by reason of a strike or lockout may be as important to the workers in some countries or industries as the risk of becoming disabled through sickness or accident, and the loss of production may be as serious to employers or the community as the loss through other risks, yet the statistics of industrial disputes have not hitherto been compiled with a view to measuring this risk.

What America thinks of the Afghan Tour

The Amir rather the King of Afghanistan is back to his territories, but he still looms large in the press of the Continent of the New World. Interesting and significant are the following remarks of *The New Republic*.

Shortly before the Ameer of Afghanistan began his triumphal tour of Europe, the papers carried an inconspicuous report of the opening of an air line connecting Tashkent in Turkestan with Kabul, the capital of Afghanistan. The line is operated by the Russian government, and connects with the air route from Moscow to Tashkent. There is no railroad across Afghanistan. The map shows how the rails have pushed up to Quetta and Peshawar on the Indian border, and to Kooshk on the Turkistan border, but the final link is lacking. The Hindu Koosh mountains may partly account for its absence, but trade history offers a better explanation. From time to time before the War, British or Russian interests would project a railroad into Afghanistan, only to find their plans obstructed by jealous Russian or British interests. So the only western approach to India was by sea the southernmost rail route across Asia was at the level of northern Manchuria, and Afghanistan remained, as Chicherin recently called it, a fortress at the junction of the Asiatic trade routes. Now this fortress is claiming new attention. The King of England gave the Ameer and his queen a

doubly royal welcome on his visit last month, never referred to the Anglo-Afghan wars, and looked away politely in the carriage when the non-chalant Ameer blew his nose with his fingers. The Russians are providing a competing entertainment; the Russians are wily diplomats and fellow orientals. Even if their hospitality should fail to outshine King George's, they would still have stolen a march on him. Amanullah is used to going home in a caravan. Now he can go home in a Russian aeroplane.

Colour Prejudice Dying

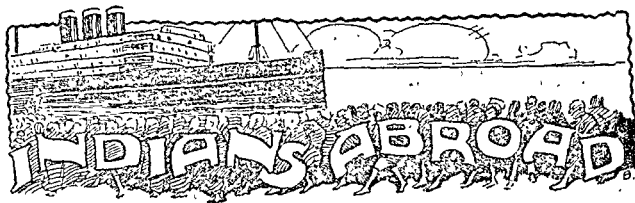
It is refreshing to learn this from *The World Tomorrow*:

Two Negroes have been asked to contribute to the new Encyclopedia Britannica. Dr. W. E. B. Dubois will write on the literature of the Negro; James Weldon Johnson on Negro music.

Pacifist-spirit

The same journal—pacifist itself—has from the pen of Reinhold Niebuhr the following on the pacifist position:

The Validity of the pacifist position rests in a general way upon the assumption that men are intelligent and moral and that a generous attitude toward them will ultimately, if not always immediately, discover, develop and challenge what is best in them. This is a large assumption which every specific instance will not justify. The strategy of love therefore involves some risks are not as great as they are sometimes made to appear for the simple reason that love does not only discover but it creates moral purpose. The cynic who discounts the moral potentialities of human nature seems always to verify his critical appraisal of human nature for the reason that his very scepticism lowers the moral potentialities of the individuals and groups with which he deals. On the other hand, the faith which assumes generosity in the fellowman is also verified because it tends to create what it assumes. If a nation assumes that there is no protection against the potential peril of a neighbor but the force of arms, its assumption is all too easily justified, for suspicion creates suspicion, fear creates fear, and hatred creates hatred. It is interesting to note in this connection how in the relations of France and Germany since the war every victory or seeming victory of the nationalists in Germany has given strength to the chauvinists of France, and vice versa; while every advantage for the forces of one nation which believe in trust has resulted in an almost immediate advantage for the trustworthy elements in the other. Hence the contest between the apostles of force and the apostles of love can never be decided purely on the basis of scientific evidence. The character of the evidence is determined to a great degree by the assumptions upon which social relations are initiated. This is the fact which gives the champions of the strategy of love the right to venture far beyond the policy which a cool and calculating sanity would dictate. It may not be true that love never fails; but it is true that love creates its own victories, and they are always greater than would seem possible from the standpoint of a merely critical observer. I



By BENARSIDAS CHATURVEDI

Returned Emigrants at Matlaburz

I understand that the Government of India is now in communication with the Government of Bengal regarding the possibility of emigration to Malaya being arranged for those returned emigrants at Matlaburz who are anxious to take up employment in the country. It will not be out of place to mention here that the following standard wage rates have been fixed in certain areas in Malaya for Indian labourers on estates:

| | Men (per day) | Women (per day) |
|---|---|---|
| Fairly healthy and easily accessible tracts (Province Wellesly) | 50 Malayam Dollar Cents = 12 annas | 40 Malayam Dollar Cents = 10 annas approximately |
| Rather unhealthy, inaccessible and costly tracts (Island districts of Penang) | 58 Malayam Dollar Cents = 14 annas approximately | 46 Malayam Dollar Cents = 11 annas approximately |

The Government is endeavouring to pay its own employees these rates and an effort is being made to get the standard rates applied to private employees in other areas.

It is now for the returned emigrants at Matlaburz to make their choice. If they get an opportunity to go to Malaya let them go after knowing these facts and figures. I do not know anything about the cost of living in Malaya but there can be no doubt that it will be higher than that of India. It is necessary to explain everything to these unfortunate people before their departure to Malaya.

I am glad that the Government of India is now trying to do something for these people. Mr. S. A. Waiz, Assistant Secretary of the Imperial Indian Citizenship Association of Bombay, wrote to me in his letter of 28th January:

"I may tell you that the Education Department of the Government of India is horribly slow and indifferent towards these unfortunate people.

After my last visit to Calcutta in 1926 the Government of India had definitely promised to ameliorate the helpless condition of these wretched countrymen of ours, but inspite of our repeated reminders their condition continues to be as bad as ever."

The problem of these returned emigrants has been continually before the Indian public and the Government for the last seven or eight years. After a good deal of agitation in the press Mr. Andrews was able to persuade the Indian Government to give Rs. ten thousands to the Indian Emigrants Friendly Service Committee, which did useful work for more than a year. But as soon as this committee ceased to exist the Government, so far as we know, did not do anything to ameliorate the condition of these wretched returned emigrants. A number of them died miserable deaths living as do in the most unhealthy quarter of Calcutta. If the Government had been at all careful about these people it could have done a great deal to improve the lot of these people by inviting the assistance of some non-official workers, as it did in 1921, but it didn't do anything of this sort.

Yesterday, I interviewed some of these returned emigrants. More than five hundred of them have already got their names registered at the Emigration office to be sent to Malaya. There still remain a few misled by some malcontents to believe that they may be sent to Trinidad or British Guiana. Of this there seems to be no possibility. I have one suggestion to make in this connection. Leaflets written in vernacular should be distributed among these people giving all possible information about Malaya and telling these people to make their choice.

Five years ago some of these people were sent to Mauritius by the Government and most of them returned again to Calcutta to live here in those dirty quarters! It is to be hoped that the Government would give consideration to this suggestion.

Joint Imperialism and Chhota Imperialists

My notes in the *Modern Review* of March on this subject have attracted much wider attention than I expected. The Indian Daily Mail of Kenya, the Zanzibar Voice, the African Chronicle of South Africa, and the Vriddhi of Fiji have commented upon them. I have read these comments carefully and with an open mind but they have only convinced me of the rightness of the views and sentiments expressed by the poet Tagore, Mahatma Gandhi and Dinbandhu Andrews. The Poet is absolutely right when he says "Our only right to be in South Africa at all is that the Native Africans, to whom the soil belongs, wish us to be there." I am afraid our colonial critics take a different attitude and thus there is a fundamental difference between our views. It is not a question of mere sentiments or over-suspiciousness as the Zanzibar Voice puts it. If our compatriots in the Colonies have an earnest desire to serve the cause of the Natives, let them do so by opening schools and hospitals for them, by living among them and devoting a part of their charities to their institutions. No doubt they have done a great deal of good to Natives but *indirectly*. Will our critics tell us how much good they have done *directly*? With the exception of the late Mr. M. A. Desai I do not know of any Indian leader in East Africa who stood up for the rights of the Africans. Let us cease to talk of the Natives in a patronising manner as most of our leaders in the colonies have been doing. The very idea of trusteeship has something of the superior attitude so frequently taken up by the "whites" and we, who have suffered at their hands, must not copy their arrogance. It is all very nice to say on the paper that the interests of the African Natives must be paramount, and that if, and when, those interests and those of the immigrant races should conflict, the former should prevail but has this noble sentiment been ever carried into practice? There is nothing

but hypocrisy behind it and we must refuse to be hypocrites even in the company of the British the British Imperialists in India have been saying that they are the trustees of the dumb millions and we know to our cost what this trusteeship means. What reasons have we got to suppose that the British Imperialist in Fiji or Kenya is different from his cousin in India? And then what guarantee is there that we shall not be as bad trustees of the Africans or the Fijians as the British have been. The probability is that we shall be much worse. A slave will prove a much worse slave-owner than a free man. During the days of slavery the slaves received the harshest possible treatment at the hands of their own countrymen under the service of the white planters

Mahatma Gandhi, who understands the mentality of our countrymen abroad much better than any one else, has written:—

"I fear that if the British Imperialist rulers offer the Indian emigrants in any part of the world, sufficient inducement, they will succumb and imagine that they are 'equal partners' not knowing that they are but Jackals."

It will be really unfortunate if our colonial compatriots fall a victim to this policy of 'Joint imperialism' so aptly called as 'Jackal policy' by Mr C.E. Andrews.

Fort Hare College

Shriyat Bhawani Dayal Sanyasi, a prominent worker of South Africa, has, at my request, sent the following communication about the College at Fort Hare:—

"As desired by you I give here my views regarding the Fort Hare College Scheme. The 'Gentlemen's Agreement' states that better provision shall be made for Indian Students at Fort Hare, and the Indian Community in South Africa has generally agreed to this proposal with the exception of a few short sighted people who cannot at present see beyond the political horizon. There is no fear of losing dignity or degrading oneself by attending this college which has been a great boon to the members of the Indian Community in the past. I know that Indian students had some difficulty in their meals when attending this College, but I was told by responsible people that this defect could be easily remedied provided there was a larger number of Indian students. Why should Indians object to send their children to the College? We claim equality with the Europeans and we shall have no objection if they admit us in their Colleges to-day; why then should we object to attend a Native College? Many Mohammedan and Hindu students have studied in this institution and are proud of their *Alma Mater*. The

Natives are progressing. This is *their* country and we have no right to grumble at the arrangement made by the Rt. Hon. Sastri. Of course it will be left to the leaders to decide when the final arrangement is made. The Poet, Rabindranath Tagore, has rightly rebuked Habib Motan and his crowd and he has sounded the right note at the right moment and his statement has been greatly appreciated by majority of people of S. Africa. Why should the Natives, who attend this College, be considered lower than the Indians? Professor Jabawa who takes Latin and the European Professors who teach other subjects are qualified to teach students in any College of the world. I am afraid the agitation against this College is carried on with some personal and ulterior motives by people who have no inkling of what education is and I should warn the India public not to be misled by the writings of irresponsible people who represent none except themselves.

A Responsible Statement

The Secretaries of the Congress in South Africa write in the Natal Advertiser:—

"The objections raised against the facilities for higher education at Fort Hare are ridiculous and beyond the comprehension of any-one claiming that men are equal and that one's education and character should, if at all, be the line of demarcation. What one would like to say to these objectors is that if it is the proper thing to claim to sit alongside the European for your studies why not alongside a native of the country? If the European does the wrong by refusing this right, has the Indian the right to look down upon a native and refuse to sit alongside of him? We have yet to learn that two wrongs make a right. What is more regrettable about these objection to Fort Hare is that it savours of base ingratitude in return for what that institution has done for several Indian youths. We are sure if these young men who have gone to England from Fort Hare for their further studies are to learn of what is being said about their Alma Mater, their blood will boil."

In view of these opinions so ably expressed by Sanyasi Bhawani Dayal, Vice-President of the Natal Congress and the Congress Secretaries, the Indian public should reject the irresponsible utterances of our *Chhota* Imperialists.

An Advice to Mr. C. F. Andrews

The editor of Indian Views of South Africa after strongly criticising Mr. Andrews' article on the Round Table Agreement published in the *Modern Review* of April 1923, offers him the following piece of advice:—

"We know we are in very bad odour with the Rev. Andrews and other of our venerables simply because we refuse to be mercenary-minded slaves of expediency—because we try to stick to the truth and damn the consequences. Nevertheless, we will venture to proffer him a word of

well-meant advice, and that is; Shun politics, as you would the devil, for they are both of a kind—because Saint and Politician are diametrically antagonistic terms. To the Rev. C. F. Andrews who is a gentle, sweet, sacrificing servant of humanity—whose noble fire to serve Him and His oppressed creatures knows no bounds—who, while himself sick spends sleepless nights tending small pox victims; crosses oceans to succour the poor and the needy—To him—To this God's own good Charlie Andrews we humbly take off our hat. But to the other Andrews who—after the style of Dr. Jackyls Mr. Hyde—is budding out into a polished diplomat; who pays smiling courts to ministers and Viceroy's and hobnobs with the cunning forces of politics, parties, expediency and propaganda, we would say: Please chuck it—The game is not worth the candle."

I am afraid the Editor of the Indian Views has been rather quarter of a century too late. If he had only given this wholesome advice in 1904 it should certainly have been in time to prevent the misguided activities of this gentleman. Then the immense mischief that he had done since that time would have been prevented and evil nipped in the bud, to use the phrase of the editor. The blessed Indenture system should have then continued at least five years longer and the many improvements made in the position of our people in Ceylon, Malaya, Fiji and other colonies should have been delayed at least by a decade, Alas! now it is too late to shut Mr. Andrews' activities in watertight compartments. We sympathise with Mr. Editor for the keen disappointment that is in store for him.

Though this Andrews is a humanitarian his humanity is not divided in different compartments, educational, social and political etc., and he will continue to serve the cause of India in all these fields as a humanitarian in spite of the advice of the Editor of the Indian Views.

Hindu or Indian?

Our readers will remember that His Excellency the Governor of F. M. S., while referring to the appointment of Honourable Mr. S. Veerasamy of Kuala Lumpur as a member of the Federal Council, uttered the following words:—

"Though the community which is represented now by Mr. Veerasamy is called the Indian community, we regard it as including Ceylonese, and him as especially representing Hindu interests on this Council"

It was decidedly a mischievous move to put the Indian community of Malaya on a wrong track and it has produced its desired effect. The Mohammedans of Klang

have passed a resolution for special representation !

The Tamil Nesan makes the following comments on this subject :—

"We stick to the conviction that the Indian whatever his caste or creed will ever act in the true interests of his community when he is placed in a position of trust and responsibility. In this respect we are happy to find that the Government of India has not allowed itself to be swayed by any other considerations but the fitness of the person to his task. We have in mind the appointment of the first Agent of the Government of India who was not a Hindu and the present one who is not a Tamil. The interests of the Indian labourer never suffered but on the contrary, considerably improved under their paternal care. Appropriately enough we have at present a Mohamedan of eminence in the person of Sir Mohammed Habibullah Sahib Bahadur in charge of the port folio of Emigration to Government of India. This brings back to our mind that in the last Commission of enquiry into labour conditions in Malaya it was Khan Bahadur Ahmed Thamby Maricar who accompanied Mr. Marjoribanks the only other member. All the above adds force to our contention that the Indians abroad have nothing to fear from any distinction brought about by religion or nativity. Reverting to our original suggestion we wish to add that any other line of conduct will land us in endless difficulties and greatly disturb the peaceful progress of the community in these parts.

As far as our experience goes we feel sure that the leading Mohamedans of Klang have full faith in the capacity of the Hon. Mr. Veerasamy to protect and further their interests. We are sorry for the hasty action of the misguided section and we hope that better Counsels would prevail, and correct the wrong impression created. Just as we expect our Mohammedan and Christian brethren to acknowledge Mr. Veerasamy as the Indian representative we make bold to say that our Hindu compatriots will welcome with similar enthusiasm the appointment of a Mohammedan gentleman in the Straits Council.

We whole-heartedly support the views expressed by the Tamil Nesan and earnestly request Sir Hobbibullah to take immediate action to stop this evil of communalism from spreading in the colonies.

Indian Servants in Kenya

I confess that I have read without any great regret the news cabled by the London correspondent of the *Leader* that the Domestic Servants' Bill, which originally provided for the identification of native servants by finger-prints, photographs and registration, has been amended so as to include Indians also. Nothing will draw the two communities—the Indians and the Africans—nearer than common suffering at the hands of the whites. That will ulti-

mately result in common action on behalf of the two communities and thus there will be a greater chance of the removal of these disabilities. The solution of the Indian problems in Africa does not lie in "due share in the trusteeship of the Africans and their nomination along with the Europeans to represent native interests" but in *due share* of the suffering of the dumb Africans, who are the children of the soil and who will ultimately control her destinies.

Hindustan Ka Meva foot

Here is a resolution passed at the tenth anniversary of the Arya Pratinidhi Sabha in Fiji :—

"This tenth Anniversary of the Arya Pratinidhi Sabha of Fiji regards with contempt the words used by Mr. Chowla (President, Indian Reform League) in a meeting of the Madrasis of Suva held on 26th December 1927 to the effect that the religious people are *badmashes* and do not know religion."

The annual report of the Indian Reform League for the year 1927 contains the following words :—

There are, however, in the community, extremists who still advocate sectional unity at the expense of Indian unity as a whole, but their influence, owing to the recent formation of important associations, is on the wane. Their attitude is undoubtedly due to ignorance of local conditions, as some of these men are new arrivals in the Colony. The League trusts that these men will soon realise the folly of their actions and fall into line with others representing sicer elements

Elsewhere in the same report we read :—

"There also arrived in the colony Pandit Srikrishna, Aryasamaj preacher, Thakur Sardar Singh and Prof. Amichand Vidyalanekar, teachers by profession. We cannot agree with all they have said or done since their arrival, but we hope that after they have studied local conditions they will become more liberal in their attitude and act differently."

So we can easily understand for whom the hints are meant.

Some months ago I received news of an Aryasamajist preacher in a colony whose only business was to condemn the *Sanatanists* and the Muslims and now I learn that a Sanatanist has been reading 'Dayanand Timir Bhaskar' a wretched book writes against the Aryasamaj, to his audiences.

Pandit Tota Ram Sanadhya has sent me a copy of a letter, alleged to have been

writer by a Sanatanist preacher in India, who is extremely anxious to go to Fiji Islands. The letter says that the Aryasamaj was established to uproot all *Dharma* and it urges the Sanatanists in Fiji to oppose it with all their might even at the cost of their lives!

It has been alleged that some Christians have joined hands with the Sanatanists in a conspiracy against the Aryasamaj.

Where will these things end? Has not the time arrived when our religious associations in India should take some steps to stop the undesirables from going to the colonies? We should specially draw the attention of Pundit Madan Mohan Malvia, Lala Lajpat Rai and Shriyut Narayan Swami to this subject.

It was perhaps Bhattendu Harishchandra who used in one of his books the phrase '*Hindustan Ka Mera fool*' (Disunion, a peculiar fruit of India). Why should our Indian people be so anxious to introduce this peculiar fruit in Greater India also, we fail to understand.

Indian Education in Tanganyika

On 29th May, 1928 Sir Donald Cameron the Governor of Tanganyika laid the foundation stone of the Indian Central School at Darassalaam. After the speeches of the Director of Education and Honourable Mr. S. N. Ghose, the Governor delivered a sympathetic speech which was much appreciated by the Indians. Here is a report of the speech published in the Tanganyika opinion:—

His excellency the Governor made an excellent speech which had a profound effect upon all those present on the occasion. He said that he required no thanks from the Indian community for coming over to that place to be able to lay the foundation of the school buildings, he had nothing more to add to what the Hon. the Director of education had already said except to confine himself to two or three things in particular. First was the contribution of £3,000 by the Indian community already referred to by the Hon. the Director of Edu-

cation. H. E. congratulated the Indian community on their readiness to co-operate with the Government, H. E. joined with the Hon. The Director of education in acknowledging the debt of obligation to the leaders of the Indian community who came forward in the spirit of real service and brought to success the programme of raising the necessary funds.

H. E. further said that besides the Indian Central School, Dar-es-Salaam, the Government had in view the system of grants-in-aid for the benefit of other schools in the territory. They were preparing a code of regulations for these schools which would in due course be laid before the Legislative Council for its approval and in which, he said, provision had been made for setting up a council to deal with questions connected with the education of the Indian children. Before these draft regulations would be passed the Indian leaders would be given an opportunity to discuss them in consultation with the Hon. the Director of education and other Government officials.

Before he came to Tanganyika he had thought that while returning he should have the satisfaction to know that the young Tanganyikan, born of the Indian parents, the son of those who had been taking a large share in trade, in commerce, in public life of the Territory would now have the opportunity and the means of taking his due place in every phase of the public life and future development of the land of his adoption. H. E. wished every measure of success to the school.

Lastly, he emphasised the fact that they should not forget that they were building not for to-day, not for to-morrow but for generations and generations to follow who would continue to reap the benefit long, long after they (the present generations) had disappeared from this place. (prolonged cheers).

The Governor, it may be noted, has sanctioned £5000 for the building of this Central school.

Honourable Mr S. N. Ghose spoke of the May 29th 1928 as a red-letter day in the history of Indian education in Tanganyika and praised the Governor for his wisdom and foresight. No doubt Sir Donald deserves every praise at the hands of our compatriots in Tanganyika, for he has been absolutely just and genuinely sympathetic towards them.



NOTES

India's Congress Presidentship

Every year, for a good many years, one has been reading in the papers that the coming session of the Indian National Congress will be a very important one, that the times are critical, that momentous issues have to be settled and vital problems solved, or words to the same effect. And then it has been argued that the circumstances being such, this or that public man being possessed of this or that supreme qualification ought to be chosen to lead the army of constitutional or non-violent or *passive* (!) fighters to victory. And so some leading person has been elected president. But it does not seem that the country is on that account any nearer the goal. If, however, we are blind and do not see that we are within sight of victory, can it be rightly claimed that the nearness of success is due to some one having presided over a particular session of the Congress and not some one else? Can it even be claimed that when victory comes it would be because the country had for its Congress presidents exactly the persons it had and not others? On the attainment of Swaraj, would it be right to claim that the result was due entirely or even mainly to the *sittings* of the Congress?

This year, as in years past, a discussion is going on in the papers as to who should be elected president for the next session of the Congress. We are not among the king-makers and have not the least desire to poach on their preserve. But as journalists we may be allowed to say a few words.

For some years past the Congress has been run by the Swarajists, who claim to be non-co-operators both within and outside the Councils whereas your orthodox and old-fashioned non-co-operators waged their non-violent war only outside them. The Swarajists also profess to believe in the efficiency of civil disobedience as the last weapon in their armoury. It seems to us that, as except

Mahatma Gandhi, no other past president of the Congress ever led a campaign of non-violent resistance to despotism in India or abroad, and as these persons, including Gandhi, have had their say from the Congress presidential chair, it would be a *novelty* and an *experiment* worth trying if this year we had as president one who has led a campaign of non-violent resistance in India. There have been several such campaigns hitherto that led by Mahatma Gandhi in Champaran, Bihar; the campaigns which the Sikhs fought to the death in and about Garu-ki Bagh, Nanakana Sahib and Jaito, the present Bardoli campaign; etc. It would be fitting therefore, if some leading Sikh campaigner or Mr Vallabhbhai Patel were chosen to preside over the next session of the Congress.

The Swarajist's Claim of Non-Co-operation

It has been said above that the Swarajists claim to be non-co-operators within and outside the Councils. Those who are not Swarajists have often pointed out that there have been numerous occasions when this claim could not be consistently maintained. A few days ago a correspondent sent us a note, entitled "A Swarajist M. L. A. on the Swaraj Party and its Leader," in which he gave some extracts from Mr. C. S. Ranga Iyer's "Father India." We have not seen the book and are not in a position to pronounce any opinion on the subject. What is needed is that all parties should be what they profess to be, and should claim to be what they really are. If circumstances necessitate a change of policy, there should be an open declaration of such change. The extracts sent to us are given below:

"With the passing away of Mr. C. R. Das, the Swaraj Party, under the leadership of Pandit Motilal Nehru, imperceptibly settled down to

policy of opposition *cum* co-operation. Obstruction, which had succeeded in Bengal in suspending dyarchy, the last achievement of the Deshabandhu, was after his passing away, suspended actually, if not verbally, as an active policy of the party. In the winter session of the Legislative Assembly of 1926-27, the Swaraj Party abstained from making, as in previous years, the rejection of the Finance Bill on the ground of "no taxation without representation" a party question. Last year, when Miss Mayo's "thrice damned" member of the Swaraj Party moved the rejection of the Finance Bill, he was clearly incurring the displeasure of the mighty stalwart who led the Party. The Secretary and the whip of the Swaraj Party remained neutral when the motion was pressed to a division. The leader of the Party was absent from the House, only irresponsible extremists like Lala Lajpat Rai, also known as "the Lion of the Punjab, and Pandit Madan Mohan Malaviya, also known as the "Dharmatma" (the soul of goodness), and their satellites voted for the extreme step, but not the saner Swarajists. Surely this is not Swarajist obstruction, but plain and simple co-operation." Pp. 151-52.

"Pandit Nehru has roused the suspicion of the extremists in the country, who fear that he and his party might even secede from the Congress like the old moderates and go over completely to the side of the Government and work the Reforms, if the Government accept the compromise, which clearly falls short of Dominion status. If he has roused their suspicions, he has done so deliberately and with open eyes. The Pandit has never been a believer in the spiritual idealism of the East, or the Socialism of the West. He is a man of the world with abundant commonsense and a penetrating head for practical politics. So far as temperament, taste and outlook are concerned, he has more in common with the conservative aristocrat of England than middle-class Liberal and Labour Parties." P. 155.

The Next Congress Exhibition

The papers are discussing what things are to be allowed to be exhibited in the next Congress Exhibition in Calcutta. It is, we suppose, correct to assume that these latter-day Congress Exhibitions are Swadeshi exhibitions. If so, evidently only those things ought to be exhibited there which are Swadeshi. In the widest sense—a sense which would suit the purposes of the foreign administrators and exploiters of India alike, everything made in India is Swadeshi. But there is another meaning of Swadeshi more acceptable to Indians and more in accord with the spirit of the Swadeshi movement. Mind is superior to matter and man to materials. In India that alone is a genuine Swadeshi article which is produced by a combination of Indian skilled and unskilled labour, Indian capital and Indian direction and management. Pro-

ferably such labour, capital, management and direction should be entirely Indian. But unless these are Indian at least for the most part, the goods produced cannot be considered Swadeshi. If the machinery and the raw materials be also Indian, that would be a matter for satisfaction. But as India does not manufacture most kinds of machinery, the use of machinery made abroad has to be allowed, and there is no harm in using imported raw materials also, where necessary. But foreign machinery ought not to be allowed to be exhibited in a Swadeshi exhibition.

Crusade against the City College

The Anrita Bazar Patrika, which is a paper owned and conducted by Hindus, writes:—

No student will be admitted into any of the Colleges in the Punjab unless he signs a pledge, at the time of admission, that he will take no part in political activities of any kind as long as he is a student of that college. If students in the Punjab have any sense of self-respect they will give a wide berth to Government Colleges. But we are not very sanguine, for we find that, in Calcutta, Colleges from which students have been expelled or otherwise punished for participation in politics continue to draw as before a large number of students while all the fury is reserved for a College, the politics of which has all along been ardent nationalism, but which had the temerity to claim some indulgence for the religious faith of its founders and conductors.

The college referred to is the City College of Calcutta.

Our contemporary adds:

There are colleges in which the hearing of lectures on the scripture of the religion to which the college belongs is made compulsory for all students and where even in the general classes pungent criticism is made of other religions and from where politics is banned. But these colleges have all along challenged the students to do their worst with impunity. How to explain this when we remember the crusade against another inoffensive denominational college? The matter is one of psychological speculation. People who are themselves weak have an instinctive desire to persecute others who are weak like them. These very people will, however, avoid taking up the challenge of the strong. The well-known story of 'Brahma' and the deputation of goats readily comes to mind.

The "inoffensive denominational college", referred to above is the City College.

In the prospectus of the C. M. S. St. Paul's College in Calcutta, which is given to all students who want to join it, the following sentence, framed within "two thick black upright lines, occurs under the heading, "Religious Life and Teaching":

bureaucratic and Scottish missionary control, so that Indian educational talent may not have free and full scope.

There are endowed chairs in most of the subjects referred to above. With their classes transferred to some Colleges, are the occupants of these chairs to be like capitals without shafts and bases? That would indeed be a very original style of academic architecture!

Both as teachers and examiners, the best professors of the Colleges should be certainly invited to take their part in University work. Neither "youngsters," who have been sneered at, nor "old fossils," who are also at times sneered at, should be condemned as forming a class of academic Brahmins. The services of all should be utilised according to their capacity, as far as necessary and practicable.

Wanted, Economy in Calcutta University

We have always been for economy in the Calcutta University. If the University had not been, as it is now, in dire need of funds, if its coffers had been overflowing with cash, we should still have been against wasteful expenditure. But economy is all the more necessary now, because there is not enough available money even for necessary expenses, not to speak of extravagant expenditure. And economy is possible. It has become necessary, because the artificially impoverished Bengal Government will not help the University to the extent desired, unless forced to, which there is no available means of doing, nor will the Government of India do so, unless compelled to do so, which also there is no available means of doing, though both the governments ought to supply the just requirements of the premier university in the artificially impoverished province of Bengal. All the internal resources of the University have been exploited to the full. The income from examination fees and other fees has been decreasing and will still further decrease in the coming year. With the decrease in the number of candidates for examinations the income from the sale of university publications has decreased and will diminish further. Nothing substantial would be gained by increasing the rate of tuition fees in the Post-graduate classes, as the number of post-graduate students is falling rapidly.

One has, therefore, to see how expenses can be cut down without impairing efficiency.

The post of controller of examinations with a separate office and staff was created a decade ago in order to hoodwink the public as to the real cause of the repeated leakages of question papers engineered during the Vice-Chancellorship of Sir Devaprasad Sarvadhikary. No such separate high officer, office and staff were necessary. The leakages were due not to the absence of these paraphernalia, but to other causes which need not be now discussed. If the work of the Registrar's office had grown heavy, the addition of some more clerks would have quite sufficed. We think that, if retrenchment cannot be effected immediately, then when the term of office of either the present Registrar or the present Controller expires—whichever may expire first, the posts of Controller and Registrar and of assistant Controller and assistant Registrar, and their offices should be combined and a reduction should be effected in the establishments of both offices. An enquiry should be instituted as to whether the two sides of the Post-Graduate Department have not any superfluous secretaryships, staff, etc. Proper auditing is no doubt essentially necessary. But a big Accounts staff like the present one is not necessary.

The financial condition and needs of the Law College and the Post-Graduate Departments should not be mixed up. They stand on different footings. Let us take the Law College first.

Under the scheme of Sir Asutosh Mookherji, adopted by the Senate, each section of 100 students is to be placed under the charge of two teachers. In 1927, though there were only 2300 students, yet in spite of protest, 51 lecturers were reappointed. In 1928 the number is about 2050; but still there has been no reduction of staff and expenditure. On the contrary, the cost has increased from 2.06 lakhs in 1924 to 2.50 lakhs in 1928-29. Four lecturers costing Rs. 1000 a month are engaged for delivering M. L. lectures. Now M. L. is only the examination portion of the D. L. which ought to be gained by self-study. D. L. students do not require to be spoon-fed by means of lectures. Moreover, for some years past only one candidate, in some years none at all, has been appearing at the M. L. examination, and yet the annual expenditure of Rs. 12,000 is going on.

Government is niggardly in its educational expenditure in Bengal.

| Province. | Population. | Govt. Educational Expenditure. |
|-----------|-------------|--------------------------------|
| Madras | 42,318,935 | Rs. 1,71,38,518 |
| Bombay | 19,343,219 | " 1,81,47,165 |
| Bengal | 46,697,533 | " 1,33,82,962 |
| U. P. | 45,375,787 | " 1,72,28,490 |
| Punjab | 20,635,024 | " 1,18,34,364 |

The British administrators of India have, intentionally or unintentionally, kept the public exchequer of Bengal "poverty-stricken," though as a milch-cow she is not deemed poverty-stricken. It is the duty of these administrators to feed the province educationally and in other ways to an adequate extent. Moreover, as Bengal is poverty-stricken, the European and fat-salaried Indian Government servants here should draw lower salaries than elsewhere.

Though Bengal is a poverty-stricken province so far as its native Bengali population is concerned, the foreign and non-Bengali Indian industrialists, merchants, traders and other exploiters here grow wealthy;—they are not poverty-stricken. Should not they be among the educational benefactors of Bengal? How many, if any, among them are so? If they did their duty, Bengal would not be hard put to it, to maintain its Post-Graduate classes.

The majority of rich Bengalis also have done little for the cause of the highest education in Bengal.

It has been said that "there never is earnestness and solvency enough among our Bengali students to justify two separate Post-Graduate machinery at two different centres in Bengal." We do not know the shop where solvency-meters and earnestness-meters can be had. So we must needs admit that we cannot refute the argument of our contemporary. But as nevertheless, we have our doubts we have to point out that the United Provinces of Agra and Oudh have five universities, four unitary and one affiliating, all of which have the right to teach up to post-graduate standards, which they do. We have also to point out that in the Madras Presidency (excluding the Indian States of Mysore and Hyderabad, which have Universities of their own) there are two Universities teaching up to post-graduate standards and there is going to be another richly endowed one at Chidambaram. So, there is no objection to there being more than two separate post-graduate machinery at more than two centres in the U. P.

and in Madras; but such arrangements are bad for Bengal, because there are few earnest and solvent post-graduate students in this most poverty-stricken province.

Let us go to a foreign country. Scotland with a population of less than five millions (as against more than 46 millions in Bengal) has four universities teaching up to post-graduate standards. We know, it will be said that the Scots are a thrifty, earnest and solvent people, and so they may have four centres of post-graduate teaching. But in 1901 Andrew Carnegie gave £2,000,000 for the Scottish Universities, "for (among other objects) paying the University fees of students Scottish born or of Scottish extraction." If Scottish students are all solvent, why did hard-headed Carnegie give away his hard-earned money for the free University education of all of them? Did he want to pour oil over oily heads, as the Bengali adage goes? Perhaps at least a considerable proportion of Scottish students are not "solvent," and yet, wonder of wonders, nobody has questioned their right to have free University education up to any standard they like!

We have no objection to the Vice-Chancellor increasing the value of the Bachelor's degree. But even when it has been made more valuable, there is no reason why the Master's and Doctor's degrees and their examinations should be scrapped. Are there no British or other occidental Universities with "valuable" Bachelor's degrees which have higher degrees also? Our inspired contemporary should be ready with its answer.

After having made a wholesale pronouncement against two centres of P.-G. teaching, our contemporary relents and becomes very kind to the P.-G., Science side, and to the endowed chairs of the Arts side. Let them remain, it says. Why? Because, for one thing, being endowed, they cannot be abolished! But there is no reason why departments such as English, History and Economics should continue to be separate departments." It is suggested that M. A. classes in these three subjects and "some of the sister" subjects should be transferred to "the leading Colleges in the city." The only leading Colleges in Calcutta professing to be competent to teach all these subjects up to the M. A. are the Presidency and the Scottish Churches Colleges. So the suggestion comes to this that the higher Arts teaching should be placed under British

ment, where the color bar keeps down struggling merit even now. So that it is mathematically correct to say that more research work of a genuine character stands to the credit of the Post-Graduate Department of the Calcutta University during the ten years of its existence (1917-1927) than that which stands to the credit of the Bengal Education Department during the seventy years which have passed since the foundation of the Calcutta University. The Post-Graduate Department has encouraged the spirit of research even among its students, which has not been the case with our colleges. It is not entirely irrelevant to state here that the I. E. S. men and many P. E. S. men have drawn higher salaries than the generality of post-graduate teachers. It should also be borne in mind that the *Post-Graduate Department*, which has been always entirely under Indian control, has proved beyond doubt the high intellectual and educational capacity of Indian teachers to a degree and to an extent which the Government Education Department and the Colleges do not give facilities for proving and have never done so.

Hence we earnestly hope that the Post-Graduate Department will continue to exist to promote the cause of learning and high education.

But in order that it may do so, it must get rid of "duffers," of superfluous men and of plagiarists. Those who have opposed all reform have been and are its worst enemies.

We will turn now to the adjective "generous-minded." We have not got the exact figures before us now to be able to say who have given most for the Post-Graduate Department—the Government or the people. The people have given large sums in the shape of endowments, examination fees, tuition fees, prices of text-books published by the University, etc. And what the Government has given has also come from the pockets of the people.

The starting of the Post-Graduate Department, even "on the Arts side," was "certainly" not a mistake. It cannot be said that even the Science side is not open to criticism. But the Arts side has given more scope for "patronage" of an injurious character, because, whereas in the Science College no one can be a teacher of Physics or of Chemistry who has not taken a degree in these branches, on the Arts side there have been and are self-made, patron-made and self-constituted teachers and researchers in

ancient and modern history, economics, anthropology, current Indian languages, Indian philosophy, etc. But even the presence of these prodigies should not blind one to the existence "on the Arts side" of real scholars and good teachers.

'Bengal cannot live on idealism alone or on a pursuit of culture for its own sake.' Can any other province of India, can any other country, do so? Can or should Bengal live on the negation of idealism and on a pursuit of money-making alone? Both idealism and the practical spirit are required. Neither culture nor business enterprise is a superfluity in any country. But while the abolition of the Post-Graduate Department may seriously affect Bengal's idealism and culture to some extent, it is not certain that such a step will promote practicality and business.

Bengali students are generally poor and are not solvent in the sense of having comfortable bank balances. But even in countries and provinces which are not "poverty-stricken" like Bengal, has it ever been the case, as it is the case even now, that the most earnest and capable students have come from the wealthier classes? Even in rich countries the money value of a degree is never a secondary factor to a large proportion of students. It is not axiomatic that "a Post-Graduate course must be the affair of a handful of earnest and solvent students." In the progressive countries of the world, those who pursue post-graduate studies are not a handful. In Bengal, we do not know what proportion of post-graduate students are earnest, but the proportion of solvent men among them may be ascertained by enquiring how many, if any, of them are beggars and loafers without ostensible means of livelihood and thieves.

Bengal has been rightly called a "poverty-stricken province", and that is indirectly urged as a ground for depriving it of its Post-Graduate Department. But if the British Government in India, which extended its empire in the country very largely with the help of Bengal's revenues, and which even now collects more revenue in Bengal than in any other province, does its duty to poor but most revenue-yielding Bengal, then it can easily maintain its Post-Graduate Departments. The following figures for 1921-25, the latest available, will show that, both absolutely and relatively to population,

the medium of a foreign tongue. To arrive at a comparative estimate of the number of children of a certain age possessed of a certain amount of knowledge in England and Bengal, one should, therefore, take the enrolment in the highest classes in elementary schools in England and that in the highest classes in secondary schools in Bengal.

But that is a digression. What we drive at is that in order to solve the problem of unemployment in Bengal, it is not necessary to aim at diminishing the number of educational institutions and students. What is necessary is to have in addition a sufficient number of institutions for technical, industrial and technological training, as is the case in all progressive Western countries and in Japan. In order to solve the problem of unemployment, there should be a variety of careers. For that there should be adequate commercial and industrial development, for which the State in India should do at least as much as the Japanese Government has done in Japan.

Above all, the educated people of Bengal should be cured of their excessive preference for clerical jobs and the legal profession. The people of Western countries have prospered, because they have combined in their ideals of manhood those of *homo sapiens* (the man who knows or who is wise) and *homo faber* (the man who can make things). Figuratively speaking, they are devoted both to Minerva and to Vulcan.

As for the illiterate people of Bengal, agriculture is at present their mainstay. There are also numerous landless unskilled labourers who support themselves with difficulty by doing odd jobs when they can get them. But neither agriculture, nor such casual work can be sufficient for such a numerous population. Agriculture must be improved and extended. That would depend on agricultural education, fixity of tenure and the financing of agriculture by facilities for obtaining loans on easy terms. Irrigation is also required, particularly in the West Bengal districts, where Government has been guilty of criminal neglect in allowing the ancient irrigation works to become useless and in not providing new facilities for irrigation. The landless labourers can get sufficient work only if there be an adequate development of manufacturing industries in the province. Even then, however, these persons would not be able to work unless

malaria and kala-azar are stamped out in the province. For a people devitalized by attacks of various diseases for decades, nay generations, can never work as hard as labourers belonging to regions where these diseases have not done such havoc for such long periods.

Superfluity (?) of Post-Graduate Machinery in Bengal

The *Bengalee*, which is not now a days exactly what its name signifies, says, without any note of regret that we can detect in the statement that, "as students are falling off in the way they have been doing in recent years, the Post-Graduate Department will have to be closed down." We hope and trust it will not have to be closed down. In the opinion of this cynical Calcutta daily,

It was rather a generous-minded error to have started a separate Post-Graduate Department: on the Arts side at least it certainly was. Bengal cannot live on idealism alone or on a pursuit of culture for its own sake. For a poverty-stricken province like Bengal the money value of a degree can never be a secondary factor. A Post-Graduate course must be the affair of a handful of earnest and solvent students. There never is earnestness and solvency enough among our Bengalee students to justify two separate Post-Graduate machinery at two different centres in Bengal. Educational efficiency consistent with Bengal's present-day conditions can only be secured by strengthening the courses and increasing the value of the B. A. degree and not by taking away two years of every student's life, almost compulsorily, by getting him to make up for a poor B. A. degree by an at least showy M. A. degree. The Vice-Chancellor must make this his chief duty; he will be judged by the posterity according to the degree to which he succeeds in taking away unreality and pomposity from Bengal's higher education.

It need not be discussed whether the starting of a separate Post-Graduate Department was a generous-minded act; but a mistake it certainly was not. No journal has tried more than the *Modern Review* to expose the nepotism, favouritism, plagiarism, sham research, etc., of which the history of the Post-Graduate Department has furnished examples, and consequently none has been calumniated so much. But it has never denied and can never deny that this department has really done much for the cause of the advancement of learning and of genuine research. Men like Sir J. C. Bose and Sir P. C. Ray won fame as researchers not because of but in spite of the conditions of work of the Government education depart-

practice is elsewhere) ordinary foreign letters do not bear any post-mark indicating the day and hour of delivery.

Unemployment in Bengal, and High Education

Statements relating to the financial condition of the Calcutta University have appeared in many papers, in some cases with comments on the same. We also feel bound to contribute our quota of comments. Before proceeding to do so, we wish to draw the attention of the reader to some remarks on the subject which have appeared in the *Bengalee*. It writes:—

A somewhat anxious situation has arisen at the University on account of its rapidly growing expenditure and diminishing income. The Post-Graduate Department shows a forty per cent. falling off of its students and the University Law College of at least thirty-three per cent. The students' fees which are a large source of income have thus decreased. On the other hand, the increased emoluments of teachers in these departments as well as other commitments have led to an abnormal growth of expenditure. The reason for the decline in the number of students is easily discovered, not in the alleged unpopularity of Mr. Jadunath Sarkar, as was foolishly done by 'Forward', but in the unemployment problem.

That the decrease in the number of students is not in the least due to the alleged unpopularity of Mr. Jadunath Sarkar, is quite true. But neither is it due solely or mainly to the unemployment problem. That problem has existed for at least more than a decade and was discovered long ago. It is not a year old or two or three years old problem that it should now suddenly affect the number of students.

It is not merely in the post-graduate departments or in the university law college that there has been a falling-off in the number of students. The number of candidates for the Matriculation, I. A., I. Sc., B. A. and B. Sc. examinations has also fallen, and the number of B. A.'s and B. Sc.'s has consequently decreased. That in itself would naturally mean a diminished enrolment in the university classes. The decrease in the number of under-graduate candidates for examinations is due partly to the fact that the university no longer, directly or indirectly, pursues the "ideal" of having as large a number of candidates and passing as many of them as possible, irrespective of their intellectual attainments. Of course, the evil

has not been killed yet, it has been only scotched. The reason for the erstwhile artificial inflation in the number of candidates and passes is to be found in the fact that the larger that number, the larger was to be the fee-income and the income from the sale of the university publications prescribed for the examinations, thus providing ample resources for patronage, nepotism and favoritism.

There are critics who seem to consider the spread of secondary, collegiate and university education as the only or the main cause of the unemployment problem in Bengal. That is not a correct view. Do matriculates who never graduate, do graduates who never pass the M. A., M. Sc. or B. L. examinations, get plenty of jobs? Or, are there plenty of jobs for even absolutely illiterate Bengalis? The unemployment problem in Bengal would remain at least as acute as now even if all the schools, colleges and universities were closed to-morrow. The number of the really unemployed would in that case remain substantially the same, though there might be an apparent decrease in their number owing to there being less applications for clerkships, etc.

That foreigners and non-Bengali Indians in large numbers can earn a decent living and even get enormously rich in Bengal shows that money can be made here by Bengalis also, provided they would turn their hands and their minds to all those avocations which make others well-to-do or wealthy. Scotland, England, Belgium, Czechoslovakia, France, U. S. A., Japan, Germany, etc., from which foreigners come to Bengal to exploit its resources, and become rich, have all populations proportionately far more literate than Bengal, and the number of Universities in those countries is larger in proportion to their population than in Bengal. But in those countries there is also ample provision for technical, industrial and technological training, which is not the case here. It is some times asserted that in Bengal secondary education is more widespread than even in England. Those who say so are misled by the name "secondary". The pupils in the highest classes of Bengal secondary schools know less than the pupils in the highest classes of English elementary schools, generally aged 14 or 15, which is due in part to the fact that our secondary school children have to learn mostly through

It is necessary resolutely to combat the attempts made to paint non-Communist revolutionary liberation tendencies in backward countries in Communist colors. It is the duty of the Communist International to support the revolutionary movements in colonies and backward countries only for the purpose of enabling the elements of future proletarian parties, Communist not only in name, in all backward countries, to be grouped and trained to recognize their special tasks of fighting the bourgeois democratic movement in each country. The Communist International must enter into temporary agreements and even alliances with the bourgeois democracy in colonies and backward countries, but must not merge with it, but preserve the absolute independence of the proletarian movement, even in its most rudimentary form.

It is necessary persistently to explain to and expose before the masses of the toilers, particularly of the backward countries and nations, the systematic deceit which the imperialist powers, aided by the privileged classes of the oppressed countries, perpetrate by setting up alleged politically independent states which in fact are completely dependent upon them economically, financially and in a military sense. In contemporary international conditions, there is no salvation for the dependent and weak nations except in an alliance of Soviet Republics.—*Thesis on the National and Colonial Question* (1919).

It must be recognised that the Soviet Russian Government in the past supported the Turkish Nationalists under the leadership of Mustapha Kemal Pasha, and also the Chinese Nationalists under the leadership of Chiang Kai Shek and others. But true to the principle of "fighting the bourgeois democratic movement in each country," the Soviet agents' activities have proved to be disruptive of nationalist solidarity both in Turkey and China. There is much talk about establishing a socialist government in India and international solidarity with the socialists and communists of the world. But the thing that should receive the foremost attention of Indian nationalists is national solidarity.

T. D.

There is a tendency noticeable among some of our political and labour leaders of seeking the pecuniary and political help of Soviet Russia. We are against such mendacity and political alliance. The Soviet leaders are at heart opposed to nationalism. They are as much interested in promoting class struggle as the British autocrats and exploiters are in the longevity of religious dissensions in India.

Nor are we in favour of allying ourselves with the British Trade Unions or the British Labour Party. We do not believe in the disinterestedness of these and other similar

bodies in other European countries. India's welfare must depend on her children learning to stand on their own legs.—Editor, M. R.

Dacca University (Amendment) Bill

A short Bill to amend the Dacca University Act has been published in the *Calcutta Gazette* of the 7th June, 1928. As stated in its Objects and Reasons, with one exception, the Bill deals with minor matters. The material amendment is in clause 5, which seeks to take away an important academic matter from the control of the teachers of the University.

The constitution of the University of Dacca is materially different from that of Calcutta. The Dacca University Court, unlike the Calcutta Senate, is a purely advisory body, the actual management of the University being vested in the Executive Council. The Academic Council has, as its name implies, power to deal with academic matters only. As the soul responsibility for finance rests with the Executive Council, not a farthing can be spent by anybody without its sanction, and its decision is final. At present, it consists of 18 members, 9 of whom are non-teachers. The Academic Council now consists of about 20 members, all of whom except the Librarian are teachers.

Section 20, clause (c) of the Dacca University Act, 1920, runs thus—

"The Executive Council shall, subject to the powers conferred by this Act on the Vice-Chancellor, regulate and determine all matters concerning the University in accordance with this Act, the Statutes and the Ordinances:

Provided that no action shall be taken by the Executive Council in respect of the fees paid to examiners and the emoluments of teachers otherwise than on the recommendation of the Academic Council."

It is now proposed to amend this proviso by substituting the words "without consulting the Academic Council" for the words "otherwise than on the recommendation of the Academic Council."

The object of this change, as stated in the Statement of Objects and Reasons, is to "make it clear that the final word about fees to be paid to examiners and the emoluments of teachers shall rest not with the Academic Council but with the Executive Council." This is not correct. For, by the Act, as it now stands, the final word does rest with the Executive Council—

whose names are kept on the rolls to provide bread for the staff.

We need not give more details. While we are firmly of the opinion that both sides of the Post-Graduated Department ought to be maintained, we are equally convinced that, if they are to be saved, all make-believe should be sternly done away with. We say this with particular reference to the fat-salaried professors who do no work, or are not required to do any. In India in bureaucratic parlance retrenchment has usually been a synonym for the discharging of a few peons or low-salaried clerks. It would be a tragic farce if the Calcutta University authorities followed this tradition and stopped short with doing away with the services of a few low-salaried lecturers, teachers and clerks, while the big sinecurists continue to be able to soap their fingers at them by taking shelter behind legal technicalities relating to the terms of their appointment and by currying favour with the powers that be. Those responsible in times past for the creation and in recent times for the continuance of these sinecures, superfluities and shams have done the greatest disservice to the cause of higher education in Bengal, including the moral education of our youth. How can farcical arrangements and sham professorships exert an elevating influence on the character of students? Our newspapers discuss in detail and *ad nauseam* the alleged merits and demerits of this or that Vice-chancellor or possible Vice-chancellor, while the most patent evils remain unexposed and unremedied. What a pity!

Pandit Gopabandhu Das

The sufferings of Orissa know no bounds. She is poverty-stricken, she has been repeatedly devastated by flood and famine, she is parcelled out among many provinces, making it impossible for her sons to make a combined effort for the amelioration of their lot. Not the least of her misfortunes is the untimely death of a devoted, self-sacrificing, well-informed, wise and pure-hearted leader like Pandit Gopabandhu Das. He was the very embodiment of plain-living and high-thinking. With that he combined incessant labours for the realisation of his high ideals for his motherland. He became known to the public first as an idealist in education by founding an open-

air school known as the Satyabadi School, which was conducted on lines different from those recognised by the education department. Later, he came to be known and respected as also a self-sacrificing philanthropist on account of his untiring labours to improve the economic, social and moral condition of Orissa. Though he thought and worked most for Orissa, he felt and worked also for India as a whole. At the time of his death, he was a Vice-president of the Servants of the People Society of Lahore.

The Simon Commission

The little concession made by the Simon Commission to the Punjab Council Committee elected to co-operate with it, which relates to evidence in camera and the calling for and inspection of confidential papers, cannot be considered by boycotters of the commission a sufficient ground for changing their attitude towards it; and so they have not changed their attitude. One of the main objections, for example, still remains—the Commission continues to be a purely British one without any Indian members in it. Our opposition is *fundamental*. In our opinion, which may be considered the opinion of an impractical dreamer, every nation or people is entitled to self-rule as its birth-right, and no foreign nation has the right to judge of another nation's fitness for self-rule. Therefore, we do not admit the right of the British Parliament to appoint a British, or an Indian, or a mixed British-Indian Commission to judge us. What ought to have been done was to take it for granted that India is to have self-rule within a year or two and then to ask the Indian legislatures to appoint a committee of Indians, with foreign constitutional experts to advise them, if necessary, for the drafting of a constitution and the elaboration of administrative details. Or arrangements for the convening of a constituent assembly might have been made.

Principal Syamacharan Ganguli

Though a man may die at an advanced age, honoured and loved by all who knew him, and after doing all his duties to the best of his knowledge and ability, yet it is human nature to feel sorrow at his departure.

Such a man was Principal Syamacharan Ganguli, who died a few days ago in Calcutta, aged 90. He was a sound scholar and a man of high character and strict sense of duty, known for his clear thinking, lucid style, and up-to-date information about the affairs of the world till almost the year of his death. He was one of the earliest graduates of the Calcutta University. Taking his B. A. degree from the Presidency College in 1860, Mr. Ganguli entered the Provincial Educational Service two years later, and held, among others, the appointments of Head-masterships of the Malda, Arrah, Chapra and Uttarpara Government Schools, Lectureship in the Sanskrit College, Calcutta, and ultimately Principalship of the Uttarpara College when that institution was founded.

He has left a trust fund of Rs. 2,000 for help to the needy of his native village, Garalgacha in the Hooghly district, and in 1921 he made over to his University Government Promissory Notes of the face value of Rs. 3,000 for the creation of an endowment for the award of two annual money prizes.

He was one of our most valued contributors. Among his contributions to the *Modern Review*, twelve full articles and an extract from another brought together in his *Essays and Criticism* in that book will be found, along with his contributions to some other periodicals. Some months ago he permitted his autobiographical sketch, written in Bengali for his family, to be published in *Prabasi*, with some omissions. It is to be hoped that an attempt will be made to bring out a fuller biography. So far as we know, he was the first Bengali to advocate the adoption and use of "spoken" Bengali in books, his article on "Bengali, Spoken and Written" having appeared in the *Calcutta Review* in October, 1877—more than half a century ago.

Famine in Bengal

Famine conditions continue to prevail in many districts of Bengal. News have been published in the papers that 29 persons have died of starvation in Balurghat sub-division of Dinajpur district! Sales or desertions of children, and the desertions of husband or wife, are also reported.

Details of the relief work being done in various districts are being published in the dailies. The appeals for help issued by the philanthropic committees doing relief work

are also to be found in the dailies. We earnestly support these appeals. Kind-hearted persons cannot make a better use of their money than to feed those who are without food—sometimes for days together.

Famine in Bankura

The editor of this *Review* has been entrusted by the Bankura Sammilani to receive contributions in cash, rice and cloth for the relief of the famine-stricken persons in a few villages in Bankura district. Other organizations are doing good work in other villages. Those who wish to help the Sammilani to do its work will kindly send their contributions to the Modern Review Office.

Sweepers' Strike in Calcutta

Some months ago the municipal sweepers and scavengers in Calcutta struck work for the redress of their grievances. They resumed work on the late Mayor Mr. J. M. Sen Gupta promising to increase their wages, to pay the wages of the strikers during the period of the strike and not to victimise any one among them. These promises not having been fulfilled even after the lapse of some months, many of these humble individuals have again struck work after giving a month's notice. We have every sympathy with them. They cannot be blamed for doing what they have done, after petitions, representations, and entreaties have failed to bring them relief.

It is alleged that the municipal authorities are trying in conjunction with the police to terrorise the strikers into submission. It would be wiser and better to look into their grievances and wants sympathetically and remove them at once. Even the poor and despised can never be crushed once they have become self-conscious. These humble servants of the public are more necessary for social welfare and a civilised existence than many a fat-salaried man dressed in brief authority.

Arrest and Persecution of Sweepers' Leaders

It has been alleged in the papers that, as part of the campaign of terrorism, two

"Full liberty of conscience in the matter of no acts of corporate worship which are contrary to the Christian principles are allowed to all students in any of its attached messes."

In the City College and in the Ram Mohan Roy Hostel and messes attached to it, "full liberty of conscience in the matter of personal devotion" has always been given to all students, the only restriction being that in the Ram Mohan Roy Hostel no acts of corporate worship which are contrary to

Brahmo principles have been allowed. The City College has, however, agreed to open an "attached mess" for orthodox students of any sect where they may perform corporate acts of worship according to their faith, provided at least thirty such students of a sect apply for this privilege. In the City College, unlike some Christian Colleges where "hearing of lectures on the scriptures" is made compulsory for all students, there is no compulsory attendance at any kind of religious lecture or service.

But in spite of these differences between the City College and some Christian Colleges, all the fury of some self-constituted defenders of the Hindu faith is reserved for the City College! The explanation implied but not expressed in words in the *Bazar Patrika*, is that these crusaders and their followers are not exactly heroes.

They have, in addition, little regard for truth.

The student crusaders and some of their leaders started by stating that of the total amount subscribed for the City College more than 75 per cent. was subscribed by Hindus, and that the contribution made by Brahmos was insignificant. This statement has been repeatedly contradicted. It was contradicted for the last time in the *Asahi* number of *Prabasi* (published on the 14th June last), which published a full list of the principal donors and showed that more than two-thirds of the total amount was subscribed by Brahmos and the balance by persons belonging to the Hindu, Christian, Muslim and Sikh communities. But the falsehood is repeated in "An Appeal to Brahmo Samaj and College Authorities", published in the *Amrita Bazar Patrika* of June 22 last. This "appeal" has been issued over the names of the following persons:—

Shahabuddin Khan, Pandit Panchanan Tarkatara; Shahabuddin Khan, Pandit Lakshman Sastri Dhravid; Shahabuddin Khan, Pandit Banacharan Kalyacharya;

Maharaja Sir Jaijendra Chandra Mandy; Sr. Chandra Bose; Mahamahopadhyay Pandit Durga Charan Sankhyabhartha; Pradyumna Atal Prasad Goswami; Rai Dewchandra Chakravarty Bahadur; Tarkatara Maharaj, M. L. C. Hon'ble Jaijendra Bahadur, M. L. C. Durga Charan Bahadur; J. C. Bahadur; Biju Chandra Singh; Dr. Fromentia Nath Mandy; Mr. D. P. Mahalan; Dr. Haridrajan Maharaj; Hemendra Nath Sen; Sankar Kumar Bose; Pandit Siva Nath Sen; Jyotirprasad Sankhyabhartha; Chandra Charan; Gobinda Chandra Dey Roy; Swami Jaganmadda.

We need not examine the other off-repeated and repeatedly contradicted false allegations contained in the "appeal," that relating to donations being quite sufficient for our purposes, as it is a question of simple arithmetic.

We cannot hold the gentlemen whose names are printed above responsible for making false statements, as we do not know whether all or any of them have really signed the "appeal." But if any of them are really doing so after reading it, they are guilty of making false statements, some or all, it may be, unconsciously.

1928, published an excellent article on "National and Colonial Revolution" by V. J. Lenin. This article contained several valuable and interesting excerpts from the writings and speeches of Lenin dealing with the colonial and national revolutionary movements. The following extracts will give the fundamental principles on which the Soviet authorities are interested in supporting the cause of nationalism in Asian countries and opposing it (nationalism) and the Pan-Asian Movement.

It is necessary to combat the Pan-Islam and Pan-Asiatic and similar tendencies against European and American imperialism with the growing power of the struggle against the nobility, large landholders, the priesthood, etc. Particularly necessary is it to give special support to the peasant movements in backward countries against all manifestations or survivals of feudalism. Efforts must be made to make the peasant movement assume a more revolutionary character and wherever possible to combine the peasants and the exploited in Soviet and in this way to all the exploited in the West European Communist parties and the revolutionaries peasant movements in the East, in the colonies and backward countries generally.

leaders of the strike, Dr. Miss Probbabati Das Gupta and Mr. Mujaffar Ahmed, have been arrested, and re-arrested after having been let out on bail. On the other hand, the police allegation is that there are six charges against them. The courts of justice will decide whether these charges are true or false. What the public are rightly indignant over is that bail was refused for a whole night to Miss Das Gupta on some flimsy pretext or other and she was kept without food and rest the whole night in the police station. This is an outrage which throws into the shade the "third degree" treatment accorded to Miss Savidge in Scotland Yard which roused such angry feelings in and outside the British House of Commons, compelling the Home Secretary to appoint a committee of inquiry. Such outrages are possible in India because we are not a free people.

Labourers' Strikes in India

The strikes at Lilooab, Jamshedpur, Asansol, etc., continue and may spread to other centres. Fear of loss of prestige prevents the men in possession of wealth and power from agreeing to negotiations with the strikers. We do not say off-hand that all their demands and grievances are just. But they certainly have some just grievances, otherwise they would not face starvation and run the risk of being shot down. Their housing conditions, for example, are a disgrace to civilization and savagery alike. Wages of Rs. 9, 14, or 16 a month are quite insufficient. We have to pay more to our menials, besides free quarters.

The Barh "Sati" Case

The Barh "Sati" case, which recently came up in appeal before the Patna High Court and in which the accused have been rightly punished, shows that there are still people who superstitiously support the inhuman and barbarous custom of concrementation of widows with the bodies of their dead husbands. Such suicide and its abetment can neither be commended nor tolerated or permitted. The best and only course which widows who want to remain widows should adopt is to lead pure and

useful lives of beneficence to their families and neighbors.

Sir A. Muddiman's Successor

The vacancy created by the sudden death of Sir A. Muddiman has been temporarily filled by the appointment of the Nawab of Chattari, senior member of the U. P. Governor's Executive Council, to the acting governorship of that province. He has not been superseded as Sir Abdur Rahim was in Bengal in similar circumstances. What is the reason?

Some people have been asking, without hope, that Sir Atul Chandra Chatterjee, who is senior to Sir A. Muddiman, should now be made *pucca* governor of Agra and Oudh. No doubt, he should be. He is an able man. But so long as the government remains foreign and the system of this foreign government remains what it is, no governor, whatever his nationality, character inclinations and capacity, may be, can do any substantial good. In small things an able and sympathetic man is of some use. But even in such matters, if they require courage and the taking of risks, other things being equal, a British officer may be able to do more than an Indian officer; because the British officer is sure to receive support even if he makes mistakes or does illegal or non-legal acts, whereas the Indian officer may not receive similar support under the same circumstances.

Responsibility of Parents of Child Wives

Recently the Allahabad High Court had to try a case of rape by an adult husband on his child wife. After passing sentence on the accused, the Judges have drawn attention in their judgment to the defect in the law which provides no punishment for the parents of little girls whom they hand over to their elderly husbands. This defect should be remedied as soon as practicable.

Housing Conditions of Indian Labourers

Dewan Chamanlal, the Indian Workers' Delegate to the International Labour Conference at Geneva, has secured the adoption of a resolution requesting the International Labour Office to investigate "the housing and general living conditions" of the workers in

India. In many industrial centres these conditions are extremely bad and insanitary. Dewan Chamanlal deserves credit for the adoption of the resolution. Such an investigation ought to have been held long ago.

Here is a description of Indian workers' living conditions in an industrial centre, taken from an article contributed to the *Daily Herald* by Mr. A. A. Purcell, M. P., who with Mr. J. Hallsworth, recently spent several months in India inquiring into labour conditions on behalf of the British Trade Union Congress.

A poor, illiterate peasant evinces more interest in his cow, or goat, in the course of one day than do the capitalists, governmental, native or foreign, in their work people in the course of a whole twelve months. My considered view is that the workers are treated worse than cattle.

Life is regarded as dirt cheap, but one would have thought that the law of self-preservation would have induced the British and native rulers to pay more attention to sanitary matters. There are women and grown-up girls, most of them remarkably beautiful—even though poorly clad—who are paid a daily wage of less than four pence for attending to the street sweeping and sewage and garbage gullies, keeping the much moving, often pushing it along with their hands.

The housing conditions are in conformity with the prevailing sanitation I have mentioned the huts. Each hut is a one-roomed structure, windowless, built of any old thing, a mosaic of shreds and patches. May be a dozen persons, sometimes of both sexes, various ages, often not all of one family, live, eat, sleep in a room eight to twelve feet square at the most.

Over two hundred and fifty millions of the Indian people are hungry all their lives—hungry with a raw, gnawing, physical hunger. They do not get even enough rice to satisfy this hunger. All the time there are thousands who must be dying from sheer, slow, agonising, torturing starvation.

Honored During Exile

New India writes:—

Mr. Khankhoe has been an exile in America owing to the displeasure of the Indian bureaucracy. He has been a Professor in an Agricultural College in Mexico for a long time. His knowledge and efficiency have so impressed the Mexican Government that he has now been appointed a Minister of Agriculture by that State.

Satyagraha at Bardoli

Mahamata Gandhi writes in *Young India*:

Here is the naked paw. Says His Excellency: "Why should Government give up its undoubted right of administration to, as you suggest, the

decision of some independent committee? I am anxious to meet the situation in every way that is possible, but no Government would be worth the name of Government which allowed such a thing to happen."

'The undoubted right of administration' is the uncontrolled licence to bleed India to the point of starvation. The licence would be somewhat controlled if an independent committee were appointed to adjust the points in dispute between the people and the executive authority. But it is noted that the independent committee does not mean a committee independent of the Government. It means a committee appointed by the Government of men known to be independent of official pressure and authorised to hold the enquiry in the open with the right to the aggrieved people to be duly and effectively represented. But such an open enquiry means the death-knell of the secret autocratic revenue policy of the Government. Where is in the modest demand of the people, the slightest usurpation of the functions of Government? But even the least check upon the utter independence of the executive officers is enough to send the Government into a furv. And when the British lion is in a furv in British India, God help the gentle Hindoo. Well, God does help the helpless and He only helps when man is utterly helpless. The people of India have found in Satyagraha the God-given infallible *gandua* of self-suffering. Under its stimulating influence the people are slowly waking up from the lethargy of ages.

Gandhi then proceeds to refer to some struggles in recent Indian history which show how God has helped the weak, and also that Satyagraha is not unconstitutional.

The Bardoli peasants are but showing India that, weak as they are, they have got the courage to suffer for their convictions. It is too late in the day to call Satyagraha unconstitutional, it will be unconstitutional when truth and its fellow-self-sacrifice—become unlawful. Lord Hardinge blessed the South African Satyagraha and even the all-powerful Union Government gracefully bent before it. Both Lord Chelmsford, the then Viceroy, and Sir Edward Gait, the then Governor of Bihar, recognised its legitimacy and efficacy and an independent committee was appointed *resulting in* adding to the prestige of the Government and resulting in the ending of a century-old wrong. It was then recognised in Kheda and a settlement reluctant, half-hearted and incomplete as it was, was made between the Government agents in Kheda and those who were guiding the movement and the people. The then Governor of the Central Provinces condescended to treat with the Nagpur flag Satyagrahis and released the prisoners and recognised the right claimed by the Satyagrahis. Last but not least Sir Leslie Wilson himself, when he was yet untouched by the atmosphere of the most efficient service in the world, recognised its efficacy in Borsad and granted the Borsad people relief.

I wish both His Excellency the Governor and Sir Munshi will take note of these facts that have happened within the past fourteen years. Satyagraha in Bardoli cannot now be suddenly declared unconstitutional. The fact is, the Government—

have no case. They do not want their revenue policy to be challenged at an open enquiry. If the Bardoli people can stand the final heat, they will have the open enquiry or the withdrawal of the enhancement. It is their undoubted right to claim for their grievance a hearing before an impartial tribunal.

Slavery in Assam Tea Gardens

Messrs. Purcell and Hallsworth write in their report on labour conditions in India :—

"Our view is that, despite all that has been written, the tea gardens of Assam are virtually slave plantations, and that in Assam tea the sweat, hunger and despair of a million Indians enter year by year.

Anti-Purdah Movement in Bihar

Some leading gentlemen of Bihar have started an anti-purdah movement. It is to be welcomed. The education and emancipation of women should proceed *pari passu*. In the purdah-ridden provinces of India it was the Brahmo Samaj which began the movement for giving women freedom and education more than half a century ago. Many other movements, since re-started or joined in by others, owed their origin to the Brahmo Samaj.

Dr. Iqbal Leaves Shafi League

Dr. Sir Mohammed Iqbal has resigned the Secretaryship of the All-India Muslim League, Lahore, known as the Shafi League, because that League's Memorandum to the Simon Commission is considered objectionable by him. Says he in his letter of resignation :—

The extract of the League Memorandum, as published in the Press, makes no demand for full Provincial Autonomy and suggests a unitary form of Provincial Government in which law, order and justice should be placed under the direct charge of the Governor. It is hardly necessary for me to say that this suggestion is only a veiled form

of Diarchy and means no constitutional advance at all.

"Since I still stick to my opinion, which I expressed at the first meeting of the Draft Committee, that the All-India Muslim League should demand full Provincial autonomy (which in my opinion is the demand of the whole Punjab Muslim Community), I ought not, in the circumstances, to remain Secretary of the All-India Muslim League. Kindly accept my resignation."

Tenth Anniversary of the Arya Pratinidhi Sabha, Fiji Islands

One of our correspondents has sent us full proceedings of the tenth anniversary of the Arya Pratinidhi Sabha, Fiji Islands, which was celebrated at Lautoka. Of the resolutions passed two deserve special mention: one about the observance of Indian festivals in Fiji and the other about the solemnisation of marriages of boys and girls according to Vedic rites. Thakur Sardar Singh made an appeal for a Kanya Mahavidyalaya to be built at Suva. £503 were subscribed on the spot and an equal sum was promised. Seth Jagannath of Labasa promised to pay the entire expenses of building an orphanage on the Gurukula grounds and Mr. Santokhi of Tabua promised to donate £100 for the creation of an Arya temple at Tabua. Some gentlemen promised to supply the timber and iron for the extension of the Gurukula and construction of a Kanya Pathshala in Lautoka.

Young men's conference was also held under the Presidentship of Mr. Raghwanand. Speeches were delivered by Messrs Gopendra Narayan, Amichand, Shrikrishna, Tej Ali, Shanti Swaroop and others. Undoubtedly the Undoubtedly Aryasamaj is doing very useful social and educational work in Fiji.

We congratulate the Aryasamajists of the Islands on the splendid success of their anniversary.

ERRATA

Page 54 Col. 1, 9 lines from top for 'rustic' read 'frame'

Page 57 Col. 1, last line for

"attest,

"With honour, honour, honour, honor to him.
Eternal honour to his name."

read attest, "with eternal honour to his name."



Paper Gods For Sale

In China the Paper Gods are freely sold and bought by the purchasers for worship. They are

printed over in Chow Wang Miao Here are some of them as presented by a writer in *The China Journal*.



The Chinese God of Riches



Devil Drivers.



A Pair of Door Gods:—These are fastened on the door to keep out evil from entering the house.

A Woman Designs the Stratford Theater

The winner of the prize for a design for the Shakespeare Theater at Stratford-on-Avon is a woman. Out of seventy-two competitive designs submitted, it was one of the six selected for the final choice. Out of the six, Mr. Bernard Shaw says it is the only one that showed "any theatre sense". An invitation to compete was sent to the Architects of Canada and the United States as well as to those of Great Britain, and at least one design from America figured in the final six. The winner is Miss Elizabeth Scott, aged twenty-nine, the daughter of a Bournemouth doctor, who completed her architectural studies only three years ago.

It has a largeness and simplicity of handling which no other design possesses. Miss Scott says, "The main theory to which I have sought to give expression in the Shakespeare Memorial Theatre is that buildings should not conceal the functions which they exist to fulfil. My design certainly owes something to France, Germany, and America."



Miss Elizabeth Scott—the Woman Architect.

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CHINESE REVOLT AGAINST CHRISTIANITY

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I

IN trying to understand China, one should keep in mind the simple fact that most of its institutions were developed a long time before the birth of Jesus Christ, away back before the dawn of Jewish history—sacred or profane. They have behind them the sanction of centuries, even milleniums. The Chinese, however, are not an intolerant race, any more than Indians are. Confucianism has taught Chinese for twenty-five centuries that "within the four seas all are brothers." As far as religious freedom is concerned, Buddhism, Taoism, Mohammedanism, Judaism, and other religions have lived in China side by side for ages with no cause of burning human beings at the stake because of credal differences. Tolerance, alas, is too deeply rooted in the institutions of Oriental society and in the hearts of Asians.

Why then, ask the zealous missionaries, are Chinese now anti-foreign, anti-Christian? The question is not overeasy, and the answer cannot be given in a single sentence. The situation, even from an American angle, is extremely complicated. Whereas America went through a single revolution in 1776—

a political revolution—events have so come to pass that China is now confronted with six revolutions simultaneously: a political revolution, an economic revolution, an educational revolution, a social revolution, an industrial revolution, and a religious revolution. China is passing through a period of transition and readjustment. Within the past few years, there has been a radical change in China's form of government, in its social and economic organizations. Due to violent contacts with the West, the older civilization of China is giving birth to a newer civilization. The Chinese intellectuals are calling for an examination of the old social and political order as well as of religion. Is there any system of belief which is infallible? Is there any human institution which is immutable? During this period of searching and overhauling, China must make many readjustments. Things that are of native beauty and strength will doubtless be retained; but those that are not, will be dumped into the gutter.

II

Instead of making any intelligent attempt to understand the new psychology of China, the returned missionaries that I have seen

go on spouting fiery brimstone and eternal damnation against the Chinese. The milder and less noisy of the rev. gentlemen are, however, content to repeat:

East is East and West is West, and never the twain shall meet.

Perhaps the hon. Doctor Rudyard Kipling was right when he said, "there ain't no ten Commandments East of Suez"—for Westerners, I suppose. Didn't a certain eminent citizen of the enlightened municipality of San Francisco solemnly declare that the Chinese are beyond redemption? "The Chinese have no souls," he testified before a Congressional Committee of investigation

Orthodox. He who does not believe wholeheartedly in this exclusive Christian scheme of salvation is damned.

Now the Chinese are not narrow-minded and bigoted enough to be religious in the Christian sense. They do not believe that any one religion has a patent on heaven. When a Chinese has a religious yearning, he is likely to try all the religions which are offered him and try them all at the same time. The Chinese are true polyglots in religion. An orthodox Confucian can worship in Taoist and Buddhist temples when he wants to, without losing his caste with his fellow-Confucians.

Take, for instance, the case of an ordinary Chinese family when death claims one of its members. The funeral services are likely to be held in a most cosmopolitan way. The Confucian priests, the Taoist priests, as well as the Buddhist monks and nuns are called in to recite prayers and perform other religious rites for the departed. The idea seems to be that there are many ways of ascending heaven. If one cannot get to the "pearly gate" by the Confucian ladder, he can still climb either of the other two.

III

Some one has observed in discussing Voltaire and the French enlightenment that the thinking people of France in the eighteenth century were "more absorbed with the economics of this life than with the geography of the next." In mingling with the Chinese in China and in other parts of the world, I feel that they too are more deeply concerned with the kingdom of God Here on earth than over There beyond the clouds. Chinese, especially the modern Chinese, are so made that they have little interest in ethereal ecclesiasticism. They are by racial temperament more concerned with this life than the one hereafter. They are immensely practical.

Can the Chinese then, as a people, be converted to Christianity? I do not wish



What strange things we're hearing from China Nowadays!

—American Paper.

on Chinese Immigration; "if they had any, they are not worth the saving."

The Chinese idea of salvation and of religion does not coincide with that of Christian missionaries. These divines profess that there is no salvation except in Christianity. Their theory is that there is one God which is Jehovah, one incarnation which is Jesus Christ, one Church which may be Catholic or Protestant, though strangely enough it not be Russian, Greek, or Armenian

to put on the chemise of a prophet; but I can at least note what the Chinese themselves think of the job.

"In the six centuries of unceasing and almost uninterrupted centuries of Catholic missionary effort since John of Monte Carvino became the first Bishop of Peking in 1307," writes a Chinese scholar, "the number of Chinese Catholics was only 1971 199 in 1919. The Protestants, entering the field considerably later, boasted of only 700,000 in 1923. At this rate the salvation of heathen souls is indeed a long, tedious job, fatally disheartening to all except those inspired with divine courage and fortitude. The most elementary mathematical calculations will show how hopeless the task is, how the ratio between the saved and damned will always remain where it is now (that is, about 133- $\frac{1}{4}$ to 1), since the birth-rate of heathen Chinese is apparently greater than the rate of baptisms, infantile, juvenile or adult."

Moreover, one should not forget that the two or three million Chinese Catholics and Protestants may not be hundred per cent Christians. The Chinese "rice Christians," like the Indian "belly Christians," who literally "eat" religion are notorious. It is equally well-known that many Chinese call themselves Christians because of the special advantages they can have in mission schools and hospitals, and not because of their devotion to the Bible creed. Can such Christians be considered as hundred per cent saved?

IV

The Chinese, as has been stated before, have the traditions of utmost religious tolerance. The earliest Catholic missionaries were not only received with hospitality, but were given honors at the court. The present anti-Christian movement is not so much religious, as it is political. One may also add that political intolerance of the present age was born in the Occident. It is an undeniable phenomenon of this time, and cannot be removed by the waving of a wand in the Orient.

The China of today is nationalistic. "China

for the Chinese" is on every one's tongue. This nationalism is no longer an academic affair. It is aggressively pro-Chinese and vigorously anti-foreign. When necessary it practises non-co-operation with the foreigner, using such weapons as strikes, boycott, withdrawal of service, and withdrawal of patronage from Christian missionaries. Practically all China—north and south, radicals, moderates and reactionaries—is in active agreement with this program of non-co-operation, which is born of nationalism. Somehow or other, the benighted Chinese are unable to reconcile the inhumanities and barbarities of the whiteman with his white christianity. Say the Chinese in effect: "Let the whiteman be honest, be just, be human, or stay where



Interested Spectators

—American Paper.

he belongs and forever hold his peace." John Chinaman is nationalistic. He sees in the non-co-operation philosophy the salvation of his country. He is in no mood to import eretical devil-chasers from the Occident, which is a reeking nest of Christian imperi-

go on spouting fiery brimstone and eternal damnation against the Chinese. The milder and less noisy of the rev. gentlemen are, however, content to repeat:

East is East and West is West, and never the twain shall meet.

Perhaps the hon. Doctor Rudyard Kipling was right when he said, "there ain't no ten Commandments East of Suez"—for Westerners, I suppose. Didn't a certain eminent citizen of the enlightened municipality of San Francisco solemnly declare that the Chinese are beyond redemption? "The Chinese have no souls," he testified before a Congressional Committee of investigation

Orthodox. He who does not believe wholeheartedly in this exclusive Christian scheme of salvation is damned.

Now the Chinese are not narrow-minded and bigoted enough to be religious in the Christian sense. They do not believe that any one religion has a patent on heaven. When a Chinese has a religious yearning, he is likely to try all the religions which are offered him and try them all at the same time. The Chinese are true polyglots in religion. An orthodox Confucian can worship in Taoist and Buddhist temples when he wants to, without losing his caste with his fellow-Confucians.

Take, for instance, the case of an ordinary Chinese family when death claims one of its members. The funeral services are likely to be held in a most cosmopolitan way. The Confucian priests, the Taoist priests, as well as the Buddhist monks and nuns are called in to recite prayers and perform other religious rites for the departed. The idea seems to be that there are many ways of ascending heaven. If one cannot get to the "pearly gate" by the Confucian ladder, he can still climb either of the other two.

III

Some one has observed in discussing Voltaire and the French enlightenment that the thinking people of France in the eighteenth century were "more absorbed with the economics of this life than with the geography of the next." In mingling with the Chinese in China and in other parts of the world, I feel that they too are more deeply concerned with the kingdom of God Here on earth than over There beyond the clouds. Chinese, especially the modern Chinese, are so made that they have little interest in ethereal ecclesiasticism. They are by racial temperament more concerned with this life than the one hereafter. They are immensely practical.

Can the Chinese then, as a people, be converted to Christianity? I do not wish



What strange things we're hearing from China Nowadays!

—American Paper.

on Chinese Immigration; "if they had any, they are not worth the saving."

The Chinese idea of salvation and of religion does not coincide with that of Christian missionaries. These divines profess that there is no salvation except in Christianity. Their theory is that there is one God which is Jehovah, one incarnation which is Jesus Christ, one Church which may be Catholic or Protestant, though strangely enough it is not to be Russian, Greek, or Armenian

as the control of these institutions is concerned, there is no real difference of opinion among the rival governments in China. They have awakened, at long last, to what they feel a missionary menace.

Recent reports from China indicate that while a few missionary colleges put padlock on their doors, most of them have complied with the government terms and are now functioning. That was inevitable. Canton Christian College, now called Lingnan University, Central China University in Wuchang, and the University of Nankin have bowed to the government measures. Indeed, all but five of the seventeen leading Christian Colleges have surrendered to the national pulse of China. The stiff-necked rebellious gentlemen of the cloth quote figures to prove that China is "beneighted" by uncontrolled alien institutions. There is an obtuse sense of decency. The "heathen Chinese," however, stands firmly by his guns and let the foreign intruders answer him with statistics. China will not be bluffed or bullied into a resignation of its rights and independence.

India may view the course of events in China with considerable interest and profit. India is swarming over with all those who choose to peddle what they call Christian religion and education. The country is pretty nearly overrun with them. What sort of control has the nation over them? The Indian tax-payers, who are overwhelmingly non-Christians, are required to pay 30 lakhs of rupees a year to support the Ecclesiastical Department, which is Anglican. It is a monstrous injustice, a colossal wrong. If they cannot control this Department at present, they ought to have at least a deciding voice in the running of the foreign missionary institutions on which large sums of public money have been and are now being spent. A sober attempt to Indianise the teaching staff, or to adapt the foreign teaching of the missionary school to Indian national requirements has long been overdue. The educational system of a

country should be, by every right and law of commonsense, an integral part of the national life.

VI

America is being watered with missionary tears. The devotees of American Christianity are wrathful because they apprehend that the whole Christian structure is under fire in the Orient, especially in China. It should be recorded that many sane minded Americans have long since abandoned the vision of a Christian China, "a nation" of yellow-skinned with white Christian souls. They perceived that Christianity in their own land is living in an atmosphere of hatred, greed, superstition and defeat.

There are in the United States 186 Christian sects, and only 30 per cent of the population attend church. Worse than that, the clerical worthies are speaking to smaller congregations, and the pulpit is reaching fewer customers every year. According to the most recent report of interchurch Conference at Philadelphia the churches of this country are losing membership at the rate of 50,000 a year. Christianity is fighting for its life.

Every time science takes a forward step, the creeds of the rev. clergymen lose something. Their God may be in the holy Bible, but seldom he steps out of it. The cloudy mysticism of Christianity is nowhere converted into an actual way of life except by some small groups of persons. "When the test comes", remarks Mr. H. L. Mencken, who is not only the foremost literary critic of the Republic but a shrewd observer of the American scene, "it always turns out that the majority of Christian men actually believe in something far more elemental. The hell they fear goes back to Pleistocene times, and so do the demons. And the God they profess to revere is hard to distinguish from the Grand Juju worshipped in the swamps of the Congo." Can anyone blame China for revolting against such a deity?

alism. It is here that the dervishes of missionary religion rise in alarm.

The trouble in China cannot be put down to the perversity of the Chinese, and let it go at that. One thing we need to get into our thinking is that there is an amazing amount of hypocrisy and preposterousness connected with the foreign exploitative domination as well as missionary work. The go-getting missionary is being definitely challenged because he is considered as the advance agent of imperialism. There is vigour and bite in the challenge. The man of God relies upon unequal treaties with special privileges, which are beyond the reach of the Chinese law. "From being a heroic lonely enterprise," remarks Reverend Edward Thompson of Oxford, "foreign missions have become praised and petted by imperialism". The high-powered rev. missionary is a forerunner of the Western imperialism, inasmuch as the preaching of the "Word of God" and other extra-curricular activities become a charming enterprise supported by machine guns and poison gas of the Western powers. The Chinese would be blind if they did not see that foreign merchants, missionaries, and politicians all spell the same thing—foreign domination.

There are over 7,000 'shock troops of God' in China. Many of them are victims of the psychology of "superiority complex." Edward H. Hume, until recently President of Yale-in-China, states in an article in the *New York Times* that the missionaries enjoy together with all their fellow-nationals, such privileges as the right of extraterritorial jurisdiction, exemption from taxation if he lives in a concession or an international settlement, lower tariff rates on goods he imports from abroad, and the right of refuge on the gunboats of his country.

In addition to all these, there are certain privileges accorded only to Christian missionaries, but not granted to their fellow-nationals, and are not guaranteed by treaty to the representatives of other religions, such as Buddhism and Mohammedanism. These Christian missionary privileges, enumerates Mr. Hume, "include the right of travel and residence in the interior, away from the so-called open ports, the right to purchase or perpetual lease of property in the interior, the right to protect Christian converts from persecution and the right for Christian converts to be exempt from taxes levied for support".

Christianity, in the minds of the Chinese leaders, has thus become a foreign-protected religion. Why shouldn't the missionaries, they demand, depend solely on the freedom of conscience guaranteed to citizens under the Chinese Constitution? They insist that spiritual progress should be based upon spiritual, and not on military or naval forces

V

It is asserted that Christian missionaries are in China primarily to educate Chinese. A high falutin balderdash. Leaving out the Catholic educational institutions, which may not be considered Christian by certain Protestant sects, the Protestant higher educational institutions number 24 and their total enrolment in schools of all grades is just short of 300,000. What have the Chinese nationalists got to say against them?

It is maintained that the Christian school is a denationalizing force, tending to denature the patriotism of the students and making them "imperialistic running dogs", "foreign slaves". It minimizes, if not totally ignores, the importance of Chinese literature and culture, and overemphasizes English language and foreign culture. Again, the contention is made that the Christian school is an agency whose major interest is to proselytize the younger generation. The Christian brand of education is incompatible with aggressive patriotism and nationalism. The self-respecting China must, therefore, protect itself against the insidious influence of the institutions under foreign auspices.

Drastic measures have been taken to bring foreign institutions, in name as well as in fact, under the government control. "These regulations", summarizes a writer in *Asia* magazine, "require that mission schools adapt the government curriculum standards, submit to government inspection, be managed by a board of directors of which the majority shall be Chinese, employ a Chinese president and only such foreign staff as the directors shall request. There is to be no compulsory religious instruction, whether in church or in class room". There is a vast amount of wisdom embodied in these regulations. They were issued by the Nationalist government for all missionary and private schools in Nationalist territory, but they are also substantially identical with those given out by the Peking government. Indeed, as far

Bose, Kalicharan Banerjee, Surendranath Banerjee were names to conjure with in their days, and the good which the first and the third did to the cause of Indian political regeneration, cannot be lightly esteemed. As for being the greatest all-round Bengali of the modern age, there can be no question to whom the honour belongs. Rabindranath Tagore is not only one of the foremost poets of the world, but is one of our foremost political thinkers, and many of C. R. Das's ideas on rural reconstruction and on the necessity of cherishing our indigenous culture and the genius of our civilization are derived from Rabindranath, who of all living Bengalis is most deeply steeped in the spirit of that culture of which he has been the most sympathetic, as well as the ablest, exponent in prose and verse that modern India has produced.

The greatest disservice that has been done to the younger generation of Bengal by the movement of which C. R. Das was the head is the love of claptrap and cheap notoriety which it has produced and the growth of something like a conviction among them that the track of long years of patient preparation and arduous toil in order to fit oneself for public service in one's chosen walk of life can be covered in a few brief months of intensive political agitation, and that emotional enthusiasm is a substitute for real hard work and strenuous endeavour. Mr. Prithwis Chandra Ray was one of those few Bengalis who did not disdain to live laborious days to prepare himself for political work, and it is all the more deplorable that in appraising the worth of his hero he has permitted himself to indulge in the language of hyperbole which can only mislead the youthful aspirant to political success. Mr. Gokhale took a saner and more serious view of politics, but unfortunately, his Servants of India Society or any other society of devoted public workers has not been able to take root in Bengal.

Long ago, Gladstone, to whom no one will deny the quality of statesmanship, comparing himself with Tennyson, who was the recipient of the same civic honours as himself, said as follows at a public gathering:

Mr. Tennyson's life and labours correspond in point of time as nearly as possible to my own, but Mr. Tennyson's exertions have been on a higher plane of human action than my own. He has worked in a higher field, and his work will be more durable. The public men play a part which places us in view of our countrymen; it is our business to speak, but the words which we speak have wings and fly away and disappear. In distant

times some may ask with regard to the Prime Minister, "who was he, and what did he do? We know nothing about him." The work of Mr. Tennyson is of a higher order. The Poet Laureate has written his own songs in the hearts of his countrymen that can never die.

In our patriotic zeal, we must not forget what Emerson said, viz., "that country is the fairest which is inhabited by the noblest minds." Nor should we forget his truly patriotic contempt for the shallow Americanism whose prototype is so common among us in India.

"I hate this shallow Americanism which hopes to get rich by credit, to get knowledge by raps on midnight tables, to learn the economy of the mind by phreology, or skill without study, or mastery without apprenticeship. We countenance each other in this life of show, puffing, advertisement, and manufacture of public opinion, and excellence is lost sight of in the hunger for sudden performance and praise."

And elsewhere, addressing the American scholar, he says

"It becomes him to feel all confidence in himself, and to defer never to the popular cry... the world of any moment is the merest appearance. Some great decorum, some fetish of a government, some ephemeral trade or war, or man, is cried up by half mankind and cried down by the other half, as if all depended on this particular up or down. The odds are that the whole question is not worth the poorest thought which the scholar has lost in listening to the controversy. Let him not quit his belief that a popgun is a popgun, though the ancient and honourable of the earth affirm it to be the crack of doom. In silence in steadiness, in severe abstraction, let him hold by himself, add observation to observation, patient of neglect, patient of reproach, and bide his own time, happy enough, if he can satisfy himself alone, that this day he has seen something truly. Success treads on every right step."

This is the kind of success which leads on to greatness, and he alone is entitled to be called great who, not born a genius, has trodden the difficult path to such success. We should learn to appreciate

"Labour, that in lasting fruit outgrows.
Far noisier schemes, accomplished in repose."
(Matthew Arnold).

And above all, we should always remember that in trying to achieve success leading to greatness, "not failure but low aim is crime" (Lowell).

It is well for us to remember these words and not to forget our sense of proportion in estimating the worth of a popular hero of the moment. Whether in the case of the thinker or the man of action, the supreme test of his worth is the enduring results of his work. A man may die young, but his thoughts and activities may influence untold

LIFE AND TIMES OF C. R. DAS*

By "VIKRAMPUR"

WE give below the full title of the book, which has been printed in England, and well-printed but for a few glaring errors in the spelling of personal names, in order that the reader may understand at a glance the claim that is made on its behalf by its able author, who was a class-mate of C. R. Das, and who unfortunately did not live to see the fruit of his labours in the cause of his friend and his country. The personal memoir has been interwoven with the political history, and, except towards the beginning and the end of the book, is not much in evidence. And 'a complete outline of the history of Bengal' resolves itself into a brief resume of the political history of India as a whole. This part of the work has been well done, and gives us a very good, if rapid, summary of the main currents of Indian politics during the period in question. The illustrations, though few, are well-executed and well-chosen and the binding and get-up are good.

The short preface gives in four paragraphs, a brilliant picture of the alleged attainments of modern Bengal in all the spheres of life, and begins thus:

"During the life-time of Deshbandhu Chittaranjan Das, Bengal had covered the track of centuries and casting off the traditions and langour of the feudal and the Middle Ages, pushed herself forward as one of the most advanced and progressive provinces of Asia."

This patriotic eulogy seems to us to be truer in potentiality than in actual achievement, and in the very first chapter of the book, and elsewhere, the author has made no secret of the fact that Bengal has not taken very kindly to social reform, which is long overdue.

We observe with regret that the author has not been able to shake himself free from this journalistic habit of indulging in super-

latives. It is always 'all Bengal' that thinks in a particular manner, 'all India' that does this or that, 'the whole of educated India' that is shocked or moved, the entire mass of the country that acts, and so on. One should have expected greater restraint in the use of words in a writer of the author's reputation.

The very first words of the book are:

"Chitta Ranjan Das was perhaps the greatest Bengali in the first quarter of the twentieth century and the founder and builder of the best organised school of political thought in India."

We shall presently have something to say on the latter part of the claim, but as regards the first part, the claim set forth seems to us to be so preposterous as to furnish its own refutation. Something may be excused to a friend writing so soon after the death of his hero, when a proper perspective is in the nature of things impossible to obtain, but the statement cannot be said to make any reasonable approach to the verdict of history. Had it been true, the bankruptcy of Bengal in great men would have been even greater than it is. Fortunately Bengal is not so hopelessly sterile as Mr. Ray's extravagant admiration for his friend would indicate. Even C. R. Das's native land of Vikrampur in the District of Dacca, on which, by the way, our author bestows a well-deserved tribute, has produced one who in real greatness far outshines Chitta Ranjan. We need not add that we are here referring to Sir J. C. Bose. Even among politicians, with whom alone the subject of Mr. Ray's memoir may fitly be compared, Bengal has produced men in many respects his superior, however much he may have surpassed them in other respects. To confine ourselves to Vikrampur, Manomohan Ghose and his more gifted brother Lal Mohan Ghose, were political leaders of no mean merit, and in oratory, which plays so large a part in politics, the latter had no superior. The contribution of another able son of Vikrampur, Guruprasad Sen, who joined politics late in life, to the history of Hinduism, marks him out as a thinker of outstanding merit. Outside Chitta Ranjan's own native district, Ananda Mohan

* *Life and Times of C. R. Das : The story of Bengal's self-expression. Being a personal memoir of the late Deshbandhu Chitta Ranjan and a complete outline of the History of Bengal for the first quarter of the twentieth century. By Prithvir Chandra Ray. Price Rs. 6. Oxford University Press, 1928, with seven illustrations and appendices, pp. 313.*

foreign bureaucracy that stands between us and our rightful place in the sun."...

"It is on freedom first and freedom last—freedom from foreign rule and yoke—that the young revolutionaries have set their hearts and eyes. Poor revolutionaries! What a pity they do not see that so long as we do not put our own house in order and look facts in the face, realize our

own responsibilities for the development of a greater and a more united civic and national consciousness, and practise to a larger extent the virtues of forbearance and self-restraint, short-cuts will be of no use and their heart's desire for freedom will recede further and further, as does a mirage in the desert."

THE CAUSES OF THE SECOND AFGHAN WAR

BY MAJOR B. D. BASU, I. M. S. (Retired)

II

LORD Northbrook was succeeded in the viceroyalty of India by Lord Lytton. Regarding this appointment a contemporary historian writes:—

"Mr. Disraeli gave the country another little surprise. He appointed Lord Lytton Viceroy of India. Lord Lytton had been previously known chiefly as the writer of pretty and sensuous verse and the author of one or two showy and feeble novels. The world was a good deal astonished at the appointment of such a man to an office which had strained the intellectual energies of men like Dalhousie and Canning and Elgin. But people were in general willing to believe that Mr. Disraeli knew Lord Lytton to be possessed of a gift of administration which the world outside had not any chance of discerning in him. * * * There was a feeling all over England which wished well to the appointment and sincerely hoped it might prove a success."

But the people soon came to know the reason of Disraeli's choice of Lord Lytton. "The writer of pretty and sensuous verse" pledged himself to carry out what Lord Northbrook had declined to do. Accordingly on the eve of his departure from England, Lord Lytton was furnished by Lord Salisbury with instructions

"to find an early occasion for sending to Cabul a temporary mission, furnished with such instructions as may perhaps enable it to overcome the Ameer's apparent reluctance to the establishment of permanent British agencies in Afghanistan."

The reasons assigned for coercing the Ameer to receive Christian officers as Residents or Agents are two, viz:—

1. That the Russians were swallowing up all the independent principalities in Central

Asia and that they were intriguing in Afghanistan. It was, and even to this day is, alleged that Russia's move in Central Asia means some day the invasion of India by the Slavs.

2. That the Muhammadan Agent at Cabul did not possess a sufficient insight into the policy of Western nations and therefore could not be trusted.

The fear of France or of Russia has always been the cloak used by the British statesmen and Governors-General of India to conceal their political designs for robbing States of India and Asia of their independence. But at the time when the Ameer was being coerced was there any just ground for this exhibition of Russophobia? Speaking in the House of Commons on May 5, 1876, Mr. Disraeli said:—

"Russia knows full well there is no reason why we should view the natural development of her Empire in Asia with jealousy, so long as it is clearly made aware by the government of this country that we are resolved to maintain and strengthen both materially and morally our Indian Empire, and not merely do that but also uphold our legitimate influence in the East. Russia, so far as I have had any influence in the conduct of our affairs, has been made perfectly aware of these views, and not only that, but they have thought them consistent with a good understanding between the two countries. I believe, indeed, that at no time has there been a better understanding between the Courts of St. James and St. Petersburg than at the present moment and there is this good understanding because our policy is a clear and frank policy."

From the first minister of the Crown, then, the public were assured that Russia did not threaten the supremacy of England

generations and inspire them to rise to the height of their manhood and uplift the level of the race to which they belong. The extravagant and bold claim made on behalf of C. R. Das in the opening sentence of the book is not borne out by what the author says in summing up his hero's achievements.

C. R. Das, according to his biographer, "remained a destroyer and could not become a builder, try as he might." "He failed to apply his own splendid gifts to any work of enduring good or benefit to his country...Towards renaissance and spirituality in India he contributed very little to which subsequent generations of Indians may look for inspiration." He was "in his youth a *bon vivant* and lavish with his money, and unscrupulous in his political methods, who had publicly declared that all means no matter what, would always justify the end..." According to the author his outstanding contribution to the public life of Bengal was the organization of "the most powerful school of political opinion in the country" and lay in the fact that he "left behind him a party which for the first time in the history of India knows its mind and can gather courage enough to follow its convictions."

Had the author lived a little longer he would have found reasons to modify his opinion of the strength and vitality of this party. It was held together by hopes which are fast crumbling away and by methods which were not always above board, and the weakness of a structure welded together, not by any constructive vision, but by self-interest and hatred and zeal for destruction, is becoming more and more manifest. If dyarchy has been scotched in Bengal, it has not been killed, and if, moreover, as the author further says, Chitta Ranjan succeeded in tearing to tatters the prestige and authority of the Anglo-Indian government, the ground was thoroughly prepared by the non-co-operation movement, on the crest of which Mr. Das rode to whatever success he attained.

Mr. Ray considers Lord Ronaldshay's theory of a cultural reaction among educated Hindus as more imaginary than real. We agree in this view.

"Young India," says Mr. Ray, "has drunk so deep of the new and heady wine of modern materialism that the metaphysics of quiescence and the philosophy of fatalism can no longer drug or dope her into a life of somnolence or slumber... The prophets of reaction and revivalism are considered back numbers today among all classes of our people, and their wild denunciations of modernity carry conviction nowhere."

But the career of his hero, who began life as the son of Brahmo parents, and wrote on his return from England poems full of

"a passionate delight in beauty, a restless joy of life, an insatiate yearning to probe the pleasures and pains of existence to their deepest depths," and through the mazes of an atheistical philosophy passed on to "the glorification and idealization of the life of the harlot," and later on came under the influence of Vaishnavism, only to emerge during the last days of his life, as a spiritual disciple of the head of the Satsang Asram at Pabna (p. 221), is not calculated to subvert Lord Ronaldshay's pet theory, especially as C. R. Das was certainly not the first, nor, we are afraid, will he be the last, educated Indian to betray such "evolutionary" tendencies.

This, however, is not the whole picture, and it would be just as wrong to close our estimate of C. R. Das on this note as it would be to call him the greatest figure in Bengali life. Undoubtedly, he was the most dynamic personality in modern Bengali politics, and in his power of organization, vigour, pushfulness, and fearless devotion to his purpose, he far surpassed his colleagues and rivals in the field of politics. He had many loveable qualities in spite of his autocratic temper, to which the author alludes at one place, and could win the hearts of his followers by his open-minded generosity and loyalty. Not only did he sacrifice his wealth but he sacrificed his talents, his health, and his very life-blood to the cause which he had made his own. There can be no doubt that during the last few years of his life he bestrode the political arena of Bengal like a Colossus, and won a place in the hearts of his people which was unique and unprecedented. In the beautiful words of Rabindranath:

"The best gift that Chitta Ranjan has left for his countrymen is not any particular political or social programme, but the creative force of a great aspiration that has taken a deathless form in the sacrifice which his life represented."

For the rest, there are many things in the book that will amply repay perusal, and the author's views on social and economic questions, particularly the latter, will provoke thought and sometimes opposition. The author's views on the political situation may be briefly indicated by the following two extracts:

"We have now learnt that most of the sufferings of our life—political, material, and economic—are due to the faults of omission and commission of our rulers, that most of the conditions in which we now live are removable, and it is only a

step to the invasion of Candahar, for, such was the procedure adopted in the first Afghan War. In the interview which the Turkish emissary had with the Ameer, the latter said regarding the occupation of Quetta by the British:—

"If an armed man places himself at the back door of your house, what can be his motive unless he wants to find his way in when you are asleep?"

The Ameer responded to the request of the Viceroy and sent his confidential Minister Noor Muhamad to Peshawar to hold a conference with Sir Lewis Pelly. The first interview between the envoys took place on the 30th January, 1877. Sir Lewis Pelly told Noor Muhamad that

"The acceptance of the principle that British officers may reside in Afghanistan is absolutely necessary as preliminary to the commencement of negotiations. This point being granted, other details can be discussed and settled hereafter."

Noor Muhamad gave his reasons why English officers should not reside in Afghanistan. He said:—

"In the first place, the people of Afghanistan have a dread of this proposal, and it is firmly fixed in their minds and deeply rooted in their hearts, that if Englishmen or other Europeans once set foot in their country, it will sooner or later pass out of their hands."

Sir Lewis Pelly intimated to Noor Muhamad that as the *sine qua non* was declined, the conference could not proceed; but he agreed to refer the matter to the Viceroy and await his further instructions. The Viceroy's answer was transmitted by Sir Lewis Pelly to Noor Mahomed in the form of a letter on the 15th March, 1877. By that time Noor Mahomed had become dangerously ill and he died on 26th March 1877. There is no necessity for dwelling at length on this letter from Sir Lewis Pelly to Noor Mahomed. It contains threats to, and insinuations against, the Ameer. On 30th March 1877, Lord Lytton telegraphed to Sir Lewis Pelly to close the conference and leave Peshawar. It is only necessary here to observe that at the time when Lord Lytton telegraphed to Sir Lewis Pelly to

"close conference immediately, on ground that basis on which we agreed to negotiate has not been acknowledged by Ameer; that Mir Akbar not being authorised to negotiate on that basis, nor you on any other, conference is terminated *ipso facto*."

The Viceroy was fully aware of the fact that

a fresh envoy was already on the way from Cabul to Peshawar with instructions to accept all the conditions of the British Government. It was unfortunate that Noor Mahomed died before the conference was over. His surviving colleague Mir Akbar had no instructions from the Ameer. Noor Mahomed insisted on being heard and on having his arguments transmitted to Lord Lytton. It is quite possible, nay probable, that he was authorised by the Ameer to admit the 'fatal preliminary condition' as a last resort. On this ground only we are able to account for the hurried despatch of another envoy as soon as the news of the death of Noor Mahomed reached the Ameer. The Viceroy should have awaited the arrival of the new envoy before closing the conference. But he was in an indecent haste. In the secret despatch from the Government of India dated Simla, May 10, 1877 to the Secretary of State for India, Lord Lytton wrote —

"At the moment when Sir Lewis Pelly was closing the conference his Highness was sending to the Mir Akbar instructions to prolong it by every means in his power, a fresh envoy was already on the way from Cabul to Peshawar, and it was reported that this envoy had authority to accept eventually all the conditions of the British Government. The Viceroy was aware of these facts when he instructed our envoy to close the conference."

In this despatch Lord Lytton and his colleagues composing the Government of India considered it to be a proper diplomatic move to suspect the loyalty of the Mahomedan wakil Ata Muhammad. He is accused of "stupidity" and "disloyalty" and also of insufficiency. For, they wrote —

"But of all that was passing at Cabul we knew less than ever; for the reports of our own Agent there had become studiously infrequent, vague, and unintelligible."

Lord Lytton's abrupt closure of the Peshawar conference has been justly characterised by Colonel Hannay in his well-known work on the causes of the Second Afghan War, as the "tragic prologue to a still more tragic drama". Not only were the negotiations broken off, but the wakil who had represented British interests in the court of the Ameer, was withdrawn from Cabul, on account, no doubt, of his "stupidity" and "disloyalty"! From all these acts the Ameer was led to infer that the Government of India meant war. The occupation of Quetta, the demand of stationing Christian officers in Afghanistan, the breaking off of negotiations

in India. Russia occupied those regions where England had no *locus standi* of any sort. As to the will of Peter the Great which is alleged to enjoin upon Russia the invasion of India, all the intelligent world knows it to be a fact that this document was written to Napoleon's order at the time when he was preparing to invade Russia.*

As to the Muhammadan gentleman who acted as the British Agent at the Court of the Ameer being incompetent or untrustworthy, we have already quoted the opinion of Lord Northbrook and his colleagues composing the Government of India that there was no evidence to show that he did not perform his duties satisfactorily. As will be narrated further on, even Lord Lytton was so pleased with the efficient manner in which Ata Muhammad had performed his duties that he (Lord Lytton) presented him with a watch and chain and 10,000 Rupees, "in acknowledgement of the appreciation of the Government of his past faithful service."

Where was then the necessity of coercing the Ameer to receive a British Resident or Agent in his Court? From the consideration of the case in all its bearings we are led to the conclusion that the object of the Disraeli Cabinet was to convert the Ameer's dominions into British territory. This is not improbable, considering the character of the Prime Minister. He looked upon England as an Asiatic power and inaugurated a spirited foreign policy. He resumed the "forward policy" of Palmerston. He tried to efface the humiliation resulting from the military failure of the first Afghan War. The grave loss of prestige of 1840 was to be retrieved by depriving Afghanistan of its independence.

On his assuming the Viceroyalty of India Lord Lytton ascertained through Ata Muhammad, whether the Ameer was willing to receive Sir Lewis Pelly as envoy. The proposal appeared to the Ameer to be something like a bolt from the blue. As was to be expected, he expressed his unwillingness to receive a British officer as an Agent. He assigned three reasons for his refusal, viz:—

First, that the persons of Englishmen could not be safe.

Secondly, that European officers might make demands which would give rise to quarrels; he appealed to the treaty rights, saying that the

Kabul Government had always objected to European officers "from farsightedness."

Thirdly, that if the English came, Russians will claim to come too.

However, the Ameer suggested that Ata Muhammad should see the British authorities and explain matters to them. Accordingly, Ata Muhammad came to Simla and conferred with the Viceroy in the month of October, 1876. Ata Muhammad narrated the Ameer's grievances and his (Ameer's) objections to the location of British officers in any part of Afghanistan. Then the Viceroy told Ata Muhammad to convey faithfully to the Ameer his threats. The Viceroy told Ata Muhammad to inform the Ameer that

"Our only interest in maintaining the independence of Afghanistan is to provide for the security of our own frontier. But the moment we cease to regard Afghanistan as a friendly and firmly allied State, what is there to prevent us from providing for the security of our frontier by an understanding with Russia, which might have the effect of wiping Afghanistan out of the map altogether? If the Ameer does not desire to come to a speedy understanding with us, Russia does; and she desires it at his expense * * * His (the Ameer's) position is rather that of an earthen pipkin between two iron pots."

Ata Muhammad was dismissed by the Viceroy with gifts, as mentioned before, 'in acknowledgement of the appreciation of the Government of his past faithful service' and was furnished with a document called an 'aide memoire' in which were mentioned proposals which should form the basis of the treaty which the Viceroy was anxious to conclude with the Ameer. Lord Lytton suggested to the Ameer to send his envoy Noor Mahomed to Peshawar to hold a conference with Sir Lewis Pelly (at that time Commissioner of Peshawar) to open negotiations concerning the proposed treaty. The Ameer was also invited to attend the forthcoming Imperial Assembly at Delhi.

The Wakil Ata Muhammad returned to Kabul and just at the time when he was conveying the threats of the Viceroy of India to the Ameer telling him that his position was that of "an earthen pipkin between two iron pots" the Ameer was not a little alarmed by the hostile attitude of the British Government towards his Indian frontier. He saw that the Indian Government occupied Quetta on the 2nd November, 1876. About the same time bridges were formed over the Indus, and British troops were moved in the direction of Afghanistan. The Ameer looked upon the occupation of Quetta as "the first

* See Colonel Sir George Sydenham Clarke's "Russia's Sea-power," published by John Murray, London, 1878, page 175.

step to the invasion of Candahar, for, such was the procedure adopted in the first Afghan War. In the interview which the Turkish emissary had with the Ameer, the latter said regarding the occupation of Quetta by the British:—

"If an armed man places himself at the back door of your house, what can be his motive unless he wants to find his way in when you are asleep?"

The Ameer responded to the request of the Viceroy and sent his confidential Minister Noor Muhammad to Peshawar to hold a conference with Sir Lewis Pelly. The first interview between the envoys took place on the 30th January, 1877. Sir Lewis Pelly told Noor Muhammad that

"The acceptance of the principle that British officers may reside in Afghanistan is absolutely necessary as preliminary to the commencement of negotiations. This point being granted, other details can be discussed and settled hereafter."

Noor Muhammad gave his reasons why English officers should not reside in Afghanistan. He said:—

"In the first place, the people of Afghanistan have a dread of this proposal, and it is firmly fixed in their minds and deeply rooted in their hearts, that if Englishmen or other Europeans once set foot in their country it will sooner or later pass out of their hands."

Sir Lewis Pelly intimated to Noor Muhammad that as the *sine qua non* was declined, the conference could not proceed; but he agreed to refer the matter to the Viceroy and await his further instructions. The Viceroy's answer was transmitted by Sir Lewis Pelly to Noor Mahomed in the form of a letter on the 15th March, 1877. By that time Noor Mahomed had become dangerously ill and he died on 26th March 1877. There is no necessity for dwelling at length on this letter from Sir Lewis Pelly to Noor Mahomed. It contains threats to, and insinuations against, the Ameer. On 30th March 1877, Lord Lytton telegraphed to Sir Lewis Pelly to close the conference and leave Peshawar. It is only necessary here to observe that at the time when Lord Lytton telegraphed to Sir Lewis Pelly to

"close conference immediately, on ground that basis on which we agreed to negotiate has not been acknowledged by Ameer; that Mir Akbar not being authorised to negotiate on that basis, nor you on any other, conference is terminated *ipso facto*."

The Viceroy was fully aware of the fact that

a fresh envoy was already on the way from Cabul to Peshawar with instructions to accept all the conditions of the British Government. It was unfortunate that Noor Mahomed died before the conference was over. His surviving colleague Mir Akbar had no instructions from the Ameer. Noor Mahomed insisted on being heard and on having his arguments transmitted to Lord Lytton. It is quite possible, nay probable, that he was authorised by the Ameer to admit the 'fatal preliminary condition' as a last resort. On this ground only we are able to account for the hurried despatch of another envoy as soon as the news of the death of Noor Mahomed reached the Ameer. The Viceroy should have awaited the arrival of the new envoy before closing the conference. But he was in an indecent haste. In the secret despatch from the Government of India dated Simla, May 10, 1877 to the Secretary of State for India, Lord Lytton wrote.—

"At the moment when Sir Lewis Pelly was closing the conference his Highness was sending to the Mir Akbar instructions to prolong it by every means in his power, a fresh envoy was already on the way from Cabul to Peshawar, and it was reported that this envoy had authority to accept eventually all the conditions of the British Government. The Viceroy was aware of these facts when he instructed our envoy to close the conference."

In this despatch Lord Lytton and his colleagues composing the Government of India considered it to be a proper diplomatic move to suspect the loyalty of the Mahomedan wakil Ata Muhammad. He is accused of "stupidity" and "disloyalty" and also of insufficiency. For, they wrote—

"But of all that was passing at Cabul we knew less than ever; for the reports of our own Agent there had become studiously infrequent, vague, and unintelligible."

Lord Lytton's abrupt closure of the Peshawar conference has been justly characterised by Colonel Hannay in his well-known work on the causes of the Second Afghan War, as the "tragic prologue to a still more tragic drama". Not only were the negotiations broken off, but the wakil who had represented British interests in the court of the Ameer, was withdrawn from Cabul, on account, no doubt, of his "stupidity" and "disloyalty"! From all these acts the Ameer was led to infer that the Government of India meant war. The occupation of Quetta, the demand of stationing Christian officers in Afghanistan, the breaking off of negotiations—

when the Ameer was willing to consent to that fatal preliminary, and the withdrawal of the vakil from his court showed the Ameer that the Government of India were determined to carry out the threats they had held out to him, for he had been told by the Viceroy of India that if he refused English residents he would "isolate himself from the alliance and support of the British Government" that "his position was that of an earthen pipkin between two iron pots," and that

"The moment the British Government cease to regard Afghanistan as a friendly and firmly allied state what was there to prevent them from providing for the security of their frontier by an understanding with Russia, which might have the effect of wiping Afghanistan out of the map altogether?"

The Ameer was justified in his apprehensions, for Lord Salisbury, in his despatch to the Government of India, dated October 4, 1877 sounded a distinct note of war. This noble Marquis wrote:—

"If he (the Ameer) continues to maintain an attitude of isolation and scarcely veiled hostility, the British Government stands unpledged to any obligations and in any contingencies which may arise in Afghanistan will be at liberty to adopt such measures for the protection and permanent tranquility of the North-West frontier of Her Majesty's Indian dominions as the circumstances of the moment may render expedient, without regard to the wishes of the Ameer Sher Ali or the interests of his dynasty".

The imputation of 'scarcely veiled hostility' to the Ameer by the Christian Marquis reminds one of the pretext of the muddled stream made use of by the wolf in his intention of devouring the lamb. Where was the hostile act on the part of the Ameer?

But it was not long before a "contingency" did arise in Afghanistan which served as a handle to the people of England to declare war on the Ameer of Cabul. This 'contingency' arose out of the despatch of a mission to Cabul by Russia. Correspondence used to pass between the Ameer and the Governor of the Russian provinces on his frontier. The Government of India and the Foreign Office in England as well as the British Ministry were fully acquainted with this fact. The Ameer always used to forward to the Government of India the letters he received from the Russian Government. This intercourse between Russia and Cabul had never been looked upon with suspicion till Lord Lytton's time. From the parliamentary papers on Afghanistan and Central Asia, we learn that

the Government of India, when the Earl of Mayo was at its helm, apprehended nothing but good from the interchange of friendly communications between the Ameer of Cabul and the Russian Governor of Turkestan. The Ameer saw Russia absorb all the khanates of Central Asia. He naturally dreaded Russia as much as, if not more than, England. It was, therefore, that in the early seventies of the nineteenth century whenever the Ameer received any letters to his address from the Russian Governor of Turkestan, he used to forward the same to the Government of India, requesting the Viceroy for a draft of appropriate and advisable reply. Lord Mayo advised the Ameer to reply to the Russian Governor, whose letters must be "a source of satisfaction and a ground of confidence to His Highness." But Lord Lytton and Disraeli's ministry, when they wanted to justify their unrighteous conduct in forcing a war on the Ameer, discovered that his Highness was intriguing with Russia against England!

The Russian Mission came to Cabul, uninvited by, but with the permission of, the Ameer. The arrival of the Russian Mission in Cabul took place some time towards the end of May or beginning of June, 1878. The events which were occurring in Europe should be borne in mind with reference to this Russian Mission in Afghanistan. In the war between Russia and Turkey, the Turks were completely prostrated. Russia seemed likely to carry all before it as the road to Constantinople was clear. It is now a well-known fact that the Turks would not have gone to war with Russia, had they not been promised help by England. But the Turks never received this help. The continental people of Europe are seldom without a fling at *Perfidie Albion* (when they refer to England). The present writer has heard intelligent Turks declare that they were betrayed into war with Russia by England. However, Lord Beaconsfield knew how to create new sensations. He could not or rather did not like to assist Turkey. But when the Parliamentary session opened in 1878, the speech from the throne announced that Her Majesty could not conceal it from herself that, should the hostilities between Russia and Turkey, unfortunately, be prolonged, 'some unexpected occurrences may render it incumbent on me to adopt measures of precaution.' One of the 'measures of precaution' adopted against Russia's ambition was the concentration

of troops from India at Malta. This was a complete surprise to the stay-at-home natives of England. But this very circumstance made Russia effect a diversion by sending a Mission to Cabul. Russia knew all that had passed between the Government of India and the Ameer of Cabul; how the latter was being coerced to receive British Residents in Afghanistan; how he at first declined, and, at last when he was about to yield, the British Government would have nothing to do with him and threw him overboard, and withdrew their Agent from his Court. Knowing all these facts it is not surprising that the Governor of Russian Turkestan, without the knowledge of the Imperial Government at St. Petersburg, sent a Mission to Cabul; that the authorities at St. Petersburg knew nothing about this Mission is clear from the denial made by the Russian Government on July 3, 1873 of ever sending a mission to Cabul. There were other reasons which might be urged in justifying the action of the Russian Governor of Turkestan. At the time when Russia and Turkey were at war, the Sultan of Turkey sent an envoy to the Ameer of Afghanistan. The envoy had passed through India. It was alleged by Russia that the object of the envoy's Mission was to preach a religious crusade amongst the Mussalman population of Central Asia, and, through the Ameer of Afghanistan, to induce the Ameer of Bokhara to excite the populations of Central Asia to revolt against Russia. The Russian Government complained to the British ambassador at St. Petersburg, who brought the matter to the notice of the Foreign Secretary. The Foreign Secretary, Lord Derby, took no notice of the complaint and evaded the request of Russia, about advising 'the Ameer of Afghanistan to abstain from any action which could endanger the peaceful relations of the two states' (that is, Afghanistan and Bokhara), by replying that,

"At the request of the Porte, a Turkish envoy to Afghanistan was allowed to pass through Indian territory, but that Her Majesty's Government have no reason to suppose that the object of his mission was to preach a crusade in Central Asia."

Then, again, two British officers were

travelling in Central Asia inciting the Turkoman tribes to hostilities against Russia. The names of these two Christian officers are Captain Butler and Captain Napier. About the success of these officers, the *Times* of January, 1879, quoted the following from the *Bombay Gazette* :—

'It is reported that Major Butler, the Central Asian explorer, who has just returned from Turkestan, has been so successful in his interviews with the Turkoman chiefs that they are willing to co-operate with the British either against the Afghans or the Russians.'

Taking all these circumstances into consideration we are of opinion that the Governor-General of Russian Turkestan was fully justified in sending a Mission to Cabul. For, what was the object of the Mission? The Parliamentary Papers on Central Asia have furnished us with an answer. On page 141 of *Central Asia*, No 1 (1878), it is stated that

"The Turkestan (Russian) Governor General nourished no ill-feeling against Afghanistan, and meditated despatching an embassy to Sher Ali Khan, by which means our (Russian) relations with the latter would in all probability become defined one way or the other, either in an amicable or hostile sense, everything would depend on the straightforwardness and good sense displayed by the Ameer."

The anxiety displayed by the Governor-General of Russian Turkestan to define the relations of the Ameer of Cabul with Russia "one way or the other, either in an amicable or hostile sense," was due to the fact that he was afraid of the British invasion of the Russian possessions in Central Asia through Afghanistan. The same Prime Minister who had ordered Indian troops to Malta as a threat to Russia, contemplated attacking Russia in Central Asia. *The Pioneer* published the following letter from its Simla Correspondent, dated August 28, 1878 :—

"I believe it is no longer a secret that, had war broken out, we should not have remained on the defensive in India. A force of 30,000 men having purchased its way through Afghanistan, thrown rapidly into Samarkand and Bokhara, would have had little difficulty in beating the scattered Russian troops back to the Caspian, for, coming thus as deliverers, the whole population would have risen in our favor. In the feasibility of such a programme the Russians fully believed."

(To be concluded)

SOME ANTHROPOLOGICAL PROBLEMS IN INDIA*

By B. S. GUHA, Ph. D.
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WRITING in the year 1903 Dr. John Beddoe, one of the most eminent English anthropologists of his generation, spoke of "the enormous and almost incalculable mass of anthropological materials that India offered to the student".† During the decade that has followed Dr. Beddoe's writing a considerable mass of valuable information has been gathered both by Government initiative and private enterprise, but the work done has been chiefly of the 'survey' kind. Such a survey is essential as a preliminary step for furnishing the first general outline of the entire field of operation but its value depends not so much for the picture it offers, which by reason of its covering a large ground is apt to be superficial, but for enabling us to realise the gaps in our knowledge and directing our attention to the spots where deeper and more exact enquiries are likely to be most successful. And no properly planned anthropological research can be said to be complete until this work of reconnaissance is followed up by intensive investigations. The great work of the Sarasin brothers on the Veddas may be cited as an example of what a study of this kind ought to be. In India proper a survey of the physical characters of the population has been undertaken by Risley, Thurston, Waddell; and in a few instances more exact and definite enquiries have also been made, such as those of Ujfalvy, and Stein in North-western, and Lapicque and Schmidt in Southern India. Due, however, to the lack of specially trained men and a want of proper appreciation of the value of such work intensive studies have not yet taken place in India in any systematic manner, with the result that our knowledge of the somatic characters of her people is seriously defective. Fortunately, at present

there are signs of a better understanding of the importance of such studies in this country and a more fully equipped agency for the work is also available. In order, therefore, that investigations conducted in future should bear the utmost results it is first of all necessary to know the main desiderata in the existing data and understand the problems that have been brought to the front for solution. Consequently, it will be my endeavour in the present address to set forth the chief gaps in our knowledge and bring to your notice the points which hold the keys, as it were, to the entire question.

The materials at our disposal regarding the physical characters of the people of India concern almost exclusively the living population. Of the races that lived during the long prehistoric period, revealed by extensive finds of artifacts throughout the country, we know practically nothing. In taking stock of our knowledge it will be necessary at the start to confine ourselves to the former and then determine how far its final solution depends on a proper unfolding of the racial history of the past.

The outstanding problems concerning the former are:

(1) *The correct affiliation of the aboriginal population of India.* There seems to be a general agreement regarding the dominant type among these people, which is characterised by a long head, flat broad nose, short stature, wavy to curly hair and very dark complexion. The eye is open and round and the face orthognathic. The researches of the Sarasin brothers in Ceylon, of Rudolf Martin in Malay Peninsula, and of Dr. Fritz Sarasin in Celebes, have shown that it is racially akin to the Veddas, the Sakais and the Todas of the above-mentioned regions and together with the Australians form a very primitive and extensive racial family which at one time occupied a great part of the Southern World. Judging from its areas of occupation, which are either marginal or inhospitable hills and forests, to which it must have been driven by invading

* Being the Presidential Address of the Anthropology Section of the Fifteenth Annual Meeting of the Indian Science Congress, held in Calcutta in January, 1928.

† Preface to L. K. A. Iyer's *The Cochins and Caste*, Vol. I, page iv. 1909, Madras.

races—there is no doubt that the race is very old in India. We have, however, no positive archaeological evidence of its earliest occupation—the only early site which has definitely disclosed this type does not go beyond the stage of iron in Southern India. The point that has to be considered, is, as to whether these people really form a homogeneous race in spite of linguistic and cultural differences or that there are more than one racial type concealed among them? The presence of a Negrito element in the aboriginal population of India has been suspected for a long time, but no definite evidence of its existence has so far been found. Thus, in the opinion of the Sarasin Brothers, "no one has yet succeeded in finding woolly hair in India," (*Ergebnisse naturwissenschaftlicher Forschungen auf Ceylon* Bd. III p. 335) a view which has also received the supports of Turner (*trans. Roy. Soc. Edin.* Vol. XL, p. 114), Lapicque (*Rev. Scientifique* VI July 1906), Thurston (*Tribes and Castes of S. India*, Vol. I, Introduction) and Risley. To quote the last named author's words, "although the terms 'woolly' and 'frizzly' have been loosely applied to the wavy hair, not uncommon among the Dravidians, no good observer has as yet found among any of the Indian races a head of hair that could be correctly described as woolly".* Our evidence, therefore, as to the character of hair among the aboriginal population of India is by no means positive.

While the general type is certainly wavy or curly, instances of woolly or frizzly hair may actually occur (though not found so far) among some of these people or as is likely their reported presence may really be due to superficial observation and the failure to distinguish between extremely curly and genuine woolly or frizzly hair. The question, however, cannot be decided, until samples of these hairs are collected and submitted to microscopic examination by competent persons. Regarding the presence of a negrito element in the Indian Continent, it has been further argued, and with a certain amount of plausibility, that even if the present inhabitants do not show any such trait, its presence in the Andaman Islands is a strong point in favour of its having been in India at one time. A careful enquiry among the Andamanese tribes, however, does

not show any relic of migration from India. All the evidences strongly point to their movement from Further India where in the Semangs we have still living a kindred tribe. To settle the question beyond doubt a search for communal cemeteries and other possible ancient sites in India is necessary, to find out if there is any skeletal remain which shows definite Negrito characteristics.

Aside from the question of the existence or otherwise of the Negrito element in the aboriginal population of India so far as the two main linguistic divisions of these tribes are concerned, namely, the Austro and the Dravidian, all the evidence available, in my opinion, go to support Risley's contention of their fundamental Somatic unity. There is no important physical character in which the Austro-speaking tribes of this group differ from that of the Dravidian speaking ones. Consequently, it would considerably clear up the issue if the Somatic and Ethnic characters of these people are not mixed up but are treated independently. It will in that case not only narrow down our field of enquiry and effect a speedier solution of the entire problem of their cultural origins but may possibly also supply us with important materials regarding their migrations and contact with other races.

(2) A more intricate problem, however, is the settlement of the so-called Dravidian question. To put it briefly, are there sufficient materials for us to ascribe a definite physical type to the people that may be supposed to have introduced Dravidian languages in this country? At the present time the Dravidian-speaking peoples are concentrated in Southern and Central India, with the exception of the Brahmins, who are physically akin to the other tribes of Baluchistan. Leaving them aside, therefore, the former present at least three distinct racial elements, namely, a dolicho-platyrrhine or Vedda-Australoid type, a dolicho-leptorrhine or Mediterranean type and a brachy-leptorrhine or Alpine type.

The measurements published by Thurston and others comprise 120 Telugu-speaking people from South Canara, 550 Malayalam-speaking people from Malabar, 571 Tamils from Madras and Tinnevelly, two Canarese groups of 410 and 290 individuals from Mysore and the district of Bellary and Karnool respectively, 358 Telugus from the

* *The People of India* by Sir H. Risley

same districts, 147 men from the Nilghiri Hills and 385 people belonging to the various jungle tribes. Analysis of the above data on regional lines shows that the main concentration of brachycephaly is in the North-Western part of the Madras Presidency, between latitudes 16 and 12 North and up to longitude 78 E; south of latitude 12, on the western Coasts, and the Nilghiri Hills the people appear to be predominantly dolichocephalic; on the East from Madras downwards dolichocephaly is dominant again. In other words, the Deccan proper or the Tableland between the two Ghats seems to be characterised by brachycephaly, whereas in the region south of it, including the two coastal strips, dolichocephaly is supreme. In the Northern brachycephalic region, again, there is either a predominance of or a tendency towards leptorhiny. In the dolichocephalic Western region leptorhiny is dominant but in the South-Western part the tendency is towards platyrhiny—a characteristic marked in the lower classes throughout the Presidency and is most strongly emphasised among the jungle tribes. In short, the dominant type in the North-West appears to be brachyleptorhine, in the South-West dolicholeptorhine, whereas in the South-east it tends to be dolicho-platyrhine.

In discussing racial affinities, language is not regarded as a safe guide, but in the present case a consideration of the physical data in the light of linguistic affiliations of the different groups considered, yields certain interesting results, as it shows, that the languages, which indicate the greatest influence of Sanskrit, are spoken by peoples exhibiting marked differences from those whose languages reveal much less evidence of such influence. Thus Tamil, which is certainly least influenced by Sanskrit and is the oldest of the Dravidian tongues, is spoken by the people in the South-eastern part of the Madras Presidency, from Madras to Cape Comorin and extending on the West as far as the Nilghiris, and who are on the whole, among all the groups of whom we possess metric data, the nearest approach to the dolicho-platyrhine type dominant among the jungle folk.

When we come to Telugu, which is the second most important Dravidian language and shows a comparatively larger Sanskrit influence, we find it to be spoken by people between Madras and Ganjam up to latitude 16 North and extending as far as the Bellary

and Anantpur districts or longitude 78 on the West, who are much more brachycephalic and leptorhine. A comparison with the Tamil-speaking people shows that the mean cephalic index of 358 Telugus is 77.9 or 27 units higher than the mean index of 571 Tamils, which is 75.2 only. If, however, a comparison is made with the Canarese, and the Marathi-speaking peoples of the same districts, whose languages show either a marked influence of or is derived from Sanskrit, a striking contrast is at once noticeable. The mean Cephalic Index of 290 Canarese is one unit and that of 90 Marathis 35 units higher than that of the Telugus. On the other hand, the mean Nasal Index of the latter is 8 points and 1.6 units higher than those of the Canarese and the Marathis. Lastly, Malayalam, which shows strong influence of Sanskrit, is spoken by people in the South-western coastal belt of the Peninsula, who are markedly dolicho-leptorhine. Similarly, within each linguistic division, if the Brahmans are compared with other groups, the former are found to be much more leptorhine than others.

Taking the two factors together it shows :

- (1) an increasing association between brachycephaly and leptorhiny accompanied by a falling tendency in the cephalic index with a rising tendency towards platyrhiny and
- (II) a close association of Sanskrit influence with leptorhiny.

We have, unfortunately, no metrical data east of Longit de 78 but a consideration of them shows that the Southernmost extension of the brachy-leptorhine type goes as far as latitude 12 or roughly the point where the Ghats merge into the Nilghiri Hills, forming the Southern boundary of the Deccan proper. Whether the movement of this type reaches as far as the Ghats on this side we are not certain. North of latitude 16, along the Western littoral, we find the extension of this type up to Gujarat. Whether there has been a gradual deterioration of this type (as is probable) in this southward movement, our materials are not enough to come to a definite conclusion, but, there appears to be no doubt that in its movement from the West to the East there has been a gradual falling off of this type. In the light of the deductions mentioned above we may reasonably infer that this falling off in the brachy-leptorhine type has been due to the inter-generation with a dolichoplatyrhine element with which it increasingly came in contact.

We may take it, therefore, that the brachy-leptorhine type is an intrusive racial element from the North-west moving along the margin of the Western Ghats up to latitude 12 and has gradually diminished as it progressed Southwards where the fundamental type presumably has been dolicho.

This would bring the original somatic characters of the Telegu and Tamil people into one group, the former losing its characteristics gradually towards the west as it came into contact with the broad-headed invaders, the latter, except in isolated classes, preserving its almost native purity today. In the course of his investigations Thurston* observed this difference of headform among the inhabitants of Southern India; for writing in 1909 he remarked "whatever may have been the influence which has brought about the existing subbrachycephalic or mesticephalic types in Northern areas, this influence has not extended Southward into the Tamil and Malayalam land, where Dravidian man remains dolicho or sub-dolicho." We have seen the light thrown by language on this question which is supported by our regional analysis of the existing materials, and which, therefore, may be regarded as the probable reason. It cannot, however, be considered as beyond doubt, until the anthropometry of the Telegu country east of longitude 78 as well as the skeletal materials in the numerous prehistoric sites in the Deccan confirm it. It is fortunate that under the leadership of Mr. Ghalam Yazdani, who is energetically excavating the ancient archaeological remains in the Nizam Dominions, we may soon be able to find some human crania which will supply conclusive evidence on the whole problem.

Similarly though the association of Leptorhiny with Sanskrit language is indicated, the presence of the dolicho leptorhine element in Malabar as the result of this influence, cannot be regarded as certain until the excavation of prehistoric sites of this region reveal human crania which support the above hypothesis. The skulls found by Mr. Rea at Adittavallur, in the Tinnevelly district, however, show a distinct tendency towards platyrhiny, as well as a low cranial vault and prominent supra-orbital regions characteristic of the Veddah-Australoid

group. Material help can be furnished here by trained philologists, if they have the hardihood to undertake field investigations of the languages of the aboriginal tribes of Southern India who are reported to speak corrupt forms of Dravidian languages in the same way as has been done in the Red Indian languages of North America. For the researches undertaken by the pupils of Pater Schmidt* in the Australian languages just before the war, indicate the possibility of a relationship between the Dravidian, Papuan and Australian languages, though nothing positive can be said till intensive investigations take place in this country. If such a relationship can be shown to exist by future research, the entire Dravidian problem will be solved, as a definite correlation will then be established between it and the Veddah-Australoid race. The evidence of physical anthropology as indicated above tend on the whole to support this view which was first propounded by Risley and Turner. The Mediterranean affinities of the Dravidian culture, disclosed in recent researches in that case can be regarded as due to culture migrations without connoting anything about the race. Whether such a theory is borne out or not, there is no evidence either somatic or archaeological for the view that has lately become fashionable in India and which seeks to make the Dravidian man responsible for the Indus civilisation as well as that of Sumer, for both of whom are, intimately associated with brachycephalic people as the recently discovered skulls in the Pre-Sargonic sites at Kish† and El-abaid and Mohenjodaro indicate.

(3) The third problem deals with the existence of the 'Arya-Dravidian' race. In describing the population of the United Provinces of Agra and Oudh Risley called them 'Arya-Dravidian', i. e., the result of the admixture of the Aryan and Dravidian-speaking races, on the ground that the data published by him, show the preponderance of a type marked by dolichocephaly and increased Nasal Index. In studying the distribution of racial types in North-western part of India, the available metric data indicate that the dominant element in this

* The Tribes and Castes of Southern India, Vol. I, Introduction.

* Die Gliederung der Australischen Sprachen Anthropos, p. 251, 1912

† Excavations at Kish by S. Langdon, pp. 115-125, Paris, 1924.

region is characterised by dolichocephaly and true leptorhiny, which is present throughout Northern Rajputana, the Panjab and Kashmir, also probably including Afghanistan, and extending in varying proportion as far north as Yarkand. The skulls found at Sialkot, and the recently excavated sites of Nal and Mohenjo-daro reveal the same characteristics. So the present racial element may be said, to be the continuation of the type dominant from the earliest known times. As disclosed in Risley's measurements there is a sharp break in the eastward extension of this type which does not go beyond the boundaries of the Punjab in any appreciable extent. The question, therefore, is whether this represents the real state of things, or, the break is to be regarded as unreal, considering the known facts of history? Now, the anthropometrical measurements published in Risley's name were actually taken by Mr. Chandi Singh, a clerk in the office of Mr. J. C. Nesfield, then Inspector of Schools, who supervised him.* In the year 1896, however, Surgeon Captain Drake-Brockman, F. R. C. S., M. D., took a large series of measurements of the various castes in the United Provinces, under the auspices of the local Government. The detail individual measurements are not available but the averages are published by Sir William Crooke. So far as the stature and cephalic index are concerned, there is not much difference between the two series, but when the nasal index is considered a great difference is at once noticed. The mean nasal index for 420 Rajputs and 455 Brahmins as measured by Dr. Brockman are 63.8 and 99.1 respectively, whereas the average nasal index for 100 Rajputs and 100 Brahmins published by Risley are 77.7 and 74.6 respectively. In attempting to determine the comparative reliability of these conflicting sets of measurements, not only the high medical qualification of Dr. Drake-Brockman and the much larger series examined by him have to be taken into consideration but also the fact that neither Mr. Nesfield nor his assistant Chandi Singh can in any way be regarded as having had any training in anthropometry, and it is well-known that the correct measurement of the nasal length requires considerable anatomical training. On the other hand, it may also be possible that the technique employed by

Dr. Drake-Brockman in his measurements was somewhat different. The only skull of known antiquity found at Bayana near Agra tends to support Dr. Brockman's conclusions rather than those of Risley. It is time, therefore, that the importance of this question is realised and an intensive investigation is undertaken into the racial composition of this region, as Risley's current theory as shown above is open to serious doubt. Besides, as definitely determining the limit of the eastward extension of the racial type dominant in the Punjab, such an enquiry will clear up many obscure points in the racial history of the entire Northern India.

(4) The fourth problem is the distribution of the Brachycephalic Alpine type. A survey of the physical characters of the present population of India shows that along the entire Western littoral from Guzarat down to Coorg we find the concentration of the brachycephalic Alpine type. This element is dominant among the Guzarati, Marathi and the people of Coorg. As we have already seen, in the south it does not extend beyond latitude 12, and beyond longitude 78 E in the Deccan, as far as our present knowledge indicates. In Upper India, however, from Benares eastwards up to Behar we find the gradual increase of a broadheaded element whose maximum intensity is seen in the population of Bengal. In Bengal proper this dominance of brachycephaly is associated with leptorhiny specially among the upper classes where the leptorhine element is greater than in any other part of India outside the Punjab, if the data published by Risley are to be trusted. In accounting for this brachycephalic factor in Bengal, Risley supposed the influence of a Mongolian race seen on its outskirts. An examination of the Mongolian tribes along the boundaries of Bengal shows that they are not homogeneous. The brachyplatyrhine element is predominant in the south-eastern part bordering on Burma, whereas in the Brahmaputra valley it strongly inclines towards the dolichoplatyrhine, the brachyleptorhine type being dominant only along the Sikkim and Nepal borders. In Bengal on the other hand, the main concentration of the brachyleptorhine element is in the southern or deltaic region with gradual decrease towards the North and the East. Besides, the Bengal type is differentiated from the Lepcha and kindred tribes, in whom alone of all

* Preface to *Tribes and Castes of Bengal Anthropometric data*, Vol 1 1891.

the Mongolian types a marked presence of leptorhiny is found by having a more prominent nose. In studying the racial anatomy of the nose it is not enough to rely on the relation of the length and the breadth of the nose, the prominence or otherwise of the entire nasal skeleton has to be taken into account. Risley was, therefore, right in making the latter as the deciding factor in comparing the nasal characters of the Mongolian and other races. In his measurement of the Bengali people, however, the test by which the prominence of the nasal skeleton could be judged namely the biorbito-nasal-index was not taken except in the case of a solitary group. In the absence of this test consequently, his conclusion of the Mongolian origin of the Bengali people was not justified on the basis of his own data. Prof. D. B. Bhandarkar has shown, in his interesting account of the cultural affinities of the Nagar Brahmins of Guzarat with the Kayasthas of Bengal the identity of a large number of surnames of these two groups.* A comparison of the Anthropometry of these two, therefore, is instructive. The average stature of the Nagar Brahmins as given by Risley is 1643 mm against 1636 mm. of the Bengali Kayasthas. The average Cephalic and Nasal Indices of the former are 79.7 and 73.1 against 78.2 and 70.3 of the latter. The average biorbito-nasal-index of the Nagar Brahmins is 116.7 but in the case of the Bengali Kayasthas the figure is not available but judging from that of the Chandals of Bengal (one of the lowest classes of the population) which is 114.0, the value of this Index in the case of the Bengali Kayasthas could not be much different. Further, when the data are analysed it is found that 63 p.c. of the Nagar Brahmins are brachy and 53 p.c. are leptorhine against 60 p.c. brachy and 75 p.c. leptorhine in the Bengali Kayasthas. It is, therefore, difficult to understand how the one could have Scythic, and the other Mongolian origin. Besides as Rai Bahadur Ramaprosad Chanda† has pointed out and who incidentally was the first to show weakness in Risley's theory that typical Mongolian characteristic such as the presence of the epicanthic fold absence of bodily hair are not to be found among the Bengalis. This must not be taken to mean that Mongolian admixture is denied altogether in Bengal—it is simply

meant that it is not sufficient to explain the dominant type in Bengal. The only way to account for it is to link it up with that of the Western littoral through Central India, of which as we have already noticed there is some probability judging from the identity of surnames. It is in the central region, therefore, that investigation is necessary to find out how far the continuity of type exists from Bombay to Bengal. The origin of this brachycephalic Alpine type in India was hitherto unexplained. The recent discovery of brachycephalic crania in Sind has lent some probability to the theory of a very early migration of this element in India. But its extension both in the South and in the East will never be fully understood until archaeological excavation of the numerous prehistoric sites yields skeletal materials showing these characteristics. The excavation of the Copper age remains in the Chotoagpur districts discovered by Rai Sarat Chandra Roy Bahadur would be of great significance as they may not improbably throw some light on the racial origins of the people of Bengal.

From a consideration of the foregoing facts it would appear that the greatest necessity in the field of Indian anthropology is the excavation of the archaeological sites in search of remains of its prehistoric inhabitants; for not only the racial history of ancient India cannot be reconstructed without its aid but it also holds as already stated, the secret of the somatic relationships of the present population of India. In the long history of this country whose true antiquity is now being revealed, the only documents that we possess bearing on the physical constitution of its past inhabitants are the two skulls from Bayana and Sialkot, the skulls from an Iron age site at Adittanallur and the recent finds in the Indus Valley. Outside of these we have no materials for guidance. In his account of the first two of the above skulls, which constitutes almost our sole literature on the subject, Sir Arthur Keith has remarked—"There is no anthropological problem more in need of investigation than that of the prehistoric inhabitants of India. We all wish to see applied to India the methods which have brought to light the ancient races of Europe. Nor is there any reason to doubt that there are hidden away in more recent deposits of river valleys and caves, in prehistoric isolated interments and communal cemeteries, records of the ancient races of India. They have not

* *Indian Antiquary*, p.p. 7-37, 1911

† *The Indo-Aryans*, part I, pp. 69-70.

been seen nor found because they have not been patiently and systematically looked for.* It is true as Sir Arthur Keith has noted that no systematic search has been made for the skeletal remains of the prehistoric races of India, and considering the vast number of ancient sites in this country and their accessibility, the lack of interest in these explorations is certainly deploring, but what is worse and inexcusable is the irresponsible manner in which such materials were treated, when luck put them in the hands of our explorers. A great part of the literature on the pre and early historic sites in India is tragic reading for the discovery of numerous human skeletons are recorded, but not a trace of them could now be found anywhere in this country! In his account of the excavation of the Great Temple Mound at Indrapura in the Gorakhpur district which roughly corresponded to the ancient Kingdom of Kosala and assigned to the 4th Century A. D.† Mr. Carlleyle § late of the Archaeological Survey, writes "I have called this the Skeleton Mound, because I found five human skeletons in it. One of the skulls found had a very projecting jaw exactly like that of a Negro. This belonged to the skeleton of a male nearly 6 feet in length; but close alongside of it I found the skeleton of a female, 5 feet 6 inches in length, the facial part of the skull of which had a straight even profile. Another skeleton was placed across or upon the doorway of one of the temples. Four of the skeletons had their heads placed towards the north but the fifth was placed the reverse way." In another part of the same temple, the writer observes, "A human skeleton lay across the doorway. Two more human skeletons of a male and a female lay nearly side by side, while a fourth skeleton lay just beyond the wall toward the west."

Similarly in his excellent work on the "Indian Prehistoric and Protohistoric Antiquities", Bruce Foote records the discovery of a human skeleton lying in a flexed position in a large stone circle in

Central Mysore near Savandurga rock* In describing the cairns numbering over 263 at Jewargi in the Shorapur district in the Madras Presidency, Meadows Taylor† mentions the discovery in one of numerous human skeletons which are mostly of small size as to height but having bones of unusual, thickness and strength. In a Neolithic tomb in South Mirzapur, Cockburn§ found the 'complete fossilized skeleton of an adult male.'

Not a trace of the skeletons mentioned above, and many more recorded in the accounts of the excavations of the prehistoric sites of India not mentioned here, could be found at present. One naturally would like to know what has become of them—the documents that are of priceless value in the reconstruction of our ancient history? It is unfortunate but nevertheless true, that hitherto archaeology in India meant only the reading of some Sanskrit inscriptions and the preservation of ancient monuments. While they are undoubtedly necessary they are not its chief functions. Its proper aim should be the reconstruction of the ancient history of a particular land and people. In Europe as well as in Central America not to speak of Egypt, and the Near East, the unrecorded history has been unearthed by its aid, but in order to be able to do so the fundamental unity of archaeology and anthropology has first to be realised. Neither in Europe, nor in Egypt or America such splendid work would have been possible if the help and co-operation of anthropologists were not sought, for the culture or civilisation of a people is a complex whole and its full study involves the researches of different lines of workers. Actually how much can be achieved by the combined efforts of scientists with pure archaeologists is to be seen in Pumpelly's excavation of Anau where the team the work of geologists, anthropologists, zoologists and archaeologists added so much to our knowledge of the ancient civilisation of Southwestern Siberia. In the excavation of our archaeological sites, this aspect of the question has to be more fully recognised than it has hitherto been in this country not only for the complete-

* The Journal of the Bombay Anthropological Society, p. 663, 1917. Bombay.

† Catalogue and handbook of the Archaeological Collections in the Indian Museum by John Anderson, part II. 1883 Cal. pp. 121-122.

§ Report of Toura in the Central Doab and Gorakhpur in 1874-75 and 1875-76, pp. 79-80. Cal.

* p. 180.

† Transactions of the Royal Irish Academy, p.p. 339-40, Vol. XXIV, 1873 Dublin.

§ Indian Antiquary, Vol. I, p. 150.

ness of the work, but also for the proper handling and preservation of such of its finds—specially the bones—which require special treatment in the hands of experts if they are not to be irreparably damaged. Fortunately the discovery of the Indus Civilisation has aroused keen interest in the importance and urgency of archaeological studies, and in Sir John Marshall we have a man of wide learning and experience who can be depended upon to direct such investigations in true and scientific lines.

We may, therefore, confidently hope that the neglect and irresponsibility shown in the past which led to the loss and destruction of much of the discovered skeleton remains of India's prehistoric inhabitants, will not be repeated in future but a more systematic search will be made for them. In that way we will be able gradually to add to our knowledge of the physical characters of the prehistoric inhabitants of India and which alone will enable us to understand her present racial affiliations.

THE GARDEN CREEPER

By SAMYUKTA DEVI

THE house stood on Harrison Road. On the broad parapet of the terrace were arranged flower-pots, containing glorious roses, jasmine and chrysanthemums, also rows of exotic flowers and ferns.

The owner of the house was Shiveswar Ganguli. The name sounds old and orthodox, but the man was young in years and ultra-modern in opinions and theories. Even the present age seemed too backward for him,—he lived in the future. But of that, hereafter. Let us get on with the story.

It was nearing midnight, and the streets were beginning to get deserted. Only some hackney carriages rattled past, now and then, and belated drunkards reeled homewards, shouting and gesticulating. Shiveswar Ganguli was walking about excitedly at this time of night on the terrace. His eyes looked strangers to sleep, and his forehead was covered with beads of perspiration. His curly hair, too, hung damp and unkempt on his brows. Yet, it was not warm, and he carried a rich shawl across his shoulders. One end of the gold embroidered thing trailed behind him on the floor, but he had no eyes for it. He seemed to be listening for some sound. The light from the street lamp near by, shone full on his anxious face.

A large car, with its black hood up, two palanquins and a closed carriage waited in front of the house. There was not much

noise, but every room had its lights turned on, and people moved about all over the place. Only they moved on tip toe, so as not to make any noise. A woman, with face hidden behind a veil, came to him and whispered something "Is she a bit better?" he asked. The woman nodded and went in.

He had grown tired of walking and went and sat down on a bench by the side of the flower-pots. Just as he did so, he heard the blowing of a conch-shell inside, but the sound subsided almost at once. A commotion was heard in the inner rooms. Shiveswar got up hastily and the veiled woman appeared again, beckoning him in.

The inner apartments were tastefully decorated. Modern paintings and pictures abounded. There were landscapes, old paintings of the Mughal School, and many photographs. But not a single picture of any god or goddess of the Hindu pantheon. The first room was furnished in Mughal style too. It contained a huge picture of the Taj Mahal and, surrounding it, pictures of Akbar Shah, Nurjehan, Jehangir, Shah Jehan, etc. A rich carpet was spread on the floor, and fat bolsters of velvet and Lucknow print were arranged on it. Flower vases and incense burners and scent bottles of silver and marble were scattered profusely everywhere. Two huge chandeliers lighted the room.

The next room was a medley of Japanese and English furniture. Painted Japa-

nese mats, hung like curtains in front of the doors, whereas the windows sported curtains of printed muslin. There were a grand piano in one corner of the room and a painted wooden screen. The rest of the furniture were of foreign design and so were the lights and fans.

In a small room, situated in one corner of the verandah, a few pictures of oriental gods and goddesses were scattered here and there carelessly. A glass case, full of earthen dolls and toys, stood in one corner. They too showed signs of neglect.

Another room contained plates and utensils, made in Benares and Kashmir. These were taken care of, properly.

After these rooms, came the inner apartments. In front of a room here, quite a little crowd had collected. These were mostly servants. Inside, there were doctors, midwives, nurses, besides a number of women. Shiveswar pushed his way in and found his mother, Mokshada Devi, rocking a little baby girl in her arms. As he came in, she looked up and said, "So you have come inside the lying-in-room? But why should I take exception to your coming? Nearly all the world had been inside it. And after all this fuss, your wife brings forth a girl!"

She tried to smile scornfully, but her joy at the arrival of this new being, somehow mingled with the scorn.

"Does it matter?" asked Shiveswar. "I cannot see any sense in your antiquated prejudices. Is a girl less valuable than a boy? Is she less important in the scheme of creation? I don't see any difference. But of that, hereafter. What does the doctor say about her?" He looked at his wife as he spoke, and his face became anxious again.

"I don't know, my dear," his mother answered, "they talked in English. You better ask him yourself."

The doctor did not hold out any great hopes. Still, there was hope as long as there was life.

After the doctor had left, Shiveswar returned again to that room. "Why don't you go and lie down?" his mother asked. "You have been on your feet the whole of the time. What did the doctor say?"

"Nothing definite," her son replied. Then after a while, "Mother, we should give a name to the new baby."

The mother did not look over-enthusiastic

at this proposal. "You are absurd," she said, "what's the hurry? This is not the proper time."

But the new mother had recovered consciousness by this time. In a weak whisper, she said, "Why not now? I might not be here to hear it, if you wait much longer."

Her husband bent down over her and whispered, "Don't Hem, please don't. You pain me very much. You are going to get well. But we shall give baby her name to-night, all the same. Mother, what name, do you think, would suit her best?"

His mother had gone to the other end of the room, and was talking to a servant. She came back to them and said, "So it must be to-night? But why do you ask me? You won't go by my taste."

"Still, there's no harm in choosing it," her son said; "perhaps, your choice and ours might be alike."

"One of my friends had a grand-daughter named Muktakeshi," his mother said. "I liked the name. Your daughter is born with quite a mop of hair and it will increase with her growth. So this name would suit her quite." Her son pondered for a moment, with his brows puckered. Then, "All right, mother," he said, "let us compromise. We shall give her a name which shall be half of your choosing and half of mine. Let baby be called Mukti. It was fortunate that I asked you, otherwise, this beautiful name would never have struck me."

"Beautiful indeed!" sniffed his mother. "But do as you please. I have many things to attend to now." With that, she went out of the room.

A nurse came in. The baby's mother smiled a pallid smile, on hearing her name, and looked at the small being sleeping by her side. She was too weak to speak and so remained silent. Her husband too went out.

In the house, joy was subdued on account of the illness of baby's mother. At last the tension ended. The young mother departed to the great unknown. Perhaps she remembered her baby there, perhaps she forgot.

Her mother-in-law wailed aloud in her grief. Her son sat like one stunned, with the baby clasped in his arms.

(2)

Shiveswar's name suited him very little. Though he was not possessed of an excessively

bad temper, still he was very hard to get on with. He was a reformer, an extremely thorough-going reformer. He could not tolerate superstition, in any form or guise. He hated gods and goddesses. Unfortunately, his parents were not of the same ilk; so they named him after one of these objectionable beings and so doomed him to life-long suffering. There was no way of getting out of it now.

When he had first got admitted into a school, this thing did not strike him at all. Even when he was at college and had safely passed through two examinations, he did not trouble himself much about his name. Otherwise, he would have changed it, before it laid for itself a solid foundation in the calendars of the university. But martyrdom was in store for him; so he was too late to effect this reformation.

After he joined the law college, he had devoted himself heart and soul to the carrying of the standard of reform everywhere. One day, he got invited to tea, in the house of Abinash, one of his friends. A hot discussion broke out about social evils. Suddenly, one of his friends, Anadi by name, turned to him and asked, "Well Shiveswar, you have reformed nearly everything you could lay your hands on. Even in this blistering heat, you are sipping hot tea, leaving alone the glass of *sherbet*, because it is orthodox. But why didn't you begin at the beginning? Your name is Shiveswar, is it not? *Shiva*, the leader of the pantheon with five faces, three eyes, lord of two wives and the smoker of *ganja*! *Shiva* the greatest idol of all, appears to be your patron saint! Don't you think it a superstition, to answer to this name at all?"

Shiveswar was non-plussed. Why had not he thought of it before? But no use crying over spilt milk now. What is done is done. "What can I do?" he said, "My name was not chosen according to my taste. My parents hardly consulted me, when they perpetrated this atrocity."

"But don't make the same mistake in the case of your children," said Anadi.

"Certainly not," cried Shiveswar, nearly jumping out of his chair, in his excitement. "You won't find anything of the sort near me."

Shiveswar had been married early, and here too, he had not been consulted. So when the bride came to live with her husband, nearly five years after the marriage ceremony,

her husband set about reforming her at once.

Her name was Haimabati, which is a very orthodox one. So, "Look here, my dear," her modern husband said, "your name is too old-fashioned. I want to change it, a bit. Have you any objection? Don't you think, the name Hemnalini sounds much better than Haimabati?"

The heavily veiled bride remained silent in amazement, at this proposal of her husband. Perhaps, she took it as a jest. Shiveswar waited in vain for her to look up or speak. He could scarcely change her name for her, without her consent. A reformer could never play the tyrant over a woman. So he had to coax and cajole for a pretty long time. At last his efforts were crowned with success, and, "do as you think best", replied his wife. With that he had to remain content, for the time being.

But this reformation brought him small credit, because few ever heard of it. Nobody called the bride by her name, except her husband. He, too, never did so, in public. In her father's family, they addressed her by her nickname Pooti, and no reformation was possible there. But Shiveswar was very much pleased with himself, so it was all right. Thus the first brunt of reformation was borne by his wife.

Then Shiveswar began with his house and furniture. He was a rich man's son and so could indulge in his whims safely. So, as soon as he became a finished lawyer and began to walk the courts, he felt himself important enough to make his will felt everywhere. His father's old house at Bhowanipur and its accumulations of age-old rubbish, first came under his notice. The new house, on Harrison Road, had already been dealt with.

The only inmates of the house were Hemnalini and himself. She spoke very little, naturally, and moreover she held her husband in such high esteem, that it was simply unthinkable for her to try to prevent him from doing anything he wanted to do. She would not even criticise. The only person who could have stood in Shiveswar's way was his mother Mokshada Devi. But she could not be prevailed upon to leave their country house and settle in Calcutta. So Shiveswar went his way, unhampered. In his wild zeal, he demolished the old places, erected for family worship, banished the gods and goddesses and did away with the beautiful arches, nicely wrought altars, the lamps for holy illumination, the conch-

shells, with lotuses engraved on their white bodies. The bereft Musa looked with tearful eyes at her desecrated abode, and left in sorrow.

His friend Anadi came to have a look and cried out, "I say, Shiveswar, what's this? You are behaving like an iconoclast. What are you trying to become? A Christian or a Muhammadan?" "I am trying to become nothing," said Shiveswar gravely. "I am not destroying the old images, in order to institute new ones, in their places. I am on the side of destruction, because I believe obedience to any creed is nothing but slavery. So, I am determined to do without any of them."

"You are mad," said his friend. "This fad of reformation is turning you into an absolute lunatic. Are you determined to upset all the laws of creation? Put an ice-bag on, it might cool your ardour a little. If you don't, I shall enlist your wife's services. Somebody must take proper care of you."

In spite of all his zeal, Shiveswar had a loving heart. He could tolerate everything from the persons, he loved, or, who loved him. But, nothing could shake his convictions. He engaged a music master, a teacher of drawing and painting for his wife. The music she learned was foreign and the teachers taught her merely to copy western pictures. He thought of engaging a Hindustani music master also, in order to teach her Eastern music. But he demurred, because these fellows insisted on singing songs consecrated to Krishna and Radha, whom he abominated. Hemmalini liked the sitar, much more than she liked the piano. But she left everything to her husband, as she had implicit faith in his judgment.

So she took off her old-fashioned gold bangles and put on foreign made bracelets. She left the store-room and the kitchen and began to pass her days among her musical instruments and her books. She liked them. Her husband spared no pains to make her happy. He ransacked all the shops and bought all the clothing, jewellery, books and every other pretty thing, that took his fancy and took them home to her. He could not rest without doing this. The young wife would smile sweetly and say, "Are you determined to buy the whole world for me? Do I need so many things? I can do without most of them."

"Perhaps, you could," her husband would say, "but I cannot. Whenever I see anything beautiful, I want you to see it too, otherwise, my seeing is not complete. I don't see any use in having money, if I cannot buy everything for you. Wealth loses its importance, when it ceases to serve you."

Hemmalini understood him of course, but she felt herself too unworthy of such a great love. She would remain silent in embarrassment. The belief in her own unworthiness took away even from her joy, in being the possessor of such a love. She would escape from his presence, and think and think on his words, sitting in some quiet corner.

But her days were numbered. She left her husband, and all that his love had procured for her. Shiveswar's house lost its only presiding deity. She left behind her a little baby girl, that her husband's great loving heart might have something to cling to.

(To be continued)

A MANUMIT STUDENT ON FREEDOM

Isn't it great to be free?
To say, "come and have fun with me,"
And to shout and to say,
"Oh joy! oh joy! I am free!"
Isn't it great to be free?

To be able to climb every tree
To play with the girls and boys,
And to make all sorts of noise.
Oh, girls! Oh, boys! We're free!"
By BERNICE, AGE 9.

ART IN THE WEST AND THE EAST

I

By NAGENDRANATH GUPTA

IN the mythology of ancient Greece the Muses are represented by a sisterhood of nine divinities, whose favourite haunts were Mount Helicon and Mount Parnassus, and who presided over and cherished various arts. Five of them had different forms of poetry in their keeping. Singing and harmony and dancing claimed the ministrations of two others, while history and astronomy were looked after by the remaining two. But such fine arts as painting and sculpture and architecture were left to look after themselves without the inspiring guardianship of any of the Muses. On the other hand, the ancient Aryan mythology of India names a single tutelary goddess, Sarasvati, of the arts. She is pictured as a standing figure with her feet gracefully and lightly poised on a lotus flower, which is symbolical and suggestive of a whole world of art, and holding in her hands the *vina* , the famous stringed instrument emblematic not merely of music but also harmony, which is the essence of all art. Since all art, imaginative, creative and formative, has the same spring and its various expressions proceed from a common source the conception of a single inspiring divinity is an appropriate one. There is such striking similarity between Aryan and Greek mythologies that there can be little doubt that they were the common inheritance of an ancient people which divided east and west on the adventure of life, and while the Aryans in India concentrated on the evolution of the spirit and scaled the heights of the Upanishads, the Aryans in Greece became the greatest artists and warriors in the world and no mean rivals to their distant cousins in literature and philosophy. But in religion they made no advance beyond the faith they had brought with them.

Of the four Vedas the Sama Veda is most highly praised because it consists of chants or songs of praise. In the *Bhagavad Gita* Sri Krishna says, "among the Vedas I am the Sama Veda." Sarasvati is represented as the essence

of the Sama Veda. The earliest and the greatest artist is the poet, who, in the ancient times merely chanted his poems. Some of the greatest poems were composed before any script and writing materials were known. Early poetry was mnemonic and the verses flowed out of the lips of the poet as clear water gushes out from a spring. It was a spontaneous outpouring and, the listeners committed the verses to memory. This is the fashion in which the Aryan scriptures and poetry were preserved for a long time. Similarly singing must have been known and practised long before musical instruments came into use. Men and women must have sung even as the birds sing for the pure joy of singing.

Every other form of art must be of later origin. The cave-man had enough to do in satisfying his primitive instincts. He had no house to decorate, no walls on which to hang pictures. Still the instinct of art is as ancient as the primitive man and prehistoric paintings and engravings have been discovered in ancient cave dwellings. Decorative and pictorial art has been traced back to the time of Menes, the first king of Egypt, 5500 B.C. and it must have been in existence even earlier. Even the pigments have not lost their brightness and the beautiful Egyptian blue may be still admired, while the motives of decorations may be easily identified. It is inferred that painting as it is now understood was not known to the Egyptians, but as a matter of fact easel and portable paintings cannot be preserved for very long. The sacred scarabs, the vultures, the human figures, the wall decorations of the tombs, the paintings on the mummy cases indicate a length of life that fills the beholder with amazement, apart altogether from the artistic merits of the decorations. The thrill that was created by the opening of the tomb of king Tutankhamen in the valley of the Tombs of the Kings at Luxor, which occupies the site of the 'hundred-gated' Thebes has not yet altogether subsided.

The marvellous objects discovered within the royal tomb are substantial additions to the world's knowledge of Egyptian art. The golden chariot, the wonderful vases, the heads of the typhonic animals forming the framework of the Royal couch are finished works of art and were placed in the sepulchre more than three thousand years ago. Paintings found on the funerary equipment in the tomb show remarkable progress in that art while there are spirited pictures of hunting scenes showing the king and the queen. In one picture the young queen has accompanied her husband to a duck shoot and is handing him an arrow and also pointing out a duck with the other hand. In the sterner chase of the lion and other big game the king is represented driving in his chariot drawn by fiery horses, accompanied by his great Slughli hounds and his followers in the distance. The most valuable treasure found inside the coffin itself is a magnificent manuscript, the first Royal Book of the Dead, consisting of a papyrus roll, over 100 feet long, and 'embellished with hundreds of paintings in colour by Egypt's greatest artists in her supreme period of decorative art.' Egypt alone knew the art of preserving the dead and embalming the flesh and the bones that begin to putrefy a few hours after death in such fashion that the mummies may be seen to this day retaining the resemblance to living humanity. It is a lost art well lost, for the heart is filled with a great pity when one thinks of this manner of disposing of the dead. Here was a great people now extinct possessed of an ancient civilisation, much wealth and many arts. Yet the Egyptians knew nothing about the higher phases of religion and did not realise that the human body is like a cage in which the soul tarries and when the spirit is fled this tenement of flesh is like an empty cage from which the bird has escaped. The poor ignorant Egyptians provided for the dead as for the living, with meat and wine, chariot, chair and couch their thoughts being unable to travel beyond this world. And then one thinks of another ancient people who thought deeper and whose faith was truer and higher, who believed that the flesh is composed of the five elements and should mingle with them after death, who consigned the dead to the flames and scattered the ashes to the winds of heaven. The embalming and preservation of dead human bodies

appear all the more inexplicable in view of the tradition about the phoenix, the fabulous Egyptian bird reputed to visit the temple dedicated to it at Heliopolis every 500 years, and which rose every time as a new phoenix from its own ashes.

The history of Chaldean and Assyrian art is written in the fragments that have been recovered by archaeologists by excavating the ruined cities of Babylon and Nineveh, opposite the modern Mosul, while part of the political history of Assyria has been traced by deciphering the cuneiform inscriptions on tombs, monuments and other remnants of monumental architecture. Assyrian painting and decoration have been found on glazed bricks and stucco and sculptured slabs. There is evidence that Nineveh imitated and adopted the art of Babylonia, though the Assyrians were superior to the Chaldeans in sculpture. The winged bulls of Nineveh, the great alabaster figures, half man and half bull or lion, that formed the portals of palaces, the beautiful positive and negative colours on the walls of Ninevite palaces are triumphs of high art. The sculptures and bas-reliefs are rich in figures and fantastic creations. The Greek historian Philostratus has given a vivid description of the palaces of the Kings of Babylon covered with burnished bronze that glittered at a distance and the opulence of silver and beaten and even massive gold that decorated the chambers and porticoes. It was in one of these palaces that Belshazzar, the last of the Kings of Babylon, made a great feast and commanded that 'the golden and silver vessels from the temple in Jerusalem, taken out by his father Nebuchadnezzar, should be brought forth so that the king, and his princes, his wives, and his concubines, might drink wine therein. And as they drank they praised their gods made of precious and base metals, wood and stone. In that same fateful hour, we read in the Book of Daniel, came forth fingers of a man's hand, and wrote over against the candle-stick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.' Neither the revellers, nor the astrologers, the Chaldeans and the soothsayers could explain the meaning of the words written on the wall, and hence Daniel was called to interpret them, and he interpreted them as the divine judgment pronounced upon Belshazzar, the king, since he had

been weighed in the balance and found wanting. That same night the king was slain and Darius, the Median took the kingdom. The writing is ever the same on the palace walls of kingdoms and empires, but there are no eyes to see and no Daniel to interpret it. As it was in the past so it is in the present and so will it be in the future. The decree never varies: God numbers every kingdom, and finishes it when it is weighed and found wanting; and it is divided and given to others. As it was with Babylon so was it with the Aryan kingdoms and Buddhist Empire in India, Egypt, Assyria Persia, Greece and Rome and the Moghal Empire; and so it has been now with China, Russia, Germany and Austria. And as to the future it is not given to us to lift the veil. The moving finger writes, and having writ, moves on to other palace walls.

Unlike the vanished kingdoms of ancient Mesopotamia Persia has had a more or less continuous history of art, of which the individuality has been maintained though the country itself has been invaded and conquered by other nations. It has influenced several industrial arts of Europe and the East. "The Lion's Frieze" found in the ruins of the ancient Persian palace at Susa is a piece of the finest sculpture. Under such kings as Cambyses, Cyrus, Darius and Xerxes ancient Persia attained a magnificence which has probably never been rivalled. The palaces at Persepolis, Susa and Ecbatana eclipsed everything known before and were vast treasure houses of art. Ancient Greek writers not unnaturally wrote lightly of Persian conquests and riches, but archaeological researches have proved that the Greek accounts underestimated the extent of Persian achievement. In the Book of Esther there is an accurate account of the royal feast given by the king Abasnerus, the Xerxes of history, "unto all the people that were present at Shushan the palace, in the court of the garden where were white, green and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble: the beds were of gold and silver, upon a pavement of red, and blue, and white and black marble. And they gave them drink in vessels of gold, (the vessels being diverse one from another,) and royal wine in abundance according to the state of the King.* Great and small were alike bidden

to this feast which lasted for seven days. If this was the court of the garden what must have been the interior of the palace like?

It has been observed that of all the nations of the world, living or dead, the ancient Greeks and the Japanese, both ancient and modern, can alone be regarded as nations of artists. The Greeks cultivated physical beauty as a thing of art and they were the finest looking race that the world has seen. Up to this day a man with a fine head and handsome regular features is compared to a Greek or the statue of a Greek god. Pictures of beautiful gods and goddesses were suspended in bed-rooms so that men and women might behold them the last things at night and their eyes might rest on them the first thing on awakening in the morning. Women wore gold chains round their knees so that they might walk with measured and graceful steps. And this national love of the artistic and the beautiful translated itself in their unsurpassable creations of art. It may be doubted how long the Japanese will be able to retain their claim as a nation of artists since they have been drawn into the maelstrom of western materialism. Surface painting being the most quickly perishable form of art no remains of Greek painting are to be found, but there is historical record that the Greeks painted on walls, panels and canvases, and the names of certain schools of painting, such as the Ionic and the Sicyonian, are still known. We know that Apelles, the court painter of Alexander the Great and called the Prince of Painters was a great artist. The name of his most celebrated painting is known, but the picture itself is not in existence. There are Greek books giving accounts of large paintings on the walls of public buildings and other moveable pictures. What significance would the name of Homer have conveyed to the world today if the Iliad and the Odyssey had perished? And in his own time the greatest epic poet of Europe, reputed to have been a wandering minstrel, was a man of so little consequence that partially nothing is known about him, his birthplace is unknown and his date is put anywhere between 1100 and 700 B. C. And yet Homer was the greatest of all the artists of Greece. To read the

Painting. James Ward. Some statements of facts are also taken from this book.

* History and Methods of Ancient and Modern

names and descriptions of pictures that are extinct is like finding a commentary on some famous book of which the text is lost. Even so late as the last century Ruskin wrote that he never intended to republish "the Seven Lamps of Architecture" because the book had become useless on account of the buildings described in it having been either knocked down or scraped and patched up into smugness and smoothness more tragic than uttermost ruin'. And in this century German cannons have irretrievably ruined the famous Cathedral of Rheims.

In architecture, sculpture, designing and painting Greece reached the summit of excellence in the Classic period. The aim, whether in statuary or other forms of figure representation, was the perfection of human beauty in both sexes, and the figures of the gods and goddesses were the highest expression of such beauty. The figure of the Greek god Apollo was the ideal embodiment of the most perfect and the most glorious manhood. The most celebrated works of Phidias, who is designated the greatest sculptor of Greece, and therefore of the world, were the colossal statues of Athene and the Olympian Zeus, the latter being considered his masterpiece. The human ideal was never transcended and the inspiration of the Greek artists was the conception of the physical ideal of manhood and womanhood. The figure of the Sphinx in Egypt is a much older monument and it may not possess the embellishments of the highest Greek art, but it fills a larger place in the imagination of the world than any statue of Greece and Rome. The strange fable associated with the name, the famous riddle which Oedipus solved and the mystery of the Sphinx have all been worked into the immense, rock-cut figure that dominates landscape in the vicinity of the Pyramids. The figure partially resembles the fabled monster, the body and paws are those of a lion, the face and breast those of a woman but the beholder perceives nothing grotesque at all so impressive is the face in its calm dignity, so overpowering is the whole figure in its sovereign power. It still stands as the riddle of the ages, mystic, inscrutable, tranquil, powerful.

From the remains that are still left of the achievements of the art of Greece some idea may be formed of what Hellas must have been in the height of her glory. The traveller, the artist and the archaeologist

may still gaze on what is left of the Acropolis, the Temple of Victory and the Parthenon. The Theseum, the ancient temple of Theseus, with some modern renovations, is still entire. Hellenic art has exercised a potent influence just as Greek literature and Greek philosophy have permeated Europe.

Though independent of origin early Roman art inevitably came under the influence of Hellenistic art, which left its firm impress on the Augustan period. The Emperor Augustus was the patron of all art and the most striking monument intended to glorify him was the *Ara Pacis Augusti*—the Altar of Peace of Augustus. The reliefs of the *Ara* are historical portraits of great importance. The occasion selected was when the Imperial House and the highest aristocracy of Rome accompanied the Emperor when he made the first sacrifice at the altar. 'Priests and officials, proud youth, beautiful women and well-bred children', servants, sacrificial animals, fruits, garlands are all represented with great skill and dignity of treatment. A German writer holds the view that the 'world-propelling genius of Augustan' art was not sculptor but the poet Virgil.*

At a later period Latin art freed itself as an original national art. Under the Emperors Titus and Trajan Roman art established its individuality. The Coliseum and the Arch of Titus, the historical sculptures of the time of Trajan, the fully developed arch of Roman architecture, the cupola of the Pantheon built under Hadrian surpassed the products of previous arts. Latin art was particularly strong in portraiture and the beautiful and varied Roman busts have never been rivalled. And like Greco-Rome has given to the world a literature which will endure when her triumphs in stone and marble will have disappeared. By a strange irony the volcanic eruption which destroyed all life in the cities of Pompeii and Herculaneum left the art treasures of those cities in a state of perfect preservation and the removal of the incrustation of lava has enabled the world to realise that 'the decorative art on the wall spaces at Pompeii, the work of Greek artists, has never been equalled or excelled.*

As the mind's eye roams over the past the solemn question comes unbidden: Where are the palaces of the Pharaohs of Egypt.

* Franz Wickhoff, Roman Art.

the gilded chambers of Cleopatra, the dazzling edifices of Babylon and Nineveh, the vast mansions of unparalleled magnificence in Persepolis and Susa, the proud structures of granite and marble, bronze, gold and silver that lifted up their heads as a challenge to eternity? Time, the great obliterator, has passed his sponge over them and, lo: they have vanished even like the palace raised in a night by the geni of Aladin's lamp. And Earth, the great Mother and the final resting-place of all, has hidden the ruins away out of sight in her own wide and deep bosom. The dead are sometimes better housed than the living the Pyramids, the most massive structures of antiquity, and the Taj Mahal, the most exquisite creation of medieval art, are houses of the dead. Tutankhamen's grave has been found; who can point out the ruins of the palace in which he lived?

The transition from pagan Rome to Christian Italy corresponded with the decline and fall of Rome and the disappearance of ancient Roman art. In early Christian art, in which the strong influence of the form and technique of Roman art is obvious figure decoration was avoided on account of the antipathy to heathenism and pagan gods. The fierce denunciations of some of the Hebrew prophets against Babylonian and other gods fill part of the Old Testament. As, however, the prohibition against the making of images is not confined to the Bible the aspects of prohibition in art among different peoples may be considered together. In the Aryan scriptures there is nothing mentioned, but no Indo-Aryan artist ever thought of making an image of the Brahman, the God of the Upanishad. Even the Puranic divinities were not represented by figures for a considerable time. Buddhist sculptors and images in the time of Asoka illustrated in reliefs and paintings the many incarnations of the Buddha as told in the Avadanas and the Jataka tales but not one of them ventured to make a figure of the Blessed One. Probably the first images of the Buddha were made under the Kushan Kings in the north-western part of India and King Kanishka was a great patron of art. Of the two divisions of Buddhism, Mahayana and Hinayana, the Hinayana sect has been always opposed to any visible likeness of the Tathagata. In

the old Testament there is an emphatic prohibitory mandate in the second commandment. There were to be no other gods before God, and all images and likenesses, graven or otherwise, for worship were forbidden. Before the Exodus Moses had seen the gods of Egypt. The obedience to the commandment was not always absolute, for there was a bronze figure of the serpent in the Temple of Jerusalem itself, but when Israel was at the height of its power and the supremacy of the Synagogue was undisputed for nearly a thousand years all relics and traces of the ancient formative art were destroyed. The iconoclastic zeal appeared among some of the converted Romans also. In the eighth century Leo the Isaurian, known as the "Iconoclast," was Emperor of the Eastern Empire and he issued an edict against the supposed worship of images and this edict was confirmed by a council of bishops. The production of sacred sculpture, certain forms of mosaics and monumental paintings was prohibited and many valuable works of art were destroyed. Leo burned the library at Constantinople containing above 30,000 volumes and a quantity of medals. The Prophet of Arabia was born among a race of idol-word shippers and his hatred of idols and images may be easily understood. On his return to Mecca after the Hejira at Medina all the idols in the Caaba were destroyed. In the Koran the commandment is, "Verily, God will not forgive the union of other gods with himself."* The interpretation was that not only should the followers of Islam have nothing to do with images but these should be destroyed wherever found. This is the explanation of the irrational and furious iconoclasm which destroyed or disfigured most of the sculptures in India and burned many thousands of pictures and palm-leaf manuscripts. The effect on several branches of art so far as the Saracenic world is concerned has been complete sterility. It reminds one of a single potent German word displayed on the highways and byways of Germany when the junkers swaggered along the streets and before the Kaiser and his entourage had bolted like rabbits to their new-found warren in Holland. *Verboten* not allowed: It is not permissible for a Mussalman ruler to stamp his effigy upon his coins. No artist in the ranks of Faith-

* James Ward. History of Painting.

* The Koran Sura IV.

ful may become a sculptor. Saracenic architecture rigidly eschews all figures, even of birds and animals. Persia had a tradition of art before it was converted to Islam and consequently all secular art could not be summarily abolished from that country. Besides, the Sufis regard Mansoor, who proclaimed *Un-al-Huq* (I am God) and was condemned to death, as one of their most spiritual leaders who had attained the fourth or highest stage of Sufi-ism. This doctrine of the identity of the soul with God, became a recognised factor in Persian thought and Persian poetry. One hardly knows whether Moghul painting in India was introduced surreptitiously or openly, but the Emperors under whom it most flourished, Akbar, Jehangir and Shah Jehan, had not the zeal of Leo or Kala Pahar. But the ban under which figure representation is placed does not apply to the inscription on the *Dawan-i-Am* of the palace in Delhi in which it is emphatically repeated three times that the Hall of Audience is Elysium on earth.

The apprehension that the use of figures in Christian art would tend to encourage idolatrous worship was not of long duration. It was found that pictorial representations of scriptural subjects and personages would help the spread of Christianity and the ban on the portrayal of figures was removed. For some time, the classic ideals filled the imagination of the artists. Sometimes Christ was represented by the figure of Orpheus with his lyre and surrounded by animals. The early Christian churches were filled with mosaic decorations of a high order. In the earlier mosaics there was no nimbus round the head of the Christ. Even so late as the sixteenth century the mosaic decorations of a church in Rome, designed by Raphael, were curiously mixed. Numerous Greek deities are represented with a figure of the Creator surrounded by angels. Christian iconography had an early beginning, and the icon is an established fetish among the followers of the Greek Church. The mosaicists were succeeded by the frescanti of Italy. Wall painting in fresco was used in Greek and Roman art. Even in Italy the colours have disappeared from many fresco paintings and only the outlines are left.

Illuminated manuscripts and the painting of miniatures is also an ancient art. The oldest illuminated manuscript in existence is probably the *Egyptian Book of the Dead*,

written and decorated on papyri leaves, and made for Ani about 1500 B. C., but this view will have to be altered after the discovery of the Royal Book of the Dead in the coffin of Tutankhemon. There are fragments of the *Iliad* with miniatures painted on vellum. The famous Paris Psalter, the Irish Celtic *Books of the Gospels and Psalters* and the famous *Book of Kells* in Trinity College, Dublin, are all works of a delicate and beautiful art.

So bewildering is the conflict of opinion about the great complex movement of the Renaissance, specially in Italy, that it seems difficult to decide whether the world has gained or lost by this remarkable awakening and whether the evil of it preponderates over the good. And yet there is no dubiousness about it at all. The revival of the influence of classic art could not eliminate the new force that had appeared in all thought, all literature, all art. Pre-Renaissance and mid-Renaissance art is informed with the image and Passion of the Christ, of infinite sorrow and infinite grace, the marvel of the Nativity, the suffering at Calvary and the glory of the Ascension. The Renaissance was ushered in by Dante and Petrarch and it was borne past on the river of Time to the accompaniment of the swansong of Tasso. What glorious chapters of art are associated with the names of Titian, Michaelangelo and Raphael: So irresistible was the haunting fascination of Leonardo's Mona Lisa that it resulted in the picture being stolen. Ruskin rightly called Michaelangelo the Homer of painting. With equal truth he has been called 'the prophet of classical revivalism'. One of the greatest of the great Florentines, warrior-sculptor, the greatest frescoint of all time, Michaelangelo alone would have shed an undying lustre on the Renaissance in Italy and the highest traditions of art. And Michaelangelo wrote sonnets. But he was one, even if the greatest one, out of many dazzling luminaries in the firmament of art. What other name can be associated with Raphael as an equal? In his short life of thirty-seven years he gave to the world all that is noblest and sublimest in Christian art with its perfect treatment of colours. The laurels on the brow of Titian will never pass to another, and his idylls, landscapes and figures still represent the supreme attainment of art. If the fame of these artists had not overshadowed that of others there would have

been more general recognition of the place of art in the Renaissance. Masters like Fra Angelico, Botticelli, Leonardo La Vinci, Perugino and Tintoretto, if they had been born in other countries, would have won great fame for the lands of their birth. From the meridian reached by Raphael and Michaelangelo the passage of Italian art to the western horizon was swift. It was like a fall from a dizzy summit to the depths below. The process of erosion had been going on in the social influences, in the pride, luxury and hypocrisy of high life. Pontiffs like Sixtus IV and Alexander Borgia had fouled the very fountainhead of the Christian Church. No pagan or heathen of legend or myth, no ruffian in the history of criminology, has rivalled the horrors attributed to the Borgias. Vice flaunted itself openly and unashamed; corrupt patrons corrupted literature and art. The art that had reached a standard of excellence which could not be maintained soon died out. Criticism outside Italy has noted the fact that Rome, the home of classic greatness has twice been the tomb of art. The birthplace is the deathplace of most things but Italy has achieved what no other country in the world has done, for she has produced two literatures and two arts which rank among the highest in the world. Pagan Rome still dominates Europe with her culture, literature and ambition. Christianity has produced no lawmaker to supersede the laws of Rome and the Roman law is still the ideal in England. After the fall of ancient Rome a mixed race appeared in Italy and the Roman disappeared in the Italian, who has also made his mark both as a poet and a painter. Nor is the book of Italian achievement yet closed, for the present holds the promise of another great future.

Painting has been named the Sister of Poetry. If so, the classic and Renaissance periods represent the epic age in art. The Renaissance in France and Flanders and the rise of the Dutch School have an important bearing upon art in North Europe. The Flemish artists Hubert and Jan Van Eyck are reputed to be the inventors of the oil medium in painting but the use of drying oils was known before them. In England such great portraitists as Lely, Reynolds and Gainsborough appeared in the eighteenth century. Hogarth occupies a place by himself as one of the greatest satirists of the vices and weakness of the world. The English school of the nineteenth century produced

several artists of genius. To Turner, the landscape painter, belongs the distinction of being the central figure of the five volumes written by Ruskin on "Modern Painters". Indignant at the ignorant criticism by which the great painter was assailed Ruskin, who was then a mere boy, wrote a vigorous reply which was the beginning of his great book.

While the classic art of Europe may be designated epic, historical pictures in marble and on canvas may be rightly called the dramatic phase of art, while dainty miniatures are really lyrics in colours. The evolution of art has been from idealism to realism. The classic art of Greece was nourished on Homer and Hesiod Greek children were taught by heart passages from these poets and the boys also learned choral odes, popular songs and hymns. Memory-training was cultivated by the Greek Aryans as carefully as by the Indo-Aryans. The Greek artist aimed at reproducing the type and not the individual. The gods and goddesses were not painted or sculptured from living models but from the artists' ideal conception of beauty and manliness. Similarly in Christian art the Virgin, the Christ and scriptural traditions were subjective creations of the genius of the artist. No likeness of Jesus Christ was ever taken in his lifetime and it would have been sacrilegious to draw his image from any living man. All artists endeavoured to idealise the Jewish type of features and countenance. Guido Reni's "Ecce Homo" with the crown of thorns and the agony in the upturned eyes, is one of the most popular figures of the Christ, sublime in its suffering. Raphael and Michaelangelo did portraits but their greatest works were not made from life. Michaelangelo's paintings on the ceiling of the Sistine Chapel in the Vatican representing scenes from the Old Testament, are unapproachable in their grandeur but not a single figure is a portrait. Modern painting is mostly portraiture, while the ateliers in Paris and the studios in other capitals are haunted by artists' models. The modern tendency is towards profane or secular art and inspiration is not often sought from the poets or sacred literature. A writer* to whom reference has been made says 'formative art often limps but slowly after the swift imagination of the poet.' And the poet still draws

* Franz Wickhoff.

banking principles and carry on dishonest practices. As a matter of fact, contemporary newspaper columns, and reports of liquidators are replete with the condemnation of cheating and fraud and other dishonest practices. "The letters of the Chief Director, Colonel Pew" says Prof. Findlay Shirras (referring to the letters which the Chief Director wrote to his dupes just prior to the failure of the Benares Bank) "read, as if they had been written in the years preceding the Punjab and Bombay Bank failures in 1913 to 1917, and not in 1840 *... The whole history of the Bank reads like a bucket-shop circular. The Directors held out promises that could not be realised, and the delusion was maintained only by prevarication". The latest instance of European fraud in Banking is afforded by the failure of the Bank of Barma in 1910, a bank which so styled itself with the set purpose of giving to the ignorant public the idea that the Bank belonged to the Presidency Bank category. The most recent instance of how a European-managed Bank can fail owing to disregard of sound banking principles, is afforded by the failure of the Alliance Bank of Simla.

Banks have failed here, but there is hardly any periodicity in bank failures, the periods of Indian Bank failures being 1829-32, 1857, 1863-66, 1913-17 and 1922-24. (Of these, the failures of 1913-17 were of a serious nature).

Moreover, world crises of the last century had left Indian Banks almost unaffected. Even the crisis of 1907-8, which originated in the United States of America, and at once affected the monetary mechanism of the European countries, was not in any way severely felt by Indian banks, though our Currency Authorities had to pass over a temporary crisis. The magnitude of Indian Bank failures too is not so great. It is only the failures of 1913-17, to which I have already referred, which resemble Bank crises of the West. The fact that within a period of some five years only, more than Rs. 178 lakhs of paid-up capital were involved in the failures, shows that it was a gigantic crisis in the banking history of the land. Figures relating to the deposits of these banks are not to my hand. But assuming that deposits of these banks were in ratio of 5: 1, to their paid up capital, it may be said that about—Rs. 7, crores of deposits were also involved in the failures. But this loss is insignificant

when compared with the tremendous mischief which they created by causing dislocation of and in many cases ruin to our growing industries, and by giving a rude shock to the nation's banking habit and faith in Indian Banks.

Prof. Keynes' reading of the Indian Banking situation just prior to the 1913 failures seems to be more accurate than the palm-reading of the best palmists of our country. "It is hard to doubt" said this great Economist, reviewing the condition of India J. S. Banks, "that in the next bad times they will go down like ninepins. If such a catastrophe occurs, the damage inflicted on India will be far greater than the direct loss falling on the depositors" * Referring to the needs of making good banking laws, the great English decrier of *Laissez Faire* said: "While I am inclined to think that it would be more convenient to deal with this matter in a separate Bill, the important point is that decided action of some kind should be taken with the least possible delay". † But neither the Government, nor our Banks themselves did pay any heed to Prof. Keynes' timely warning, and the inevitable catastrophe happened only a few months after this note of warning had been published.

The average total capital of our Joint Stock Banks during the last 15 years has been Rs. 4 crores, and during the same period a total capital of Rs. 7 crores has been lost in Bank failures. This is horrible and the system must be mended, if we aspire to the status of a modern nation. The following figures show the magnitude of recent Bank failures:—

| Period | No. of Banks | In lakhs of Rs. Paid up Capital. |
|---------|--------------|--|
| 1913-17 | 49 | 178.0 |
| 1918 | 7 | 1.4 |
| 1919 | 4 | 4.0 |
| 1920 | 3 | 7.0 |
| 1921 | 7 | 1.25 |
| 1922 | 15 | 3.29 |
| 1923 | 20 | 46.6 |
| 1924 | 18 | 11.0 |
| 1925 | 17 | 18 |
| Total | 140 | 689.91 |

The causes which are responsible for the slow growth of banking institutions and for frequent failures of Indian Joint-Stock Banks, are well-known, and have been pointed

* Indian Finance and Banking, pp. 354.

* Indian Currency and Finance.

† Ibid.

out by abler hands than mine. So, whatever I shall say will hardly be new or original. Writers on Indian Banking, from Prof. Keynes to Dr. Sinha and Mr. Thakur (the last two gentlemen being the latest contributors to Indian Banking literature) have repeatedly emphasised upon the need of good bankers and sound banking laws. What I propose to do is to re-tell in a short space, some of the principal deficiencies in our banking system.

The first and perhaps the most powerful hindrance to the growth of sound credit institutions in our country is the persistence of our Government in a *Laissez Faire* policy. Our banks and banking system have been modelled after the British system, in which *Laissez Faire* or Free Trade principles dominate. We have no separate banking laws, but banks are established here under the Indian Companies Act. The need of good banking laws has long been felt and the Government have from time to time been represented to and called upon to make such laws. Its attitude towards banks, however, still remains the same, viz.,—'step-motherly' to borrow a word from Mr. Thakur. But one fact which makes all the difference between banks in England and those in India is that during general crises and financial panics, the Bank of England throws its doors open to the panicky banks and the *Free Trader* British Government resorts to its only and most effective weapon for staying off crises, namely, that certain provisions of the Bank Act of 1844 are suspended for a time and the Bank of England is allowed to issue notes without limit. The fact that the Bank of England strengthened by the temporary suspension of the Act of 1844, offers help to every bank which deserves it, calms down all panic and anxiety of depositors with magical rapidity. But in India the Government of India cannot and does not help Indian Banks unless through the medium of Presidency Banks or the Imperial Bank of India. As a matter of truth, the Government of India were ready to help the up-country Banks during 1913-17 crisis through the medium of Presidency Banks, which the latter refused to do as the distributor. In this case, the Presidency Banks badly failed in their duty as national Banks.

The want of a genuine Central Bank and an elastic paper currency is another great disadvantage with our banks. The Presi-

deney Banks could hardly be called Banker's banks in that they competed with J. S. Banks in not a few cases, and, as I have pointed out, they refused to help these banks when they were in a position to do so. As regards the Imperial Bank the best thing that can be said about it is that it offered timely help to Indian J. S. Banks when the latter were faced with a financial panic in 1922, just after the fall of the Alliance Bank of Simla Ltd. But it is time only which can show how often and how faithfully the Imperial Bank can play the role of a Bankers' Bank, though the fact remains that the Imperial Bank of India cannot be expected to play that part in the Indian money market and banking system, which the Bank of England plays in England's money economy, unless credit be linked to currency. The Emergency Clause in the Paper Currency Amendment Act of 1923 has, however, given some opportunity to the Imperial Bank for easing the stress in the Indian money market.*

There is no law which can compel Indian Banks to publish weekly statements, and with the exception of one or two banks, the Joint-Stock Banks do not, as a rule, publish any kind of weekly statement, with the result that the public are kept absolutely ignorant of their financial position. It is, however, true that many of these banks which conduct their business safely and soundly, do not think it fit to publish any statement, perhaps because they apprehend, as it seems to me, that by so doing they will expose the smallness of their paid-up capital and volume of their business. This is an erroneous idea. The best way of hiding the smallness of a bank is to be always able to show that the bank has sufficient cash balances and sufficient reserve and that a substantial amount of debts due by the bank's customers is secured and can be liquidated at short notice. It is, however, important that before calling upon our small banks to publish their weekly statements in an intelligible manner, extensive efforts should be made to educate the public, so as to enable them to look at the figures in the statement analytically and not synthetically. They should be made to understand that a

* The Indian Currency Authorities can now issue Emergency Notes to the value of Rs. 12 crores, and lend the same to the Imperial Bank of India against internal bills.

wonderful pictures in a few lines as vividly and unerringly as the painter on canvas or paper. Take the following example from Tennyson's "The Passing of Arthur" where the funeral barge comes to take away the dying King:—

"Then saw they how there hove a dusky barge,
Dark as a funeral scarf from stem to stern,
Beneath them ; and descending they were ware
That all the decks were dense with stately forms,
Black—stoled, black-hooded like a dream—by these

Three Queens with crowns of gold ; and from
 them rose
 A cry that shiver'd to the tingling stars,
 And, as it were one voice, an agony
 Of lamentation, like a wind that shrills
 All night in a waste land, where no one comes.
 Or hath come, since the making of the world."

Ghostly, weird and haunting, yet noble in its setting of grief, this is a picture as clear to the vision of the mind as it would be to the eye if dimmed by a great painter.

BANK FAILURES IN INDIA

THEIR CAUSES AND CURE

By TARAPADA DAS GUPTA, M. A.

IDLE money, said Sir Basil Blacket in a speech, is idle manhood ; and transferring the rhetoric to the domain of credit, we may more appropriately say that spoilt credit is spoilt manhood. Credit cannot be reckoned as money, though it can for internal purposes, be looked upon as artificial money. It is rather the elixir which intensifies and stimulates the effectiveness and importance of money in the economy of production. Whereas the development of credit in advanced countries has been attended with phenomenal growth of commerce and industry, the stumbling down of growing credit in a country, may and does bring about slump and depression in business and industry, more disastrous and extensive in inflicting injury to society than the average layman can gauge.

India is the land where credit has tended to grow but has been stifled in its infancy from time to time. The industrial and broadly speaking, the general poverty of our country is in a sense reflected by the position that India holds in the world's record of credit and banking.

The following figures speak for themselves*

| | | |
|---|-------------------------------|-----------|
| Average deposit per head of the population. | Banking capital & Reserve. | Deposits. |
|---|-------------------------------|-----------|

| Population. | £ 1,000,000 | £ 1,000,000 |
|-------------|-------------|-------------|
| U. S. A — | 73 | 1052 |
| U. Kingdom | 57 | 775 |
| Australia | 63½ | 2082 |
| Canada | 14½ | 350 |
| India | ½ | 379 |
| | | 235 |

motive which induce the few people who can patronise J. S. banks to open an account with them.

The following figures show the insignificance of Indian J. S. banks in the Indian money market :—

| | Number | Capital & Reserve. | Deposits |
|----------------------|------------|--------------------|----------|
| Imperial Bank 1..... | | | |
| Exchange Banks 18 | 1055 | 8329 | |
| J. S. Banks 74. | 13931. (?) | 7054 | |
| | 1178 | 5790. | |

(?) Cap. plus Reserve are in England or other countries where these banks were registered.

The above figures show that J. S. Banks are prominent by their numerical strength only, though in respect of their volume of activities and quantity of capital and reserve, they pale when compared with the Imperial or Exchange banks.

Of the 71 J. S. Banks only four can be called banks, in the proper sense of the word. These are :—(1) The Central Bank of India, (2) The Bank of India, (3) The Punjab National Bank, and (4) The Allahabad Bank. They together command capital and reserve of about Rs 5 crores, and deposits of about Rs. 40 crores. Roughly speaking, they represent more than 50 p.c. of the strength and resources of J. S. Banks in India.

It will not be out of place to point out that in countries of the West banks have failed, and in many cases, many of them have failed at a time, affecting the entire business and trade of those countries. Inefficient organisation and dishonest practices might have brought about the fall of solitary banking houses in those countries. But widespread bank failures in those countries are generally held to be due to what are known as trade cycles. Of the numerous noteworthy financial crises in Europe and America, India has no parallel.

It is only the crises of 1913 and 1924 which can, in a way, be said to resemble general bank crises of the West. Though the causes which bring about general crises here and in the West are broadly speaking the same, viz, sudden growth of one or more forms of industries, sudden briskness in speculative and credit business—all these galloping towards the inevitable sequel, viz, financial panic ;—yet they differ in details as between the West and India. The banks in the West have behind them a long tradition of modern banking habit and resources of

Central banks to help them during crises. Modern credit institutions under Indian control and management, are comparatively speaking of recent growth. And as such, Indians have not been able to prove themselves as efficient, reliable and even honest as the Westerners.

Before telling anything about the causes of and probable remedies against the deplorable state of our banking system, three facts deserve to be mentioned. These are —

1. The East India Company was generous and sympathetic towards the Early European Banks in India, whereas the Government of India has done very little towards helping Indian Banks, and the little they have done in the direction has been done towards the growth and consolidation of the Presidency Banks. The fact that the East India Company sometimes helped the Early European Banks in their hour of crisis, even in contravention of the express directions of the Board of Directors, in England* only brings into relief the apathetic and unsympathetic policy which the Government of India has persisted in, for a period of about 60 years.

2. Up to the time of the Mutiny, the internal political condition had much influence on the prosperity or otherwise of Banks in India, but since the consolidation of British power in India, it is the internal trade condition as well as the world politics and world condition of trade and commerce which have directly affected the Banks.

3. We often hear and realise that Indian Bank managers and directors are partly responsible for a majority of Bank failures, and that inefficient management, malpractices and fraud by managers and directors bring about the fall of Banking houses. But Indians cannot be said to be original in whatever blunder and fraud they commit. As a matter of truth, misappropriation of and fraud in respect of other people's money by bankers is a legacy which the European Bankers of the forties and fifties of the last century handed down to their legal successors, the Indian Joint Stock Banks. The failure of the Union Bank in 1818 and of the Benares Bank in 1849 revealed the extent to which European Bank managers and directors can disregard honest

* *Early European Banking in India*, by Dr. H. Sinha Ph. D.

big authorised capital is a misnomer, or that the unpaid portion of the subscribed capital is an element of strength to the Bank. I think the Bengal National Bank would not have failed so miserably, as it has, if its financial position were known to the depositors at least for the last few years. It may be that in that case, it might have closed its doors

earlier, but the depositors would then get something more than what they are likely to get.

It will be a revelation to many that the position of the bank had remained unsafe for the last seven years. The following figures taken from the Government Blue Book clears the point:—

BENGAL NATIONAL BANK

| Year | Paid-up capital Rs.(000) | Reserve & rest Rs.(000) | Total Rs.(000) | Fixed Rs.(000) | Deposits | | | Total Rs.(000) | Cash balance Rs.(000) |
|------|-----------------------------|----------------------------|-------------------|-------------------|--------------------------|---------------------|-------------------|-------------------|--------------------------|
| | | | | | Savings Bank Rs.(000) | Current Rs.(000) | Other Rs.(000) | | |
| 1921 | 8.05 | 7.47 | 15.52 | 33.37 | 1.16 | 24.75 | | 59.28 | 2.90 |
| 1922 | 8.05 | 80 | 8.85 | 17.14 | 1.47 | 36.80 | | 85.41 | 3.81 |
| 1923 | 8.05 | 1.35 | 9.40 | 40.62 | 74 | 24.48 | | 65.81 | 42 |
| 1924 | 8.05 | 2.10 | 10.15 | 41.18 | 72 | 28.15 | | 70.05 | 198 |
| 1925 | 8.05 | 2.67 | 10.72 | ... | ... | ... | | 81.05 | 3.85 |

Only the first two columns from the right-hand side disclose how horrible had been the state of things of the bank for a number of years prior to the failure. At one point, the cash balances of the bank came as low as only $\frac{2}{3}$ per cent of the deposit liability, and at no time it exceeded even 8 per cent. of the total liability. Classified figures of deposits for 1925 are not given and there is a foot-note which explains that figures are not available. Moreover, the statistics itself is insufficient for giving the public any light on the internal condition of the Bank, as classified figures of assets are not given. It is essential that the statistics department should be empowered by law, to elicit all informations from banks relating to the nature of both liabilities and assets.

But the banks themselves are not in a small degree, responsible for the credit backwardness of the country. Instances of inefficient management, mismanagement, unsound business, disregard of sound banking principles, dishonest practices such as window-dressing falsification of accounts &c., &c. are too numerous to be mentioned here. Some of the noteworthy causes of mismanagement in Banks are, however, given below:—

1. Want of efficient and trustworthy Indian bank managers is a standing evil to which our banks are subject. Oftentimes most unworthy people become bank directors and managers, who are innocent of banking experience and knowledge of principles and practice of banking.

2. Our Bank managers often forget that

a bank legally closes down its business whenever it fails to pay on demand, and not infrequently do they fail to realise the necessity of maintaining suitable cash balances, reserves, and other marketable assets; and cannot see what world of distinction is there between secured and unsecured assets or that a commercial bank should not lock up its money in securities which cannot be easily liquidated into money or which may depreciate in value, or in industry, or business, which is likely to be in depression. In many cases they allow overdrafts and advances on promote right and left to any and everybody who enjoys influence with the manager or directors, and as such, a good deal of such advances become bad debts.

3. In many cases, our banks spend extravagantly on buildings, furniture and establishment, so as to give themselves imposing appearances. It ought to be remembered that only blank and expensive show is the last thing that counts or adds strength in the long run, to banks, unless they have substantial resources. It was rightly pointed out by Dr. Sinha that Joint-Stock Banks should not and need not imitate Exchange Banks in the matter of gorgeous buildings and expensive establishment. It would, perhaps, sound strange to many that Lloyd's bank is as big as three Imperial Banks of India taken together. But the Calcutta premises of this bank is comparatively less gorgeous and less expensive than the premises of the Central Bank. The thing is the Exchange Banks maintain big houses and costly furniture because they

can well afford them. Indian J. S. Banks need not blindly follow them.

The four sovereign remedies which have, from time to time, been prescribed are (1) good bankers, (2) banking laws, (3) publicity, and (4) a Banker's bank. But even today our banks require these essential safeguards as badly as ever. Suggestions have been made for the foundation of an Institute of Bankers in India and for offering proper training facilities to Indian youths in Presidency and Imperial Banks. The latter suggestion has partially been accepted by the Imperial Bank, though much remains to be desired in that direction. The genuine efforts made by the Tata Industrial Bank for imparting training to suitable Indians deserve mention.

The establishment of a Central National Bank in India with the exclusive right to note-issue and the enactment of suitable banking laws are overdue. The dropping of the Reserve Bank Bill is, therefore, to be regretted by every well-wisher of Indian Banks. And as regards banking laws, it may be pointed out that the Government of India is not likely to take the lead in the matter, unless our legislators persistently press the Government. It seems the diversity and multiplicity of our national problems are not allowing us to direct that amount of attention and energy to the banking problems which the seriousness of the situation demands.

The most pressing need of the Indian Banking system, I believe, is a Bank Act,

containing among others, the following provisions:—

(1) Banks should be compelled to maintain sufficient Reserve and Cash balances.

(2) They should be allowed to grant unsecured credit to the extent of not more than a fifth of their deposit liability.

(3) The reserves of the banks should be made to bear a certain ratio to the deposit liabilities of the banks * and banks should not declare a higher dividend than 1 per cent. unless the reserves bear the required ratio to their deposit liability.

(4) Banks should under compulsion publish weekly statements in a manner intelligible to literate laymen.

(5) The Statistics Department should be empowered to demand all informations which public interest demands.

(6) Bank managers and directors should be severely dealt with, for neglect of duty, wilful or otherwise, and for all kinds of dishonesty and favouritism in their business.

There are those who will point out that under such rigorous restrictions the growth of banks and credit will be arrested rather than helped. But the most effective answer to them is to be found in the example which the Presidency Banks afford, namely, that banks may steadily yet considerably grow under healthy and rigorous legal restrictions. Credit grows best when that growth is well-protected and regulated.

* This is the case in many American Banks.

THE GOSPEL FOR ASIA*

(A REVIEW)

By MAHES CHANDRA GHOSH

IN 1922 Dr. Saunders wrote a biography of Gotama Buddha and the concluding remarks of the book were 'Gotama is himself a morning star of good will heralding the Sun of Love.' In the book under review he takes a comparative view of the Gita, the Lotus (*Saddharma Pundarika*) and the Fourth Gospel, and concludes that

Jesus Christ is the Saviour of the world and that the Fourth Gospel should be accepted as the future Gospel for Asia.

The author frankly admits that it is a "missionary book". In another place he remarks that when a scholar 'has a theory to prove,' he will find ways to prove that theory (pp 178-179). So books written for propaganda work should be read with caution. The author has to some extent tried to do justice to the two non-Christian books but he 'has a theory to prove,' so he

* *The Gospel for Asia* by Kenneth Saunders. Published by the Macmillan Company, New York. Pp. XVII+245. Price 250 dollars.

has not been able to do full justice. The book has excellent materials but his missionary zeal has blinded him to the real merits of the Lotus and the Gita and to the defects of the F. G.

In this review we shall confine ourselves to the study of the Gita and the F. G. At the beginning we shall point out some of the inaccuracies and misinterpretations.

The F. G. begins with the theory of the *Logos*, which has been translated by the word 'Word' with a view to forcing a parallel with the *Logos* of Cleanthes. The author has translated '*Logos Koinos*' of the stoic philosopher by 'Word Universal' without any comment and made it unintelligible. The true translation is 'Reason Universal'.

Commenting on the saying of the Gita that "God is the Father of the World," the author remarks:—

"This phrase is used in a very technical sense and is just one of those verses which are constantly being quoted out of their context to give a wrong impression of the essence of the Gita. What the Gita means is 'I am Procreator of the world' (pp. 80-81)."

These remarks are misleading. The Sanskrit text is:—

पितामहस्य जगो

मत्ता, भवता, पितामहः । IX, 17

The literal translation of the passage is:—
I am the father (*pita*) of the universe, the mother (*māta*), the grandiree (*pitamahah*).

The word *pita* is used along with *mother* and *grandiree*. These words denote personal relationship. So the word *pita* must mean 'father'. Moreover, in the next verse God is called *Sukrit*. The word '*Sukrit*' literally means 'one having good heart'. The corresponding English word is 'sweet heart', Lover. Again in verse XI, 44 we find the following idea:—

"As father with the son, as friend with friend, as lover with beloved, O God, bear with me." In all these cases, the relation between God and man is personal. So the word *pita* really means 'father'. The word 'procreator' which our author uses for *pita* is a synonym for the word *Janaka* and not for *pita*.

The author has translated the word *māyā* of the verse IV, 6 by 'delusive power'. The true meaning here is 'wonderful power'. He thinks that the Gita supports the theory of illusion and that 'the human life is regarded' by it 'as an illusion' (p. 124). It is a mistake. No where does the Gita support the theory of illusion (*māyāvāda*). Its *māyā* is nothing but *Prakriti* which has real existence. The illusion theory of later Vedantists is an altogether different thing. What the Gita says is that all the sensuous worlds from this earth to the heavenly worlds are ephemeral and cannot therefore be our permanent abode. Our true home is, says the Gita, the super-sensuous world which is free from all imperfections. No Christian critic can find fault with it. Everywhere in the New Testament this world is condemned and the upper world glorified.

The author has misunderstood and adversely criticised the Hindu doctrine of Karma (pp. 157-158, etc.). It is, according to him, 'a dark pall' it 'beclouds the nerve of moral aspiration'. In its

extreme form, the Karma theory may not be acceptable; but its basic principle is perfectly logical and psychological. Karma is nothing but the outer manifestation of the inner life; it is character externalised. The theory of Karma says that the past life of a man cannot be annulled. The present is but the continuation of the past. If the past were made absolutely blank, what would remain of the present? The past can never be expunged but the present can be modified through God's grace. It is the only reasonable theory that can make man a responsible being.

Regarding the historical value of the Gospels our author says—"The Fourth Gospel is in some ways nearer to the historical facts than are the synoptics" (p. 45). The subject cannot be discussed here in detail. But this we can say that Biblical scholars have almost unanimously rejected the F. G. as a historical document. Harnack says:—

"The F. G. which does not emanate or profess to emanate from the Apostle John cannot be taken as a historical authority in the ordinary meaning of the word" (*What is Christianity* * p. 20).

Bacon says—"The whole structure of the work reveals a non-historical theoretic purpose" (*The F. G. in research and debate*, p. 438).

Pfleiderer writes:—"The Gospel does not belong to the historical books of primitive Christianity." The historical background of the Gospel is constructed not so much from reminiscences of the life of Jesus as from the experiences in the life of the church of the second century" (*Primitive Christianity*, IV, 2 and 21).

This is the verdict of modern scholarship.

The author says—"It is easy to trace the work of many hands in the Lotus and not difficult to find it in the Gita; but with the exception of a few brief passages, such as the concluding chapter, the Fourth Gospel is an organic unity" (p. 100).

What he says about the Lotus and the Gita is quite true. But his assertion about the organic unity of the F. G. is not correct. Even Bishop Lightfoot and other orthodox theologians admit that there are, in this Gospel, 'parenthetic additions', and 'after-thoughts'. The verdict of scholars may be summarised thus in the language of Bacon:—"Besides its 'parenthetic addition' and 'passages related to the after-thought', the Fourth Gospel is notoriously full of the gaps and seams, the logical discrepancies and inconsistencies which if not due to an extraordinary degree of carelessness on the part of the evangelist, can only be explained as we explain them in other writings of the kind. It must be due to later intervention whether by combination with parallel documents or by editorial revision, supplementation or re-adjustment" (*The Fourth Gospel in Research and Debate*, p. 473).

We note below some of the passages which have been considered as interpolations:—(i) i. 6-8; 16 (verses referring to John the Baptist's testimony.)

2. ii. 1-13 by one hand and 13-25 by another hand.

3. iii. 1-21 (about Nicodemus)

4. v. 3-4 (Angel at the pool)

5. v. 28-29; vi. 39b; vi. 40b, xii. 48b (about the Last Day)

6. vii. 53 and viii. 1-11 (12 verses relating to the woman taken in adultery)

7. x. 22-23 (Jesus in the temple.)

8. xii. 33; 36-43 (fulfilment of prophecy)

9. xiii. 17-19 (about Judas)

salvation. But according to the Gita the mind of the worshipper must be well-disciplined well-balanced, and free from all kinds of depravities and attachment.

(v) In the F. G. the disciples are asked to love one another; but in the Gita we are asked to be loving and compassionate to all.

(vi) In the F. G. all the prophets of by-gone times are declared to be 'thieves and robbers'; but the Gita is pervaded by the spirit of unbounded toleration.

(vii) According to the F. G. there are many souls but according to the Gita the soul is one, the different embodied souls being the manifestation of that one soul.

(ix) According to the F. G. the soul of a man, when dead, remains incarcerated in the grave till the day of judgment when it will be raised and judged, will either see eternal life or be destroyed. But in the Gita the soul of the unenlightened takes, after death, a new body again and again and when finally liberated, becomes unified with the Supreme Being.

(x) The God of the F. G. can never be known or seen by any one except the Logos. But according to the Gita God-vision is the privilege of every man. Worthy devotees see God in the outer world as well in their own souls. This vision is, of course, spiritual.

(xi) The principal theme of the F. G. is to prove that Jesus is the Logos incarnate and that he is to be accepted as the Messiah. But the incarnation-theory plays a very subordinate part in the Gita. The speaker in the Gita is certainly Krishna and in some places he is the Avatara Krishna. But when he assumes the roll of the instructor, he places himself in the place of the Supreme Self and says what that Highest Self can say. Foreigners find it very difficult to understand it, but in India it is a common-place idea. Every one understands that it is God's truths that are coming to us through a human speaker whoever that speaker may be. The speaker is to be taken to be Bhagayana himself and not human Krishna or incarnate Krishna.

To illustrate this, we shall quote texts from the Gita.

In Chapter X, Krishna describes his *Vibhūti* (glory). In one place he says "of the Vishnu I am Vasudeva (= Krishna). Of the Pandavas I am Dhananjaya" (X.37). This passage has no meaning unless God be considered as the speaker. Krishna like Arjuna is one of the *Vibhūti* of God.

In another place Krishna says that the true devotee sees Him everywhere and sees everything in Him and worships Him as abiding in all beings (VI.30,31). The same idea occurs in IV.35.

It cannot refer to Krishna the Avatara. An Avatara cannot metaphysically abide in all things. It can refer only to the all-pervading Self.

In another place he says:—
"Iy. Me, the Formless, all this world is pervaded" IX. 1.

The Avatara Krishna is embodied; he cannot be formless and all-pervasive.

The same idea occurs in the following verse—
"By Thee, O Boundless of form, the universe is filled" XI. 24.

It is addressed to Krishna by Arjuna. 1

Arjuna saw the whole universe in the body of Krishna (Chap. XI). Here Krishna cannot mean the embodied Krishna. It is the Supreme Self in whom Arjuna saw the whole universe with spiritual eyes.

Krishna says:—"The whole universe is strung upon me as rows of gems upon a string" VII. 7.

In this verse Krishna cannot mean the embodied Krishna. Here the Universal Self is called the thread.

Krishna says:—"I am the taste in water, the radiance in the moon and the sun. I am the pure fragrance of the earth and the brilliance in fire, the life in all beings..." VII. 8 ff.

There are many similar passages. Here the reference is to the all-pervading Self and not to the Avatara Krishna.

In another place he says:—"Having thus known me in essence, he immediately enters unto me" XVIII. 55.

The same idea occurs in XI. 54.

The Being into whom human beings enter cannot be the embodied Krishna.

It is useless multiplying examples. Enough has been quoted to prove that in the Gita Krishna speaks as the all-pervading Universal Self.

EXTERNAL EVIDENCE

There are external evidences also to prove that what is embodied in the Gita was expounded by Krishna while he was immersed in Yoga. In the *Asvamedhika Parva* of the *Mahabharata*, we find that Arjuna requested Krishna to repeat to him the lessons of the Gita. In reply to this Krishna said:—

"I cannot recollect it now. I cannot fully explain that to you. I had (on that occasion) explained to you about "*Para Brahman*" while (I was) immersed in Yoga (*Yoga-Yuktana*) XVI. 10-13.

This shows that Krishna while immersed in Yoga, personated God and the words spoken by him were intended to be the words of God.

THE FUTURE GOSPEL

Now the question is—can the Fourth Gospel be the Future Gospel of the world as our author asserts? Our answer is—"No." The following are some of our reasons.

(i) It is Di-theistic; it postulates the existence of the Eternal Logos along with God. Over and above, there is the Devil who is implicitly assumed to be uncreated.

(ii) Its idea of God (the father) is very low. He is perfectly anthropomorphic having a body and voice (V. 37); as well as a local habitation (i.e. in heaven). He is wrathful (III. 36); and blinds the eyes of some of his children and hardens their heart (XII 40).

(iii) The Logos doctrine is unphilosophical and unacceptable. To non-Christians it is an absurd theory. Even many Christians consider it to be 'alien to the world of today.' Jesus himself never claimed to be the Logos. What he said about his 'preexistence' (VIII. 58) is a pure fabrication of the author of the F. G. He replaced the popular notion of the Apotheosis of Jesus by his new theory of the Incarnation of the Logos in Jesus. Again if the Logos could become flesh,

why not God? He too is active. He raises up the dead and quickens them (Ju. V. 21); he draws some men to Jesus (VI. 41); gives to Jesus some men out of the world (XVII. 6) and blinds the eyes and hardens the heart of some men (XII. 40). If then God is active, he can as well be the Creator and Saviour of the world. Then the theory of the incarnation of the Logos becomes useless. It may be noted here that the Jesus of the F. G. is the only incarnation throughout Eternity. What an absurd idea!

(IV) The picture of Jesus as painted in the F. G. falls far short of our ideal of a saint. Jesus lied and misled his brothers (VII. 8-10); called his opponent sons of the Devil (VIII. 44); declared all other prophets as 'thieves and robbers' (X. 8); could not overcome fear (VII. 1, VII. 10, VIII. 59; X. 39; XII. 36), sorrow and doubt (XII. 27; XIII. 21); and would not pray for non-believers (XVII. 9). Some of these, not being recorded in the Synoptics, may not be true, but they are recorded in the F. G.

(V) With reference to Johannine theology, Pfleiderer writes:—"The starting point is the antithesis of God and the world, which forms the presupposition of the Christian doctrine of salvation" (ibid. IV. 163). In one place Jesus says—"He that hateth his life in this world, shall keep it unto life eternal" XII. 25. St. John says—"The whole world (*kosmos holos*) lieth in wickedness" (In. V. 19). This idea is morbid and is to be rejected. This world is God's world and we know Him and find Him in this world and through this world. This world is the Temple of God.

(VI) a. The Gospel idea of salvation is obsolete. It is primarily a negative idea, the meaning being 'deliverance from Perdition, condemnation, Judgment' or 'Escape from Destruction'. Its secondary meaning which is positive is 'to have eternal life in heaven'. Neither on the negative side nor on the positive does it imply development of the soul either here or hereafter.

(b) The Gospel plan of salvation is unreasonable. No intelligent non-Christian can believe that his salvation depends on his accepting, as his Saviour, an unknown person born in an unknown corner of the universe. Trillions and quadrillions of men were born before Jesus, what about their salvation? And what about the salvation of those millions and trillions who were born after him but could not hear of him or having heard, rejected him? Will they be destroyed or tarried into everlasting Hell, as Jesus threatened? The very idea is revolting.

(c) Vicarious punishment is a fundamental principle of Christianity. It asserts that Jesus dies for the salvation of the whole world. But it is a relic of old sacrificial religions. The world disobeys its Lord, the Lord becomes angry; he is to be propitiated; to appease him sacrifice must be offered. But a plan is hit upon to avert the punishment of the whole world. A male Ephegeia (=Jesus) is chosen as the substitute and is offered as sacrifice. The Lord accepts the compromise and is appeased; and the world is thus saved. This is the idea that is at the bottom of vicarious punishment. It may now be spiritually explained but it is, in fact, a childish make believe and unethical withal.

GOOD PRECEPTS

Though there are fundamental defects in the F. G. it contains some good precepts. The following are the best—Jesus asked his disciples to love one another (XIII. 34; XV. 12). Addressing Peter he said—"Feed my sheep" (XXI. 17, interpolation). He said that his meat was to do the will of God (IV. 34). God is to be worshipped in spirit and truth (IV. 24). Except a man be born again he cannot see the kingdom of God. (ut. 3). "The truth shall make you free" (VIII. 32).

The outlook in some of the precepts is narrow; but it may be widened and all these precepts may be made universal.

GITA'S CONTRIBUTIONS

The Gita has made a real contribution to the religious world. It has tried to harmonise the ways of *Jnana* (knowledge and intuition), *Bhakti* (loving devotion) and *Karma* (action). The very idea is grand and the author of the Gita is the first man in the history of the world to try to solve this problem. Even Dr. Saunders says, "Certainly the ways of action, intuition and devotion are reasonably reconciled" (p. 104). There are also other points of importance.

Equanimity even in the midst of dangers, (chap. VI); to rise above passion, fear, anger and distraction (I. 52, 56, IV. 10), to be pure in mind (IV. 10; VI. 16), to strive for the welfare of all beings (including men and other creatures) (v. 35; XII. 4); Universal love and compassion (XII. 13); to regard friends and foes alike (VI. 9, XII. 18); to follow the Golden mean (VI. 16, 17), to perform one's duties without desire for fruits (II. 47); to incite one another with religious discourses (X. 9) to see God in everything and everything in God (VI. 29-31), to be firmly established in God (IV. 10; V. 17; VI. 15) unswerving devotion to God (XII. 11, XVI. 26), to do works for God (XII. 15); to dedicate all works to God (IX. 27)—these are some of the precepts of the Gita. These precepts are excellent and unsurpassed. Still the Gita cannot be the sole Gospel of the world. The following are some of its defects according to our standard.

(i) Its metaphysics is dualistic. Gita's God and Prakriti are both eternal.

(ii) Though according to the Gita the phenomenal aspect of God is real and not illusory, yet this aspect is considered to be less real than the noumenal. But the modern philosophy of religion sees—noumena in phenomena and phenomena in noumena and regards both the aspects of God as equally real but attaches more value to the dynamical than to the statical aspect.

(iii) Gita's theory of incarnation is an useless assumption. When it admits that God is immanent in the world, is ever guiding the human souls and is already here, his coming here again in a particular human form is meaningless. Again as according to the Gita, all human selves are essentially the Divine Self, all men may be said to be the Divine incarnation.

(iv) Gita's contribution to the philosophy of *Karma* (duties) is original. The ideal of *Nishkama Karma* (performance of duties without any desire for fruit or reward) is unique in the religious history of the world. Still it is defective inasmuch as liberated souls are considered to have entered into the transcendental realm of Non-action. But fortunately such souls are non-

existent and are an ideal creation of the author of the Gita according to his conception of the noumenal world.

(v) The *Summum bonum* of the Gita has been variously described. It is (1) going to God or God's essence, (2) entering into Him or His essence, (3) Winning Him, (4) abiding in Him, (5) *Brahmā-Nirvāṇam* (Bliss of Brahma or extinction in Brahma). All these may be explained either dualistically or monistically. The dualists say that the soul becomes united with God but retains his personality. According to the monists the personality is destroyed. If the monistic interpretation be considered to be the true meaning then many will reject this ideal of the Gita.

FUTURE GOSPEL

No Scripture can then be the sole Gospel of the world. We want a new New Gospel which will assimilate all the good points of all the scriptures. Its God must not only be transcendent but immanent also. He is not only the creator, preserver and destroyer of the Universe but is also our father, mother, friend, companion and lover; and the soul of our soul.

The Universe is organic to God and is not an alien body.

To know God, to see him with spiritual eyes, to commune with Him, to feel him as the self of our self; To love God, to love God's creatures as God himself does and to be devoted to their welfare like God himself—these are the fundamental principles of the Religion of the Future.

We have rejected the conclusions of the author. But the book is worth-reading. It contains valuable materials and it shows how the Christian propagandists are trying to abandon the old method of vilifying other religions. The best method of arriving at a truth is the comparative study of all the scriptures from the standpoint, not of a propagandist, but of a historian and scholar. Our author's study is also comparative but he is a propagandist. Not that he does not praise other religions. He does praise; but it is the subtle method of damning with faint praise.

There is a valuable appendix containing illustrative readings from various sources, principally non-Christian.

THE HIGHEST MOUNTAIN IN THE WORLD

By SATYA BHUSAN SEN

FOR more than half a century Mount Everest has been enjoying the enviable reputation of being the highest mountain in the world. Everest is situated in one of the innermost recesses of the Himalayas and consequently it is very difficult to get a proper sight of it from India. Mount Everest is popularly seen from the top of Tiger Hill (8516 ft) which is situated at a distance of about six miles from Darjeeling; but then one must have a clear cloudless sky under the first rays of the morning sun and even then only the topmost pinnacle of it can be seen. Those who desire a closer and fairer view of it must go further afield to Sandakphu and Faloot which are situated on the shoulders of the long and elevated range of mountains just facing the city of Darjeeling and situated to its west. It is reported that every year batches of European tourists and American Globe-trotters flock to these places to have a look at the highest mountain of the world. But from the few points in India whence a sight of Mount Everest is at all available its enormous

height is not apparent—at least not so apparent as to give one the impression of its being the highest mountain in the world. The very fact of Everest being the highest mountain in the world first came to light as a result of a series of scientific measurements.

Sometime about the middle of the 19th Century the Trigonometrical Survey of India extended their base of observation to the foot of the Himalayas and from this newly attained base some day between November 1849 and January 1850 they observed a mountain peak at 27°59' 3" N. L. and 86°54' 7" E., which on measurement was found to be the highest mountain in the world for, it rose to an altitude of 29002 ft. Owing to our ignorance no name was current for this mountain peak. At a meeting of the Royal Geographical Society of London held on May 11, 1857 after much discussion the peak was named after Col. Everest the late Surveyor General of India who organised the Trigonometrical Survey of India on a scientific basis.

By whatever name be it called up-to-

date Mount Everest is known and accepted as the highest mountain of the world. The recent exertions for the Everest Expeditions may also be noted; that so much of energy is being directed to one single peak is due to its being known as the highest mountain in the world. Yet there are indications pointing to the fact that among these very Himalayas within the boundary of Tibet there are one or two mountain peaks which are higher than Everest; but this fact is generally not known to the public as yet.

Dr. Graham is a Himalayan explorer of some repute. In 1883, he ascended to the top of Kabru, a peak of the Kanchenjunga group but from his report many are inclined to believe that it is not Kabru that he ascended to but a lower peak—Kangtsen. Whichever it may be from this mountain peak on the midday of October 8, 1883 Graham was pointing to his friend and Dr. companion Boss—Everest, the highest mountain in the world, standing towards the north-west within 70 miles. To Boss this was the first sight of Everest; he observed that this could never be for those two peaks yonder are higher still—pointing to two mountain peaks standing over the remoter ranges of mountains to the North of Everest. Graham was naturally surprised at this but on observation all agreed that these two peaks really looked higher than Everest. Of course they depended on eye estimation alone but eye estimation was not likely to be misleading here for, from such a height all peaks are likely to be seen in their correct proportions. It is in Graham's account that from their point of observation all mountain peaks of known heights appeared in their correct proportions inspite of closest scrutiny—not even one showed any aberration. But they could not get any clue as to the identity of these two peaks hitherto unknown; of these one showed a composition of rock, the other was a snow peak.

Major L. A. Waddel was a Professor in the Calcutta Medical College. He used to employ his leisure time in excursions in the Himalayas. Once when he reached Faloot, a place on the range of the mountains facing the city of Darjeeling, a Tibetan pointed out to him the peak of Mount Everest. This man was a native of the province of Khumbu in the north-east of Nepal lying to the South of Everest; so some reliance may be placed on him as a local man. This man introduced the Everest group by the name of Lap-chi-

kang and called the main peak by the name of Jomo-kang-kar. He further expressed that this group before them was in fact the Lower Lap-chi-kang and the one that he named Upper Lap-chi-kang was just to the north of Everest—in Tibet. So this latter was of course higher than Everest but a sight of it is not available from Khumbu or any place in Nepal.

This man's statement has some confirmation in collateral evidence also. Waddel has stated in his book that he had seen mentioned in Tibetan books that Upper Lap-chi-kang is a very high mountain and that Lower Lap-chi-kang is situated in the Nepal frontier. There are some topographical accounts of these places in the Tibetan language which were partly translated by the famous Bengali explorer the Late Rai Bahadur Sarat Chandra Das; therein Jomo-kang-kar (which is the Tibetan name for Everest) is found to have the second place in the list of the highest mountain peaks.

So that the existence of mountain peaks higher than Everest is known among the inhabitants near about Everest and is also mentioned in Tibetan literature. It is not known with certainty whether or not the Tibetans have ascertained the heights of these mountain peaks by eye estimation alone. Among the European explorers probably it is in the account of Graham alone that a direct evidence of it and a positive sight of the peaks is found and mentioned. Tibet is to all intents and purposes a forbidden tract, even Nepal is not perhaps wholly accessible to foreigners; so mountains higher and remoter than Everest are out of question, even Mount Everest has been approached by only a limited number of Europeans. Lately there has been some attempts to climb to the top of Mount Everest and perhaps some day in the near future the topmost pinnacle of it will be trodden by man; but even in their account no mention is found of any mountain higher than Everest.

Among the few Bengali enthusiasts there is only one instance namely the late Rai Bahadur Sarat Chandra Das who made any real approach towards Everest. But from the account left by him many of the noted European explorers are inclined to believe that Sarat Chandra Das mistook another mountain peak for Everest and has left an account of that peak. When there is so much of doubt about his account of Everest there seems little chance that he even found any indica-

tion of any peak higher than Everest. Any indication from any other Indian on the point remains yet to be discovered.

With a view to get further information on the point I made a reference to Dr. Sven Hedin of Sweden ; he informed me in reply "There are certainly no mountains higher than Mt Everest". Dr. Hedin is of course a famous explorer and the explorations he made on the Himalayas are also extensive. But then even his view cannot be accepted as final so long as evidences of direct indication pointing to the subject cannot be repudiated. To get a still further and an authoritative information about it I made a reference to the Royal Geographical Society of London and the Geographical Society of America. From America they gave me the reply that to know anything with authority one must refer to the Royal Geographical Society of London who have made a special study of the Himalaya mountains. In reply to my reference to the Royal Geographical Society of London they gave me definitely to know that they have no reason at all to believe that there is any mountain in the world higher than Mount Everest. But it will be seen that even this authoritative declaration of the Royal Geographical Society of London does not repudiate the indications in the account of Graham or the evidences in the Topographical accounts of the Tibetans.

This is a matter which is primarily related to India ; but unfortunately, for us we are helpless in such affairs. In India there is no Geographical Society or any other Academy who have any responsibility to send an expedition for investigation on the point. Of course there are instances in other countries where expeditions of like nature were undertaken by individuals—instances may be enumerated from Columbus to Dr. Hedin who is a living example ; such endeavours have the credit of attracting considerable help and advancement from the country and the Government. In our country

leaving aside the question of expenses so long there was hardly the possibility of finding anybody who could undertake such programmes. But times have now changed and we now and then hear of enthusiasts undertaking various sorts of schemes. So, now the problem that is essential is probably money—if funds be found out there may not be wanting men who could be entrusted with a scheme.

But who is to organise such a programme ? In Bengal there is the Bangiya Sahitya Parishad (the Bengal Literary Academy) and the Asiatic Society of Bengal. I have no knowledge of the activities of the Asiatic Society of Bengal ; but the honour of having once proposed to the Bangiya Sahitya Parishad to form a Geographical Society of their own rests with my humble self. The Parishad acknowledged the importance of the subject and promised to take up the matter for their consideration but ultimately nothing practically materialised. Therefore, there is little hope that the Bangiya Sahitya Parishad would render any substantial help to advance the idea. Next remains the question of individual exertion. But the nature of the affair is of such a stupendous scale that hardly any one person would be found capable of undertaking such a gigantic programme. Though speaking of Bengal in particular, there is little to hope that any other province has any more to offer either in individual prowess or in Academic strength.

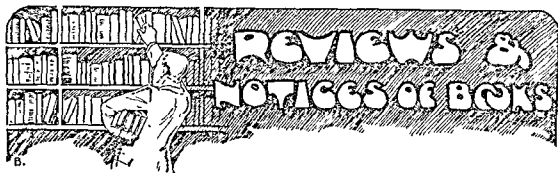
Explorations in the Himalayas, discovery of the Mount Everest, investigation of the source of the Indus, the Brahmaputra etc.—all these as well as the recent Everest expeditions have all been undertaken by the Europeans. If after all this the attempt to investigate and find out the highest mountain in the world is not made by us in right earnest now, then without doubt the glory of this also will be reserved for foreigners.

VICTORY

A million crosses stood on a hill,
A deadly wood against the sky ;
An open grave a wound to kill,
A million lads that would be still—
A million lovely lads that lie
Where they can die.

And who are you,
And who am I—
That we should walk about at will,
And a million other lads should lie
Under a hill beneath the sky ?

By KATHLEEN MILLAY



[Books in the following languages will be noticed Assamese, Bengali, English, French, German Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

How THE SOVIETS WORK. By H. N. Brailsford. Vanguard Press, New York. 169 pp. Price 60 cents postage paid.

This is another volume of the Vanguard Press series on Soviet Russia. It is a study of the Soviets at work, written in that light, charming style in which Brailsford excels. He has simplified the subject for his readers by taking first a single Soviet in a Moscow factory, and then a single Soviet in a Russian village, to show just how the Soviets work and what their duties and activities are. He has woven in his statistics very naturally and easily and he has shown what a great advance the Soviet system is upon the older system of administration that formerly existed. His study of the various nationalities and religious groupings within the Union is also excellent, and he has a chapter on the Communist Party, another on the Dictatorship, and a conclusion on 'Perspectives.'

The study of nationalities within the Union would especially interest Indian readers, for here we see how the Soviet system is such a natural expression of peoples, and that its application to Russian peasants is no more remarkable than its application in the Moslem Tartar districts or in the Mongolian districts of the east. Vast areas of Russia are inhabited by such peoples who are supposed to have nothing in common—not race, religion or culture. Still, we see these varied peoples welded together by the unbreakable bond of common economic interests with full opportunity for cultural development and advancement. We see the cement of this vast Soviet system—the Communist Party, with a rigid discipline and unwavering principles. The class basis of this party has abolished the political meaning of nationality or religion, while preserving the intimate associations that belong to language and culture. We see men and women who ten years ago were barbarous

tribesmen now studying for entrance to the Universities or Workers' Faculties, after which they will shoulder the duties of managing the Soviet Union. In ten years these tribes have leaped over a hundred years of culture, giving the lie to those who hold that the suppressed must have decades or centuries of training under the guidance of the upper classes before they are fit to manage their own affairs. Brailsford writes in this manner:

"But through what mental adventures must they be passing! Conceive the bewilderment of these girls in their early twenties, if anyone had told them, ten years ago, that their destiny is not the veil and subjection in a Tartar laborer's hut but a share in the learned work of the new rulers of Russia. That dark-skinned, comely girl with the great shock of black hair grew up in a nomad's tent, the inheritor of a mental world which had neither changed nor expanded for ten centuries. To-day she sits gazing at charts and pictures which illustrate the Darwinian theory, and dreams of her coming work as a doctor. The butchery her, who may have hoped to herd horses on the steppe, may take his degree in economics, and live to administer the industries of the Republic—Russia is snatching herself: she lives dangerously and she lives poorly, but it is the ambition for a splendid future which gives her the courage to endure. Within a generation she will have brought, not the picked few, but the broad masses of these neglected Eastern races within the circle of civilization—My ears are still haunted by the Tartar folk-songs which the pupils of the School of Music sang for me, and I left Kazan regretting that I had just missed the performance of the first Tartar opera."

Brailsford describes the Communist Party in a manner that is half-praise, half criticism. He says that there has been no such school for character since religious persecution ceased. The idle, the comfortable, the complacent, the sensual—these do not or did not join the Communist

Party. The Communist councils are not haunted by the careerists who see their opportunity even in the labor organizations of the West. The leaders of the Communist Party of Russia are graduates from the prisons of Czarism, and they carry that spirit of selfless devotion to the cause they serve that is above all individual or family obligations. The maximum salary that any member of the Party may draw—this is actual fact today—is 235 roubles a month in Moscow, 189 roubles in Vladimir. Almost all heads of all State departments are Party members, and they draw this salary and no more. A "Red Director" of a factory draws it, as does a director of a State Bank, or a State Commissar. The punishment for Party members who violate the ethical standards that a Communist is expected to have, has more than once been death.

This book by Brailsford has its good points, and it describes with clarity the ramifications of the Soviet system. But throughout one has a feeling that the author is not sincere. He has that superior air of an Englishman looking at and criticising the world. He excuses the system of elections and administration in Russia by remarking in a very lofty manner that the Russians, unlike Englishmen, have never known what free democratic institutions are; and so their methods must of necessity be different. Mr. Brailsford thereby exposes the fact that he comes from the well-fed classes of England. The "democracy" of which he speaks is only for his class, and when extended to the "lower" classes, it has been extended only because the ruling classes knew they could at all times poison the minds of the English workers through the schools, newspapers, and churches which they, the ruling class, control. Despite the "democracy" of England, the vast toiling masses live in a poverty as deep as most of the Russians. There are sections of London where the inhabitants are half-human: they are debased, ignorant, and poverty-stricken, and they do not even know how to play. The conditions in Russia were never worse than are conditions in some of the mining districts of the British Isles. Democracy is and always has been a reality only for the ruling classes.

In reading this book on the Soviets one is constantly irritated by the superior air, the feeling of insincerity and even of hypocrisy, and the lightness. It is the way a person writes when he lightly studies a thing; that other people have died a thousand deaths to achieve. Facts and figures and a description of the administration of a system do not cover up this underlying note of unreality and superficiality. Yet, despite this, is a book that one may read with profit—provided one holds in mental reserve its shortcomings.

THE GREAT AMERICAN BAND-WAGON: A study of Exaggerations. By Charles Merz. The John Day Company, Publishers, New York City; pp. 263. \$3.00.

When the circus comes to town in America, it announces its arrival by a parade, headed by the very high, gaudy wagon, on top of which sits a band blaring away as only a circus band can. In America also there is a folk saying that "Don't climb on the band-wagon if you can't foot a horn," meaning "don't make a big noise if you can live up to it."

Now, considering all of this, Charles Merz, one of the best essayists of the United States, has written a book of exaggerations which he calls "The Great American Band-Wagon." And one smiles from the beginning to the end. For this author, a trained classical essayist, such as a restricted group of Englishmen and Americans belong to, has made one of the most thorough studies of the band-wagon temperament and activities of America that one could dream of. He has undressed the country in a most elegant and gentlemanly manner. We see big business using bathing beauties and instituting beauty shows to boost their tooth paste or underwear; he shows us the secret lodges with all their infantile humbug; he introduces us to the tom-tom that is called American jazz and that, in Negro hands, is really capturing the earth; he has, with devastating matter-of-factness, exposed the vacuum in American middle and upper-class brains that has to be filled up by a radio running at full blast all hours of the day and night and in every room in the house; he has shown us how Americans booze over the soda-fountain counters. And, he has a chapter on "Bigger and Better Murders." Sport is covered, and his chapter on "Roll your own Diploma" (taken from the cigarette-tobacco advertisement "roll your own") educates us in the securities of the correspondent schools who confer degrees by the ton on those who pay so much per— "Think twice before you scoff at the next Ford touring car adorned from stem to stern with sixteen college pennants," he warns. We meet the American traveller who goes abroad to do missionary work for American breakfast foods and American bath-tubs, and finds all other countries barbarous. Then there is the moving pictures, the standardized thinking societies, the drives with the boosting "weeks" such as Go to Church Week, Smile Week, Clean up the Yard Week, Take-a-Bath Week, Fire Prevention Week, and Brush Your Teeth Week. There is a description of prize fighting, of national heroes, and God knows what. For America is one vast band-wagon.

It is almost impossible to believe that a nation like America could descend to such infantile tomfoolery that it does at times. Take its secret lodges, with all their unspeakable nonsense, hero desorbed. Everybody knows the Ku Klux Klan behind which lurks the most murderous reaction; but less dangerous and more funny in infantilism are Lodges called by grand names like "Supreme Tribe of Ben-Hur," "Order of Magian Masters," "Royal Order of Buffaloes," "Mystic Order of Granada," the "Ancient Arabic Order of Nobles of the Mystic Shrine," "Mystic Order of Veiled Prophets of the Enchanted Realm," "Illustrious and Exalted Order of Crusaders," and the "Illustrious Order of the Mystic and Exalted Cross." Then there is the "Order of Owls," "Order of Ancient Oaks," "Order of the Knights of Malta," and the "Odd Fellows," "Macabees, and the "Daughters of Rebekah," etc. The author says:

"All over America, six nights a week, from one to five million men and women are dressing themselves as Brahmics, Pharaohs, Vikings, Princes, furies, hermits, druids, Galahads, sorcerers, Maleses and Tibetans."

"To what purpose?"

"If I tell, swears the Woodman, 'may I be

dashed to pieces as I now dash this fragile vessel into fragments !

"If I tell, swears the Maccabee, 'may my left arm be cut off above the elbow !'

"If I tell, swears the Shriner, 'may my eyeballs be pierced to the center with a three-edged blade, my feet be flayed, and I be forced to walk the hot sands upon the sterile shores of the Red Sea until the flaming sun shall strike me with living plague, and may Allah, the god of Arab, Moslem and Mohammedan, the god of my fathers, support me to the entire fulfilment of the same, Amen, Amen Amen."

Now these be oaths. And what are the "secrets" these millions of Americans are supposed to keep in such a dramatic manner? well, you would have to join one of those lodges or orders to satisfy your curiosity. And the sort of people who will put up with such abject idiocy as these are not the sort of people one would want to spend an evening with learning "secrets."

Perhaps Americans do this sort of thing, not only because they are a young people with more energy and money than they know what to do with; not only because they have such vast vacuums in the cavity that passes for their brain; but because their lives are dreary and uninteresting. Yes, strange it is, dreary. American life and thought is standardized as American economic life is standardized. The most powerful of capitalism in the world forces the American population into one mould until their dress, their joys and dreams, as well as their intelligence are so standardized that they all seem to have been cut out with the same cookie cutter. If you are going to produce billions in wealth for a ruling class, you have to crush the vast masses into one manner of life and thought in order to do it. You can't have "idealists" running around talking about personality and originality when big business men know such things only lead to sedition! And this is the reason simple John Smith of Chicago, who sits in an office over a clerk's desk for eight or ten hours a day, doing the most deadly monotonous work, goes out in the evening, puts on the dress of an Arab and for half the night lives in a fairy land in which deadly oaths are taken, deadly secrets told, and deadly pass-words given.

Yet the author of this book is optimistic. This hand-wagon temperament of America, he says is because Americans are young, restless, adventurous, with a vast store of curiosity, an immense reserve of energy, and a tremendous will to go somewhere. They don't know where they are going, it is true, but just show them something new, they will be off after it. As the American saying is, "Well, I'm willin' to try anything once." And the things they try! This book tells all about them. Still when Americans begin to analyze their own absurdities—that is a good sign for any people.

AGNES SMEDLEY

HISTORY OF BURMA, FROM THE EARLIEST TIMES TO 10 MARCH 1824. THE BEGINNING OF THE ENGLISH CONQUEST: By G. E. Harvey. *Indian Civil Service with a preface by Sir Richard Carnac Temple Bt.* Longmans, Green and Co., 32, Paternoster Row, London C.C. 4. 1925. Pp. xxxii, 1-115.

Mr. Harvey's book is, decidedly, the best work on the Ancient and Mediaeval history of Burma that has appeared in print. Though Mr. Harvey belongs to the heaven-born service he still appears to retain the scholarship of a Fleet and the industry of a Smith, qualifications extremely rare among the members of that service at the present day. What is more, Mr. Harvey was sufficiently liberal-minded to accept and acknowledge the help of a foreigner in his work. M. Chas. Duroiselle is by far the most accurate and reliable authority on the history and the literature of the Burmese peoples at the present day. Mr. Harvey wrote this book according to the suggestions of M. Duroiselle and has followed his notes—"The accumulated notes of a life time"—and he acknowledges that the first half of his book is really M. Duroiselle's. Mr. Harvey worked with the help of a number of other scholars whose names he mentions in his introduction. It is extremely gratifying to find that he has not omitted to mention natives of Burma like Maung San Shwe Bo, Maung Mya, Maung Po Kye and natives of India like Mr. C. K. De in the same breath with natives of Great Britain of the type of Messrs. Furnivall, Searle, Stewart and Grant Brown of the Indian Civil Service. The book contains seven illustrations and five coloured maps.

The book is extremely interesting reading and the author has spared no pains to make it as attractive as possible. More valuable than the text of the work are the notes (pp. 307-63) and the genealogical tables (pp. 364-72) and the Bibliography (pp. 373-90). The work begins really in 1041 A.D. Before that date Burmese native authorities do not go. It has been proved beyond doubt by M. Duroiselle and corroborated by local histories that Burma received its present form of Buddhism from Ceylon in the 11th century. Before that date the inhabitants of Burma were the adherents of some form of Mahayana Buddhism, more probably the Tantric form prevalent in Bengal and Bihar. M. Duroiselle's description of the Ari, as the Tantric Buddhists of Burma are called in local histories, leaves no doubt about the fact that they were followers of the Mantrayana formerly prevalent in Gujarat and in Bengal. The Burmese chronicle, the *Hmannan*, thus describes the Buddhist and Vaisnava practice of the first fruits:—"Moreover kings and ministers, great and small, rich men and common people, whenever they celebrated the marriage of their children, had to send them to these teachers at nightfall, sending, as it was called, the flower of their virginity. Nor could they be married till they were set free early in the morning."-p. 18.

Tantric Buddhism was expelled from Burma by King Anawrahta by brute force. The most interesting part of the history of Burma, therefore, still remains to be written. Mr. Harvey's book contains only the later mediaeval portion of it consisting of the struggle between the Burmese and the Arakanese and ends with the final triumph of the Burmese with the foundation of the Alaungmya dynasty in 1752. In one particular point Mr. Harvey's book is inaccurate and biased. Most Englishmen cease to be critical scholars when it comes describing the enemies of Great Britain. The most level-headed Brit-

sher suddenly ceases to be a sober historian and chronicler and starts speaking of the 'enemy' as if he were writing an official report of events preceding an Assaye and Argaon or a Chillianwala and Gujrat. That part of Mr. Harvey's book which treats of the history of British traders and missions is as inaccurate and unscholarly, as Curzon's account of the "Black Hole."

THE ANNALS OF THE EARLY ENGLISH SETTLEMENT IN BIHAR: By N.N. RAYE, M.A., formerly Principal T.N. Jubile College, Bhagalpore, Principal Ripon College, Calcutta; Kamala Book Depot, Ltd., 15 College Square, Calcutta, pp 1-320, i-vi.

This volume is a new venture on the part of Prof. N.N. RAYE, who is better known in this part of the country as a professor of English literature. In fact by producing this book Prof. RAYE has taken the public agreeably by surprise like Prof. Jadu Nath Sarkar when he started writing on Mughal history more than twenty years ago. Prof. RAYE's book does not break virgin soil and portions of it have been dealt with by many of the earlier writers on the subject. The early history of the English settlement in Bihar is a very interesting study and Prof. RAYE has certainly done well by bringing all known materials together in this volume. The first five chapters are general in nature and lead to the first English settlement in Bihar. Prof. RAYE begins his subject in the sixth chapter entitled "The city of Patna and its governors." It is here that we notice the first defect of the book in the spelling of Musalman names. Shayista Khan I, son of Asaf Khan II. Shajahan is spelt not even Shaista but Saista. Similarly Sipih Shukoh is spelt Sipar Sheko but Mahabat Khan and Rustam Khan are spelt correctly. It is difficult to recognise *Kholis-i-Mukhlis* Mukhlis Khan in "Muchlis." The 7th, 8th, and 9th chapters deal with the subject proper but in the 10th Prof. RAYE returns to Bengal. The 11th chapter deals with the factory at Patna but the 12th and 13th are devoted to the general question of the restoration of the English East India Company in its trading stations after their foolish war with Aurangzeb and the formation of the new Company. In the 14th chapter the English East India Company are introduced in the role of Zamindars or revenue-farmers of the Mughal empire. The 15th, 16th and 17th chapters deal with the history of the Patna factory. From the 18th chapter onwards the material could have been very much improved if the author had incorporated the materials collected by the Keeper of the Imperial Records in India and incorporated in the Calendars of Persian Correspondence, four volumes of which have been published.

It is not possible to do much original research in the period and the subject which Mr. RAYE has selected. On the whole Mr. RAYE has collected together almost every fragment of material and reproduced it in a very nice manner. This style is lucid and his manner of presentation vigorous. The printing of the book is vile and does little credit to the publisher.

HARSHA, (Calcutta University Readership Lectures, 1925); By Radhakumud Mookerjee, M.A., Ph. D., Rihasa-Siromani, Professor and head of

Department of Indian History, Lucknow University, His Highness Sir Sayajirao Gaekwad Medalist, Pricemum and Lecturer 1925-30; Oxford University Press, London, 1926; pp 1-203. Price Rs 3-6.

This is the latest book of the Rulers of India Series and is written in the charming style for which Prof. Radhakumud Mookerji is noted. The book is divided into seven chapters and provided with a nice index. The principal defects of the book are due to the author's inability to deal directly with the original materials of Indian History and his consequent immense veneration for European writers. In following the absurd and obsolete theories of the late Dr. A. F. R. Hoernle the author has made himself extremely ridiculous in the eyes of scholars. I cannot resist the temptation of quoting some of them:

1. "Prabhakaravardhana (Maharajadhiraja) m. Yasomati (daughter of Emperor Yasodharman Vikramaditya of Malava)"-p. 10. Is there any proof in support of this statement that Yasomati was the daughter of Yasodharman and that the latter ever had the title of Vikramaditya, except the inaccurate statement of the Rajatarangini and the theories based on it by Hoernle?

2. "That the Maukharis were not rulers of Kanauj is also supposed from the fact that their inscriptions were all found far away from Kanauj, Mazadha (Bihar Province)"-p. 16, note 2.

What about the Harsha inscription of the Maukhari Isanavarma and the Jounpur Jumma Masjid inscription of Isvaravarma, even if we do not count the Asirgadh seal of Saravarma?

3. "According to an Arabic chronicle, in the 36th year of Khosru II of Persia, i.e., about A.D. 625, letters and presents were exchanged between him and the Indian Monarch; while a painting in one of the caves at Ajanta probably points to this fact in showing the presentation of a letter from a Persian to an Indian king."-P. 35. Prof. Mookerji is not yet aware of the fact that all scenes at Ajanta have been proved by M. Foucher to be Jataka scenes.

4. "The expansion of the Gurjara's southwards was, however, checked by Pulakesin II, whose suzerainty they accepted by about A.D. 631, as will appear from the Aihole inscriptions cited above."-P. 41.

Can prof. Mookerji prove that the statement in the Aihole inscription is sufficient to prove this subjugation of the Gurjara of Broach to the Chalukya of Badami?

5. "But as has already been stated, the Hindu political system did not favour much centralized control, but believed more in decentralization and local autonomy." P. 43

This is one of the favourite conundrums of writer of the class of Prof. Radhakumud Mookerji. Can he prove that in all centuries of Hindu history from 1500 B.C. to 1672 A.D., decentralization was favoured by Hindu kings? Such inaccurate statements may please the masses in India but they serve more to increase the ignorance of our students.

6. "Malwa, however, avenged this insult by the victory achieved by her next king, Mahasena-gupta, over the Maukhari king Sushitavarma, and the fame of the victory was sung as far as the banks of the Lohitya."-P. 55.

As I had to write a separate paper to prove that

Mahasenagupta cannot be a king of Malwa or Sasthitarvarman a Maukhari king in the Journal of the Bihar and Orissa Research Society for July 1923. I would request the readers of Prof. Mookherji's book to refer to it on this point.

I am obliged to quote some of Prof. Mookherji's more glaring inaccuracies:—

1. "Regarding now the Maukharia, if we may take the localities of their inscriptions as indications of the extent of their power it was the largest under Sarvavarman, who is called in No. 1 as simple the Maukhari as the most distinguished scion of his house, and in Nos. 4 and 5 is described to have held sway from Arrah to Barhanpur, where the two inscriptions were found." Pp. 56-57. No. 1 of Prof. Mookherji is the Doo-Banarak inscription of Jivtagupta II (No. 16 of Fleet's Gupta Inscriptions) and No. 5 is the Assirad copper seal of Sarvavarman. In none of these we can find the statement that Sarvavarman ruled from Arrah to Barhanpur. Seals of Harshavardhana and Bhaskaravarman were found in the same stratum at Nalanda. Will this prove that Bhaskaravarman of Assam was in possession of Nalanda at any time?

2. In the genealogical table on page 52 Prof. Mookherji makes Sasthitarvarman, the son of Sarvavarman, and the father of Avantivarman. Can he prove this from any reliable contemporary record?

3. "Nos. 6, described as king of Malwa by Bana,"—p. 63. No. 6 is Mahasenagupta according to the genealogical table on page 63. But Dr. Mookherji will be surprised to hear that a king named Mahasenagupta is not mentioned in the Harshavardhana of Bana.

4. On p. 64 Prof. Mookherji makes Budhagupta, the son of Kumara Gupta II and Bhrugugupta, the son of the latter. From the way he indicates the relationship between Harshavardhana II and Harshavardhana it seems that he implies succession and not descent, but is this the correct way of indicating succession?

The worst chapters of the book are those on administration (chapter 4) and religion and learning. The property of Dr. Mookherji's equipments in these respects will make him the butt of ridicule of all scholars. The chapter on administration begins with Harsha's camping arrangements and contains such statements as "Thus the sovereign himself was one of the best travelled men in his empire,"—p. 88. It contains a description of the Royal Palace and its zoological collection, the establishment etc. In the middle of the chapter Prof. Mookherji is compelled to admit that "We do not have much information regarding the actual system of administration,"—p. 94.

The most atrocious part of chapter 4 is the description of the royal officers. It shows that Prof. Mookherji has failed to understand the Gupta Bureaucratic system utterly. He says that "The provincial Governor appointed his subordinate officials, described as being *Tan-mukhatakas*. He appointed his Visayapati for the Divisional Commissioner) to whom the Damodarpur inscription apply the titles of *Kumaramatyas* (nt, the counsellor for a prince appointed as Governor as distinguished from the Rajamatyas)"—p. 106. A footnote on the same page intensifies the decree of Prof. Mookherji's non-acquaintance of the subject. "In the inscription on the Bishah seal appears the full title of the office, viz., *Yaturogadiyayakumara-*

matyadhikarana." It never occurred to the learned professor that the term *Adhikarana* means an office and the Bishah seals show that there were at least four classes of ranks of *Kumaramatyas*:—

1. *Kumaramatyas* equal in rank to the emperor himself *Paramabhaktarajapadaya-Kumaramatyas*.

2. Those equal in rank to heir-apparent-Yuzarajabhattarakapadaya-Kumaramatyas.

3. Those equal in rank to younger princes of the royal family-Yuzarajapadaya-Kumaramatyas.

4. Ordinary *Kumaramatyas* of the lowest rank—*Annual Report of the Archaeological Survey of India 1904-5* pp. 107-8.

In the next page we are told by Prof. Mookherji that the *Drangis* were "city magistrates." Fleet's Gupta inscriptions were published in 1883 but if Prof. Mookherji had taken the trouble of reading the English translation of the *Rajatantra* published since then he would have understood that in the Sanskrit language *drangis* means a boundary and in modern Sindhi, Lahnda and certain dialects of Kashmiri *dang* still means a boundary.

I shall confine myself only to that part of chapter V which deals with "The art of the Gupta age" pp. 159-61. I cannot understand what business Prof. Mookherji had to introduce this topic in a book on Harsha. In the first place he does not possess the necessary equipment to deal with the chronology of Gupta art and in the second place he is not even an art connoisseur of the type of Kramrisch or O. C. Ganguly. Consequently he has merely reproduced the common parrot-talk about Gupta art without understanding in the least any thing about the subject he deals with. He speaks of the Gupta period as the golden age "Not merely of Indian literature but also of Indian art," p. 159, but is not able to illustrate it. He includes Ashoka and Badami in the Bijapur district of the Bombay Presidency within the sphere of influence of Gupta art! He is not ashamed to speak of Ellora as "another noted centre of Gupta Brahminical art," p. 161. Prof. Mookherji obligingly informs students of Indian Iconography that "In the Gupta period were also developed what are called the *Mudras* which play such a prominent part in later Buddhist Iconography," p. 162. Prof. Mookherji is evidently not aware of the fact that *Mudras*, all six *Bhumisparas*, *Jnana*, *Dhyana*, *Dharmachakra*, *Ahimsa* and *Varada* are to be found in the earliest Gandhara sculptures. Up-to-date knowledge on the subject was evidently not considered necessary by the learned author of this book and therefore he does not know much of the recently discovered Gupta art of Nalanda and the North-Eastern Provinces. He is also not aware of the fact that Chalukyan art is quite distinct from the Gupta art and that Ajanta has no connection with it. If Prof. Radhakumud Mookherji had confined himself to writing a book on Harsha with materials with which he was familiar in his usual charming style and attractive mode of presentation instead of venturing into speculation in epigraphy and art then he would have done credit to his selection by the Oxford University Press.

R. D. BANERJEE.

SOME ASPECTS OF THE INDIAN CURRENCY PROBLEM :
H. L. Chablan. Published by the Oxford Book
and Stationery Co., Kashmere Gate, Delhi. Re. 1.
Pp. 57.

Sir Basil Blackett on Currency and Finance.
Full Text of His Evidence before the Royal
Commission. Pamphlet No. 17. Published by the
Indian Currency League, Bombay. Pp. 193.

Mr. Chablan's brochure consists of :—I.—The
Indian Currency Problem, II.—The Report of the
Indian Currency Commission, III.—The Gold
Bullion Standard and our Pre-war Currency System.
IV.—Contraction of Currency under the Gold
Bullion Standard, V.—The Question of a Gold
Currency, VI.—Some Aspects of the Ratio Con-
troversy. Almost all of these are reprints from
contribution to the press. Though the author's book,
an outcome of and a contribution to the currency
controversy, deals with issues which arose out
of the recommendations of the Royal Commission
on Currency and have no immediate practical
interest just now, it is still very interesting and
instructive as an academic study of the currency
question specially because it exposes some of
the popular fallacies on the subject.

Sir Basil Blackett's evidence before the Hilton-
young Commission was published by the inde-
fatigable currency League of Bombay in order to
expose the discrepancy of the views he expressed
therein and those which he afterwards preached,
when as Finance Member of the Government of
India, he sponsored the currency bill, embodying
the recommendation of the Commissioners. The
object of this publication was to help members of
the legislative bodies and the public at large to
fight this proposed legislation which is dubbed
'suicidal' by Mr. Jannadas Dwarakadas who con-
tributes the Foreword.

H. SANYAL

BENGALI

EUROPIYA SAMHYATAR ITIHAS: Translated by
Prof. Rabindranathan Ghose ; M. A. Published by
the Bananiya Sahitya, Pairashat, 213-1 Upper Circular
Road, Calcutta.

The celebrated work of the French savant
Guizot on the subject of the history of European
civilization is rendered into Bengali in an abridged
form. The reading public is indebted to Prof.
Benoykumar Sarkar who provided a fund of
Rs. 2,000 for the translation and publication of
this monumental work. Prof. Ghosh has presented
the work in a lucid style and it is calculated to
be an important addition to the historical literature
in Bengali.

JAIN-PADMAPURANA (abridged): By Mr. Chin-
talaran Chakravarty, Kavyatirtha, M. A. Published by
the Vanga-vihara Ahinsa Pairashat, Calcutta.

Perhaps the fact is not widely known that
the Jain version of the Ramayana-legend differs
from the traditional version of the Hindus as
embodied in the epic of Valmiki in many respects.
The study of the Ramayana cannot be deemed
complete without reference to and comparison with
the Buddhist and Jain versions. The author has
laid the Bengali-speaking public under a great
debt by publishing the story of Ram who is called

Pauma or Padma by the Jains, in this little work,
with notes and references to the Hindu epic.

RAMES BASU

SRADHUSI: A collection of Bengali songs :
By Sudhurchandra Kar. Published by Anok
Chatterji from the Prabasi Office, 91, Circular Road,
Cal Price Rs. 12.

In these days of artificiality and mere
jugglery in words, lyrics like these are like
welcome raindrops in an arid desert. The author
has not the slightest intention of taking the
literary world by surprise, but has merely attempt-
ed to express in chaste and elegant verses
thoughts which have flitted off and on across his
mental horizon. All these songs have a ring of
sincerity which cannot but appeal to anyone who
may go through them. Considering this to be his
first attempt at metrical expression, I am confident
that the author's future publications will attain an
excellence, a glimpse of which is already manifest
in this volume. I am sure this book of verses
will gain the appreciation that it deserves.

DINENDRANATH TAGORE

HINDI

NAVIN VIN YA NADIME DIN: By Lala Bha-
gan Din. Hindi-pustak-bhandar, Laheria Serai.

Lalaji is a well-known poet of the old school.
Forty-two of his poems, some being illustrated,
are collected in this book. Most of these are on
Puranic themes. There is a national anthem. The
poem called *motor-panchal* is a curiosity, and that
on the Taj Mahal is rather flat and shows the
poverty of Hindi literature even when the subject-
matter is prospective. This will be clear if we
compare this poem with those on the same theme
in Bengali.

UPAYOGITAVADA: By Mr. Umrao Singh Karu-
nik, B. A. Jnanprakash Mandir, Meerut.

Translation of J. S. Mill's *Utilitarianism*

GATHASTYA-SASTRA: By Lakshmidhas Bhagyei.
The Tarun-Bharata-Grihanthaval Office, Daraganj
Allahabad.

A work on domestic economy.

GRAHA KA PHER: By Mr. Shyamsundar
Devidi Saind. The Chand Office, Allahabad.

Translation of a Bengali novel by Mr. Yogen-
dranath Chaudhuri, M. A.

ENGLAND KA SANGATHANIK QANUN: By Mr.
Suparsadas Gupta, B. A. (Hons). A. Kumar &
Sons, Arrah

This book gives the summary of Dicey's *Law
of the Constitution*.

ASTIKTAVADA: By Pandit Gangaprasad Upa-
dhyaya, M. A. The Kala Kanyasala, Allahabad.

All the aspects of theism are ably discussed
in this work in the light of modern speculations
on the subject. The opinions of western thinkers
are quoted and discussed. This book will be
useful to those who are philosophically disposed
with a religious aim.

BHRAMARA-GITA-SARA : Edited by Pandit Ramechandra Sukla. *The Sahitya-seva-sadan, Banarala, Benares.*

The celebrated work of Suradasa called the *Sura-sagara* contains the songs given in this book. These 101 songs, called *bhramara-gita*, are gems of old Hindi poetry. The editor adds an introduction and gives the meanings of difficult words.

ANTARNADA: By Vayogi Hari. *The Gandhi Hindi-Pustak-Bhandar, Allahabad.*

The well got-up volume contains a number of prose-poems in Hindi. The pieces are charming and lyrical in spirit, while the style is simple and dignified.

BHARATIYA SASANA: By Mr. Bhagawandas Kela. *The Bharatiya Granthamala, Brindaban.*

This fifth edition of this text-book of Indian Administration shows its popularity. There is a glossary of the technical terms.

RAMES BOSH

SANSKRIT-BENGALI

KALITANTRAM: Edited by Pt. Satishchandra Siddhantabhusan. *Published by the Sanskrit Sahitya Parishat, Calcutta.*

Of the works dealing with the worship of the goddess Kali the present text is an important one and is cited in many second-hand collections of Tantra. The editor is to be congratulated for this useful edition of the text with notes and Bengali translation for the first time. Variants of the readings from the different MSS. collected are also given. There is a figure of the *Kalitantram*.

DURGAIJVA-VIVEM, etc: By Sulapani and others.

DURGAIJVA-TATTVA: By Raghunandan Bhattacharyya.

In a sense the worship of Durga is a national festival of the Hindus all over India. But unlike other provinces Bengal has developed some new features which are restricted to Eastern India only. This festival is rightly called the *asamedha* of the *Ara* age. We have in these two volumes the most important works about this festival in Bengal. The former contains the treatises of Sulapani, Jimutavahana, Vachaspati Misra and Srinathacharyasachudamani. The latter is the well-known work of Raghunandan. The learned editor discusses many points in connection with the MSS. and the festival and gives the variant readings. These will surely be of use to the orthodox community as well as to the scholars interested in the subject.

RAMES BASU

MARATHI.

SRI RAMAYANA SAMALOHANA—(or a study of the Ramayana): By 'a Mahashastriya.' Publishers Messrs G. V. Chipulunkar & Co., Poona. Price not mentioned.

This bulky volume of about 900 pages is divided into two parts. The first part consisting of seven chapters deals with several important questions regarding the Ramayana, such as the excellence of the epic, the ideal character of Rama, the social, political and industrial condition of India in those times, the nature and degree of civilisation of the Rikshasas and the Vanaras, the interpolations in the poem, etc. The fifth chapter in particular is very interesting, as the author has therein successfully exploded the several absurd traditions that have been handed down from generation to generation concerning Valmiki being a way-layer of the Koli caste, his being the originator of the metric composition *Ahalya* being turned into a slab of stone by her husband's curse, etc. The second part, consisting of eleven chapters contains learned discussions about the chronology of the Ramayana, determination of the geographical places mentioned in the poem, analysis of the important characters, and a critical review of some other versions of Rama's story such as those given in the several Puranas in Anand Ramayana, Adhatma Ramayana, Tulsiidas Ramayana, etc. In one of the Appendices the author has given a list of 90 Sanskrit Ramayanasa. This very fact, coupled with the eagerness shown by Buddhist and Jain writers to give their own versions of Rama's story, is a clear proof of the Ramayana being a singularly popular and revered poem among Indian people. The deep and critical study of the poem and the fair attitude of mind with which the author has approached and handled questions, which have hitherto appeared like so many riddles to many great scholars, reflects no small credit upon the author. One may not agree with all his conclusions based on texts of doubtful authenticity, but the open mind with which the author has approached several questions and the phalanx of arguments arrayed in support of his contention cannot but arrest the reader's attention. The Foreword to the volume by Mr. J. S. Karandikar, co-editor of the *Kisari*, is readable and gives in a nutshell the important features and conclusions of the questions discussed in the volume. It is a pity that the usefulness of such an excellent and laborious work should be marred by the lack of an exhaustive index. The publishers, Messrs. G. V. Chipulunkar & Co., have already to their credit several important publications. The present publication will surely add lustre to the praiseworthy attempts hitherto done by them in bringing the ancient rich lore of the Indian Kishis to the door of the Marathi readers.

HINDUPAD—PADSHAH:—a Marathi translation of Barrister Suarlar's English book of that name. Published by the Vyaya Press, Poona. Pages 210 price Rs. two.

The original English book aims at giving its readers a fair and clear idea of the gigantic attempt made by the Mahrattas to establish their Empire over the whole of India, the high and noble spirit of patriotism running in their veins which inspired it and of the secret of their wonderful achievements in an incredibly short space of time. Sentiment, rather than reason, looks to be predominant in the treatment of the subject. The language is high-flown and stirring. The book is such as cannot fail to appeal strongly

to the patriotic hearts of the Mahrattas. The Marathi rendering is faultless.

A TREATISE ON BIO-CHEMICAL REMEDIES:—By Dr. G. S. Palsule L. M. and S. (National), L. H. M. S. Published by the Shrikrishna Homeo Pharmacy, Poona. Pages 500. Price Rs. Two.

There are over half a dozen books on the subject in Marathi. But the one under review surpasses them all, in several respects. In the first place, the principle underlying this system of medicine is very clearly stated and explained. Secondly, the bio-chemic system is compared with other prevalent systems of medicine; technicalities have been avoided, so far as possible, so that even a layman can make himself acquainted with the principles underlying the system; under the description of each medicine there are given instructions as to when higher or lower potencies of the medicine are to be used. Since this system has chiefly to deal with symptoms, and exhaustive and detailed repertory of symptoms is appended, and this is the most important and useful feature of the book. With the help of this book a man with a little intelligence can easily become one's own physician and also be useful to others, in cases of common complaints.

V. G. AITE.

GUJARATI

PREMA SWARUP SHRI KRISHNA PART I: By Mohanlal V. Gandan, printed at the Aditya Printing Press, Ahmedabad, cloth bound, pp. 252 price Rs. 2-0-0 (1927).

"Shri Krishna, the Lord of Love," written by Baba Premanna and Bharti has attained great fame as a book explaining why Shrikrishna is held in such veneration by us, and the deeper truths underlying his worship. This book is a translation of the first part of that treatise and the Notes given at the end add to its usefulness. It is sure to interest all those who have a religious turn of mind.

THE HISTORY OF GONDAL AND LIFE OF MAHARAJA SHRI BHAGVAT SINGHJI: By Rajarajya Jiram Kalidas Shastri, Printed at the Raza Shala Printing Press, Gondal, with a photo of His Highness. Cloth bound. Pp. 1055. Price Rs. 15. (1927).

Gondal is one of the premier native states of Kathiawad and is ruled by an enlightened Ruler, who during his sojourn in England and Scotland unlike other Princes, utilised his time, instead of frittering it away, in studying medicine and obtaining the degrees of M. D., M. R.C.P.E. F.R.C.P.E., H. H. Sree Bhagavat Singhji has made Gondal an ideal State, and so far as administration is concerned he does not spare himself. The history of his State and his dynasty as set out in this bulky tome is complete in every detail from the times of Shri Krishna up-to-date. The incidents of his reign are also very fully described and they furnish eloquent proof of the different stages through which H. H. has developed the resources of his State so as to make it a model one. The author is a medical man by profession, still he has turned out a book which does him 'credit' in every way. Altogether the book fulfils a want so far as the State was concerned. It must find a permanent place amongst its valuable archives.

K. M. J.

THE GREEN-CLAD LADY OF THE MUFINY

(Translated from K. Hoja Hasan Nizami's *Tear drops*)

By SYED ISMAIL B. A.

THE following account has been gathered from the lips of two old men who were in the prime of their youth during the great Indian Mutiny of 1857.

At the time when the English forces had captured the Ridge and were bombarding Delhi from the direction of Kashmiri Gate, a Muslim woman clad in green used to walk daily along the bazars of the city crying aloud in a thundering voice "Come, Follow Me, God has Called You to Paradise." Hearing this call the citizens gathered round her in huge crowds, and she would lead them for an attack on the

Kashmiri Gate, and make this citizen army fight from morn till eve with extraordinary enthusiasm.

Eyewitnesses of this fighting have stated that this woman possessed wonderful courage; she had no fear of death, and in the thickest of the fight where bullets and cannon balls were actually raining, she would rush like a warrior of undaunted courage. Sometimes she was seen on foot, and sometimes she would lead her men seated on horseback. She carried in her hands a banner, a sword, and a rifle. She used to fire her gun with great precision; and one man who had

accompanied her in her wild charge up the Ridge ramparts" stated that she was also well-versed in the art of swordsmanship; and often would she rush forward and fiercely wield her sword in a hand to hand fight.

The heroism and fearlessness of this lady fired the enthusiasm of the populace who pressed forward with great courage. But on account of their ignorance of war, generally at the end they took to their heels. At such moment she endeavoured to prevent them from flying, but when invariably they ran away at last, she would return home for the day. But nobody knew where she retired, and whence she emerged again the next day.

At length one day at the head of her citizen army, fighting tooth and nail with sword and rifle, she reached the English ramparts, but just then she fell wounded from her horse and was captured by the enemy. Thereafter, no one knew what fate overtook her and where she was gone at last.

In the collection of letters written by English officers during the siege of Delhi, and recently published by the authorities of Delhi province, there is one interesting letter of Lt. W. S. R. Hudson dated 29th July 1857, Camp Delhi, and despatched to J. Gliss Forsyth, Deputy Commissioner, Ambala. This letter throws some light on the appearance of this wonderful old woman. It runs as follows :—

"My dear Forsyth, I am sending to you an old Mohammedan woman. She is a strange woman. Her business was to dress in green and to persuade the populace of the city to rebel, and herself, clad in arms and commanding the rebels, used to attack our defences daily.

"The sepoys who have had to deal with her, say that she repeatedly led stubborn and valiant attacks, and fought with great firmness, and that she possesses also the strength of five men.

"On the day she was captured, she was on horseback leading the rebels of the city in battle order. She carried a gun which she fired several times. The sepoys say that she herself, wielding her sword and rifle killed several of our men. But just as we hoped, her followers fled and she was caught, after being wounded.

"When she was taken before the General, she was ordered to be released on the score of being a woman. But I prevented him,

and told him, that if she was released, she would go back to the city and claim supernatural powers with whose aid she had escaped, and credulous men would believe it to be true; and it is quite probable that she might become a source of trouble to us like the famous Maid of Orleans of whom mention is made in the History of France.

"The General agreed with me, and decided upon imprisoning her. Therefore, I have sent her to you, and I hope you will make the necessary arrangements for her safe custody, for this witch is a dangerous woman—Hudson."

After hearing anecdotes from several sources in Delhi, and finding corroboration in this officer's letter, I tried hard to ascertain facts regarding this woman. But no reliable information could be gathered. Those who have known her can only give this much information that they had seen her inciting the populace, collecting them, and leading them to fight. More than that they do not know; who she was and whence she came, they cannot tell.

However, I have heard a story which seems to have some connection with this incident. It is quite probable that it is the same woman.

A resident of the Native State of Tonk told me that his father had been a disciple of Hazrat Haji Lal Mohammed, Chishti Nizami, who was the nominated successor of Hazrat Moulana Fakhruddin, Chishti Nizami, the famous saint of Delhi, whose tomb is situated in a marble enclosure just as we enter the eastern gate of the Mausoleum of Khaja Nizamuddin Awlia, at Delhi. It was at Ajmere that his father was initiated by Haji Lal Mohammed, and at that time, a crazy-looking woman was seated in the presence of the saint. She repeatedly requested him to pray to God that she might die a martyr. Her speech was all right, but her movements betrayed mental aberration.

For a long while, the saint did not reply but at length he exclaimed with the great fervour, "Fight a holy war with your self; there is no greater war than this."

The woman then inquired, "What, will self kill me? When I become a martyr, I shall kill the self, and get killed by the slaves of the self."

Then the saint smiled, and after sitting silent for some time rejoined, "The leaves of *hena* are green, but they keep red colour

hidden in them. Go, *be green and become red.*"

This figure of speech the audience could not understand, but the woman fell at the feet of the saint, and after kissing his feet she disappeared. It could be seen from her looks that she had understood the meaning of the master, and had found what she was in quest of.

Sometime later, my friend's father met the same woman at Delhi at the mosque of Khaja Nizamuddin Awlia. She was dressed in green and was seated near the tomb of Fakhruddin Awlia in deep meditations. After she finished her prayers, he went forward and asked her whether he had not seen her at Ajmere. She replied, "Yes, brother, I am the self same, and your sister of the same order."

The gentleman said, "Oh, I see, have you also become disciple of Haji Lal Mohammad?"

She said, "Yes, I am also one of his servants."

The gentleman then asked her, "Where do you reside, and how long is it since you entered orders, and became a *fakir*?"

Then she narrated her life history in the following manner: "My grand-father was a commander in the army of Ahmed Shah Abdali. He was present in the battle of Panipat fought against the Maharattas, and he was killed in the same action. My father also was in the service of Ahmed Shah Abdali, but he was then very young, and he stayed with his widowed mother for some time at Lahore. Then he migrated to Bhawalpore State where he made his living on a petty appointment. There he married. Two sons were born, but they did not survive. I was the third. My infancy was spent at Bhawalpur, but later moved on to Jaipur where my father secured a job. But he too died, and I married a Chopder in the service of the Maharajah.

"My husband fell ill, and I lost all hopes of his life. I sat at his bedside near his head praying to God to spare his life, when without any forethought the name of Khaja Moinuddin of Ajmir, the patron saint of India, came to my lips; and I prayed, O God, save my husband at least for *his* sake." Thus praying I fell asleep, and I dreamt a dream in which I saw a huge conflagration which a big crowd of people was trying to quench. But the water which they brought, strange to say, began to burn, flames from the pots. I was terrified at this

horrible sight, when presently I saw a holy man standing before me, and saying to me, "O woman, sacrifice your life and then will this fire be quenched."

I said, "How shall I sacrifice my life?"

"What, don't you know how to die a martyr's death?" replied the holy man, and then gave me a green mantle commanding me to cover myself with it.

"As soon as I donned it on, I began to fly in the air, and as I flew higher and higher, I heard voices shouting, 'This is a martyr, this is a martyr'!"

"Here I opened my eyes, and I saw my husband in the throes of death and soon after he gave up his ghost. It was a great shock to me, and for a time I lost my senses. I moved on to Ajmir and it is there that I had the good fortune to meet Haji Lal Mohammad, and to become his disciple.

I was alone, my parents having died already. But from that moment the idea has taken possession of my mind that the Patron Saint of India, Khaja Moinuddin of Ajmir has commanded me to die a martyr and that it is he whom I saw in my dream. Now I have come on a pilgrimage to visit the tombs of the Saints of Delhi. At the tomb of Dada Fakhruddin Awlia, I spend a greater portion of my time, and day before yesterday I saw him in a vision, and he said to me, 'You are the green-clad Martyr'."

The gentleman from Tonk returned home much amazed at the story of the woman, and just a few days later the Mutiny broke out at Delhi!

This account leads a man to think that it must be the same woman that led the rebels of Delhi, and that her illusions gave her the extraordinary powers to do it. If in fact, it is so then this incident should take its place as one of the marvels of History.

I wish that, if any one of my countrymen knows anything more of this Green-clad lady of the Mutiny he may apprise me of the same, so that I may make use of it in writing the History of the Mutiny which I (Khaja Hasan Nizami) have undertaken.

Every Indian I think, would surely like to keep green in his memory the spirit and heroism of this Green-clad Lady who commanded in person her citizen army in the field, and to gather some more facts about her, so that India might pride herself (of course, within proper limits) on the doings of her children.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

International relations in contemporary Europe

Apropos of the following sentence occurring in Prof. S.N. Dhar's article, 'International Relations in Contemporary Europe' (published in "The Modern Review" for July, 1928), permit me to say a few words:—

"She (Bolshevik Russia) has not given up any of the lines of aggressive foreign policy pursued by the Czars, viz.—peaceful penetration of Mongolia, a cautious policy in Manchuria."

Now, "peaceful penetration" is a phrase often used in International Law and politics but of which one might be excused for saying that "nobody knows anything and everybody knows next to nothing." Its use "for excellence" lies in the sphere of counter-imperialistic propaganda and like all other propaganda-terms, it is immeasurably vague. What, however, is the historical

fact about Bolshevik policy towards Mongolia? It is that Bolshevik Russia has, from the time of its inception up-to date, scrupulously adhered to the terms of the Khabta Agreement of 1910 (between Russia and China) whereby Russia had promised to forego territorial ambition in and round about Mongolia.

As to Manchuria, it might be safely asserted that that country had definitely scrapped its feather to Russia and is now following timidly in the wake of Japan Chang-Tao-Lin, who dominated the three provinces of Kirin, Feng-Tien and Heilung-Kiang was, so it is asserted, but the pay-servant of Lenin.

Prof. Dhar's reflections on the extreme vigilance of Bolshevik Russia on Constantinople and the Straits are thoroughly sound and he might have mentioned the Kars Convention of 1923 in support of them.

Nirmal Chandra Mehta

THE MAHABHARATA*

(A Review)

There are several editions of the *Mahābhārata* in the country, but none of them is critical. In order to remove this want which has strongly been felt for years, attempts were first made in Europe to bring out a new edition. But that scheme did not advance much and the Bhandarkar Oriental Research Institute came forward and undertook the work in right earnest. Since then it has been progressing steadily and quite satisfactorily: a fact evinced by the publication of a tentative edition of the *Virāṭparvan* under the

able editorship of Mr. N. B. Utgikar with whom the present reviewer had the pleasure in discussing readings and other details with regard to the edition, sitting for days together with Dr. M. Winternitz who was then in the *Viśvabhārata* as the Visiting Professor and teaching the students how to prepare a critical edition of a text from a number of MSS taking for that purpose those of the *Mahābhārata* itself. We are now really very glad to receive the first instalment of the great work in the form of the first fascicule containing first two *adhyāyas* of the *Adiparvan* as edited by Dr. Sukthankar with the co-operation of his colleagues. Our thanks are due to them all and through them to the Bhandarkar Oriental Research Institute. Indeed, it is extremely gratifying.

* The *Mahābhārata* for the first time critically edited by Vishnu S. Sukthankar, Ph. D. Bhandarkar Oriental Research Institute, Poona, 1927.

to see that the great Indian epic is now being critically edited by Indians themselves.

Only those who have acquaintance in any way with the nature of the work or the books on the textual criticism of the Bible can understand how difficult it is to constitute a text from such a heap of materials in "a bewildering profusion of versions," as well as in "an amazing mixture of versions." Dr. Sukthankar is, therefore, quite right when he observes: "It would, therefore, be well not to ignore entirely the possibility that a wholly satisfactory restoration of the text to its pristine form—even the late so-called *Saṁskṛta* form—may be a task now beyond the powers of criticism." We may, however, say with him that "Even though the problem be insoluble in the ideal plane, yet a practical solution of it is by no means impracticable and may with considerable gain be attempted." And it can be said that the first fascicule demonstrates that "a considerable portion of the inherited text can be incontestably proved to be authentic and unimpeachable, and that on the other hand, certain portions of the 'vulgate' can equally indisputably be shewn to be spurious." For instance, the episode of *Brāhmaṇa* and *Gaṇeśa* in the first *adhya*ya of the *Alipparvan* may be referred to here. It is spurious as it is not to be found in two independent versions, Bengali and Kashmirian (or North-Western).

The following points may, however, be noted on which I could not agree with Dr. Sukthankar.

Just after the salutatory *śloka* at the beginning, *Nṛāyaṇaḥ nṛmaśrīṣya* etc. we read the following in the constituted text (I.1.1-2):

लोमहर्षेण पुत्र उग्रययाः सतः पौराणिको नमिवावयये ।

शौनकाय कुतपतेर्होदशवारिकं सवे ॥ १ ॥

समासीनानभ्यगच्छद् मध्वर्षींश्शितव्रतान् ।

विनयावनतो भूत्वा कदाचित्पुनर्नन्दनः ॥ २ ॥

Here the question arises : Do the first two lines form the original text of the *Mahābhārata* ? They are found in all the different versions of which Mss. are collated for the present edition, though with some variant readings. But can we be satisfied only with this ground as to their being genuine ? It is to be noted that these two lines are in *prose* forming an incomplete sentence and are to be construed with the following verse which is complete in itself. No doubt, the prose lines add something very suitable to the following *śloka*. But is it so important that without it that *śloka* can in no way be introduced as the first *śloka* of the work ? It may be said that without these two lines the beginning of the work with the *śloka* would have been rather abrupt. It may be so to some degree. Yet, this ground does not seem to me to be strong enough when considered with the reasons advanced below. It does not necessarily establish that these two lines were put in writing. It may be that what we know from them was well-known to the rhapsodist and his audience alike. *Sūta*'s (or *Sauti*'s) appearance at the *sutra* of *Saṁskṛta* in the forest *Naimiṣa* and his recounting stories among the sages at those times (See *Dhīgarata Purāṇa* I.1.4) that it might not have needed special mention.

And the beginning of the work was with the *śloka*, *Saṁskṛta*. It may also be that the prose lines embody the substance of a *śloka* now lost.

Moreover, in the passage quoted above there are two nominatives, *Sūta* in the prose portion and *Sātanandana* 'the son of *Sūta*' in the *śloka*. This can in no case be reasonable. Nor can they be taken with the verb *agacchāt* unless they are identical. (The question of their identity I shall discuss presently.) Even in that case their use cannot rightly be defended. And one of them would have been sufficient.

The peculiar construction itself of the passage, partly in prose and partly in verse, suitable to drama, is quite out of keeping with what we should expect in a work of the time of the *Mahābhārata*. Therefore, it appears to me that the first two lines in prose are not originally of the *Mahābhārata* but added subsequently. This addition must have been very old.

That they are really interpolated, was known even to the Commentator, *Nilakaṇṭha* as is perfectly clear from the following sentence in his commentary :

ततो विप्रविनायकाग्रमन्त्र्य सुपासीनान् (for समासीनान् in our text) इति भा र ता र म्म श्लोकोपदिष्टं पू र य ति गेनेन लोमहर्षेणपुत्र इति ।

The second question here is with regard to the reading *Sūta* and *Sātanandana* (or *Sauti*) in the above and similar passages in the work. Which of them is genuine ? The Mss. read them both. In the present edition, too, so far as the first fascicule is concerned, both of them are adopted, reading sometimes *Sūta* (I.1. 20, 159 etc.) and sometimes *Sauti* (I.1.7. Cf. 101). Obviously *Sūta* cannot be called *Sauti* and *Sauti* *Sūta*. One must be either *Sūta* or *Sauti* and not both. It is therefore reasonable that one of them is to be used throughout for the same person. But in the present edition this has not been done. Now, which of them is to be preferred ? If we depend only on the evidence of the Mss. as Dr. Sukthankar seems to have done, the decision goes in favour of *Sūta* at least in one case, I.1.59, where all the collated Mss. of all the versions give the same reading. In all other cases, both are found. Here another question presents itself : How far can we rely on Mss. when they are confronted by strong internal evidence ? I think, in such cases Mss. have little value. Following this principle we should read *Sauti* and not *Sūta*. But what are the internal evidences here ? In I.2.d, 21b, and 13d all the Mss. of all the versions without a single exception read *Sātanandana* and as regards the sense it is the same as *Sūtaputra* (I.2.70c) which is also the one reading found in all the Mss. And it goes without saying that these three words, *Sātanandana*, *Sūtaputra* and *Sauti* give the same meaning, 'the son of *Sūta*.' It cannot therefore, be reasonable to adopt *Sūta* in these cases as the actual reading.

It is, however, to be noted that there is evidence for holding that the celebrated rhapsodist was *Sūta*, the son of *Roma* or *Roma-harṣaya*, as in the beginning prose line in our text. For instance, see the *Bhāgavata Purāṇa*, I.1.5,7,12,15,

But so far as the *Mahābhārata* itself is concerned and the Mss. utilized for the edition shown, he cannot be other than *Sauti* as said above.

The same question arises also in another place. In 1. 1.191 of the present edition the word *Sauti* is used with reference to *Sañjaya*. (Only four Mss. of the Gantha version has the reading *Suta*). But in 159c we have *Sūta* for the same person. *Sañjaya*, all the Mss. giving the same reading. But how can one be both *Sūta* and *Sauti* as we have in the present edition?

The word *Lomaharsani* (—*Lomaharsanoputra* 'Son of Lomaharsana' 1.1.1.1) is found in the first fascicule at least twice (1. 6d, 2.70d). But is there any strong ground for not reading *Laumaharsani* for *Lomā* with a large number of Mss. of the Northern Recension in which, as says Dr. Sukthankar, the archetype is included? "Solecism," he observes in the preface, p. vi, "when shewn to be original by a clear agreement on this point between (what appeared to be) independent versions have been allowed to stand uncorrected (cf. L. 1. 5 d, 190d)." Though this may be said with regard to the first case, it cannot be so with reference to the second (1. 2. 70 d) for clearly there is no agreement of independent versions on reading *Lomā*. Accordingly I incline to read *Laumā* also in the first case.

▲ The constituted text reads (1. 1. 188 c-d)

देव प्रशान्तिरेषेण को निनर्तिवुर्देति ॥

Here in d I should like to read *atavartum* for *niavartum* agreeing specially with K^o which, as the editor says, represents with K¹ "archetype K in a comparatively pure form."

We read in the *Parvasamgrahaparvan* (I. 2. 19):

अक्षीरिपयाः प्रसङ्गान् रथानां दिवजन्तनाः ।

सख्यं गणितस्त्वैः सहजगदेकविंशतिः ॥

Here *prasamkhyānām* in a is indicated by the editor as "less than certain." That originally the word must have been in its past participle form in the feminine gender *prasamkhyāṭā*, can easily be known from the fact that the nominative is put in the instrumental case (*samkhyāganitā-talvayānāḥ*). This is indicated also by some of the preceding verses. The variants, too, give us support. Otherwise the sentence remains incomplete the finite verb not having been used.

I should, therefore, like to read with K^o *-samkhyāṭā* having slightly modified the reading *samkhyāṭāḥ* found in a good many Mss. I am also inclined to read with K¹ and G^o *akṣuhinyām* for *akṣuhinyāḥ*. I think this modification is necessary. It clearly suggests how other readings have arisen here.

On p. in the number of the Visvabharati Library Ms. marked B¹ is 413 and not 415 as printed.

This edition of the *Mahābhārata* is illustrated by the Chief of Aundh, Shrimant Balasaheb Pant Pratimdh. B. A. The first fascicule contains an illustration depicting *Saṁti* or (*Suta*) relating the story to the R-*vs.* The present reviewer is neither an artist nor an art-critic yet he may be allowed to suggest that the editors could have availed themselves of a more artistic representation of the subject.

VIDYUSHEKHARA BHATTACHARYA

THE THEATRE IN REVOLUTIONARY RUSSIA

A Conversation with Madame Lunatscharsky

By AGNES SMEDLEY

MR. Bertrand Russell has said that Russia like China, is an artist nation. "When I speak of art as one of the things that have value on their own account," he adds, "I do not mean only the deliberate production of trained artists, though of course these, at their best, deserve the highest place. I mean also the almost unconscious effort after beauty which one finds among Russian peasants and Chinese coolies, the sort of impulse that creates folk-songs, that existed among ourselves before the time of Puritanism."

We who live in western Europe have always the opportunity to test the truth of these remarks. The Russian film, as well as

Russian music, the drama, literature, and the folk-dances, are almost constantly before our eyes. The classical Russian literature is known wherever men read and love beauty and majesty. To day the new writers of revolutionary Russia are pressing upon a world that wishes to pretend that art cannot be produced in freedom by workers and peasants. The Russian film has no rivals in Europe, Asia or America; in art it is unsurpassed. The "Potemkin" film still stands as the highest point reached in the field of film art, and the many efforts to equal it by Germans or Americans have fallen miserably flat. Gorki's "Mother" likewise remains un-

equalled in the pure beauty and genius of its production. Before these, there had been Tolstoi's "Polikushka" with its gripping beauty and tragedy; the historical film of Ivan the Terrible, which appeared last year under the title of "Slaves have no Wings," was colossal in its power; Indians, viewing it here in Berlin, were not only deeply moved, but frankly said that it was much like the debauched life of many of the ruling princes of India.

The sad strains of the Russian folk-songs and the haunting music of the balalaika orchestras further bear witness to Russell's words that the Russians are an artist nation. Those who have once heard the singing of

orchestra of twenty-five young Russian men and women students played for us. The wistful Russian folk melodies held our large audience spell-bound. The dancing ceased and applause induced the orchestra to play one selection after another. Later on, through the evening, when a lull settled over the hall, the dash of Russian folk-dance music was heard, and with a whirl four Russians—two young men and two girls—swung into the middle of the hall. Dressed in their own peasant costumes, and dancing with the dash and freshness and joy that is characteristic of them, they danced the Russian folk-dances while the audience took up the rhythm, beating time to their dashing feet.

Quite recently, the writer of these lines had the opportunity to talk further on these lines with Madame Lunatscharsky, a well-known actress on vacation in Berlin, from the Russian State Theatre in Moscow where she is permanently engaged. Madame Lunatscharsky is the wife of the Commissar of Education of the Soviet Union. She is a very charming, elegant and pleasant woman, pronouncedly Russian in type—a type that shows that Russia is the beginning of Asia. Her knowledge of literature and the theatre—the two are intimately connected—as well as of the entire cultural life amongst the Russian workers to-day, seems to be very fundamental. She is one of those Russians of the intelligentsia who, despite a high culture, have blended with the masses so completely that they speak as one of them, without any tone of condescension of a superior to an inferior. For, in Russia there are only comrades. During her vacation in Berlin she has been playing the leading role in a Russian film, "Vera Mirzeva", which will appear in the spring. In her conversations, she spoke particularly of the Cultural Sections of the Workers' Clubs which exist throughout Russia in all industries as well as in the distant villages. A part of the work of these Cultural Sections, she explained concern themselves with the theatre. This theatre section has three duties: (1) To purchase tickets for the professional theatres—30 of whose tickets must be sold at very low rates to labour organizations. This means also that they must buy tickets for good theatres only, that the workers may see the best productions. (2) They bring to the Club professional artists who play in the Club theatres—for instance, on holidays, such as on the 1st of May, the 7th of November,



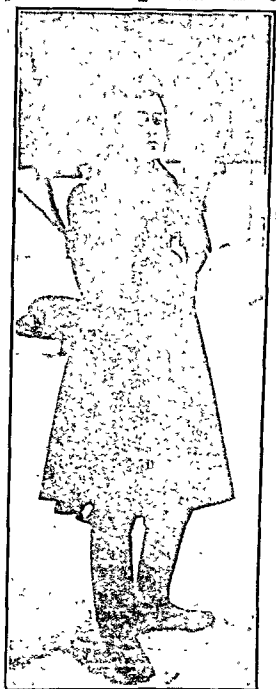
Agnes Smedley

groups of Russian peasants and workers during a period of rest in their work, can never forget. We living in the Indian Colony in Berlin had only this week another opportunity to judge of Russian music and dancing for in our annual winter festival given by the Hindusthan Association, a balalaika

or other revolutionary holidays. (3) They produce plays of their own on the Club stage. This is, in fact, the chief part of its activities and calls into co-operation all the workers in the factory. There is a regisseur in charge of this theatre section; this regisseur must be half-pedagogue also, who has the ability not only to produce the plays with small means, but to train the workers in acting, and at the same time to study all the workers to find if a great talent amongst them can be found who might devote his or her entire time to this profession. Madame Lunatscharsky says that she herself has worked in such workers' clubs and found them really very interesting. "One sees how these people who work eight hours in the industry find time and strength to produce plays," she says. "These Clubs work very much and with great interest. In the large industries they are very active and form a very important centre of cultural work. There are also clubs of sales employees, but the best clubs I have seen, and the most interesting, are in the industries. During the past year I was in a club of a great textile industry on the outskirts of Moscow. It has a theatre that seats 2,500 persons. Since the revolution, the Workers' Club organized there has theatrical sport, science and other sections."

Speaking further, she said "For me, the most interesting is the new Workers Theatre, which is a section of the Club of Railway Workers on the outskirts of Moscow. This Club was founded 1½ years ago. It has a very large sanitary creche, built very much on American lines—its walls are of glass, through which the working mothers may look in to see how their children are getting along. The club is fairly rich—judged by our standards—and it provides the best in culture and convenience for its members. When noted orchestra directors—such as Klempner or Fried from Germany—come to Russia, this club invites them to play in the Theatre. It also invites noted Russian artists, and in this way the workers see the best acting and hear the finest music. Two other similar clubs were opened in Leningrad on November 7th at the time of our 10th Jubilee of the Soviet Union. These two theatres have the most up-to-date apparatus, such as lighting and modern stages."

Madame Lunatscharsky spoke of the great demand of the Russian workers and peasants for the drama and for other aspects of culture.



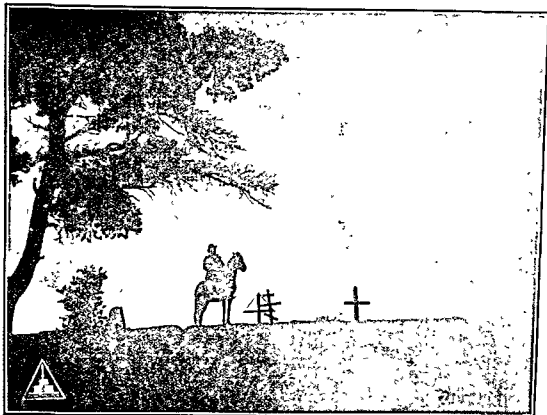
Cherviakoff, the Russian Actor, who plays the role of the great poet Pushkin in the tragedy-film "Poet and Czar"

Their clubs with their theatre sections, are multiplied throughout the Soviet Union. It is through these that not only the best in dramatic literature is brought to the peasant in distant villages, but that education is imparted. They are also organizations for combating illiteracy and for carrying social ideas of the revolution. The gigantic possibilities of such institutions cannot be over-emphasized. The revolution awoke the masses to their power and human rights, and the rapid spread of the theatre is a result of their demands. Since the revolution also, the social character of the theatre audiences has been completely changed. No longer is it the tired business-men with degenerate tastes who seek amusement in what is boldly known in the capitalist world as "leg shows," but it is the worker, the peasant, the soldier, in rough clothes, who speak to each other as comrades, who now stream to the theatre, thirsting for a dramatic treatment of the problems of their lives, of the revolution for which they fought and for which they still work. The demands of the masses become more and more urgent and place greater and greater pressure upon writers and at her artists.

In Russia, Madame Lunatscharsky says, there is a renaissance of realism on the stage and in literature. Abstract things are not of interest any more. Before the revolution, writers often found it more comfortable to remove their scenes from this earth to heavenly regions that exist only in their imaginations. But today, as even before the revolution for the revolutionary, this is not necessary. Gorki is the teacher and leader of this renaissance. Pre-revolution though he is, he comes from the soil of Russia, a worker who knows the life of the worker with all its darkness, and its hunger for light. It is not the orgies sought for by the degenerate bourgeois soul, that the worker longs for or is satisfied with, but it is the problems of the earth and of this life and the new world for which he fights, or for which the men of the past have fought. Out of this social foundation, the renaissance of realism has developed. In it, says Madame Lunatscharsky, both Russian and foreign realist writers find place. To mention a few successful plays of the past and the present season, there are plays by Upton Sinclair and Jack London; "Roaring China", a drama based on the Chinese Revolution; the "Decabrist Revolt", by Solotarev, and

"Stenka Rasia," by Triodins, a drama of the Volga peasant leader who, in the middle of the 17th Century, led the peasants against the Czar; both of these last two dramas were presented at the Great Academic Theatre.

Among the academic theatres, the little Academic Theatre has presented such dramas as "Ljubow Jarowaja", by Tronow, a drama in five acts of the Civil War in the Crimea from 1917 to 1920. The Moscow theatre, "Safonof", which is a branch of the State Theatre, has presented such historical-photographic plays as "The Death of Peter I", "The Arakhtchejev", and others. In both of these, Madame Lunatscharsky played during the present season. Other successful dramas based upon historical, realistic, revolutionary or factory themes, are "Armoured Train 1469", by Ivanoff; "The Revolt"—produced with great success by the Moscow Professional Union Theatre; "The 17th Year", likewise; "Growth", produced by the Revolutionary Theatre—a drama based upon the struggle to keep industry in the hands of the workers; "Buy Yourself a Revolver", by the Hungarian Communist, Bela Illish, dealing with emigrants and factory owners in Vienna. Further: the First Moscow Art Theatre, and the second Moscow Art Theatre, have presented many plays dealing with modern themes, the noted Stanislavski directing many of them, while the "Wachtangof" Theatre has presented Lavrianof's "Baltic Fleet", a revolutionary drama from 1905. The new Russian novel, "Cement", by the cement worker Gladkow, which has become so noted throughout Europe during the past few months, has been dramatized and presented in the Theatre of the Moscow Professional Union. This drama deals with the actual problems arising out of the life of a worker in modern-day Russia. The "Proletkult" theatre (an organization of Proletarian Culture) has produced some very excellent things, including satires, while the Trade Union Theatre of Moscow has sent throughout Russia and even to western Europe the noted "Blue Blouses", a troupe of acting workers. The Theatre of Meyerhold, which is so often spoken of in Europe, has presented many modern and historical things. All in all, the place of the theatre in the life of the Moscow worker, as of the worker throughout the country, is colossal. To-day there are some thirty



From the Russian Tragedy-film 'Poet and Czar' on the life of the great Russian poet Pushkin

professional theaters in Moscow—but this does not include all the theatres of the clubs.

In Leningrad a similar story could be told. One of the interesting new institutions in that city is the "Children's Theatre", which produces things that delight the hearts of children, such as legends adventurous thing such as Mark Twain's "Adventures of Tom Sawyer", and even an Indian fairytale. In various parts of the Union also the minority nationalities have developed their theatres remarkably: for instance, the Jewish Theatre in Moscow which brought some of its remarkable things to Europe and America during the past year; then, the Ukrainian Theatre Kurbas in Kiev, the White Russian Theatre Studio, the Georgian Opera, and the Tartar Theatre in Kasan. In fact, my conversations with Madam Lunatscharsky but showed me that I stood upon the outer edge of a vast world.

It is of interest to note that the Moscow Government Cultural Committee for Political Enlightenment, with which most of the Moscow Theatres stand in the closest relationship, has recently declared that the ideological and artistic niveau of the Moscow theatres must be still raised, the theatres were asked to come into closer contact with the working public, while a better organization in the entire film field was demanded. It also states that more workers should be drawn into the Art, Repertoire, and Management Commissions of the theatres, in order that the theatre should become more of an organic part of the cultural life of the masses. At the end of the past season, for instance, conferences of theatre-goers were held to discuss and judge the productions of the season as well as to suggest or decide what should be presented in the present season which is now in full swing.

ate capitalists, but for the enlightenment and advancement of millions of working men and women. They disprove the old statement of film producers that they turn out the trash they do because this is demanded by the public. This is absolutely untrue. The tawdry films and theatrical pieces so common in capitalist countries—including India—are produced without any regard for the opinions of the public, but are based entirely upon the unspeakably low, cheap tastes of the producers and financiers. The masses attend them only because there is nothing else to see. In Germany we have seen the crowds that try to secure tickets for every Russian film, or Russian play. Realizing that revolutionary Russia had called forth art of the highest kind—such as any revolution is bound to do—a German capitalist company tried to imitate the "Potemkin" film by presenting Hauptmann's "Weavers." It was a sad affair. The spirit, as well as the sincerity and understanding of the motives in a revolutionary outbreak, were absolutely lacking. The producers showed a thing which they imagined was an uprising of workers; it was, instead, a cheap, upper-class, salon or stage revolution. The idea and the technique fell flat, and the only saving grace was the music, actually taken from the songs of revolt of the Silesian weavers. The bourgeois idea of a revolu-

tionary drama or a revolutionary movement is the distilled essence of unmitigated rot. After the presentation of "The Weavers," the society regisseur appeared on the stage in a full dress evening suit, bowing in the best salon manner to an audience of silk-and-fur beclad males and females of the upper classes of west Berlin who, in a revolution would not have brains enough to last them over night. Capitalist countries will never present any fundamental or fresh art until it clears the stage of the parasites that bedeck it to day, and build their art upon the earth out of which all beauty grows. It has a world to learn from Russia the workers of the capitalist countries must one day teach them this lesson. This applies likewise to India. Many Indians, I know, have the idea that the Russian Revolution, and Communism, is nothing but a change to rush into a sex orgy. Perhaps nothing else can be expected of men who themselves have no inner discipline and to whom personal freedom leads to nothing but an orgy, instead of to a very high human and cultural development. But the working masses of Russia are today teaching the world what a Socialist society can produce in the field of art.

(Photos from the "Photo-kinó" Department of the Russian trade Bureau Lindenstrasse 20-25 Berlin, Germany. Any questions regarding the purchase or use of Russian films to be directed there)

LEGAL POSITION OF WOMEN IN INDIA*

By NIRMAL CHANDRA PAL, M. A., B. L.

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IN ancient times a woman was regarded as man's property which he could buy and sell at his pleasure. The ancient Greeks often vendored their wives and daughters or lent them to their friends like articles of furniture. Even Socrates is said to have lent his wife Xanthippe to his young disciple and friend Alcibiades. The privilege of lending one's own or receiving another man's wife was esteemed very highly by the

Spartan citizen and its forfeiture was deemed a punishment reserved for serious delinquencies. Similar was the idea regarding women prevalent in those times among the Jews, the Babylonians and other civilised nations.

At an early stage of the Indian civilisation also, women could be bought and sold like ordinary moveable and immoveable properties. In chapter 12, verse 53 of the *Narada Dharmashastra* we read.

* A paper read before the Law Association of the University of Dacca on the 20th March, 1929.

The issue of those women who have been purchased for a price belongs to the begetter, but—

when, nothing has been paid for a woman, her offspring belongs to her legitimate husband.

The *Asura* form of marriage among the ancient Hindus was nothing but a sale of the daughter by the father.

Later on, during the Middle Ages women came to be recognised as human beings but fit only to act as servants of man. Apart from their usefulness to the other sex, nobody thought that they could have any other purpose in life. All the religions of the age regarded them as a necessary evil in the world. A congregation of the dignitaries of the Christian Church decided that there was no necessity of any religion for women as they had no soul. Our own Sankaracharya solemnly declared that woman was the veritable gate to hell and that she, like the Sudras, had no right to study the Vedas.

According to the laws of that age a woman was hardly considered to be a legal person and was, thus almost incapable of possessing any rights. She was treated as a perpetual minor over whom man was always entitled to exercise control. During maidenhood she was under the guardianship of her father, after marriage she was under the control of her husband and during widowhood she was under the care of her sons. She was never competent to act on her own behalf.

Fortunately, at the present time, the ideals of democracy have advanced so far that every civilised man recognises that all men and women ought to have the same rights and privileges before the law. Democratic ideas of the present day about women are no doubt of recent growth and most probably originated from the French Revolution of 1789 when the women of France petitioned the National Assembly to establish equality between men and women, to accord to the latter freedom of labour and occupation and to appoint them to posts for which they were qualified. The idea of 'liberty, equality and fraternity' engendered by the French Revolution spread all over Europe and political philosophers in every country began to plead for the amelioration of the condition of women. In England John Stuart Mill put forward a most vigorous plea for improving their lots in his admirable thesis on 'The Subjection of Women' and pointed out that the principle which regulated the social relation between the two sexes—the legal subordination of one sex to the other—was wrong in itself and one of the chief

hinderances to human progress; and urged that it ought to be replaced by a principle of perfect equality, admitting of no power or privilege on the one side or disability on the other. In spite of the pleadings of John Stuart Mill and the agitation carried on by the educated women of England there was hardly any improvement in their legal position till 1832 when the Married Women's Property Act was passed, which entitled them to possess separate properties of their own and also to enter into contracts independently of their husbands. Agitation for equality of treatment went on till the last Great War when the women of England got an opportunity of proving that in the performance of civic functions they were in no way inferior to men. And in recognition of their services to the State during the War, they got the right to vote in Parliamentary elections immediately after the conclusion of peace. As soon as they got the franchise, all obstacles in the way of equalising the position of men and women before the law disappeared and the very next year in 1919 the Removal of Sex Disqualification Act was passed by the Parliament, which declared that henceforward no one would suffer from any legal disability in England on the ground of sex. Since the passing of this act every branch of English law has been amended with the object of placing women on exactly the same legal footing as men and some amendments are still pending before the Parliament for removing certain minor disabilities which still exist.

It is now several years that women have been enfranchised in almost all the provinces of India and in certain provinces they have already become members of the legislatures, but upto now no improvement has been effected in their legal position so far as it is determined by the private law of this country.

Some of the disabilities imposed by our law upon our women are so reasonable and humiliating that they ought to be removed immediately. I desire to draw the attention of our educated men and women to some of these anomalies in our law and to request them to judge for themselves if they are not blots on the fair name of India.

At the present time all the civilised countries of the world recognise marriage as the voluntary union of one man with one woman to the exclusion of all others, as a result of which the husband and no other man is entitled, under law, to have consortium

with the wife, and the wife and no other woman is entitled to the consortium of the husband. But, owing to the recognition of polygamy by both the Hindu and the Mahomedan Law of India, while the husband is entitled to the exclusive company of the wife, the wife cannot, under law, claim the exclusive company of the husband. No doubt, under the stress of economic forces, polygamy is rapidly disappearing from this country, but until it is made illegal by legislation, a Hindu or a Mahomedan wife in India is bound to suffer from numerous legal disabilities I have not as yet met a single educated Indian who supports this institution from conviction, but I do not know of any serious attempt to change the law in regard to this matter in recent years Mr Ameer Ali, in his book entitled 'The Spirit of Islam', says that polygamy is as much opposed to the teachings of Muhammad as it is to the general progress of civilised society and true culture. Mustafa Kamal Pasha has already abolished this institution in Turkey and made marriages strictly monogamous in that country. So I do not see any reason why it cannot be abolished among the Indian Muhammadans. Nor do I find any justification for its recognition among the Hindus. If it is absolutely necessary for an orthodox Hindu to get a son, he may have recourse to adoption. What is the necessity for him to marry again for a son so long as the law recognises an adopted son who can confer the same spiritual benefit upon him and his ancestors as a natural-born son? It is often argued that Hindu marriage being indissoluble monogamy cannot be enforced without great hardship to the husband whose wife has become unfaithful to him and left his protection. When we put forward this argument we forget that our women have for thousands of years been suffering from the same disadvantage. If we should be supposed to encourage illicit sexual relations amongst men by prohibiting polygamy and enforcing monogamy, I am afraid we are doing the same thing now by not allowing our women to re-marry when they are deserted by their husbands. If we but once take into consideration the disabilities suffered by our women due to the recognition of polygamy by our law, we will find that they far outweigh the inconveniences which would be suffered by men if monogamy is enforced even without the introduction of the law of divorce. But there is abso-

lutely no reason why the Hindu marriage should even at the present day continue to be a sacrament and therefore indissoluble.

In India, a Mahomedan can marry three other wives during the life-time of one wife and a Hindu any number. But if a Hindu or a Mahomedan woman goes through the ceremony of marriage with a man during the life-time of her husband, though that husband may not care to take any notice of her, she is punishable for bigamy under section 494 of the Indian Penal Code with imprisonment which may extend to seven years and also with fine.

Besides allowing more than one wife to a man, Indian Law is most one-sided and unfair towards women regarding conjugal fidelity. While it requires no faithfulness from the husband to the wife and allows him to keep openly as many concubines as he likes without any detriment to his marital rights, the slightest unfaithfulness on the part of the wife is severely punished. A Mahomedan husband in British India incurs no legal penalty, civil or criminal, by failing to observe conjugal fidelity. But if a Mahomedan wife is disobedient or unfaithful to the husband she may be divorced or driven out and deprived of her right of maintenance. Under the Hindu Law also the faithfulness of the wife is strictly enjoined and for the slightest unfaithfulness she is deprived of all her conjugal rights, including her right of maintenance. But the husband need not be faithful to her, as he does not lose any of his legal rights over her by becoming unfaithful. Consequently, if the wife refuses to live with him on the ground of his infidelity, he may force her with the help of the court of law to come back and live with him. The text of Manu upon which the law regarding this matter is based runs as follows:—

'Though unobservant of approved usage or enamoured of another woman or devoid of good qualities, yet a husband must constantly be revered as a god by a virtuous wife.'

An eminent Hindu lawyer in justifying this precept has said,

'The feelings which it serves to engender often enable the wife calmly to bear her lot, however unhappy, and to try to propitiate a cruel husband, and often prevent those vain bickerings which can only embitter life.'

With due deference to the opinion of this learned lawyer it may be pointed out that one of the primary objects of law is to mete out

justice to all, and the law which ensures peace entirely at the expense of one party fails to fulfil one of its primary objects.

Even at the present day a Hindu marriage is recognised as a gift of the bride to the bridegroom by the father or any other relation of the bride, so the bride is not an active agent, but is merely the object of the gift by the legal guardian. While no marriage according to the Hindu law can be valid unless the bridegroom willingly accepts the bride, there is no provision for taking the consent of the girl at the time of the marriage and it is perfectly valid even if the girl is given in marriage against her wishes. Want of any provision for the consent of the bride might have had some justification when every girl used to be married during minority, but there is no justification for it at the present time when many Hindu girls are being married after the attainment of majority (A Hindu girl in Bengal attains majority for the purpose of marriage on completion of the fifteenth year). If the Hindu Law still continues to ignore the necessity of an expression of the bride's consent at the time of the marriage which creates a tie for her from which she can never free herself, it merely shows that the law has not ceased to look upon woman as a perpetual minor.

Of course, I do not for a moment want to suggest that all marriages among the Hindus are unhappy because there is no provision in law for ascertaining her opinion at the time of her marriage or because the legal position of the wife is inferior to that of the husband. The majority of the Hindu couples are as happy as any couple in any other nation or community, and an occasion may not arise in the lives of most of the Hindu wives when they may feel that their position is one of subordination to their husband. But that does not justify the disabilities which have been imposed by our law upon our women. One of the objects of law certainly, is to guard against the brute in man, and the husband may and does sometimes prove himself a brute. But the law has imposed so many disabilities upon our women that she can hardly get any relief from a court of law when she may want to save herself from the oppressions of an inhuman husband.

It has been pointed out already that Hindu Law does not recognise divorce. Non-recognition of divorce would have meant

equal convenience or inconvenience both to the husband and the wife if Hindu marriage had been monogamous. But the husband being free to marry any number of wives, it has placed the wife in a position relatively of the greatest disadvantage. I know of a recent case in Dacca which would illustrate my point clearly. A girl belonging to a respectable family in this town was married to an educated young man well placed in life. Within a very short time of the marriage, the young man, somehow, became alienated from his wife, sent her away to her father's place and married again. While the husband could feel no inconvenience for what he had done and could get on in life as if nothing untoward had happened, the law is so one-sided and faulty that the wife must spend her days alone and in misery, and yet in subjection to a legal bond from which she cannot release herself unless she is prepared to abandon her society and religion. So long as she remains a Hindu she must suffer because the law regards her marriage as a sacrament and therefore, indissoluble. But if she becomes a convert to another religion, she becomes entitled to a dissolution of marriage and may marry again, provided her husband refuses to live with her. So long as Hindu Law does not recognise dissolution of marriage even in such exceptional cases, it merely puts a premium upon apostasy on the part of such victims of that law and faith.

Mahomedan law in India recognises divorce, but the rules are one-sided. They appear to have been enacted solely for the benefit of the husband who may divorce his wife at his mere will and pleasure without assigning any reason, while the wife can never divorce herself from her husband without his consent. Neither cruelty nor conjugal infidelity on the husband's part nor neglect or inability to afford proper maintenance to the wife, will enable her to claim a divorce. This is placing the wife entirely at the mercy of the husband. He may at any time get rid of her, while she cannot get a divorce even for a just cause.

Among Christians conjugal infidelity on the part of the wife is always a ground of divorce in India, but the same offence on the part of the husband would not authorise divorce unless it is coupled with some aggravating circumstances like cruelty or desertion. Morally the offence is the same by whichever party it is committed, so the

English Matrimonial Causes Act of 1923, has given equal facility to the husband as well as the wife to get a divorce if one of them proves unfaithful. Let us, in the next place, discuss the proprietary rights of the husband and the wife in each other's property. In England marriage formerly operated as a conveyance to the husband of all the property which the wife possessed at the time of marriage and whatever she subsequently acquired. The wife had no corresponding right or advantage. Marriage in England at this time, converted the husband and the wife into one person in the eye of law and that person the husband. The Married Woman's Property Act of 1882 wrought a considerable change in the relations of husband and wife by allowing her to retain all her property and by giving her absolute control over it. The Administration of Estates Act of 1925 has gone a step further and equalised the positions of the husband and the wife regarding the properties of each other at the termination of coverture. After payment of funeral expense and debts, the surviving husband or wife of the intestate takes, according to the provision of this act, the personal chattel and a net sum of £1000. If there is any residuary estate left after this, then, in the case where the deceased leaves issues behind him, half of the residue and where the deceased leaves no issues behind him, the whole of the residue goes to the surviving husband or the wife for life. So that in England at the present time, whether during coverture or the end of it, the husband and the wife stand on exactly the same footing regarding rights in each other's property.

Both the Hindu Law and the Mahomedan Law in India have always recognised the proprietary rights of women and were, thus, in this regard in advance of the English Law as it was before 1882. But while our law in India has remained exactly what it was several centuries ago, the laws of England have changed within the last 50 years to the great advantage of the woman.

The Hindu Law, however, recognises merely a limited proprietary right of a woman except in certain special kinds of property technically known as her own peculium or *stridhan*. Among the Hindus, whenever a woman is found to be the owner of a property, the presumption is that she is entitled merely to enjoy the income of such property during her lifetime and after her death it

is to go to the heirs of the last male owner. Normally a Hindu woman does not possess the power of selling, mortgaging or making a gift of any of her properties excepting her *stridhan*. But during coverture she cannot transfer even her own peculium without her husband's consent, excepting properties received by her as gifts of affection from relations, known as her *Saudayika stridhan*. Even the property which she may buy with her own earnings, she cannot sell or make a gift of or bequeath by will without the consent of her husband. On the other hand, the husband, when in need, is allowed by Hindu Law to appropriate the *stridhan* of the wife without her consent and even against her wishes. The law is worse regarding the earnings of a married woman. While the wife cannot spend her own earnings without the consent of her husband, the latter is entitled to take away such earnings from the possession of the wife even without any necessity and spend them in any way he likes. This and, indeed, most of the disabilities, legal and social, of the Hindu woman of to-day, are relics of a past, when women of all castes were considered to be no better than Sudras. The enfranchisement of the wife and mother has failed to keep pace with the progressive enfranchisement even of the slave. It is high time for us to realise that the union of husband and wife does not mean domination of the husband over the wife and complete effacement of the wife's individuality.

The Mahomedan Law, so far as the proprietary right of the wife is concerned, is more liberal. Her property belongs to her in her own right, to deal with it as she likes; if she is a wage earner, her earnings belong to her absolutely without any power on the part of the husband to intermeddle, or appropriate them.

On the death of the husband the widow, according to Hindu Law, is entitled to inherit his properties in the absence of any issues, provided she was faithful to him at the time of his death. The husband also is entitled to inherit the *Stridhan* of the wife on a similar contingency but the law does not enforce the condition of fidelity upon him. Moreover, owing to the general incapacity of women in Hindu Law, the wife gets a limited interest in the property which she inherits, while the husband takes the property absolutely. Among the Mahomedans, while the husband inherits one-fourth

of the wife's property on her death, the wife inherits only one-eighth of the husband's property.

Next we come to the legal position of a mother. In an Indian family, the father's claims upon the children are always considered to be superior to those of the mother. Both according to the Hindu and the Mahomedan Law the father is the natural guardian of the person as well as the property of the minor children and so long as he is alive, the mother is not entitled to exercise any control over them or their properties. If the father and the mother are living apart, the father, as a matter of right, has the custody of the children, however young they may be. In the matter of educating the children or in the matter of giving the daughter in marriage, the father's voice is always to prevail in preference to that of the mother. Even in the case where a Hindu father becomes a convert to another religion, he retains his rights over his children. But if a mother changes her religion, the Court may at the intervention of any relation, remove the child from the custody of the mother and place it under any person who may profess the religion of the father. Normally, the mother becomes the guardian of the children after the death of the father, but a Hindu father may, by word of mouth or by writing, nominate a guardian for his children after his death, so as to exclude even the mother from the guardianship. According to Hindu Law, the mother's right of giving a daughter in marriage is postponed not only to that of the father, but to that of all the paternal relations of the daughter. The position has no doubt been to some extent ameliorated by statutory enactments and by the assumption of power by the Court to modify the operation of the personal law of the parties in the matter of appointment of guardians in the interest of the children, but the general character of the law remains as outlined above. The right of taking a son in adoption according to Hindu Law belongs to the father only and not to the mother. The father may adopt a son not only without the consent of the mother but even against her wishes and the mother is bound to recognise him as her own son, and the son thus adopted shall inherit even the *Stridhan* of the mother after her death. But the law does not allow a mother to take a son in adoption without express authority from the father. Indian

children, in short, belong to the father and after his death to his nominee and not to the mother.

The English Law regarding the custody and the guardianship of children, it should be observed, was not dissimilar to the Indian Law in material respects up to 1925, when the Guardianship of Infants Act was passed. This Act recites that Parliament by the Sex Disqualification (Removal) Act of 1919 and various other enactments has sought to establish equality in law between the sexes and that it is expedient that this principle should obtain with respect to the guardianship of infants and the rights and responsibilities conferred thereby; and enacts, that where in any proceeding before any Court, the custody or upbringing of an infant or the administration of any property of the infant or the application of the income thereof is in question, the Court in deciding that dispute shall regard the welfare of the infant as the first and paramount consideration whether the claim of the father is superior to that of the mother or the claim of the mother is superior to that of the father. The mother is to have a right equal to that of the father to apply to the Court in respect of any matter affecting the infant. A daughter in a Hindu family, whether married or unmarried, has no right to inherit the property of the father so long as a son is in existence. The son, however well placed in life, inherits the whole property of the father to the entire exclusion of the daughter, however helpless or poor she may be. The distinction, on the score of sex, is nowhere so prominent in Hindu Law as between sons and daughters in the matter of inheritance. There is no other system of law which ignores the daughter in such a way. English Law does not, at the present time, make any distinction between sons and daughters for the purpose of inheritance of the properties of the father and the mother. The Mahomedan Law gives to a daughter half the share of a son. The Indian Succession Act, which is applicable to the non-Hindu and the non-Mahomedan inhabitants of India, speaks of lineal descendants who should inherit, without making any distinction between sons and daughters. The grave domestic problems which attend the procuring of marriages of maidens in Hindu families, would, it seems to me, be brought materially nearer solution if the law were to recognise the right of the

daughter to share in the inheritance with the son.

According to the Hindu Law prevailing in Bengal the relationship with a sister is not recognised at all for the purpose of inheritance. When a Hindu brother dies leaving behind him no other relation excepting a sister, his property, on his death, is escheated to the crown because the sister is not an heir. But if an unmarried sister dies leaving *stridhan*, the brother succeeds to all her properties to the exclusion of all other relations.

I hope, I have been able to show that the legal position of a woman in India is decidedly inferior to that of man. Whether as a wife or as a mother or as a daughter or as a sister, she always occupies a subordinate legal position in the family. Of course, I do not even for a moment want to suggest that we yield to any nation in our respect for women because of their inferior legal position. On the contrary, they are the real mistresses of our household and respect for women has been one of the chief characteristics of the people of Aryavarta from very ancient times. "Where women are honoured", says Manu, "there the deities are pleased, but where they are dishonoured there all religious rites become useless." "Strike not even with a blossom", says another sage, "a woman guilty of a hundred faults". But however deep our respect for women may be, we are not

justified in keeping them in legal subordination to men, because it is the peculiar function of law to step in to protect an individual, just when the purely social forces fail him or her. A person suffers from legal disabilities when he is a lunatic or an idiot or an infant—that is to say, when he is less than a normal human being either in intellect or in maturity. No man at the present time would contend that a woman as such is inferior to man in intellect or in any other respect. Individual for individual, many women are immeasurably superior to many men in these respects. Why then is this legal inferiority of women to men in India? All the civilised nations of the world are giving equal rights to them. Indians only are lagging behind. We are the only people on the face of the earth who are still content with laws which were suitable for men who flourished during the Middle Ages.

So long as we do not give equal legal status to our women within the family, the people outside India will continue to look down upon us and our claim for recognition as the equals of other civilised nations of the world will remain unjustifiable. We have a long leeway to make up in this matter, and now that the women of India have been enfranchised, it rests entirely with them to pool their forces together and compel the legislatures to give them equal rights with men.

"COUNCIL WITHIN COUNCIL" WHICH RULES THE LEAGUE OF NATIONS*

By JYOTI SWARUP GUPTA

FOR sometime past the idea has been gaining ground that the League does not stand for the ideals which were advertised to actuate its promoters when it was brought into existence. It is not a democratic body—such as it professes to be—in which every number, big and small, has an equal voice and an equal control but it is a gathering, international only in name, in which a group of four or five big powers, who have formed a clique within themselves,

rule and dominate mostly to their advantage and to the detriment of small powers. This view of the working of the League has been often discussed in the press, the public platform and possibly at many a private conversation, but it was only at the last session of the League that these feelings were for the first time openly expressed by a delegate on the floor of the house itself. A Renter's message from Geneva dated September 8, 1927 says:

"Vocaliferous applause punctuated the vigorous speech of Mr Hambro (Norway) who frequently glaring in Sir Austen Chamberlain's direction,

* The quotations in this article are from *The Leader of Allahabad*.

criticised the work of the Council and spoke of the secret activity of the "Council within Council" discussing an important agenda before the latter submitted by the General Council. Mr. Hambro finally asked why the under-Secretaries of the League belonged only to the great powers and said that Norway admired the work of the Secretariat but it would do even more if the powers that were still outside were brought inside.

The delegates rose and patted Mr. Hambro on his back as he returned to his seat.

Big men when they sit in big assemblies generally indulge in high sounding platitudes and complimentary epithets and one need not always put much importance on such expressions. But when a small member stands on his legs in a sedate international gathering of diplomats and statesmen and musters courage to openly make a grievance to the face of the stalwart members that their conduct has not been proper, it may safely be presumed that there must have been a considerable volume and intensity of feeling on that point. The vociferous applause which punctuated Mr. Hambro's speech and the unusual mark of approbation and commendation which prompted the delegates to pat Mr. Hambro on his back under the very nose of the big members whose conduct was so directly and seriously impeached show that his feelings were fully shared by the delegates of many small states, and that they felt very strongly on this point.

The detailed accounts published lately of the speech of Mr. Hambro may be summarised very briefly thus:

"The attack was delivered by Mr. Hambro, the representative of the Norwegian Government, who declared that an impression had been gaining ground during the last two years that there was within the Council of the League a sort of supreme council meeting at the same time, but in private to discuss problems with which the Council itself was to deal at a latter stage, that regular agenda had been circulated for such meetings and that questions had been decided before they were submitted for consideration to the Council, as a whole. Every non-permanent member of the Council, he said, was justified in watching with jealousy the semi-private deliberations at Geneva. He emphasised that the number of active diplomats among the delegates had been increasing and drew attention to the feeling that the traditions of the diplomatic career were not in favour of publicity and openness and even in the council the diplomatic element was very strong. He expressed the view that it would give greater political weight

to the council if its members were not too closely connected with the diplomatic centres of the great powers."

Rasping criticism indeed! And yet how true and direct! and the beauty of it seems to be that it created such a profound impression that no delegate would even cry out "Question".

The members of the "Council within Council" seem to have realised the significance of Mr. Hambro's speech; for after two days both M. Briand and Sir Austin Chamberlain tried to meet the charge levelled against them. Reuter's message dated Geneva, September 11, says:

"In the course of the Assembly debate M. Briand replying to Mr. Hambro's insinuations gave *an assurance that the statesmen of the Great Powers in conversing outside the League, while here, never desired to impose any decision on the Assembly because all were working for the Universality of the League.*

Sir Austin Chamberlain followed and contended that the work done in conversations helped instead of impeding council's work."

Whatever little satisfaction M. Briand and Sir Austin may have derived by giving this explanation, the cumulative effect of Mr. Hambro's attack and the defence of the big powers cannot be lost upon the world. Mr. Hambro's complaint was direct and concise. He enumerated his grievances, cited documentary evidence (viz. the circulation of regular agenda) and suggested radical cure for this unhappy development.

The reply came a little too late, at least so late as to allow it to be said that the "Council within Council" met in another conclave and briefed its two stalwarts who tried to meet the charges by laboured speeches. They were neither precise nor direct. They neither categorically denied the charges nor laid the evidence, which was doubtless in their possession, but instead tried to convince by arguments. They could have said that there is no "Council within Council" and that whenever the delegates of the big powers meet at Geneva they do not discuss beforehand the agenda of the next meeting of the League Council. In support of their case they could have laid on the table of the house full copies of the agenda and minutes of their own meeting of which Mr. Hambro had made direct reference. They could have promised to appoint Under-Secretaries of other Nationalities and thus set at rest the doubts and fears of Mr. Hambro and of those who applauded and patted him. But

* The small states are represented by a fewer number of delegates and unless many of them came, it would have been impossible to punctuate Mr. Hambro's speech with vociferous applause.

they chose none of those ways! Both of them admitted by implication the existence of these secret meetings. What they did was really to ask the delegates to believe in their good-faith and to take it from them that their aim was in consonance with the high ideals of the League. This can hardly be said to be the right way of appealing to those who directly impeach your honesty and good-faith. A thief in the dock might as well say that the complainant must believe in his good-faith and that he removed the complainant's things in a spirit of brotherhood. Whatever it may be, it is an affront of the greatest magnitude to the League Assembly and League Council that the delegates of the big powers who are better organised and have permanent seats on the League should settle between themselves their future course of conduct in the regular Council meetings and register their previously-planned decrees by the superior force of their name and vote.

It is not only Mr Hambro and the delegates who applauded him who make a grievance of the big powers ruling and dominating over every activity and decision of the League, but that is a general feeling and has been freely expressed in numerous papers and periodicals. The *Round Table* for September says.—

"A few weeks ago a well-known delegate to past Assemblies was asked whether he would, as in previous years, be found representing his country at Geneva in September. He replied that he thought not; that it no longer seemed worth while coming; that the smaller states were completely powerless; and that, as representative of one of them, he might as well stay at home. That view of the general situation at Geneva may be justified or not, but that it has for the last three or four years been steadily growing, till it has become a real danger to the League, is undeniable. Unless the tendency of great and small states at Geneva to drift apart can be quickly arrested, and some new demonstration of real solidarity provided, the effect not on the League itself, but on the whole evolution of international relations will be serious. This at any rate is the considered opinion of many of the most sober and experienced observers of the working of the League in the last seven and a half years of its existence.

The London correspondent of the *Leader* wrote.

"There seems to be no doubt that the smaller nations are getting tired of the domination of the affairs of the League hitherto by the Foreign powers of the Locarno powers. They do not dislike secret diplomacy so much as they dislike to think that decisions are taken over their heads and that they are thereafter required to register decrees upon those decisions.

The direction in which the League is moving should be clear to every one who cares to look ahead. *The Leader* has correctly diagnosed the position of the small powers and given a timely warning to the big powers, when it wrote.

"In a number of important cases affecting small states the big powers concerned disposed them of in private conference behind the back of the League Council. If this state of affairs continues the smaller states may cut off their connection with the League which will not be able to survive this defection. If in actual practice the League is merely the instrument for recording the decisions of the big powers, the small states would naturally be unwilling to associate themselves with an organisation which only subserves the interests and ambitions of the great powers and hides its real character behind a high sounding name. The signs of restiveness they have shown should serve as a warning to the big powers who have been treating the small states as if they were pariahs."

It is clear that if the small powers want to remain in the League, not only as silent and dummy members only to give the League a high sounding and sanctified name, but are determined to make their presence felt and to make the League a truly democratic body, such as it professes to be, then it is their paramount duty to organise themselves so that they might mould the future in accordance with its declared objects and not remain content by contributing annually to its funds and attending its meetings regularly only to let the big powers run the whole show in their name.

They must see to it that the power within the Secretariat is not monopolised by the big powers, but is evenly distributed between all the states, big and small alike. The important posts in the Secretariat must be so distributed that the Nationals of all the states occupy an almost equal position with respect to salary, position, power and influence over the Secretariat work of the League. If necessary and feasible, some of the posts might be made tenable for a fixed term and may be given by rotation to different nationalities.

The permanent seats within the council must be immediately abolished. It is incongruous to all principles applying to democratic institutions that any set of members should have permanent and irremovable seats within its executive. Such members are sure to become organised and consequently in a position to rule the institution. Thus all the seats in the council must be thrown open to election. T

election of one-third of [the total number of seats should take place every year and the elected members must continue for three years, and after having served their term they must be ineligible to stand again for a definite number of years so that every member may get a uniform chance of serving on the Council. Thus and thus alone will every member, big and small, command the respect and meet the treatment of equality which is due to every member of a democratic body.

Mr. Hambro rightly complained that the diplomatic element within the League and its council is very strong. Diplomats are bound to think in lines of their respective countries. They are sure to stand for and try for greater power and concessions for their own countries without regard to the fairness of their claims. It is impossible for them to think internationally or to work for

international weal. As the disputants to a litigation cannot form themselves into a committee and honestly and fairly adjudicate upon their rights and liabilities, so diplomats, with narrow nationalistic outlooks, cannot sit properly in an international body. Therefore, either a dual-chamber of persons with an international frame of mind, should be formed to sit above the Nationalist Chamber (i. e. the present League) to inspire, guide, direct and correct the Nationalistic leanings of that body, or the League should consist of a mixed element of delegates who are diplomats, viz, engaged in the governance of their countries and of persons who will take an international view of the problems which come up for discussion. Their presence is sure to exercise a sobering effect on the nationalists and perhaps the work of the League will then progress more smoothly and to the greater good of the world.

A SONG OF SPEED

*Ever adown the ages,
However far we go,
We learn, from history's pages,
The swift despise the slow.
And ever less apt in conceiving
The twentieth-century's drift
Is the ancient Preacher's saying,
"The race is not to the swift."*

In days when people walked or rode,
On highways unpatrolled, unchalked,
The few who drove or who bestrode
A horse looked down on those who walked
From arrogance (or ignorance) unable
To appreciate the hare-and-tortoise fable.

But when the populace began
To push the universal bike
Both rider and pedestrian
Viewed the intruder with dislike,
Exclaiming their unmitigated loathing
For his peculiar posture and his clothing.

Next came the crucial moment when
Combustion's dread internal force
Bestowed the motor-car on men
And from the high way drove the horse,
Trebled the swiftness of the cycling million
And placed the flapper on the deadly pillion.

The cost of living has come down :
But, as we gather from the Press,
Alike in country and in town
The cost of dying's growing less,
For Speed, the modern traffic-leaper, checks it,
Affording us a swift uncostly exit.

Yet walkers, though a dwindling crowd,
By statisticians quite unawed,
Erect, undaunted and unbowed
Still take their perilous walks abroad,
Until the day when, legally forbidden,
The mare of Shanks no longer may be ridden.
From Punch.



The Poet on Unity

In "Indian Unity"—a small, beautiful poem, in *The Indian* (Singapore)—Rabindranath Tagore gives one more illuminating sign of the high mission which inspires his poetic soul

When fate at your door is a miser, the world
becomes blank like a bankrupt,
When the smile that o'er brimmed the sweet
mouth, fades in a corner of the lips,
When friends close their hearts to your face,
and hours pass in long lonely nights,
When the time comes to pay your debts, but
your debtors are one and all absent,
Then is the season, my poet, to shut your doors
tight with bolts and bars,
And weave only words with words and rhymes
with rhymes,
When sudden you wake up one morning to find
your fate kind to you again;
When the dry river-bed of your fortune fills up
in unhopèd-for showers,
Friends are lavishly loving and the enemies
make truce for the moment,
Ruddy lips blossom in smile, black eyes pass
stolen glances,
This is the season, my poet, to make a bonfire
of your verses,
And weave only heart with heart and hand
with hand.

Mr. Andrews on Buddhism

It cannot fail to interest one, and elevate one as well,—to know in what light a truly Christian soul of our days views Buddha and Buddhism. And this is what is done by C. F. Andrews, a true lover of Christ, in his lecture at Colombo Y. M. B. A. (reproduced by *"The Maha-Bodhi"*)

Mr. C. F. Andrews said that Buddhism was never destructive as far as he could see. In every country where the movement had spread, whether in Siam, Burma, Ceylon, China, Japan, Java or elsewhere it had always accepted the tradition—it had modified the tradition but it had built upon it its own beautiful structure of love and compassion. What seemed to him to be the three pre-eminent truths which had sunk into humanity through the early Buddhist teachings were: firstly, the supreme teaching which might be summed up in the word *Ahimsa*—harmlessness to all creatures. For the first time humanity saw with clear eyes that merely to go on retaliating and striking back

was to be utterly stagnant; hopelessly stationary. That was one of humanity's greatest steps forward that was ever known in all human history. The second great feature could only be summed up in the word which Buddhism seemed to have peculiarly made its own—compassion, universal compassion. Out of that returning love for hatred, out of that refusal to do violence came something even wider. That compassion embracing not humanity but all the timid creatures of the world came the third and possibly in some ways the greatest of the new conception of life which came from Buddha. That was what he would call religious tolerance—the ceasing of religious wars, the savage, barbaric wars of one religion against another which had disgraced mankind and defamed humanity. The pages of human history before the birth of Buddha were drenched with the blood of religious wars of extermination and annihilation. Even in India quite recently they had had those feuds of religion and so in Europe. But here from the very first Gautama, by the miracle of his personality, of his compassion, by his perfect, all-embracing charity, was able to keep away from his followers anything that at all entrenched upon what they called intolerance. They never got anything of bigotry. That is my interpretation of your great treasure."

Religion and the People

The people were the object of Buddha and the early Buddhists, thinks Mr. T. S. Vidyarthi in *The D. A. V. College Union Magazine*, who finds Zoroastrianism to be otherwise:

Let us take the case of Buddhism. Its founder was a prince and if he wished he could spread his religion in that position more easily than he could do otherwise, but he knew that the princely power was not the proper power for the propagation of his faith. He renounced the world and became a *Sanyasi*. He did not look for help to the Kings and Rajahs but he went amongst the peasants, the village folk, the poor and the lowly. The result was that thousands and ten thousands came in the fold of Buddhism in a very short time. The Buddhist religion flourished and became a state religion. It was at its height in the days of Asoka. But soon after the Bhikshus became very ease-loving and a burden upon the people and when Buddhism ceased to be a state religion it began to decline.

These two instances are sufficient to show that the rich people and the Rajahs are not to be depended upon for the propagation of any re-

interest by us all when the question of juvenile marriages is uppermost in our mind.

The reception by the English Home Secretary of women's deputation urging the raising of the statutory minimum ages for marriage has focussed public attention on the fact that in this matter the United Kingdom is still among the backward nations. It is not generally realised that, as the law stands, a girl can marry at the age of 12 and a boy at 14. These minima are survivals of the age of puberty as defined by Roman law, which remains the basis of the Common Law of the United Kingdom, and thus of many of the Overseas Dominions and of several of the States of the U. S. A. Juvenile unions are, however, infrequent in this country, and occasionally we find as happened recently at Wellington a magistrate exercising his discretion and prohibiting the marriage; but it is only in special circumstances, e.g. when parental consent cannot be secured—that a magistrate has jurisdiction.

It is said that Richard, Duke of York—who with his brother the boy King Edward V, was murdered in the Tower of London by their uncle Richard III—was married at the age of 6 to Lady Anne Mowbray, a child of about the same age. Such an example of child marriage is rare—though by no means unique—in English history, but the law does not recognise such infantile unions.

In the United States, where a vast and complex population intensifies most social problems, the number of married children is of substantial proportions. The Russell Sage Foundation, which conducted an enquiry into the matter, announced in 1925 that there were then approximately 343,000 women and girls living in the United States who had begun their married lives as child brides within the previous 35 years. Of 240 child marriages which were made the subject of special enquiry, over 23 per cent were celebrated when one of the parents was under 14 and in a few cases as young as 11.

India inevitably comes to mind when the question of juvenile marriages is under consideration. In many cases (in India) the so-called marriage is really in the nature of a betrothal, and under the Children's Protection Bill introduced by Sir Hari Singh Gour, immature children would be protected against cohabitation even though legally married.

The League of Nations Advisory Commission for the Protection of Children and Young People has been conducting an enquiry into the state of the law in various countries, and an attempt may be made to bring about some uniformity with a minimum age beyond the limits of childhood.

Indian thought has moved before the League; but, it remains to be seen how Dr Gour's and Mr. Sarda's Bills are received by the officials—mostly of the United Kingdom as they are.

Religion and Politics

The significant speech of Pandit Jawahar Lal Nehru at Bombay in which, not unjustifi-

ably, he made pointed attacks on the much vaunted claims of a section of Indian political leaders that it is the God-ordained mission of India to save the world, provokes the thoughtful editor of the *Prabuddha Bharata* to make the following instructive comments on the thoughts of the new-school in Indian politics, of whom Jawahar Lal is the spokesman.

One of the items of their programme is that India should be freed from the grip of religion. When they say that politics should be separated from religion, they are intelligible as meaning that politics should not be guided by religious opinions, by theology. In this sense, it is quite true that not only politics but also economics, social customs and rules, etc. should be freed from their theological bias and made absolutely scientific.

Instructive and illuminating is the line of distinction the writer draws between theology and religion in this connection:

It is extremely desirable that politics, etc. should be separated from theology. But they must never be separated from real religion. Real religion must permeate every sphere of life as far as possible and practicable. Of course, religion should be conceived in its most rational and universal form. The aim should not be an attack against religion, but the emancipation and proper development of the so-called secular aspects of life. In their enthusiasm for the separation of 'religion' and politics, they forget this true aim and inveigh against religion itself. Politics, etc. may be separated from so-called religion and yet religion may fulfil all these and occupy the highest place in the scheme of national life, if only we conceive religion in its true impersonal and universal form. Such a religion can never impede the progress of men, on the other hand, advances it. But it must never be understood that religion is to endure through sufferance. Even if religion were to impede the material progress of the country, we would insist on its occupying the paramount position in the national aspirations and activities, for India must bear witness, as it has ever done in the past, to the fact that the spirit is the real man and its realisation the highest and only end of life.

Place of Jainism in Indian Culture

Dr. Walther Schubring's speech, extracts of which are supplied by *The Jaina Gazette*, points to the position of Jaina literature in Indian linguistic and cultural research.

In order to show how deeply the Western Indological world is obliged to Jain religion and literature, I would like to proceed on a way similar to that of Leumann, who started from Jain legend and fiction. The order in which he proceeded might be called influenced by Western mentality, had not Leumann previously proved himself as an authority in both religion and philosophy. For the European manner of becoming

acquainted with a foreign literature is to study first the works of dramatists and poets from which a good deal of the mentality of the people may immediately be gathered. So the beginner in Sanskrit who wants to read an easier text, meets at once with stories from the important Jain versions of the famous *Panchatantra*. When he has become capable of reading *kavya*, he will, when interpreting Kalidasa's *Meghaduta*, be referred by his teacher to the *Parshvabhyudaya* of Jinasena and the *Nemiduta* of Vikrama, which seem to come so near to the poet's original work. These two works are as is well-known typical for the art of using the verses of another poet as a supplement to each stanza of one's own composition. Further examples of master work appear in the numerous other *kavyas* and *mahakavyas* which all do honour to the Tirthankaras and many other holy persons as well as in the *stotras*. I shall refer later on to their value as concerns language and metre; here it may be said that their style can hardly be surpassed. For the noble purpose of praising the Perfect and Holy Ones unites the highest artificiality with the pious enthusiasm of the poet. To name the one or other of them would be equal to drawing water from the ocean by means of a bucket; I must content myself by keeping to the types. And so I may briefly say that in those forms Jainism not only seeks and finds its adequate religious expression, but also has, in its *charitras* and *prabandhas*, developed typical features which variously enrich the many sides of Indian literature.

The Ruins of Hampi

To 'The Ruins of Hampi,' K. Raghavacharyulu invites the attention of all in an interesting article in *The Quarterly Journal of the Andhra Historical Research Society*.

One peculiar feature as regards the geographical position of the ancient city is its impregnability in the North. The double row of mountains on either side of the narrow and rapid Tungabhadra formed a natural barrier repelling aggression from the North. Another feature in the ruins is the close interposition of the various temples belonging to different religious sects, Jain, Saivite and Vaishnavite. The numerous Jain temples illustrate the toleration of different religious faiths by the Vijayanagar Kings. In fact, the Jain temples seem to date many centuries before Krishna Raya and we hear of Bukka in the middle of the fourteenth century squaring up quarrels between Jains and Vaishnavites. Besides, the visitor finds various Nagakals used for serpent worship among the ruins which show that kind of worship was also in vogue in those days. Many of the temples are in ruins and if greater care is not taken the wonderful monuments of ancient culture will disappear leaving behind only a mass of stones.

One other feature is the fine sculpture found in almost all the temples and specially as has been referred to above, in the Vittala and Hara Rama Temples. The monolithic statues of Viri Narasimha, Nandi and Ganesha and the Stone Jangas are superb in their wild grandeur. But one burns with indignation to find all the figures in sculpture mutilated to an enormous extent by the

invaders and their preservation in the present form is the least that can be ardently desired by us now.

The wonderful irrigation system and engineering skill has been spoken to by the chroniclers Polo and Nuniz. The remains of a stone aqueduct used to supply water to the baths in the citadel can still be seen near the throne platform. I cannot bring this short description of the ruins to a close without observing that they are a marvellous sight for the gods to see and that the sacred place ought to be a place of Pilgrimage for every patriotic Indian as being the only remain of a vast Hindu Empire during the medieval period.

Dharanidasa, a Hindi Poet

Mr. Anathnath Bose of Viswabharati, who is a keen student of the songs and poems of the mediaeval mystics of India, notes the following characteristics in 'Dharanidasa, a Hindi poet of the seventeenth century,' in the *Journal of the Bihar and Orissa Research Society*.

Like Kabir Dharanidasa did not believe in idolatry. Says he—

ब्रह्मक पूजे धरि न जल, प्रतिमा पूजे नगर ।

धरनी ऐस को कहे, की ठाकुर बिने नगर ॥

Very often we come across such sentiments in his writings. But with a strange irony of fate an image of Krishna is to-day worshipped in the *matha* which goes by the name of Dharanidasa. The present incumbent of the *gadi*, Mahant Harinandandas while asserting the non-idolatrous character of Dharani's teachings tried to explain away the presence of the image but to the present writer his reasons did not seem to be very convincing. But this is not a solitary instance of such a phenomenon; the religious history of India beginning from the days of Buddhism is replete with such instances.

Dharanidasa did not distinguish between the Hindus and the Muhammadans; to him they were all equal, and their methods of worship, though apparently conflicting, led but to the same final goal, it does not matter by what name you designate it, by Rama or Rahim.

हिन्दुक राम बड़ाह तुदके बहुषि करत बजान ।

हुँके संगन एक जहाँ तहाँ मेरो मन माना ॥

And Dharanidasa was not the solitary soul in this track of mystical contemplation in that age.

Truth in Literature

J. C. Molony's remarks in 'Truth in Art and Life' in *The Indian Review* are, it must be admitted, neither too early for Indian

litterateurs of the day nor too wide of the mark for them.

Old Dumas, if he wrote shamelessly, at any rate made no pretence of writing otherwise: he did not suggest that by his decidedly "warm" passages, he wished to convey a moral lesson. The sensuality or sexuality of the modern novel masquerades as a desire to speak naked truth, but is quite palpably used as a bait to attract the prurient buyer. A modern book will scarcely sell unless it toys with the intimate relations of the sexes; and sex is either plastered over the picture, or thrust into passages wherewith it has no logical or artistic concern. India has recently been perturbed by an attack on Indian morality. I do not assert that Indian morality is perfect or unattackable but the underlying motive of this attack was summed up for me by a critic cynically, and I fancy not untruthfully, by the words, "it is for the delectation of the American virgin."

So much is criticism of Art by others and by myself. In my opinion the critic no less than the creative artist, must work with an abiding recognition of a Law without him. He must give reasons impersonal as well as personal for his praise or blame, such reasons will not necessarily convince any particular man, but they should be intelligible to the majority of men. The critic, who through a cloud of verbiage merely conveys the fact that a thing pleases or displeases him personally, is a critic "bolted", run to intellectual seed. Wholly to substitute subjective for objective standards is to establish tyranny or anarchy. Tyranny and anarchy are stupid things, things not worth the trouble of establishing.

A Message to the Young

The high note of idealistic dedication of oneself for the highest cause is sounded by T. L. Vaswani in *The Scholar* in his 'Message to the Young.'

Be creative, not imitative.

The paths of achievement are not the easy paths of imitation.

Look not to Russia nor Italy nor England for the needed to make India new.

Learn of the experiences of every nation; follow none;

Be not copies! Be yourselves!

Each nation must obey the law of evolution immanent in its own genius and ideals.

Imitation is self-suppression. Freedom is self-realization.

India must be herself. Her own self.

No Russian socialism, no British industrialism, no Western cult of aggressiveness or exploitation will give India what she is seeking through her deep unrest.

She has a world mission!

Therefore, I ask you to listen to the voices of your prophets and rishis!

And in the strength at once of the ancient wisdom and modern science, rebuild India into a nation of the strong, a nation of the Free!

Will our Youth Movement heroes hearken?

Milk as a Drink

Drink more milk, is one of the useful pieces of advice from *Prohibition*, which says:

The Ministry of Agriculture in Great Britain are launching a 'drink more milk' campaign. It is sufficiently supported as much as £100,000 may be spent to secure permanent results. The people of England, it has been found, drink less milk than those of other countries. While in America the children are given a pint per head per day and the average is not much less in Norway, Sweden, Denmark and Switzerland, British children get barely a third of a pint per day. Tests have proved that those brought up on an extra pint of milk a day have gained nearly 7 lbs. and grown nearly 2½ inches in the year, while those without milk only gained 3½ lbs and grew only 1½ inches. Not only do health giving and sustaining qualities recommend to 'drink more milk' campaign but for the benefit of home industries, the farmer and his cows and heifers and the increasing difficulties created by foreign competition all suggest the wisdom of the new campaign. Britain will soon follow India in the true appreciation of "Mother cow".

It may be added that the devoted sons of 'mother cow' in India seldom get pure milk or sufficient milk to drink.

Mental Life of the Europeans in India

H C Menkel, M D. thus begins his article on 'Mental Hygiene among Europeans in India' in *The Oriental Watchman*:

During the recent session of the Far Eastern Association of Tropical Medicine, held in Calcutta, a paper was read by Colonel Berkeley-Hill of Ranchi, dealing with the above subject.

Colonel Berkeley-Hill drew attention to the fact that Europeans residing in tropical countries frequently develop a variety of mental abnormalities. Among those particularly noticeable are irritability manifested over slightest occasions; uncontrollable temper, lowered moral consciousness; anxiety, stressed religious sentiments on certain points, strong mental sex urge; and a variety of other mental aberrations. It requires only a casual observer to recognize the extent of these mental phases among Europeans residing in India.

Baroda's Annual Progress

British India may note the following instructive review of Baroda's Dewan regarding 'Baroda's Progress in Education' (produced in *The Feudatory and Zemindari India*), and may consult its own record for the year for purpose of comparison:

Considering the number of villages and towns in the State, it can be said that on an average there is one institution per every town and village.

Approximately fixing 15 per cent. of the male population as the average number of boys of school-going age the number of boys on the roll gives a percentage of 89.4 as against 88.5 of the last year. Taking 12 per cent as the average number of girls of school-going age, the percentage of girls at school comes to 56.6 as against 55.1 of the previous year.

There were 229 schools for the Antyajias (untouchables), of which four were for girls. These were attended by 9,520 students. Besides these, 4763 Antyaji children attended the ordinary Gujarati schools. Untouchability is losing its hold as is evinced by the fact that high class Hindus are coming forward to work as teachers and inspectors for the Antyaji schools. There were four Antyaji boarding houses at Baroda, Amreli, Patan and Navsari giving shelter and education to 137 students.

There were 45 town and district libraries and 655 village libraries and 144 reading rooms during the year under report. The various branches of the Library Department such as Travelling Libraries, Children's Library, Ladies' Library and Visual Instruction Branch appear to have carried their work satisfactorily.

An Indian Iron Works

Sir P. C. Ray blesses the Mysore Iron Works (in the *Mysore Economic Journal*)—an Indian enterprise out and out in one of the Indian States. The Works truly deserves his blessing, as the following will show.

The Mysore Iron Works is in many respects unique of its kind in India. Apart from the production of pig-iron which is the main product it incidentally turns out large quantities of wood distillation products, viz., wood alcohol (methyl alcohol), methyl acetone, acetates, creosotes and pitch. For the recovery of these products, it has the biggest and most up-to-date plants. In a pioneering industry of this nature, it would be idle to look for immediate profits. Take the history of Bengal Iron Works or the Tata Iron Works. Both of these had to contend with immense and insuperable difficulties in the initial stages and even now the latter has been getting large bounties from the State directly or indirectly.

It is gratifying to note that the staff has been Indianised from top to bottom. The saying goes:—'The hour makes the man.' I feel confident that the heads of the several departments who have been entrusted with the responsibilities will give a good account of themselves.

Rates and Development of Indian Railways

Mr. S. C. Ghose, with his long-standing and thorough knowledge of Indian Railways, puts forth in *The Calcutta Review* some hard sound reasoning on the Rates and

Development of the Indian Railways with the following observations to support him.

The fact that the Capital at charge of the East Indian Railway amounts to nearly 134½ crores of rupees and that the net earnings vary between 7 and 8 crores of rupees (which makes this Railway the greatest contributor both to the Railway revenues, and thus partly also to the General revenues of the Government) may afford an impression that the Railway is at the height of its development and that nothing further could be done to stimulate its traffic and earnings, but the mere fact that the dividend paid by the East Indian Railway went down by 1 p. c. in 1926-27 and that the Capital expenditure went up by 5½ crores of rupees in one year (partly on new constructions) would alone tend to correct such an impression.

Moreover, when it is remembered that the Railway passes through fertile lands, traverses areas which are populous, touches important towns and places of pilgrimage in Northern India, and that in spite of these facts and comparatively low working expenses the percentage of net return on Capital outlay over the East Indian Railway amounted to less than 6 p. c. against 7 p. c. in the case of the Bombay, Baroda and Central India Railway, there can no longer remain any doubt as to the ability of the East Indian Railway to progress further with the development of its traffic.

Land Situation in India

The Linlithgow report is before the public and agrarian questions are more or less arresting the attention of all. In the following contribution Dr. Radhakamal Mukerjee reviews the general land situation in India under the caption 'Agrarian Unsettlement' in the *Indian Journal of Economics*.

As in all agricultural countries, so in India the problems of the land are the most significant of national questions. The standard of living of the Indian peasant cannot rise until a change in the land system supplies the essential economic basis of more efficient peasant farming. Neither scientific agriculture nor co-operation can make much headway unless we reform the land system, now so serious a handicap to the prosperity of the small farmers. In many parts of India the peasant is unable under existing land settlement to make his occupation profitable. Indebtedness weighs him down to an extent difficult for him to overcome at prevailing rates of interest with his limited holding and uncertain tenure; while the rate at which holdings are being transferred to the non-agricultural classes is indicative of a difficult situation. The inefficient system of agriculture that prevails, indeed, is connected less with tillage practice than with forms of tenure now overshadowing the ancient peasant proprietorship which formerly enjoyed the protection of the village communities.

The disruption of the village communities everywhere has spelled agricultural decline. The disuse of equitable regulations as regards meadows,

pasturegrounds, tanks, and irrigation-channels, and the dispersion of the supply of free labour for common agricultural tasks which formerly was facilitated by the associated life of the village communities, has weakened the rural economy to an extent which neither new habits inculcated by education nor the conventional measures of the Government can cure. But peasant proprietorship has been weakened not merely by the loss of the traditions of social and agricultural co-operation; it also has been working its own decay by minute fragmentation where there exists no check of a collective coparcenary community.

Settlers in Malaya

Malayan Miscellany has from *Pro Patria* an analysis of the causes which contribute to the flourishing of the Chinese settlers in Malaya while Jaffnese fail there.

Let us compare a typical Chinese and a Jaffnese youth starting in life in Malaya under almost identical conditions, and perhaps we may gain some insight into the mental outlook of each and in some measure understand the cause of our total failure compared to the Chinese. As soon as the Jaffnese youth gets a salaried appointment he starts saving with a feverish haste and remits home the major portion of his monthly pittance—not, mind you for the support of his old and decrepit parents or for the education of his near kindred (for in these things there is bound to be a limit) but with the object of building in time a palatial (?) house that is of no earthly use to anybody, and buying extensive areas of unprofitable land at uneconomic prices and incidentally by forcing up land values turn worthy farmers in his poor village into landless vagabonds. He spends a small fortune on his wedding celebrations, and finally when the time comes for retirement he hastens back home to bury himself in his village, amply content to be the "lion" among the "Jackals" of his humble village! The Chinese youth has a supreme contempt of all clerical work. Government service with all its petty restrictions is anathema to him and if he takes to it, it is because owing to poverty and consequent lack of capital he has no choice in the matter. He however quickly saves up sufficient to make him independent of Government employment and when he thinks he has enough capital he regains and starts a small commercial undertaking or joins his friends or relations in a planting or business venture, puts his money into anything, in fact, that will bring him a quicker and handsome return on his hard-earned capital—and almost as a matter of course he succeeds. In a few years more he is a towkay, a power in the land of his adoption. Or us let suppose that he is more cautious and works on till he is due for pension: by that time he would find the judicious investments out of his monthly earnings bringing in a decent income. Abstaining from all useless ostentation he carefully husbands his resources and lays the foundations of a sound and profitable undertaking for his sons to take over and expand instead of their having to become, in their turn, despised

quill-drivers or briefless barristers or similar burdens on society.

The lesson should not be lost on Indian settlers who leave India for other lands.

Exclusion of Orientals From Western Lands

The National Christian Council Review reports the following.

At the Kansas Methodist Conference, on the motion of Dr. E. Stanley Jones (who, we observe, has decided that he shall not become a Bishop, but shall continue to travel by the Indian Road with those whose hearts are seeking Christ, a resolution was passed approving restricted immigration but demanding the application of this policy to all nations on a quota basis. The resolution describes the exclusion of Orientals as 'invidious, un-American and un-Christian,' and the acquiescence of Christians in such treatment as 'a negation of the spirit of Christ and the claims of universal brotherhood, to proclaim which missionaries of our Church are sent to these countries.' Another injustice to Orientals is denounced in a resolution passed by the Administrative Committee of the Federal Council of Churches of America. This resolution endorses an appeal, made by a number of American missionaries in India, against the injustice done to naturalised American citizens of East Indian ancestry who have been deprived of their citizenship. This action, as well as the present immigration law, the appeal declares, 'is an outstanding national wrong which has done incalculable injury to America's moral influence in India and the East.'

A Brave Postman

Labour, the mouth-piece of the postal employees, recounts the following brave account of a brave postman.

"At about 2.30 A. M. on the 23rd May, 1923, a daring case of mail robbery took place on the platform of the Bhabda Railway station in the district of Murshidabad. The dacoits, four in number, were following the postman Rajballabh Hazra of the Bhabda Post Office while he was coming with two mailbags on his shoulder, received from the E-3 out section, towards the passenger shed to deposit them in the mail-chest. The Assistant Station Master who was present on the spot took them for passengers and demanded tickets from them who bluntly refused to produce tickets and one of them, all on a sudden, snatched one of the two mailbags from the postman. The brave and loyal postman without any loss of time, firmly caught hold of the dacoit and felled him down on the ground and tried to recover the robbed mailbags but another man came to the rescue of his associate and began to mercilessly beat the postman with a bamboo lathi and transferred the robbed mailbag to the

other two men of the gang. The postman fought courageously with his assailants for full 20 minutes and cried aloud for help all the time. The railway staff were apparently too much rano-struck to come to the rescue of the postman. The dacoit finding it too difficult to disengage himself from the deadly grip of the postman, threw off the cloth which he was wearing and fled in state of nudity. The postman saved the other bag and snatched the cloth and lathi of the dacoit. He was profusely bleeding on the head while the station staff came to him. He was immediately removed to the Berhampore Sudder Hospital where he is progressing well. The postman has, indeed, maintained the glorious tradition of the loyalty of the subordinate postal employees and fought alone against heavy odds at the risk of his own dear life.

Admission in the Medical Colleges

The following observations by *The Calcutta Medical Gazette* containing valuable suggestions for the University authorities on the above now when thousands of students knock at the College-doors (most of them come back in despair) will be read with interest and attention:

A large number of students who have passed the Intermediate in Science Examination will seek admission in either of the two Medical Colleges in Bengal. There are admission Committees in both the Colleges and their task is very difficult. Mere success in the I.Sc. Examination is not the only criterion to go by. Personal interview enable the Committees to reject easily the physically unfit candidates. General knowledge, smartness, intelligence, power to grasp questions and ability to talk in good English are seen to. Yet it cannot say that the method of selection is above criticism. The Committees of the two Colleges have tried every possible means to arrive at the correct solution and they have not yet succeeded.

In some of the Indian Universities the course of Medical studies extends over five years only. The Calcutta University in its great wisdom, would not accept the five years course. Although the Calcutta University followed the advice of the General Medical Council in many other matters, they did not see their way to allow medical students to finish their scientific studies before entering into their medical studies. What newer Universities in India found possible and practicable, the Calcutta University did not, namely, to have an Intermediate Examination in Physics, Chemistry and Biology. The argument put forward by some, was that there are no facilities in any college affiliated to the Calcutta University for the teaching of Zoology, up to the I.Sc. standard. Had the regulation of the Calcutta University been such that the scientific subjects must be

passed before a student enters into a medical college, classes in Zoology would surely have been started and the University would have as a consequential measure, had an Intermediate in Science Medical Examination started.

The objection raised to having an Intermediate in Science Medical Examination is that the subjects of Physics and Chemistry could not be taught in a Science College by professors who will not necessarily know the needs of medical students. Curiously enough with the knowledge and permission of the Calcutta University only the professor of Chemistry in the Medical College, Bengal, is a medical man, the Professor of Physics in that College and the Professor of Physics and Chemistry in the Carmichael Medical College are all laymen. How can these three professors know the needs of medical students? If there is to be an innovation, imaginary difficulties are raised.

To revert to our original point, namely, the difficulty of selection of candidates for admission into the Medical Colleges, we are strongly of opinion that if this Intermediate in Science Medical Examination were started by the Calcutta University, practically the whole difficulty would have been solved. After the examination of the physically unfit by personal interview the candidates could be admitted on the results of this examination.

There is yet time for the Calcutta University to think over this difficulty and by altering its regulation reduce the course of medical studies by one year.

Vernaculars and Universities

Mr. Gopal Halder in pleading in the weekly *Welfare* for an early introduction of the vernacular as medium of instruction concludes with this well-reasoned suggestion which we invite our Senators and Syndics to take note of:

We do not want to abolish English altogether from our schools or colleges. As matters stand, we believe it has to be retained for some time at least, if not for all time, as a compulsory subject in which a competent knowledge should be demanded of all who go in for secondary education. But, all the same, we want and pray for a quicker life in our vernaculars which alone we should make it a point to serve while we should make English serve us in affiliating ourselves with the world of thought outside. And, in every Indian University a competent knowledge of the particular vernacular of the province should be demanded of all its scholars without exception who are permanent or habitual residents of the province. Thus Calcutta University should make Bengalis, non-Bengali Indians, Anglo-Indians and Europeans all sit for an examination in Bengali. This can be relaxed only in the case of those foreign scholars from abroad who come for research work.



Religion As Inner Experience

In an intensely sincere article of Mr. Doremus Scudder on 'A Quest of Human Brothers' in *The World Tomorrow*, we find the elevating and illuminating thoughts that the writer gleaned from Rabindranath Tagore's rich and sacred storehouse of experience.

An afternoon with Dr. Tagore at his Ashram gave opportunity for rare interchange of experience. "We Indians meet God in nature as Love and Joy rather than as law. We have something in our Indian mentality which I may call a Universe consciousness or cosmic feeling. If we have not a feeling of kinship with nature we lose something very vital. The Universe, this earth, sky, star, all come from One, Central Creative Personality and this same creative will has its manifestation in our own consciousness; hence there issues this sense of relationship between the inner self and the outer world. I believe that Jesus reached brotherhood through fatherhood and that this has done great good and has begotten humanitarianism. Yet we find men who do not get to God though they may be great lovers of men. Religion cannot be taught. Teaching about religion is not teaching religion. Religion must be imparted from Spirit to Spirit." With reference to the barring of religious teaching from schools by Russia, Turkey and Mexico, Dr. Tagore added "I believe in this course myself. We teach no creed or faith in our school. The danger in so-called religious teaching lies in its effect upon those who follow the majority. As religion is an inner experience each must find his religion for himself and give no particular name to his find. As each one chooses his own line of development, so each man has power to grow himself into his own peculiar personality. I do not believe in the herding spirit in religion." I have given this conversation somewhat at length and without the questions which drew it out because it is so full of the modern spirit.

India, the writer noticed, responded to the idea of brotherhood, but distrusted Christianity.

Six Gateways to Happiness

Bhikku Dhammaloka counts in a sermon reproduced in the *British Buddhist* these six

gateways to the City of Success where and where alone we can find Happiness.

1. The first of these is health.
2. Having entered through the first gateway, we next come across the second, which presents itself in the form of good and pleasant manners. To know how to conduct oneself in society is really a great advantage in life.
3. The third gate-way that we have to cross is the responsiveness to good advice.
4. Learning is the forth gate-way to Success.
5. The fifth portal which leads to Success is righteous life.
6. Strenuous endeavour, unyielding effort, is the sixth gate-way to Success.

Chinese Situation affects Christianity in China

The deep distrust of Christianity all through India, which pained a writer in the *World Tomorrow* is reflected everywhere in the East, more so in China, where the Christianity of 'Christian Generals' make them bitter enemies of the Christian Powers F. H. Hawkins thus notes in *The International Review of Missions* the discouraging conditions in the working of the Christian ministry there

The factor in the present situation which has depressed me most is the serious dearth of students in the theological colleges, and the short supply of candidates for the Christian ministry. This state of affairs seems to be almost universal and to affect the work of all the missions and Churches. In Yenching University there were four candidates only for the full theological course, with about double that number of professors to teach them. It is true that there was an elementary 'short-cut' course for candidates for the position of preacher, but the theological faculty of the University does not exist to give this type of training. Even sadder is the fact that of the theological students at Yenching who have recently graduated scarcely one is in the ministry of the Church. Many of the graduates are diverted to better paid secretarial posts in the Y. M. C. A. and other national organizations. In the theological school of the Shantung Christian University at Tsinan there were four students, the same number as

during the previous year. In the Union Theological College in Canton there was a considerable falling off in the number of students.

Outside the theological colleges the problem was even more acute. A bishop of a large diocese told me that after he had ordained a deacon as priest a few weeks later he did not see in the whole of his diocese a single Chinese who seemed suitable for the priesthood. He deplored the fact that the supply of potential Chinese bishops in the Anglican Church in China was almost non-existent, and said that after the consecration of a Chinese assistant bishop which was shortly to take place, he had no idea where the next Chinese bishop was coming from. This depressing prognosis was confirmed by other bishops, and the outlook in the matter of finding candidates for Orders in the Church of England is indeed gloomy.

Morning At Gandhi's Asram

Morning is heralded in at Gandhi's Asrama—writes Krishna Das in *Unity*—amid ringing of bells and deep notes of music calling the inmates to this prayer:

"This morning I worship the great being who is beyond the reach of Mind and speech, by whose favor the Eternal sound receives its primal energy, to whom the Vedas point by the words, 'Not this; not this': who is the great Lord whom all guards bow this in reverence: who is the self-existent (uncreate) Immutate and primal being."

Then follow songs of praise in salutation to the Earth, to Saraswati, to the Gurn, to Vishnu, and to Siva. Then, the devotee places at the Lotus feet of his Lord the yearnings of his heart in the following terms: "I yearn not for earth, nor heaven nor even freedom from rebirth, but my heart's yearning is to relieve the woes of suffering humanity. May the peoples be happy! May the rulers of the earth following the path of righteousness protect their peoples! May god ever attend the Cows and the Brahman! May the whole world be happy!"

Youths' Coming of Age

'Youths' Coming of Age', an article in the same journal, may supply our Youth Movement enthusiasts with abiding thoughts.

The Youth Movement is the independent self-assertion of youth in the actual life of today. It is youthful life claiming its own. It is youth's coming of age. No longer contented with a shadow existence it was reduced to, youth steps into life with an emphasis of its own.

What is the part youth can play in "real" life? Just study the activities of the various Youth Movement groups. In China, they carry on the crusade for the education of the masses, and for the development of a united and free nation. In Europe they make their experiments in individual, sexual and social living. They bring about international

rapprochement and work with movements for economic and social regeneration. As manifold as life are their activities.

This is what we want life to be like (they say) More sincerity, less evasion; more naturalness, less sophistry; more childlikeness less cynicism; more group action, less particularism; more justice, less self-interest.

A Communist Schoolboy

Robert Littoll in the 'Diary of a Communist Schoolboy' in *The New Republic* (June 20) brings home to all the thoughts and ideas that work within the mind of the future generations of Russia:

He (Kostya) wants to change his name to Vladlen—the first syllables of Lenin's names. He doesn't dance—"if one did, where would our ideology come in"—and he believes that "proletarian consciousness" forbids being too friendly with the girls, but does not act on his belief. There are midnight hooch and petting parties, where dreadful things happen, and sex, often in a crude form, is always in the background. One of the teachers tells him that in the old schools "the use of obscene language was a form of protest," but that "you, on the other hand, have nothing to protest against." Anonymous newspapers are constantly appearing, and posted on the walls of the school, with satirical articles or long discussions of "the purpose of life" or "can girls and boys be friends?" Other newspapers, full of smut, circulate secretly. At a meeting of the committee of the factory in which Kostya will probably work when he leaves school, a girl asks that funds be given her for an abortion. After a long argument, this demand is turned down.

One boy insists that the election of a chairman at meetings is a "bourgeois prejudice." Kostya thinks that suicide and sitting next to girls is "intellectualism." The meetings of the Communist Unit are "so dull that no one outside the party ever attends them." When the school performs "Hamlet," Kostya, who would have preferred "something with barricades and revolutionary fights," remarks that "Hamlet isn't a brainless fellow, in spite of his bourgeois origin."

Egypt and Britain

Unhappy Egypt attracts considerable attention in the pages of the same journal (May 30) when Dr. H. N. Brailsford takes a survey of her position arising from the rejection of the British treaty offered by Chamberlain.

By one of those pathetic tricks with words in which only diplomatists indulge, the draft treaty declared that the presence of a British garrison on Egyptian soil is not to have the character of an occupation. But the blunt demand

was continued that Great Britain shall "have the right to maintain on Egyptian territory such armed forces as the British government considers necessary for the protection of the lines of communication of the British Empire."

The events which have followed the rejection of the treaty are hardly calculated to reconcile the Egyptians to the occupation. On the plea that certain measures recently before the Assembly endangered foreign residents, the British Resident was instructed to impose his veto. One of them extended the very limited right of public meeting which prevails at present. Another substitutes elected for nominated persons as headmen of villages. The Egyptians, as they witness this cynical mockery of their nominal independence, may indeed reflect that it is inconvenient to incur the displeasure of Downing Street. But they will also draw the moral that, while a foreign garrison remains in Cairo, they will always be subject to such attentions.

To crown all *Independent Egypt* has now lost her own Parliament by an autocratic fiat of her ruler.

Average Man no Devotee of the War God

Peace relies on the average man—The Main Street, who, as the speakers said in American Peace Society's Centenary—does not know its grim meaning as yet. *Literary Digest*, June 2 quotes some such opinions.

"If it can be proved to a man that if his country goes to war for any issue short of its absolute liberty of action at home, and in defense of that liberty, he will in future stand a very good chance of being bombed in his home; if we can show him that even tho his country may be victorious, he will certainly have his taxes increased by 200, 300, 100 or 500 per cent; if we can make it clear to him that for the sake of some issue to which he is probably an entire stranger he risks having to give up that new Ford next month, or even worse that he may very probably be thrown out of work, as has been the fate of millions in Europe after the last war; then perhaps he may find war less pleasantly dramatic and may bestir himself to see that as a means of settling disputes between nations, it is better abandoned."

"It is Main Street which in last analysis controls the making or the preventing of wars nowadays, and war is gradually becoming the subject of Main Street's most bitter hatred. It is this changing feeling of Main Street toward war, a feeling which is express in the whispers to which ambassador Claudel refers, which gives us ground for hope that not all the efforts which are being made to outlaw war, to make it less bloody and of less frequent occurrence, will be in vain. As Main Streets go to day, so go the governments of the nations in which they are situated. And Main Street, it is impossible to doubt, is going against war as it never has gone before."

Why the Sea is Salt

The old but interesting question is answered thus in *Current Science*, (reproduced by *The Literary Digest*, June 9) by Dr. E. G. Zies.

"He attributed some of the chlorine content of the oceans to the outpourings of hydrochloric acid gases from fumarolic areas, such as the Valley of Ten Thousand Smokes in Alaska. The hydrochloric acid gases change to salt in contact with sodium mineral content of the rocks and water, just as the acid contents of the stomach produce salt when they come in contact with soda or baking-powder. These minor volcanoes and other eruptions also belch forth considerable quantities of hydrofluoric acid gas. This is the acid that will etch glass. To it is due fluorine content of the sea. Recently the sea was discovered to be a veritable mine of fluorine, and a floating chemical from the seawater Dr. Zies declared that so much fluorine is sent down to the sea that some unknown chemical mechanism must be at work to precipitate most of it to the submarine rock floor."

Where Science Ends

The voice of Alfred Noyes rises into the musical chant of a mystic as he turns from science with gas and gunpowder to visions he has caught, which science must fail to define (quoted in *The Literary Digest*, June 16, from *London Spectator*).

The highest that we know here—indeed, the only reality of which we have immediate knowledge—is that of personality. Science claims that human personality is more and more controlling nature. Supreme personality, we may therefore suppose, would have supreme control in every detail. The Highest Reality of all, in which all the explanations reside, if the human intellect were capable of discovering them, cannot be less than personal. We cannot identify God with a universe in which nothing is self-sufficient, or its own explanation. Behind all these contingent shadow-shows we are driven at last by inexorable logic to that which is its own explanation, and is sufficient to itself and all that it has produced. When we ask what the attributes of that thing must be, we are forced to believe that they are above reason and beyond nature as it is known to science. What is this, after all, but the supernatural Maker of heaven and the earth, and of all things visible and invisible, of whom the Nicene Creed tells us, and whom St. Augustine found, not in the discourses of the Platonists, but in the voice of the Supreme Personality, infinite in perfection, speaking to what was highest in his own personality, and saying, 'Come unto me'?

"It is when science turns her face in this ascending direction that she wears the impassioned expression which is poetry, reflects in her face the glory of the divine center of the universe, and cries, with Pasteur, 'O salutaris hostia.'"

A New Industry Emerges

In the *Pacific World Commerce* we learn of a new industry—airplane industry—emerging in which the New World will have the greatest share.

The airplane industry has specially emerged from the experimental period into an era of big and rapidly growing business. The day is gone when the main question was whether the machine would fly, or whether it was safe, once it got off the ground. Nowadays, big business is asking questions about cost of operation, cost of maintenance, carrying capacity and various other items as to just how and when they can fit this new and better mode of transportation in with other existing facilities, and they are surprised at the ease with which they can make use of the airplane and the airplane service to speed up business.

As the industry stands now, it is not a question of getting more orders, but to fill the orders now on hand, for survey of the situation shows that all airplane factories are working at full capacity, but are still unable to deliver orders.

In the world's market India has had little share in any industry, new or old, except as a buyer of cheap commodities.

Haeckel's Contribution

Evolution devotes most fittingly its place of honour to 'Ernst Haeckel and Ontogenetic Law,' which begins thus:

If Darwin was the father of evolution, Huxley was its war horse, but, Haeckel the great German Darwinian, was its knight in shining armor. Haeckel's greatest contribution to evolutionary theory was probably his 'fundamental ontogenetic law' which stated that ontogeny recapitulates phylogeny. This meant that every organism in its pre-natal embryonic development recapitulates the stages through which the species of organism had passed in their phylogenetic succession.

which a harmonious life is impossible. All that is necessary in order to bring "saving health" to the nations is that this knowledge should be more widely known and accepted. We cannot imagine that the Voronoff theory of rejuvenation will make the slightest appeal to those who know the secret of a healthy, well-ordered life; and the best help we can render to those who are already doubtful as to its efficacy is to point out that true youthfulness of spirit cannot be artificially restored when the laws of God and man which safeguard it have been violated.

Politics and Temperance

Political preoccupations are forcing some urgent problems into the background, say some people. *Abkari* joins issue with them here:

The position during the past twelve months has been complicated by the absorption of all parties and classes in political questions, and there are not so many definite marks of progress to be recorded as in some previous Reports. It has always been the aim of this Association to stand aloof from the political and communal controversies which must necessarily divide a great country like India. Moreover, it may be justly claimed for the Temperance movement, quite apart from other considerations, that it has provided a common platform upon which all races, creeds, parties and castes have been able to unite for the promotion of an essential social reform. There have been frequent indications of this fact during the year under review. It has to be recognised, however, that there is a tendency in some quarters to grow impatient at the slowness with which such reforms are achieved under the present system of government, and there are those who maintain that little effective progress can be made towards the abolition of drink until India obtains control of her own affairs. But let those who take this view remember that intemperance is all the while claiming its victims and that the free India of the future will be less free if the drink octopus is permitted in the meantime to fasten its tentacles upon large sections of the people.

Mr. Gandhi's emergence into politics, it may be remembered, was reflected in this line as also in many other spheres of our activity. And though 'prohibition' is not a plank in our political platform, cannot it be made a live issue and not a mere 'lip issue' as it is now with our politicians?

Outdoor Recreations For Labour

The spare time of Labour, as shown by the Bureau of Labour Statistics in the *Monthly Labour Review*, is sought to be employed, quite profitably for themselves in-

directly, by many industrial plants which are providing for athletic fields, country clubs, etc., for their workers :

The general movement for shortening the hours of labour which gained momentum following the war, both in European countries and in the United States has brought with it the question of the use to be made by the workers of the leisure time secured through the shorter workday. Investigations have been made in many of these countries of the way in which the workers' spare hours are or may be occupied, with a view to providing the educational and recreational facilities needed to secure the most benefit from the added leisure.

In this country many organizations and individuals are concerned with the provision of suitable occupations for leisure hours, and the importance of outdoor recreation to the well-being of the people has been particularly emphasized by the President of the United States in the call for a general conference on outdoor recreation, issued in the spring of 1924, in which the need for bringing the chance for out-of-door pleasure within the reach of all was pointed out. At this conference the many agencies concerned with this question, such as the Federal Government through the administration of national parks and forests, wild-life preserves, and unreserved domain; the governments of the different States; municipalities, and many civilian organizations were represented. Topics were dealt with by the conference, such as the encouragement of outdoor recreation as a Federal function, the bearing of outdoor recreation on mental, physical, social, and moral developments, outdoor recreation as an influence on child welfare and major possibilities of national cooperation in promotion of recreation. Under this last topic was included a proposal for a general survey and classification of recreational resources, and a special committee on the value of outdoor recreation to industrial workers therefore included in its plan for the furtherance of an industrial establishments as a guide in the development of this phase of the subject.

The Bureau of Labor Statistics was accordingly designated to carry on a study showing as far as possible what is being done to provide recreation for industrial workers, the response made by employees to attempt to furnish them with facilities for recreation, and the particular lines along which such work may be developed. This subject was therefore included as part of a general study by the bureau of the various personnel activities carried on in industrial establishments.

Handicrafts not Dying Yet

That the remarkable expansion of large-scale industry has in certain cases encouraged instead of eliminating the development of handicrafts under new conditions is shown by Hermine Rabinowitch in *International Labour Review*, passages from which are reproduced below :

Not only is the number of workers now engaged

in handicrafts still considerable, but it does not seem to have decreased either absolutely or even relatively, i.e. in relation to the increased population. There is no doubt that handicraft production has been hit much less severely than is generally thought by the progress of industrialist concentration, and that it has even followed the development of large-scale industry—if not at the same rate, at least in the same direction.

The writer takes up hand-weaving as an example to the point

Hand-weaving by the handicraftsman can alone make possible the creation of unceasing succession of novelties. It may be said that all the difficulties of weaving are overcome by the hand-loom the handicraftsman has an admirable role in the process : conscious of this role, he likes to be confronted with difficulties in order to overcome them by his patience, his technical knowledge, and his love of weaving (Karl Bucher). Not only, has large-scale industry not entrenched upon the principal handicraft industries not only, as already mentioned, have handicrafts developed side by side with large-scale industry, but it will also be found that in many ways the growth of the latter has actually been beneficial to the former. Large-scale industry has in fact, provided certain old trades—handicrafts in the narrow sense, or home industries—with the means of keeping alive and even of expanding, e.g., the sewing machine, and more recently the knitting machine, the use of which is fast spreading in France, Italy, and especially Switzerland.

Not only have large-scale industry and handicrafts, each a part to play in production as a whole, but the co-existence of these two methods of production, and their parallel—or even joint—development, are to some extent dependent upon the very nature of industrialism—at least, as it is to day. Other very varied circumstances which concern the handicraftsman himself, are favourable to the development of handicrafts. Here we shall deal with two kinds only. Firstly, there is the growing reaction against certain drawbacks of industrial concentration, and more especially of the concentration of labour. Secondly, there are a whole series of possibilities or new conditions which are being opened up to industrial production.

Indeed, 'new inventions point to its transformation under new conditions' and to further expansion in some other directions, as will be evidenced by the following :

Is electricity destined to restore to the handicraftsman what steam has taken from him—or even more? To this query direct observers and specialist writers reply unhesitatingly in the affirmative. The following is the opinion of Mr. Schleifer. Electricity more than anything else has lent new strength to the handicraftsman even in rural districts. The small electric motor will certainly be the technical factor that will afford the greatest encouragement to the creation and development of small handicraft workshops as foci of this decentralized production which is so desirable both from the economic and from the social points of view.

The writer makes a general inquiry into

the problems of the handicrafts and their possible solutions.

The Virtues of Tea

Our last generation made a crusade against tea because of the Tea Garden Labour horrors. We, however, think that the new generations do not require the following from *The Japan Magazine* (May) to recommend to them the 'world's drink'. All the same, it would amuse some and interest many to know its historic attraction from the remote past as shown here:

In China, where the habit of tea drinking is the oldest in the world, the original reason for its drinking is given as a result of her people's experience of the fresh water there being bad and its drinking being detrimental to health. In Japan, the people in the early part of the Heian Era, when tea drinking was temporarily in vogue, seem to have had two ideas about tea, a medicinal idea and a taste idea, undoubtedly after the Chinese thought. Besides, tea was taken in Japan by Buddhist priests in the study of the Zen 'doctrine' or the practice of its cult, as it is effective for keeping one awake. The first theoretical explanation of the medicinal idea of tea was given in the famous *Kidô Yojoki* (a book of tea drinking for her preservation of health) by the Zen priest Yei-sei. A professor of the University of California published a study of Japanese tea, in which he stated that it contains, in addition to vitamins, those which are efficacious three hundred times as much as vitamins, and promotes energy, good health, and longevity. Its everyday drinking by the Japanese perhaps responsible for their high birthrate and their comparative energy in old age. Dr. U. Suzuki and Dr. M. Miura have found upon their study of fine tea, plenty of vitamin C in it, which has proved of great virtue for scurvy, being far better than milk in the treatment of it. Such medicinal value of tea was mentioned by Priest Yei-sei 800 years ago in his great book, and he evidently possessed wonderful insight.

Heliolatry

The June issue of the same organ from the Land of the Rising Sun presents us with K. Tsuda's article on 'Heliolatry and Religious Ideas', which cannot fail to interest India. Sums up Mr. Tsuda:

Summing up it may be considered that as a religious idea given by the Sun, its light, power and mercy were worshipped directly at first and then some living and invisible power was personified and worshipped. As civilization advanced it produced in the world some very complicated power, which was superhuman

and mystic, and God was the divinization of this mystic power. Amitabha is a God so divinized and the Sun-light became simply a mark showing his body and features. When this religious idea advances further, such figurative manifestation will be considered unnecessary and the existence of gods will become conscious to the people purely spiritually; in fact, it seems that there is already that tendency existing at present.

A Chinese God

Arthur Da C. Sowerby of *The China Journal* who seems to have been making a good collection of the grotesque but beautiful Chinese gods says this of the Chinese God of Wealth:

The writer has obtained about fifty specimens of the various wealth gods used in different parts of the country. Their titles vary either according to the tradition behind them or the imagination of the priests and printers.

The pictures of the god of wealth, as of many others, are usually printed from wooden blocks onto cheap coarse paper of the flimsy quality. A few have a better grade of workmanship and colouring, some even being hand-painted. They are made simply to be burned after the ceremony although in Chang, al An, Chekiang sheets of red cardboard are used, which can be preserved in a yellow cloth bag and used from year to year. Beside the common combination of the civil and military gods of wealth another may be found in a frequent combination of the wealth with the kitchen god. In Hunan the farmers worship a 'Water Wealth God,' apparently controlling rain irrigation, and fertility of crops. The best probable explanation for 'Wu Lu Tsai Shen' or the 'Five Roads God of Wealth' is offered by Hutson as referring to the principal ways of earning a livelihood, scholar, soldier, artisan, plus hills and and rivers—suggesting the occupations of mining and fishing as also fruitful of wealth. There may also be an indication of the five chief classes of society, scholar, farmer, artisan, merchants and soldier, as the five ways to wealth.

Mazzini on Rights and Duties

In a well-written paper on Mazzini and Dante in *Political Science Quarterly* Sydney M. Brown writes as follows about Mazzini.

Mazzini, during his impressionable years, had steeped himself in the philosophy and literature of the French Revolution: reading much and thinking more, probably brooding often on that entrancing subject during those long nocturnal walks which escaped the comprehension, and aroused the suspicions, of the Genoese government. As he turned the subject over in his mind, there came to him almost as a revelation, the remarkably sane conviction that the French Revolution had failed because it was one-sided. He had been impressed by the insistence with which the Revolution had held fast to the doctrine of the Rights of Man. He was more impressed by its failure to insist on the equally essential doctrine of the Duties of Man. The Revolutionists, he felt, had

not realized that rights cannot exist without duties—that rights, all-important and undeniably necessary that may be, are none the less, conditioned upon carrying out of duties; that rights emanate from duties, which are antecedent and superior. To insist upon the Rights of Man was laudable; to insist upon such rights without proclaiming the existence of duties was futile.

The French Revolution failed because it appealed to the weaker side of man's nature; it urged him to get rather than to give; it encouraged acquisitiveness rather than sacrifice. "A Declaration of Rights furnished no basis for idealism, provided no imperative, binding law for man, it established no guide for conduct, bestowed no definition for happiness. It neglected the strongest impulses to right action, enthusiasm, love, and a sense of Duty." "You cannot," declares Mazzini, "by any theory of Rights make men unselfish. You can at best drive them like Faust to seek happiness or life's Elixir in the Witches' Kitchen."

Right is the faith of the individual. Duty is the common collective faith. Right can but organize resistance; it may destroy, it cannot found. Duty builds up associates, and unites; it is derived from a general law, whereas Right is derived only from human law. There is nothing to forbid a struggle against Right. Any individual may rebel against the Right of any other individual which is injurious to him and the sole judge between the adversaries is Force. And such in fact has frequently been the answer which societies based upon Rights have given to their opponents. Societies based upon Duty would not be compelled to have recourse to force. Duty, once admitted as the rule, excludes the possibility of a struggle, and by rendering the individual subject to the general aim, it cuts at the very root of those evils which Right is unable to prevent. The Doctrine of Rights puts an end to sacrifice and cancels martyrdom from the World."

Here, one is inclined to agree with Professor Rose, is the bed-rock of Mazzinian doctrine

Culture and Technique

In his lucid style, typical of French intelligence at its best, Gaston Rageot in *L' Illustration* (reproduced in *Living Age*) thus brings out the contrast between culture and technique—a contrast between the Old and the Young, in other words, between Europe and America, the Old World and the New,—

The old people, having only learned how to think, do not know how to act, and the young people, who only know how to act, hardly occupy themselves with thinking at all.

The former possess culture, the latter technique.

Undoubtedly the inhabitants of the Old Continent resemble our erudite men of fifty, while the inhabitants of the New Continent resemble our young mechanics. Thus all the momentary disorder, both within each nation and between the

different nations, may be explained by a conflict between culture and technique.

Let us first define our terms.

Culture may belong to individuals or to groups. It is a function of time, and increases in value the longer it lasts. Nations who possess culture have a history, and individuals, who have attained it possess experience. It does not illuminate the world in flashes, nor does it proceed by leaps and bounds. It is continuous and slow. One must participate in it one's self to recognize it in others. It implies no particular ability, but rather a general capacity. Although it comes from the past, it is above all a potentiality, and its merit lies in the future that it envelops. It is more a method than a science, it is more an attitude than a bag of tricks.

The way one thinks is more important than what one thinks, and thought for thought's sake can be recognized either in an individual or in a nation through a smiling skepticism that presupposes neither discouragement nor renunciation, but merely equilibrium and wisdom. Seen in this way, culture is entirely turned upon itself,—upon the subject, as the philosophers say,—and whoever acquires it is transformed. It serves no purpose except living.

Technique, on the other hand, is turned outward toward the object. It modifies things, surroundings, the material elements of existence. It increases the productivity, but not the value, of individuals and peoples.

The Western peoples possess long-standing traditions, and France in particular enjoys the prestige of guarding this culture—or, to be more exact, France possesses the capital city of culture. Paris remains unique. What we breathe along its gracious river, its historic avenues and quays, is an atmosphere charged with human experience and harmonious life. It includes all the most precious, delicate inheritances that humanity has retained through the slow course of the ages,—Greek beauty and Roman justice, sombre feudal faith and royal luxury, everything that could be saved from decadence and revolutions,—and all this has been left in tangible form where the Seine flows between the Louvre and the Institut.

New York is to Paris what the artisan is to the artist, or, to be more exact, the engineer to the architect. The most salient characteristic of America, and the one that probably includes all others, is the unequal development of different lines of human conduct.

The older cultural nations are adapting themselves to technique, and the young technical nations are improvising a culture. America is searching for a past, Europe for a present.

Aud, his conclusions on the basis are :

At the moment all tendencies point in one direction. The engineer, the artisan, and the builder are dominating everywhere, and the intellectual, the artist, and the poet are losing their prestige.

We are living in an epoch of transition—that is all.

May Europe and France preserve their mission and renew their task. The problem is clear and their duty obvious. Modern technique has not

Barisal (where arrangements were made for the teaching of girl-students), and stood third in order of merit. At the last B. A. examination she stood first not only in Mathematics, but among all the Honours graduates of the year and has therefore been awarded the Eshan Scholarship for the year. She is the first girl-student to obtain this scholarship since its foundation.



Princess Ikkavu Thamburan

We understand that she will continue her studies for the M. A. degree in the Presidency College, and will study mixed Mathematics.

Mrs. ANNA CHANDI, M. A. (Hons.) wife of Mr. P. C. Chandi, B. A., D. L. Inspector of Police, Trivandrum, has passed the F. L. Examination with distinction. She

is the first lady in Travancore State to pass the law examination.

At the recent Convocation of the Indian Women's University, Poona, nine girl-students received their degrees (G. A.). Miss BALUBHAI KHARE received the degree of P. A. for her thesis on "Alankaras".

PRINCESS IKKAVU THAMBURAN of the Cochin Royal Family passed the last B. A. (Hons.) examination of the Madras University.



Mrs. Kamala Bai Lakshman Rao

Mrs. K. K. KURUVILLA B. A. (Hons.) has been nominated as a member of the Travancore Legislative Council and Mrs. NARASINGHA RAO PURNIAH, Jagirdarini of Yelandur, has been nominated as a member of the Bangalore District Board.

Mrs. KAMALA BAI LAKSHMAN RAO has lately been appointed Honorary Magistrate, Tinnevely. She is the first Maharashtra lady to attain this distinction in South India.

SRIMATI RAGINI DEVI sends us the following account about the achievements of two Indian girl-students in America.

ANANDIBAI JOSHI of Bombay has completed Training in Social Welfare. ANANDIBAI JOSHI is the first Hindu girl to graduate from Vassar College, one of the oldest women's colleges in the United States. After

graduating in 1927, she received a scholarship for graduate work in social welfare at Simmons College.

She has been living at Dennison House in Boston, Mass., a welfare centre, where she is able to get practical experience among women and children.

ANANDIBAI came to America from India to train herself for educational work in India. It was not her first visit to America. She had been here once before—but then she was too young to remember that occasion.

Her father, Professor S. L. Joshi, often teases her by recalling that really she was born in America and, had her mother not taken her back to India in infancy, she most surely would have grown up to be an American lady. ANANDIBAI is very glad that she grew up to be a Hindu lady, for she dearly loves India.

Her name, and her ambition to serve India, go back nearly forty years before her existence, to an occasion when a certain Brahman lady in India had a great longing for a college education in America. Her name too was ANANDIBAI JOSHI but she was no relation to the ANANDIBAI JOSHI of our story.



Mrs. Narasinga Rao Purniah



Graduates of the Indian Women's University, Poona,
Miss Balubhai Khare sitting in the centre



Mrs. Anna Chandi, M. A., F. L.

The ANANDIBAI JOSHI of forty years ago was the first Brahman lady to come to America for an education in medicine.

In 1902 there arrived in New York

harbor a family from Bombay. S. L. Joshi had come to America with his wife and two sons in anticipation of an appointment to teach Indian languages to missionaries training for service in India. Unfortunately,

rendered necessary the disappearance of old-fashioned culture, but its transformation. All Greco-Latin civilization was based on experience; all modern civilization is based on science. Technique is therefore sovereign in its own domain, and its reign is absolute. The culture of the future will resemble ancient culture, but instead of opposing technique it will embrace it, harmonize it, and get beyond it. Our French defect, our weakness, lies in being Greco-Latin and not doing enough in our system of national education to develop the scientific spirit. We must make ourselves more modern. In other words, while still striving to develop the humanity that is latent in each human being, we shall pursue it by different methods and shall attain culture by the intelligent practice of technique.

What the writer wishes for France we wish for India, which has no less legacy of culture.

Gor'kii

Of Gor'kii a communist admirer in the same journal writes :

INDIAN ARCHITECTURE *

(A REVIEW)

This is the third volume in Mr. Gangoly's series of "Little Book on Asiatic Art" which has already as a matter of course, captivated the heart of all lovers of Indian and Asiatic art. With only 15 pages of text, 75 illustrations and 15 diagrams the author has managed to trace the evolution of Indian architecture in a style at once convincing and inspiring. Starting from the *pajna vedis* (Fire altars) and *pajna salas* (sacrificial halls) of dim Vedic antiquity, he comes down to the 17th century Nayakka Architectural discussing actual architectural documents of over two thousand years. In his masterly summary we read not only the progressive development and transformation of the primary architectural motifs but also their correlation with the regional factors; which at once intimated and controlled those architectonic evolutions. While sticking substantially to the hitherto accepted "Northern" and "Southern" "Aryan" and "Dravidian" theories, Mr. Gangoly with the true instinct of a historian is ever ready to discover the *trait d'union* and the cross currents modifying the exclusive character and rigidity of "schools" and "orders." Underlying the apparently bewildering diversity of forms there is a fundamental unity of spiritual urge and of aesthetic inspiration that go to build the manifold *vastu* melodies of India into a vast architectural symphony, which some future Indian Beethoven will probably interpret to us with its mystic nuances in differences. Says Mr. Gangoly, "though employed by adherents of

What differentiates Gor'kii from all the other people who try to describe the lower classes, and what makes him so different from any middleclass writer who attempts to depict the life of the proletariat, is his own relation with these people and their lives. He does not stand above them, he does not judge them from a higher court and wring the wuthers of a bourgeois public at the fate of his creations. Gor'kii identifies himself utterly and completely with the people he describes, and he always discerns behind a layer of filth, apathy, evil or indifference the instinct to rebel against the unworthy, inhuman surroundings in which these people live out their life of misery.

Our *litterateurs* may note that suffering made Gor'kii and not middleclass sympathy for the suffering.

The essence of Maxim Gor'kii's being is expressed most clearly in these words of his:—

I would that everyone who wears a human countenance were really worthy to be called a man. All this life is senseless, tragic, and hateful in which the endless slaving labors of one man constantly go out to supply another with more bread and more spiritual substance than he can use."

different creeds it cannot be definitely asserted that any particular form has derived its origin from any particular religious sect. Thus it is a misnomer to designate any type of Indian architecture as specifically Buddhist, Jain or Brahmanical. It is Indian Architecture for the time being in the service of one or other religion prevailing at a particular place or time. Thus the archaic Vedic mounds came to be adopted by the Buddhists for their dagobas relic shrines or stupas. Similarly, the northern Indian *nagara* tower shrines not only serve as Siva and Vishnu temples but also as image-houses for many Jaina temples at Khajuraho. The spials of *nagara* Sikharas are equally adopted in many Buddhist shrines in Burma. The forms of the Chalukyan or the later Rayasala order are indiscriminately used for a Hindu or a Jaina shrine. The barrel-shaped *Vesara* temples of the early Buddhist uses, have been adopted in toto for Brahmanical shrines."

Such subtle analysis apart Mr. Gangoly gives every possible help to the general reader by way of neat diagrams, apt illustrations, and precise dates that go to make the "little book" an invaluable manual on Indian architecture. He proposes to publish separate volumes on "Southern Indian Architecture" and "Indian Islamic Architecture." The public we assure, will respond warmly to this noble attempt of popularising Indian art. The plates illustrating the theme reflect great credit both on the author for their selection and on the printer for the execution. The letter-press seems to have been hurriedly printed with inevitable faults here and there (e.g., pp. 9 and 11 last lines.)

KALIDAS NAG

* By O. C. Gangoly, Editor, "Rupam". 6 Old Post Office Street—Calcutta.

INDIAN Womanhood



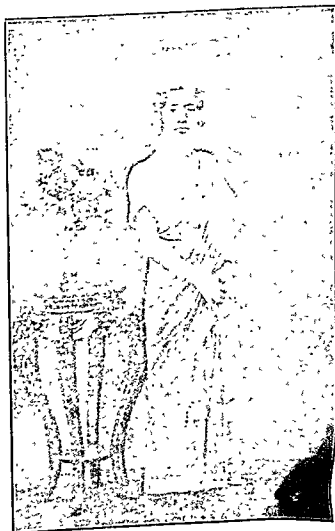
Women candidates fared exceedingly well at the last B. A. examination of the Calcutta University. Of the six candidates who secured first-class honours in English three were lady-students. SRIMATI LILA RAY (daughter of Rai Sahab Pramadarajan Ray) stood first, the other two being SRIMATI LILY SEN (fifth) and SRIMATI KOUKA (sixth). Eight women students have secured second-class honours in English.

she competed at the Intermediate Examination in Arts from the Brojomohan College.

MISS RAY stood second among the successful candidates at the Intermediate examination in 1926, securing the highest marks in Botany. Both in the Matriculation and Intermediate examinations she stood first in English.

In Sanskrit SRIMATI SURAMA Mitter of the Bethune College has stood first-class first.

Special mention must be made in this connection about the brilliant success of SRIMATI SANTISUDHA GHOSH of the Brojomohan College, Barisal who stood first in class first in Mathematics and has been awarded the Eshan Scholarship. SRIMATI SANTISUDHA GHOSH is the third daughter of Professor Kshetranath Ghosh M. A. (retired Professor of English, Brojomohan College, Barisal), and sister of Prof. Devaprasad Ghosh. She competed at the Matriculation Examination in 1924, from the Barisal Sadar Girls' School, and stood sixth in order of merit. In 1926,



Miss Lila Ray

the college where Mr. Joshi was to teach had undergone a change in management, and so he was left without a position and with very little money in his pocket. Mr. Joshi finally arranged for the care of his family and devoted his time to giving lectures on India. He then managed to enter Columbia University for graduate work.

After getting his A.M. degree, he went to an ocean resort for a rest, and there a strange girl came up to him and enquired if he were from India. He assured her he was—and she suggested that he must meet a Mrs. Carpenter, whose address she gave him.

He wrote immediately to Mrs. Carpenter, met her, and at her urgent request, removed his family to her home. There they remained for a long time, for good Mrs. Carpenter



Mr. K. K. Kuruvilla, M. L. C.

would not let them leave. Thus their financial difficulties were made easier.

Mr. Joshi's struggle had been a hard one. Had it not been for the financial aid of a fine-spirited American who sent him a monthly cheque, his financial straits would have brought disaster upon his family, and his education would have been impossible. It was Seth Low, the president of Columbia University, and former Mayor of New York

City who made it possible for Mr. Joshi to remain in America.

Now generous Mrs. Carpenter took the whole family under her wing, and in her house, ANANDIBAI JOSHI the second was born. Because the now arrival was born in the very same room which the first ANANDIBAI had occupied, and in her memory, the new babe was named ANANDIBAI. Although ANANDIBAI went to India in infancy, she came back to America as a young woman to finish her education.

Her father had been appointed as Professor of English Literature at Baroda College to succeed Aurobinda Ghose. Then he returned to America in 1922 as exchange professor under the Carnegie Foundation—and later sent for ANANDIBAI and her brother to come to the United States for their college education.

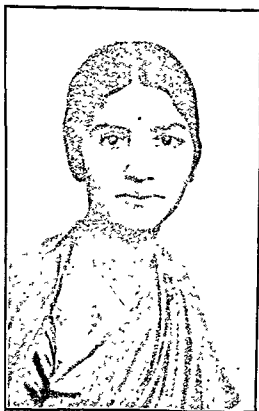
Because of her charm, dignity and amiable disposition, ANANDIBAI has become to her classmates a symbol of Hindu womanhood loved and respected by all of them.

When she left Vassar they raised a purse of 500 rupees for training a girl in Bombay for social welfare work. She will make a brief tour of Europe and then go to Bombay where she will take up her work in October.

Her father, who is Professor of Comparative Religion and Hindu Philosophy at Dartmouth College, Hanover, New Hampshire, will leave her in Europe and return to the United States, where his teaching and lecturing tours demand his full attention. Professor Joshi's appointment to the Chair of Comparative Religion at Dartmouth College is unique in that Dartmouth is the first College in the United States to create a Chair for teaching world religions, and Professor Joshi's qualifications in this subject brought him to the notice of the College as the most eligible scholar in the subject.

MISS PRANJNAM THAKOR, Graduate of Teachers' College of Columbia University, will take up Educational Work in India. Mrs. PRANJNAM THAKOR of Ahmedabad, India received her B. S. degree from Teachers' College, Columbia University, some time ago, and will shortly get her M.A. in education.

Miss THAKOR was educated in India, and then went to London in 1919. She took the Montessori training course for teachers under Dr. Montessori herself, from whom she got her diploma at the end of 1919. Miss THAKOR then joined the



Miss Anandi Bai Joshi



Miss Pranujam Thakor

University of London and there received her B.A. and certificate of Journalism. In June 1926, she left London to travel through Europe, visiting schools and studying teaching methods. She then came to America and joined Teachers' College of Columbia University in September of the same year, gaining the scholarship of the International Institute. By continuous hard work she has received her B.S. and will soon get her M.A. She plans to leave for India by the end of August, so that she may take up her work there without delay.

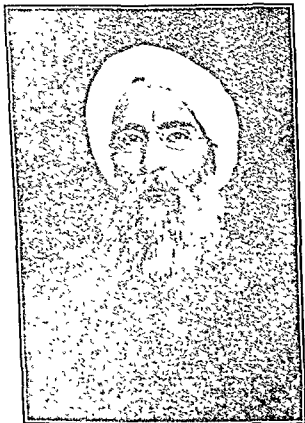
MISS THAKOR is a very intelligent and clear-thinking young woman, intensely devoted to her motherland, and determined to do as much as she can to advance education in India. MISS THAKOR is known as an outspoken defender of India at Columbia, where she has spoken on India on several occasions before her professors and classmates, reliably tracing the remarkable

educational and political advancement of Hindu women in recent years.

She does not by any means deny the great need for social and educational reforms in India. Her vision of just what can be done to advance education in India, has brought praise and appreciation from her professors. MISS THAKOR has distinguished herself by fine scholarship and initiative in approaching educational problems, which has earned for her not only the goodwill of her professors, but also many voluntary letters of high recommendation.

MISS THAKOR is very much interested in India's rural education and hopes to carry on her work in village areas, through village schools. The task of such pioneer young women of India will be much harder than that of their successors, for it is the pioneers that must break the ground, endure the hardships of organization and bear the burdensome responsibilities of the new o-

PORTRAIT GALLERY



Late Dayaram Gidumal of Sind who was a Great Philanthropist and Sanskrit and Persian Scholar



Prof. J. J. Cornelius, Formerly Professor at the Lucknow University, was entertained at a Farewell Dinner, by the Hindustan Association of America in recognition of his excellent services in India's cause in the U. S. A.



Sri Ravashanker, a Bardoli leader who has been sentenced to six months' rigorous imprisonment participating in the Satyagraha movement.



Vallabhai Patel the leader of Bardoli Satyagraha campaign addressing a meeting of Ryots.



S. J. Jairamdas Daulatram, the well-known Hindu leader of Sindh, addressing a gathering of Ryots at Gujerat.



Mr. Lal Behari Shah, the Founder-Superintendent of the Calcutta Blind School, died recently at the age of 75.



Newton M. Durr, 11th President of the Library Association, is the first Indian to be elected a fellow of the Library Association.



Mr. Saritani Sahay Gaha Sircar, a distinguished graduate of the Calcutta University, has received the D. Sc. degree of the London University for his research work in organic chemistry.



Lt. Dwijendranath Mukherjee who, has been appointed as an Engineer Sub Lieutenant, Royal Indian Marine, is the first Indian to get a commission in the Royal Navy.



Srimati Mithuben Petit, daughter of a Bombay Parsee millionaire and Srimati Bhaktibai Desai who have joined the holy struggle which their heroic sisters at Bardoli have been carrying on.

CAREERS FOR CARROTS

[Sir J. C. Bose FRS, the eminent Indian *scientist*, long known for his remarkable and sensational researches into plant life, observes, in his new book *Plant Autographs*, that, while "as regards sensitiveness in ordinary plants we can not imagine anything more stolid and undemonstrative than a carrot, it is a revelation to find how excitable it is and how vigorous and uniform are its successive responses."]

The carrot long has languished as a servile synonym for stolid impassivity, for sloth of mind or limb. And crude associations, prejudicial and unfair, have linked it with an unbecoming tint of human hair. And yet the carrot, as revealed by the research of

Bose, is neither undemonstrative in manner nor morose, flat on the contrary, a most vivacious little cuss. And readily responsive to electric stimulus. The H. B. C., it seems to me, now that these facts are known,

Are simply bound to send them round the world by microphone, And add, as special features of the nightly "Children's Hour" "Talks" with good Uncle Salsify or Aunt Cauliflower.

And yet, O Bose, the vista your researches open out Fills me with grave misgivings and with dietetic doubt: For the hungry vegetarian, in the light of modern lore, Can hardly be distinguished from the savage carnivore. What fare is left on which humane consumers may subsist When flesh, fowl, fish, when roots and fruits are banished from the list. And when at any moment the tidings may arrive That the minerals are sensitive, responsive and alive?

From "Punch"

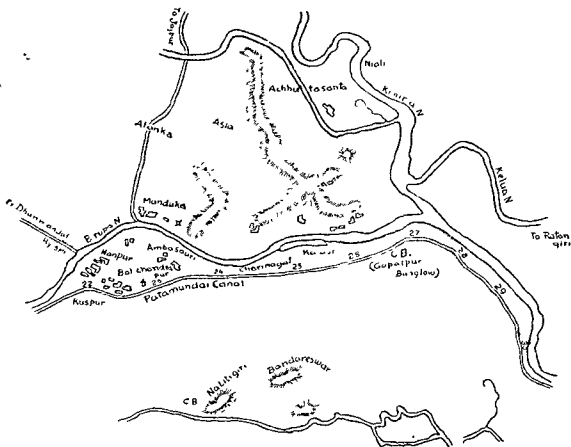
A GREAT SITE OF MAHAYANA BUDDHISM IN ORISSA

By HARAN CHANDRA CHAKRADAR M.A.

Lecturer, Calcutta University

A group of three little known hills in the Cuttack district in Orissa—Lalitagiri, Udayagiri and Ratnagiri—have preserved magnificent monuments of Buddhist religion and art, ruins of stupas, shrines and

sculptures that can very well vie, not only in their size and number, but also in artistic beauty and grandeur with those at any other site in India. The marvellous sculptures on these hills that deserve to be recognised as



some of the finest art-treasures of India have remained scattered in obscure and neglected ruins never adequately described or illustrated. On Lalitagiri there is a colossal statue of Buddha that in the expression of divine grandeur on its face has but few rivals even

in India. On Udayagiri again there is a colossal Buddha that in the dignity of its pose, in its lion-like body broad at the shoulders, deep in the chest and slim at the waist, bears comparison with any other representation of the Great Master of the same

size and dimensions. On Ratnagiri there are images of Tara that can claim in their ineffably sweet and gracious expression of the face an equality with the best of the kind known to us. On the same hill there are remnants of colossal figures of Buddha—huge heads rising about four feet from the shoulder to the top of the *urna*; the statues when in full height were perhaps not exceeded in stature anywhere outside of Ceylon. Bodhisattva images executed in the best style of Nalanda abound on all the three hills and votive stupas are as plentiful as at Mahabodhi.

The ravages of time and the depredations of treasure-seekers and curio-hunters have been denuding these hills of their art-treasures. Only a year ago the magnificent Buddha statue on Lalitagiri, worth many times its weight in gold, was sold by the local Zemindar for the paltry sum of one hundred rupees; but fortunately the purchaser found it beyond his means to carry the colossal figure away and he thanked his stars when with great difficulty he succeeded in getting back the purchase money from the reluctant owner of the hill.

and besides, of a gateway on the former and the remains of a temple on the latter. These sketches by Beames did not do any justice to these great objects of Orissan art, and it is hardly to be wondered at that they excited little admiration and failed to attract the serious attention of scholars or lovers of art. Reproductions of Beames' drawings by Raja Rajendralal Mitra in his *Antiquities of Orissa* (Vol. II) did hardly improve matters. How much we wish that the Raja had been sufficiently stimulated to visit these hills himself! Mr. Birendra Nath Ray, Secretary, Orissa Historical Association, visited these places last year (October 1927), and at his request myself with Mr. Roy and Mr. Nirmal Kumar Bose of Puri formed a party to explore these sites.

These hills can be reached from Dhanmandal station on the Bengal Nagpur Railway (232 miles from Calcutta and 22 miles from Cuttack). Bullock carts or *palkis* are available at Dhanmandal and there is a Dak-bungalow at Borchana, two miles by the Trunk Road from Dhanmandal. A journey of about eight miles takes one to Balichandrapur on the river Virupa where the roads divide. From this village, Lalitagiri Nalitigiri on the map is about three miles to the South and Udayagiri about four miles and a half towards the east. Travelling four miles along the road by the side of the irrigation canal from Balichandrapur, one reaches the Dak-bungalow at Gopalpur or Kharagpur as it is called by the people of the locality. From Gopalpur bungalow the Udayagiri hill is about half a mile to the north and Ratnagiri about three miles to the east, so that both of these places are within an easy reach from here and Udayagiri occupies a central position from which both the other hills are visible and we shall begin our account with it.

Udayagiri forms the eastern extremity of a small range of hills (marked *Asia* on the maps) in the centre of the Cuttack district. It occupies an ideal site for building places of worship: from the central peak which rises about a thousand feet from the surrounding plains, are sent out two spurs on the two sides of the hill, thus enclosing a horse-shoe shaped area, open in the east, but closed on the other three sides. Forming a moat, as it were, in front of this great semi-circle flowed the river Kalia only 200 yards from the foot of the hill, when fifty

years ago Mr. Chandrasekhar Banerji visited the place, and ran into the Virupa close by, but now it has been almost entirely silted up leaving swamps and marshes that still mark its bed.

As one stands at the base of the huge amphitheatre, facing the terrace above, the eye is caught by a large standing image of Bodhisattva Padmapani cut in high relief on a slab of laterite, now much weathered and covered with moss and lichen. The broken nose and arms take away from its beauty, but the grace and superb dignity of its pose are still remarkable. The well-known Buddhist formula *ye dharma hetu-prabhava* etc., is incised on the proper right side of the head, and a little below at the side of the broken right arm is another inscription telling us that the statue is the gift of Kesava Gupta (*Deyadharmoyam Kesava-guptasya*). From this spot for some distance we can trace a pavement of laterite rising up the slope and here Mr. Chandrasekhar Banerji found "the place spread with the ruins of ancient edifices, the ground plans of which might still be traced," but the ground plans are hardly visible now except at a few places and even parts of the laterite pavement have been removed, perhaps for erecting the sanctuary built recently by certain members of the *Mahamauranjani* sect, evidently a remnant of the Buddhist people of old. It stands by the side of an ancient well which for its size and depth is almost unrivalled in this part of India. It is 23 feet square and is formed by cutting the laterite rock 28 feet from the top to the water-level to which a flight of 31 steps lead from the terrace above. The terrace is entered through a gate flanked by two monolithic pillars. The water of the well is still very good for drinking. On the laterite wall flanking the steps and also on the face of the arch above the lowest step is incised in letters of considerable size that the well (*tapi*) is a gift of Rsnaka Sri Vajranaga (*Ranaka Sri Vajranagasya Tapi*). Nothing is known about the history of this Vajranaga, but he was evidently a local chief as his title *Ranaka* shows, and his proper name *Vajranaga* suggests that most probably he was a follower of the Vajrayana cult, a development of Mahayana Buddhism.

We next march up the hill along a path at present flanked on both sides by innumerable broken pieces of sculpture, the debris of shrines and statues, of walls and stupas

until we reach another platform where Mr. Banerji found that "numbers of gods and goddesses engraven on slabs of different shapes were scattered around." But these have now been removed except a group that have been lodged inside a temple recently constructed by the *Babaji* at present in charge of the *Mahima-Niranjani math* mentioned above, and that are worshipped by the Savara people living in the neighbourhood. Some of the gods have been daubed with vermilion, turmeric and lime beyond recognition and it would be sacrilege to remove this paint that lies thick over them.

A little way from this modern Temple we came upon the ruins of a shrine hidden in thick jungle and almost blocked up by brambles. Here in a cell measuring about 9 feet square we came upon a colossal seated



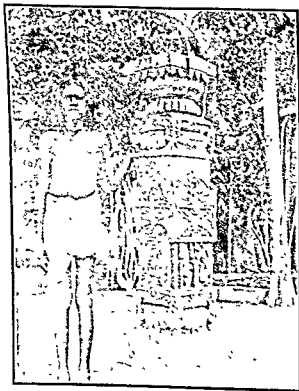
Colossal Buddha on Udayagiri

statue of Buddha buried up to the breast in earth, but the superb head and the broad shoulders standing well out of the mud. We employed a number of men to excavate the image fully out and took photographs. I

stone masons still living in the village, on the southern slope of the hill and we learnt that some of them in recent times were locked upon as of the first rank among the temple-builders of Orissa, and they have among them many works on the *Silpasastra* relating to the building of temples. But many of these stone masons do not find sufficient work at present to earn a living wage as respectable artisans and are fast degenerating into mere drudges whose services are utilised in metalling roads.

Before leaving this hill I should mention that we found on it a railing pillar-piece

to the top of the *urna* and 29 inches from the chin to the base of the hair-knots. The circumference round the forehead from ear to ear measured about 70 inches, leaving the back of the head which is not carved. There is a slightly larger head executed in a better style used in making up a step on the side of the hill. It should be rescued from this position and properly protected. Heads, a little smaller than these two, were also seen lying near an old temple which here still stands erect and contains an image that is even now worshipped as Mahakala. A Brahmin family that claim to



A Pillar on Lalitagiri



Tara on Ratnagiri

with one full central socket and two half-sockets, one at each end and besides, we discovered a headless image possessing characteristic Jaina feature.

Coming to Ratnagiri, the most prominent objects here are the exquisitely charming images of the goddess Tara and the huge heads that must have belonged to colossal statues of Buddha that had no rivals on the other two hills. One of these head-measured above 16 inches from the shoulder

have come from Bengal and settled here are entrusted with the worship of the deity.

A remarkable figure on this hill is an image of the goddess Tara round which on three sides are represented in separate panels various perils under which a worshipper would seek the protection of the goddess. There is another image of the goddess in the same style though a little inferior to it in the perfection of its tech-



Bhairava on Ratnagiri



Goddess on Lahtagiri

nique. But the former image is a perfect work of art. Here also there are some Bodhisattva images executed in a good style; some of them are lying in ditches and unless recovered soon are in danger of being destroyed. An excellent statue of Tara has only recently lost its head as the freshness of the scar on the neck, showed, and the finely modelled torso that now remains speaks of its great artistic value. There is a dancing Bhairava that seems to be the prototype of the Nataraja and a very beautiful Buddha with a crown on the head. Innumerable votive stupas lie scattered about on the top of the ridge and many have been utilised for planting the sacred *Tulasi* in the village now standing on the slope of the hill. There are many other statues of gods and goddesses, some of them still standing whole, but many in various stages of destruction. Besides, valu-

able images have, we were told, been recently sold away by the local Zemindar.

On all these hills or round about them, there must be now many ancient works of art, buried in the earth, or hidden in the jungle, and they may rival, or even surpass those that have been described above. They loudly call upon us of the present generation to bring them out of their obscurity and give them the place which they so rightly deserve. Those that are above the earth at present, are in danger of being lost, of being transferred to foreign countries or private residences. The Archaeological department must therefore, without the loss of time, take up the work of thoroughly exploring these hills that form one of the major sites of Buddhist art in India and of protecting these great monuments, which not only Orissa, but the whole of India will take pride in when it knows them.

appears to have been so buried when Mr. J. Beames drew a sketch of it in 1875.

It represents the Enlightened One seated in the *Phumiparsa mudra* with the fingers of the right hand touching the earth and the left palm resting on the lap. The stone seat is not ornamented. It is about six feet high from the seat below to the head; the face itself measures 18 by 17 inches and the chest is 3 feet 6 inches broad. The whole figure appears to have been made up in several pieces cut out of bluish laterite; the joints are now visible, but they are reported to have been not perceptible in 1867 when Mr. Banerjee first visited it. The nose has been mutilated and the arms have got broken owing to the whole shrine with the image gradually sinking in the earth, and it is high time that proper care was taken to save this great souvenir of a glorious period of Indian art. The mud and dirt carried down into the cell by the rains will no doubt undo the clearing work done by us. The stone walls of the cell as well as the floor are lined with bricks of large size as found at Sarnath and it was apparently covered by a roof standing on pillars that Mr. Banerjee found standing at the door of the cell, but which now lie prostrate, broken and almost wholly buried in the earth blocking the entrance to the cell. There was a magnificent gateway made up of three rectangular blocks of stone richly sculptured as we find from the drawing of Beames who removed it from the site and now an ugly ditch marks the spot where it stood in front of the shrine. Both Mr. Banerji and Mr. Temple stopped here and could not carry their explorations further owing to the denseness of the jungle.

Going a little higher up the hill we meet with a standing Bodhisattva image on the back of which is incised a fairly large inscription of twenty-five lines containing the usual *ye dharma* formula and stating with many invocations on Tara, Padma-sambhava and other gods of the Mahayana pantheon that a *Tathagatatadhiṣṭhita dhatu-paribha stupa*, that is a stupa with a relic inside and dwelt in by the Tathagata or Buddha was set up on the spot. The ruins of a stupa are visible not far from the shrine of the colossal Buddha.

The ruins of one other stupa also are seen not far from this one; at one of its corners a Bodhisattva statue lies prostrate on the earth and to his left is observed an early form of the well-known Orissan

decorative figure of what is called the Gajasimha—a man on a full-size lion standing on an elephant. At another corner of the same stupa there is an image of a Dhyani-Buddha in *Bhumisparsa-mudra*. Evidently there was an image at each of the other two corners of the stupa also. Perhaps they lie buried in the earth or have been removed.

The site of a third stupa in another part of the hill is marked by two Bodhisattva images on two sides, one of them sunk up to almost the neck in the earth and the other yet standing above it, but both of them covered by thick brambles. There was visible the site of yet a fourth stupa round which we found a trench, dug as we learnt, by the former Zeminder who removed several statues from there and other parts of the hill to his house at Kendrapada.

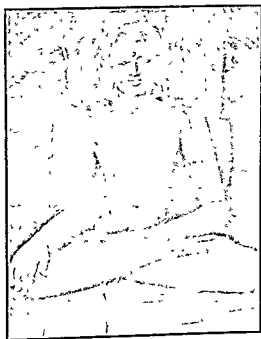
We also laid bare the pedestal of a Buddha statue in what is known as the *Ardharyanka-asana* by removing the earth in which it was sunk. On the pedestal are carved various figures and symbols. There must be many other images lying hidden in the dense jungle which must be removed in order that the whole hill might be explored. The jungle is not quite safe, as we found in one part of it the skeleton of a recently-killed cow which the local people told us, a tiger had made a feast of only two weeks before our visit to the hill.

Ascending the hill still higher we found on the other side of the hill facing the west, on a ledge near the top overlooking the river Virupa and the plains above it, a group of five figures sculptured in relief on the living rock by the side of a cave and with a votive stupa standing in front. On the extreme left a large Bodhisattva image is cut in relief with the *ye dharma* formula inscribed on its immediate left and on its right the statement that it was a gift of one Simpaka or Simyaka (*Deyadarmoyanr Simpakasya* or *Simyakasya*). To its right is a Dhyani-Buddha figure and next is cut in very low relief a representation of a stupa that is dimly perceptible. Beside it is a goddess and next comes again a Bodhisattva image followed by a god surrounded by fourteen figures. All these images have been painted with vermilion and in some cases a ridge has been formed on the forehead with, it seemed, a mixture of lime and vermilion so that it looks like the prominent superciliary ridge of the Neanderthal man of the pale-

ontologists. I was removing some of these excrescences when the Oriya cooly who accompanied us protested against the sacrilege, so that I had to desist. The face of the highly interesting image surrounded by a group of gods that we have referred to above is entirely hidden from view. The images however, are not at present worshipped by the Hindus of the locality who are apathetic towards them, but by the aboriginal Savaras who have given fanciful names to almost all the images on the hill and connected them with their own legends. This would be an interesting study by itself, but it would be out of place here.

Seven miles from Udayagiri is Lalitagiri, in local parlance called Nahitigiri which name it bears on the survey maps. Here is a large number of finely executed Bodhisattva images and other gods and goddesses, but the most commanding figure is the magnificent colossal statue of seated Buddha we have already referred to. It measures 6 feet 3 inches from the waist to the top of the *urna* on the top of the head, the breadth across the shoulders being 3 feet 3 inches and the breadth across the knees 5 feet 5½ inches. The height of the head from the shoulder to the top of the *urna* is 2 feet 2 inches. Notwithstanding this great size, the limbs show beautiful proportions and the face as we have already said, is shining with divine splendour and beauty. Like the Udayagiri Buddha, this one also shows the *Bhumisparsa mudra*. On this hill also the monks of the Mahima-Niranjani sect have established their monastery and they have done some good work by building a shade over the Buddha statue and protecting many other images of Bodhisattvas and other deities by placing them in niches in the walls of a temple that they have recently constructed out of the old materials that lie scattered on the hill. The door with its beautifully carved jambs have fine panels at the base and the whole has been bodily transferred from the ruins of an old shrine. It will be observed in the photographs of some of the images that they stand under Saracenic arches; these are quite modern and have nothing to do with the old temples beyond the fact that the stones are taken from them. The Bodhisattva figures on this hill have a soft beauty which distinguishes them from those on Udayagiri where all the images including the colossal Buddha are characterised by an austere

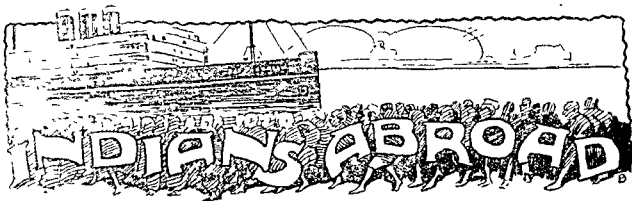
grandeur and sublimity as compared with the former. We find here an image of Kuber the god of wealth, sitting with his foot on jars of gold. Of another Buddha statue only the feet remain with the pedestal which is decorated with a very beautifully carved lotus scroll. A little below the terrace where stands the colossal Buddha statue, there is a temple which also is built on the ruins of an older shrine and is reported to contain the goddess Basuli. Several large Bodhisattva images lie scattered about this temple. We observed some smaller



Colossal Buddha on Lalitagiri

images in the village lower down the hill, near a temple of Siva. Votive stupas, we found, are being used everywhere in the village as *Tilasi-manchas*. Some of the images have the formula *Ye Dharma* etc., engraved on them in the same character as in the inscriptions on the Udayagiri hill.

One noticeable feature about Lalitagiri is that the images appear to have been mostly carved out of the local stone--the Atgarh sandstone as it is called by the Indian geologists, and there are quarries on the hills worked even at the present time. Moreover, there are about fifty fr



BANARSIDAS CHATURVEDI

**South African Native College
At Fort Hare**

Mr. V. S. C. Pather—Vice President, Natal
Indian Congress, Writes:—

One of the advantages of the Capetown Agreement is that the Union Government has agreed to consider the question of improving facilities for higher Education for Indian students at Fort Hare. This has brought a storm of protest from the die-hards of the Indian Community in South Africa. But curiously enough such protests have created a mixed feeling in India as to the feasibility or

for the students and it will give the reader an idea of the food provided by the institution:—

Breakfast:

All days.

Mealie meal porridge with sugar.

Brown Bread (8 oz.)

Tea.

Midday Meal: Monday, Wednesday, Friday:

Beans, samp or maize or rice (White).

Gravy with vegetables when possible.

Amasi (sour milk) $\frac{3}{4}$ pint per head.

Tuesday and Thursday:

Mutton ($\frac{1}{2}$ lb. per head), samp, rice, potatoes, gravy.

Saturday and Sunday:

Beef, samp, rice, beans.

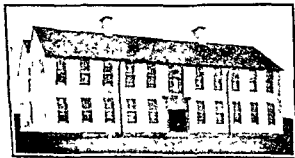
Supper:

Bread (8 oz.) with fat instead of butter.

Jam, twice monthly.

When possible, fruit occasionally in season.

Both the Principal and the Warden are prepared to meet the wishes of the Indian Students as regards their food provided a sufficient number of them join the institution. In fact they have asked us to send them a bag of rice and some Indian recipes so that they may give it a trial. The main objection of our friends is not directed against the institution or its food and dormitory arrangements, but against co-education with the Native. They further maintain that because the Native is not treated by the authorities as he ought to be, co-education with him means simply subjecting the Indian to all the indignities to which the Native is put to.



regard for the institution and would resent anything being said against this educational centre."

Indian Education and Arya Samaj in Fiji

Shriyut Amichand Vidyalkar, teacher Gurukula Nasova, Fiji Islands writes in one of his articles:—

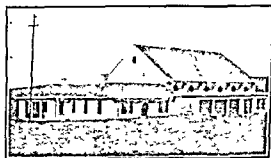
"There is a general want of education among our people here in Fiji Islands. The Fijians are much better placed in this respect. They have their schools in almost every village and more than 75 per cent of them are literate. The reasons of illiteracy in the Indian population are not difficult to find. It was only eight years ago that the Indians were freed from indenture slavery, which had a considerable demoralising effect upon their life and character. Fortunately things are changing now and it is a change for the better. It is remarkable that the Indian population of Fiji possesses general knowledge of Hindi, Madras and Punjabis, Hindus and Muslims, love Hindi and it has become their common language in Fiji. In the Indian schools it is a compulsory subject. There is only one Government school for Indians in Fiji, the rest are aided or private institutions. The Government school contains 70 students and it is doing its work satisfactorily. Andrews' school at Nadi is making rapid progress under the able guidance of Dr. Dersagayam and Mr. Dukh Haran. Good educational work is being done by the Mahasangam of Mr. Naidu. The schools conducted by this Sangam have an arrangement for teaching Hindi also.

I must mention here with gratitude the educational work done by the Christian Missionaries. It was they who opened schools for Indian boys when there was no arrangement for it. Most of our educated people of the present day were educated in these mission schools. These schools are still continuing their useful work and it is to be hoped that they will play an important part in the great educational work lying before us.

It is a happy sign of the times that the problem of education is receiving considerable attention in Fiji. Indians in Fiji are now determined to educate their children and they are prepared to spend money for it. Bhashitha Muni—a Sadhu—started several schools here. They are being conducted satisfactorily and new schools are being opened.

The work done by the Arya Samaj for

the education of Indian children in Fiji deserves every praise at the hands of those who are sincerely desirous to see our people in these islands educated. The Arya Samaj is conducting many schools, the Gurukula at Nasova being important among them. Mr. Gopendra Narayan, who has now returned to India, worked for this institution for nearly three years and under his able guidance the Gurukula made considerable progress. He was also able to persuade some Fiji people to send their children to India for education. About fifty boys and girls have already gone from these islands to India for this purpose. A Gurukula for the girls is also to be opened at Suva and Shrimati



Fort Hare College The Dinning Hall

Dayavati, wife of Thakur Sardar Singh, has agreed to conduct it.

"The Gurukula at Nasova has 127 boys on its roll and there are twenty one Fijian boys also receiving education along with the Indians. In fact, one of the Fijian boys was anxious to proceed to India for education but the Fiji Government did not give him the required permission. Physical culture is not neglected and there are two foot ball teams one consisting of the Indian boys and the other of the Fijians. Every effort is being made to teach the boys self-reliance and self-control. There are only two servants for kitchen work etc, while most of the other work is being done by the boys themselves."

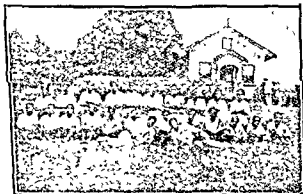
We must congratulate the Atyasamajists of Fiji for the useful work that they have been doing for the education of Indian children in Fiji and we hope there will be perfect co-operation and a healthy spirit of comradeship between different societies working for this cause in those Islands.

At a time when some of our countrymen in South Africa consider it below their

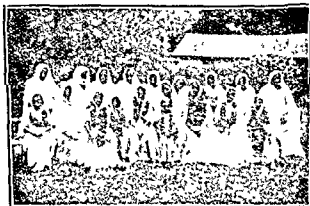
dignity to get their children educated at Fort Hare College—an institution for the Africans—it is really inspiring to learn that as many as twenty one Fijian boys are being educated at the Aryasamaj Gurukula in Fiji. We must stand for international fellowship and they are really the greatest enemies of Indians abroad who advocate any colour prejudice against the *native races of the colonies*.

Racial Segregation in Mombasa

The abandonment of racial segregation was perhaps the only redeeming feature of the White Paper of 1923, which betrayed Indian interests in Kenya in many ways. Now the decision of the Kenya Government to sell by auction certain plots of land in Mombasa town and to restrict the right of purchase and occupation to Europeans only



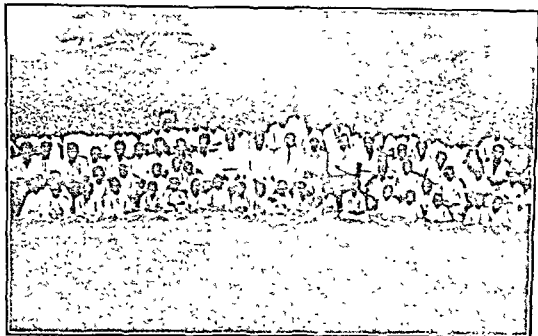
Foot-ball teams of Indian and Fijian boys



Farewell to the girls going to India for education



Gurukula boys doing agricultural Work



Boys and teachers of Gurakula at Nasova (Fij)

means that the Kenya Government is following a policy of racial segregation in complete disregard of even the White Paper of 1923. It is to be noted that the average of Indians per head. These estimates must be taken with great caution, because, says Mr. Vakil, in addition to the inadequacy of the statistical data on which they are based, the method employed in each case is different. These estimates are given below

| Year | Average income per head in British India | Author |
|------|---|---------------------|
| 1871 | Rs. 20 | Dadabhai Naoroji |
| 1881 | " 27 | Sir David Barbour |
| 1901 | " 50 | Lord Curzon |
| 1911 | " 50 | Mr. Fendley Sherras |
| 1921 | " 71 | Mr. K. J. Khambatta |

Mr. Vakil's comments on this table are as follows:—

The increase in the per head income as seen in this table is, however, not real. What we want is to ascertain the growth, if any, in the real wealth of the people, as measured in consumable commodities. In order to convert the nominal money income into real income, we must have resort to the index numbers of the general price level in the country during these years, which will tell us the purchasing power of the rupee at each of these different dates and thus enable us to make a proper comparison of these figures.

The index numbers of prices in India are given

has always been kept up by our countrymen in these parts. The community therefore, ought to resist, with all the power at their command, any attempt from outside to break that ideal. To those who are not satisfied with the official figures, we therefore take it as the basis of comparison we shall be erring on the safe side. On the basis we find that the money income increased from Rs. 27 in 1881 to Rs. 71 in 1921 or in the proportion of 100 to 274. During the same period rupee prices have increased from 100 to 373. This means that in order to have the same real income in 1921 as in 1881 we must have Rs. 373 in 1921 as against Rs. 100 in 1881. We find, however, that we have only Rs. 274 in 1921 as against the required sum of Rs. 373, which shows that the average Indian is poorer to-day to the extent of 1-274373 or nearly 27% or we are poorer to-day than 40 or 50 years ago.

"The Alleged Land grabbing Propensities of the European Powers"

The Bengal Administration Report for 1924-1927 has the following on Babu Sarat Chandra Chatterjee.

The most popular novelist, Babu Sarat Chandra Chatterjee found a new vent for his morbid sentimentalism in a bitterly virulent attack on the alleged land-grabbing propensities of the European powers and the suspected political aims of the various Christian Missions in Asia.

India must not belong to the class of political Brahmins of Europe and America.

Deshbandhu Memorial

Mr. Sris Chandra Chatterjee's design of the marble memorial of Deshbandhu C. R. Das, to be erected at the Hindu cremation ground at Kalighat, has met with general appreciation. Prof. Amulya Charan Vidya-bhushan thus concludes his article on it in the *Calcutta Municipal Gazette* :—

The new and admirable type of architecture introduced by the architect-artist Sris Chandra depends for the element of stability largely on the co-operation of the public in imparting to it a basis that it demands. We are grateful to him for this brilliant production, which is an important contribution to modern Indian Architecture. The architect has practically proved by his inspiration and actual demonstration that mere theorizing will not improve the art of the country. Demonstration is absolutely imperative. The Baroda and Rajputana Schools of Arts have become successful in their attempts after strenuous efforts. According as they thrive, the other arts and crafts revive, live and develop to the needs of the nation and the country. Such has been and is in practice in those countries. But poor Bengal lags behind. Unless and until our people will aspire and endeavour for the development of indigenous architecture, the revival of other allied arts like sculpture and painting cannot be expected.

Indian Influences in Asiatic Art

The *London Times* wrote some time ago —

Lieutenant-Colonel Sir Francis Younghusband presided at the annual meeting of the India Society, at 21, Cromwell-road and announced plans for the coming year for a considerable extension of scope, without, however, the society losing its original character. He pointed out that, as a natural result of their researches into the connexions between the art of India and the surrounding countries, as exemplified by the survey entitled "Influences of India Art" the society would now include in its curriculum of lectures and publications studies of the art and literature of Java, Siam, Indo-China, Afghanistan, Persia, and the Middle East. Arrangements were now being completed to supply through the society's journal, *Indian Art and Letters*, information on art and on archaeological research in those countries as well as in India. It had been decided not to change the name of the society, specially as Indian culture was in fact the centre from which there radiated the influence which affected profoundly the surrounding countries, which in turn exercised no small influence on India.

The High Commissioner for India the Persian Minister, Professor Paul Pelliot, Dr. Ananda Coomaraswamy, and Dr. Denman W. Rose were

elected vice-presidents. After the annual meeting Mrs. Francis Ayscough gave an illustrated lecture on "Indian Links with Chinese Painting."

Noguchi's Discovery of Germ of Trachoma

Dr. Hideyo Noguchi, the distinguished Japanese investigator of the Rockefeller Institute for Medical Research recently had discovered the germ which causes trachoma an infectious disease of the eyelids in American Indians.

"Whether or not the parasite is related to forms of trachoma other than that occurring in American Indians remains of course to be determined by isolation of the microorganism from cases in other localities, and possibly also by serologic examinations," he says.

The discovery of this parasite is considered in medical circles to be one of the outstanding contributions to scientific medicine in 1927, and adds another to the list of Dr. Noguchi's achievements which include the discovery of the cause of general paralysis or softening of the brain. He is famed also for his yellow fever researches and research work on other subjects.

The investigator checked up on his trachoma work by the experimental production of a trachoma like condition in monkeys by means of a microorganism which he had isolated from American Indian trachoma.

Why Ibn Saud Must Not Have Mesopotamia

An American paper writes.—

For at least 6,000 years the tribesmen of Arabia's arid center have looked down covetously on the green fields of Mesopotamia.

That fertile land of the two rivers is safest when she is most desolate. For seven centuries before the present one she had little worth stealing. Now the Irak government of King Faisal and his British adviser has brought back a measure of prosperity. As was already ancient history when Abraham lived at Ur, this prosperity has not passed unnoticed in the tents of the Arabs. It is doubtful if any potentate of Arabia even one far stronger than Ibn Saud, could have held back his hungry tribesmen from visible loot. Among desert peoples green is all too surely the color of jealousy, for it is that of the coveted fields.

If Irak stood alone she might be grievously in danger. Cities train few warriors like the graduates of desert schools and the rich merchants of Babylon have lost everything many times before. But Irak is no longer alone and what saves her is her air. Whatever Great Britain might be inclined to do for other reasons, there is one novelty of the modern world which affects profoundly the position of Mesopotamia. A glance at a map makes it clear. The broad plains of Irak are an essential way station on the air route from Europe to the East. The defeat of the tribesmen of Ibn Saud is to be managed, it appears, by aircraft. It is also aircraft that make it necessary. Perhaps Western civilization might let Ibn Saud and his desert

Universities should encourage study of foreign languages in addition to English.

T. D.

—

An American View of British Protectorate on Egypt

At times American papers, through inspired articles and editorials, present excellent and authentic views on British world policies. The following editorial, from one of the foremost American dailies of New York, throws an interesting light on the Egyptian situation :—

A deadlock is on again in Egypt between native and British interests. These are extremely hard to reconcile, because both the Egyptians and the British authorities are contending for things on which there is little possibility of immediate compromise. Great Britain will continue to guard her rights in the Suez Canal and her vital communication with India, and the Far East and Australia. The Egyptians are set on obtaining fuller recognition of their nationality and sovereignty. Besides they shrink from surrendering control of the Nile by yielding their claim on the Sudan. The Nile is Egypt. The prosperity of the country depends on continued enjoyment of the Nile's fertilizing floods.

Before the great war Egypt was nominally a Turkish dependency. Great Britain exercised control in Cairo through an adviser to the Khedive. A protectorate was in force during the war. Egypt was released from Turkish suzerainty. After the peace a native Kingdom was proclaimed, with a special relationship to Great Britain under a scheme of alliance. The governmental settings have altered, but actual control remains about the same. Since the rejection of the new draft of a treaty of alliance the British government has gone back to the Declaration of February 28, 1922, as the chart of policy in Egypt—which means, perhaps, that negotiations for permanent terms of alliance will be begun again as present irritations die away.

Britain as a protector or Britain as an ally is in Egypt to stay. The canal and the Sudan problem have to be worked out. Egypt is a sovereign state, and yet not a sovereign state, depending on definitions. But its progress will doubtless continue under any form which political association with Great Britain may assume. The situation is not new. It is one of yesterday and also one of to-morrow. The new deadlock leaves things very little changed.

T. D.

—

New Aim of the Christian Missionary Work

The International Missionary Council, (in which the Roman Catholics, Greek Orthodox, the Armenian and other Oriental Churches, did not participate) held its

recent sessions at Jerusalem. The Bishop of Manchester presented "the Christian Message Report." This report is considered to be the most important pronouncement of the gathering, "expressing the whole central aim of Christian missionary work at the present time." It says :—

"Our Gospel stands against all exploitation of man by man so that we cannot tolerate any desire, conscious or unconscious, to use this movement for the purpose of fastening bondage, economic, political or social, on any people. We would repudiate any symptoms of religious imperialism that would desire to impose beliefs and practices for the purpose of managing souls in their supposed interests. We have no desire to fix on others the ecclesiastical traditions of the western Church, but wish to place at the disposal of the younger Churches our collective historic experience. We also ardently desire that the younger Churches express the Gospel through their own genius and through forms suitable to their national heritage. We believe in a Christ-like world. We know nothing better and are content with nothing less. We do not go to non-Christian nations because they are the worst or alone in need, but because they are part of the world and share with us in the same human need."

The Conference passed resolutions appealing for the renunciation of war as an instrument of international policy and the avoidance of those attitudes and practices which constitute the roots of war.

But a Jerusalem despatch of recent date states that the Arabs regarded the activities of the International Missionary Council and the Christian missionary movement as anti-Islamic, and adopted the slogan of "Down with the missionaries."

We hope that the Christian missionaries would cease to act as "agents of Imperialists" and give up the practice of religious Imperialism.

T. D.

—

No Lynching in America

A New York despatch to the *Morning Post* (London) states :—

The first four months of 1923 passed without a single lynching being reported from anywhere in the United States.

This announcement was made to-day by the Secretary of the National Association for the Advancement of Coloured People. He added that it was the first time that this had been the case for the last forty years.—Reuter

The Negroes in the United States to-day number more than ten million people, forming about one-tenth of the population of the country. They are yet regarded as the "niggers" of the United States.

However, during the last few years, very remarkable progress has been made by the Negroes of the United States. There are thousands of Negro women, not to speak of men, who are now studying in American Universities; and every year scores of Negro scholars are taking higher degrees from the best of American educational institutions.

The National Association for the Advancement of Coloured People is mainly officered by the new Negro; and it receives support primarily from Negroes (although a few Americans show genuine interest in its activities). This organization, among other things, has been advocating that the United States Congress pass an "anti-lynching law." American statesmen, so far, have refused to pass such a measure. The Negroes of the United States, specially their leaders, are to be congratulated on keeping up the agitation against the practice of lynching, which, during the last forty years, has taken a toll of the lives of numerous Negroes.

The lot of the Negroes in the United States is not much better than that of the untouchables of India, although the New Negro is much more alert and active to better the lot of his race, than the average people of India who may belong to the so-called higher castes. More than seventy percent of the Negroes of the United States can read and write to-day. In India more than ninety percent of the inhabitants cannot read and write. A little over sixty years ago, the Negroes of the United States were not only chattel-slaves, but they were not allowed, by law, to be taught to read and write. What a tremendous progress! Furthermore, the Negroes in the United States are thinking internationally, and they not only believe in education for themselves, but they feel that the future of Africa and the Negroes of the world depends upon education, which will change the outlook of life for the oppressed and the downtrodden.

T. D.

ing Canada, during the British Empire Parliamentary Union meeting. It seems so silly and childish. Indian leaders should go abroad to establish international contacts.

"When Ireland was fighting the hardest against the British, the best Irish representatives were carrying on international work. Jaghul Pasha wanted to be in Paris for the development of international relations of Egypt, while asking his followers to carry on the nationalist work."

"I can give hundreds of instances of the importance of the leaders visiting foreign countries. If India is so poor in leadership that because three leaders are going to be out of India for a few months, the nationalist movement may collapse, then there is something wrong with the programme and method of working of the Indian nationalists."

Our opinion has always been that Indians should not live in mental or geographical isolation. Not only for Indians but for all other peoples of the world as well, intellectual and other kinds of contact and intercourse with the peoples of the earth are necessary.

When Pandit Motilal Nehru and two other nationalists allowed themselves to be elected delegates to Canada, we wrote in favour of their visiting that country—unless, of course, there were work in India for all or any of them which no other Indians could do quite satisfactorily. We do not think there was any such work. We do not know why the Pandit has resigned his office of delegate. Perhaps because he is most likely to be elected to preside over the next session of the Indian National Congress. But while his perfect fitness for that office cannot in the least be questioned, can it either be asserted that there are not other leaders in the country who can worthily fill the presidential chair of the Congress?

If possible the ablest Indians should be sent for representing India abroad.

Pan Indian and Provincial Patriotism

There is no necessary conflict between pan-Indian and provincial patriotism. Rather is it true that the man who cannot deeply and strongly love the region where he was born or where he is settled can scarcely have any profound love for a wider unit. In India if a man fights against the unjust treatment or neglect of his province, he is likely to be looked down upon as parochial and anti-national in views. But in our opinion, so long as a man does not seek to injure any other province and so long as he does not work against Indian unity but rather for

it, he should not be required to agree to provincial 'self-effacement.' He must be allowed and expected to stand up for his province if need be.

Germany is a much smaller country with a much smaller population than India. German is the language of all the German states and the cultural difference between state and state there is not pronounced, which is not the case in India. Yet in Germany protests are heard against centralization and Berlinization. Take, for instance, the following description of a Bavarian manifesto, published in *The New York Times* :—

Munich.—A manifesto protesting against the "Berlinization" of Germany and signed by numerous prominent Bavarians, was issued to-day in the Bavarian capital. Among the signatories best known outside of this country is Siegfried Wagner, son of the world-renowned composer, Richard Wagner. Others include Professor von Müller, director of the Munich University and Baron von Cramer-Klett, President of the Munich Academy of Music.

Special significance attaches to the manifesto because it appears on the eve of the next week's meeting here of the heads of various local governments to discuss plans for the further centralization of the German administrative machinery.

Bavaria has always been the main stronghold of anti-centralistic feeling in Germany, and the appearance of this protest, signed by many distinguished Bavarians, just before the meeting of local authorities is proof of a widespread fear in Bavaria that a triumph for the centralization champions next week will mean placing more power in the hands of Prussia and its capital, Berlin with a corresponding weakening of the rest of Germany.

The Bavarians only too evidently foresee that such a result will simply mean a continuance of the work of Bismarck, who, when he formed the German Empire in 1871, created a uniform Germany by depriving the lesser of the German states of most of their local autonomy, while at the same time enormously increasing the power and importance of Prussia and her capital, Berlin.

Today's manifesto shows Bavarian restiveness at what Bavarians deem to be the undue favour shown to Prussia by the present German Government. The complaint is made, for instance, that Bavaria, which has always been a cultural centre, is handicapped in its cultural development because of funds which should be spent on the furtherance of Bavarian science, music art and business. Berlin University, it is pointed out, is superior to Munich University because the latter is unable to employ a sufficient number of professors and instructors.

Another complaint is that recently the German Government at Berlin issued a guidebook for the purpose of attracting foreign tourists to Germany without even mentioning Bavaria and other South German regions, including Württemberg, Bavaria's next door neighbour.

In business also the manifesto declares, all sorts of favors are shown to Prussia and Berlin to

the detriment of South Germany and especially Bavaria. Banking and general business is becoming constantly more centralized in Berlin, it is alleged, owing to a growing Prussian bias by the present German Government and the same is declared to be true of all governmental administration. In conclusion, the manifesto says :

We Bavarians wish to be citizens of a state within the German Union and not of a province controlled by the Berlin centralistic government. Only through such a conception of the idea of a German unitary state can there be genuine German solidarity and national unity.

In India there is no risk of "Delhi-ization" of the provinces, nor of the over-development of the culture and business of Delhi at the expense of those of the other provinces. But the total revenues of India are so divided between the Central Government and the different provinces that some provinces receive too little money for their cultural, industrial and agricultural development and for their medical and sanitary requirements. For this and other reasons, it is necessary for the provinces to fight against the greed and extravagance of the Central Government.

Handling of Labour Conflicts in other Countries

India is passing through labour conflicts in many provinces. While labour has undoubtedly many grievances, it would be wrong to assume that in every such dispute labour has been right and capital wrong. Each case should be considered on its merits. Government generally allows things to drift, which is not right. Such a policy not only entails great suffering on the workers and involves the employers in pecuniary loss, but also endangers public safety, as the diabolical acts of sabotage in various places show.

According to an article in the *Sunday Times* of London by Sir John Foster Fraser, in Italy neither strikes nor lock-outs are allowed.

economic salvation there must be increased production. Whether we approve his methods or not, Italy has turned its face towards prosperity since Mussolini took charge. In a population of forty millions there are fewer than 100,000 out of work.

How has this been brought about?

Councils have been established of workers and employers and an independent nominee of the Government to consider trade differences. Private enterprise is encouraged as a necessary incentive, but in disputes all cards must be on the table so the men may exactly know the economic situation.

The two sides must meet in conference; there can be no lightning strikes, no downing of tools, no threat that if one side does not have its desire trade will be disorganised and other workers, to give a helping hand in discommoding the public, become idle as a sign of sympathy. When a collective agreement has been made, the law is to descend with a heavy fist on the party which breaks the contract.

According to Sir John Foster Fraser, in Italy syndicalism means something different from what it does elsewhere.

Syndicalism outside Italy has meant the conquering of economic interests by the proletariat. Inside Italy it means that the classes representing capital, intellectual labour and manual labour shall be one indissoluble body, meaning the State. No class must usurp power to dictate. Everybody has to get it not only into the mind, but into the heart, that the moral and material welfare of the country is one and the same thing.

The Syndical Law which was placed on the statute book on March 11, 1926, is in operation. I learn that already nearly four million people—employers and employed, manufacturers and artisans, bankers and clerks, lawyers, peasants, journalists, architects, farmers, teachers, high and low, representing all sections of industry—have formed themselves into syndicates.

All categories of people, whether professional men, municipal employees, post office, telegraph, tramway workers, all grades on the railways, are speedily being organised. Within the next few months it is not likely that any man, professional manufacturer, or simple workman, will be outside the syndicate that deals with his position in life.

But disputes between capital and labour cannot be entirely prevented—they are inevitable.

So special courts are established, called the "Magistracy of Labour," consisting of three Judges of the Court of Appeal with two expert advisers, specialists on the particular or industry matter in dispute. These courts are commanded, when arriving at their decision, not to consider the interests of the syndicate or syndicates first, but to keep in the forefront of their thought the benefit to the nation collectively.

This Magistracy of Labour is the final court of arbitration. There is no appeal from its decision. During a dispute there must be continuity of production. Lock-outs or strikes are crime, and, whilst the penalties are graded, they are especially severe if the strike is in any public service or

services of utility. Further, no employer can give notice of reduction of wages without consent of the employed and approval of the syndicate. Thus the law, the State, is greater than any section of the community, and, through the syndicates, all workers are part of the State. That is the new syndicalism.

In Norway there is compulsory arbitration in labour conflicts. The Norwegian Act concerning compulsory arbitration procedure in labour conflicts has," says *The Guardian*, "given rise to a conflict which is perhaps not very widespread, but has taken on a somewhat singular form." What has happened is thus described in the same paper.

According to the new Act, the authorities may, if they consider that it is necessary in the public interests, submit any and every dispute to arbitration for settlement. The renewal of the collective agreements which expired this spring was referred to an arbitration court, and the award pronounced for a wage reduction of 12 per cent, although the fall in the cost of living figures only warranted a cut of 8 per cent. The award therefore aroused great indignation among the workers, and the building workers of several large towns, numbering about 3,000 in all, decided not to recognise this award, and downed tools at the end of May. Later, about a thousand printing operatives and book-binders joined them.

Under the Act, however, every labour conflict which aims at establishing working conditions other than those fixed in the Award is illegal and an offence against the law. In order that they might not be sentenced to pay damages or to undergo imprisonment both the national centre and the unions in question were compelled to warn their members not to take part in the strike. They themselves were also forced to refrain from participation in it. The conflict was, therefore, managed by a Committee of Action appointed by the strikers. It is also an offence against the law to aid the strikers in any way. This has made it impossible for the trade unions to grant any money for this purpose, so that an attempt was made to collect money for this purpose by voluntary collections from Norwegian workers. But no individual may legally give to such collections. Many of the leading comrades, therefore, have been fined from 50 to 700 Kronen by the magistrates.

The whole of the machinery of Government has thus been mobilised against the workers, so that their struggle is by no means an easy one.

It is not suggested that the methods adopted in any other country to deal with strikes and lock-outs should be bodily transferred to India. What is suggested is that the policy of drift at present in vogue should be given up by the Government and the people.

It will not do to keep in view only increased production and big dividends. Every effort must also be made to provide work, adequate wages and wholesome living

conditions for all skilled and unskilled workers.

Bardoli Satyagraha

Gandhiji has said that, if Government wants to do justice at all, and if a compromise should be arrived at, the following should be its minimum terms :—

(1) All Satyagrahis sent to jail from Bardoli should be immediately released.

(2) All confiscated lands, sold or unsold, should be returned to the original owners.

(3) Buffaloes, utensils, etc., which have been sold for a song should be compensated for in kind at the market value.

(4) All Patels and Talatis who have either resigned or been dismissed should be taken on in service.

(5) All other sentences imposed on account of Satyagraha should be remitted.

These terms are all reasonable. It is also reasonable to ask that the fresh enquiry demanded by the Bardoli cultivators should be a judicial one, not one conducted by revenue officials, because it is against the settlement made by the latter that the Bardoli people are struggling to obtain justice.

The condition laid down by the Bombay Government that, before an enquiry can be started, either the Bardoli men or some one on their behalf must deposit the amount realizable from them according to the revised settlement, does not do credit to either the head or the heart of the persons who constitute that Government. The Bardoli people have been undergoing untold sufferings, privations and insults in their effort to remain true to their plighted word. It is foolish to assume that, should the award of a committee of enquiry, by which such persons had promised to abide, go against them, they would prove false to their promise. But supposing such an unlikely thing happened, a Government which can feel itself strong enough to threaten to crush the Satyagrahis, would surely be strong enough to recoup the loss caused by non-payment of rent.

In the opinion of Sir Leslie Wilson, the Bardoli Satyagraha is a case of civil disobedience and is a lawless movement. In our opinion it is not exactly civil disobedience, as the Bardoli men are perfectly law-abiding except in the single matter of paying the increased assessment. Moreover, they do not say that they would not pay enhanced rent under any circumstance. They would be perfectly willing to pay enhanced rent, should

the decision of the committee of enquiry asked for by them *and to be appointed by the Government itself* result in such increase. This Satyagraha is perfectly constitutional. Civil disobedience is also constitutional.

In the House of Commons, replying to questions, Earl Winterton said, "If the conditions mentioned by Sir Leslie Wilson in the Bombay Legislative Council to-day as regards Bardoli, are not satisfied, the Bombay Government have the full support of the Government of India and His Majesty's Government in enforcing compliance with the law and crushing the movement, which would clearly then be exposed as one directed to coercing the Government and not representing reasonable grievances."

Mr Wellock asked whether, in view of the fact that in this area, as well as in a greater part of India, peasants were going more and more under the control of the money-lenders, the request to pay the old assessment until the Committee of Enquiry had been established was a reasonable one.

Earl Winterton replied that he did not think anything of the sort. He said whenever any resettlement of a District was made, if people were to refuse to pay taxes on the ground that the resettlement was not a proper one, all constitutional Government would end.

It cannot be that Earl Winterton or his chief, Lord Birkenhead, are unaware of the lessons of history. History furnishes numerous instances of popular movements based on right and justice triumphing over the obstinacy of autocracy. But like many other men in power who have gone before them, the British rulers of India think more of their own prestige than of the need for convincing those under their charge that they are being justly dealt with. These men in power also appear to think that the failure of some previous attempts to crush popular movements in foreign countries was due to the comparative strength of the people and the comparative weakness of the rulers concerned, but that the British Government is very much stronger and the Indian people very much weaker than the parties concerned in other similar struggles abroad recorded in history. Such overestimation of one's own strength and underestimation of the opponents' strength, is, however, no new thing in history. Earl Winterton and those who think with him may, therefore, rest assured that even in India no popular movement based on justice can be finally crushed.

People do not refuse to pay taxes lightly, for the fun of the thing. Such refusal always means much misery and may mean ruin. Therefore, the vision, conjured up

by him, of people refusing to pay taxes when-
ever any resettlement of a district was made,
on the ground that the resettlement was not a
proper one, was a figment, pure and simple,
of Lord Winterton's imagination. But should
no-tax campaigns cease to be rare, that would
mean that the rulers of the people had
become utterly careless or lost to all sense of
justice, and in that case what would end would
not be "all constitutional government," but *all*
despotic government.

Babu Jagat Narain Lal's Conviction

The appeal made by Babu Jagat Narain Lal to the Patna High Court against his conviction by a magistrate under section 124-A of the Indian Penal Code has been rejected and the subordinate court's sentence has been upheld. We have not read the article which has led to his imprisonment and mulcting in the sum of Rs 1000. Lala Lajpat Rai writes in the *People* that he has. The gist of the article, says he, was that the Government's attitude towards Hindus was not one of impartiality and fairness. We have also read somewhere that the article contains statements or suggestions to the effect that the Government follows the policy of "Divide and Rule." Now, allegations like these have become quite hackneyed by repetition in the Indian press, both Hindu and Mussalman. Similar statements have been made by British authors and speakers also. What is the use then of singling out a particular Indian journalist for punishment for such statements?

One object of punishment is to convince the man punished and others of his class that what the accused did was wrong. It would be a hard task to discover the Indian journalist who sincerely thought that Babu Jagat Narain Lal published statements which were false. Perhaps it would be safe to say that the task would be equally difficult if the whole class of educated men and women were to be searched for such a really sincere believer in the impartiality and fairness of the bureaucracy. The ovation which the Bihar publicist received before going to jail shows that thousands upon thousands in Patna think that the statements for which he has been punished are quite true; and there are reasons to think that larger numbers of his countrymen, who are not residents of that

city, think so, too. One object of punishment has, therefore, failed.

Another object is said to be deterrent. We do not think this, either, will be gained, so far as the "prisoner" and large members of his countrymen are concerned.

Punishment is not the way to put a stop to the impugnement of Government's impartiality and fairness. The impugners are open to conviction. If they be wrong, Government should try to convince them by unmistakable proofs of its unimpeachability.

Music Within Mosque

A special committee of the University of Stamboul has recommended some radical reforms to the ecclesiastical authorities of Angora. Some of the reforms proposed are:

Better provision for the upkeep of mosques.
Installation of seats and cloak-rooms.
Sermons and prayers to be in Turkish.
Music to be introduced in mosques.

Many unexpected things have happened in Turkey. So music may be introduced in mosques there. It would be a far harder task, though not an impossible one, to introduce the innovation in India. Some of the greatest musicians in India, living and dead, have been Muslims, and some of them have been famous for their devotional songs. There can be no harm in songs being sung in mosques. But even if we do not have music in Indian mosques, let us hope Turkey's example will soften the Indian Moslem's objection to music outside mosques on public roads and in the private houses of Hindus.

Muslim League Famine Relief Fund

It is a pleasure to find that this fund, raised to relieve distress in the famine-stricken districts of Bengal, now amounts to about Rs. 1,500. Now that the Muhammadans have awakened to the needs of their fellow-believers, it is hoped that in the not distant future their charity will disregard creed. *The Mussalman* writes:

We are glad to say that contributions to the Muslim League Famine Relief Fund are coming every day, though so far the amount contributed and collected is negligible. We hope more will be forthcoming within a short time if the public realise the urgency of relief work. The Delhi

merchants of Colootola (Calcutta) were, as the reader may remember, approached by members of the Famjee Relief Committee and they promised help. A few days ago some of these merchants themselves went to Balurghat, visited some of the affected areas and distributed Rs. 3000 (three thousand) among the sufferers.

Pacifism and Justice

We are not lovers of war. We are pacifists by inclination—and some by compulsion, too, we must confess. As lovers of peace we would welcome the Kellogg proposals for the prevention of war.

But while the prevention of war may meet the requirements of independent and free peoples, people who are not independent and free and are politically downtrodden and economically exploited, require something more than pacifism. They want justice, they want freedom. If they cannot have it by peaceful methods, they should have the option to win freedom by fighting, if they like and can. Prevention of war would not be quite a blessing in their case. The United States of America started the present pacifist proposals, and the British "Home" Government, Dominions and Indian Government have shown their readiness to accept the modified form of the multilateral pact for the prevention of war. But the question is, will the U. S. A. government allow the Filipinos to be free without fighting? Will the British Government, the Dominion Governments and the Government of India agree to India becoming free without fighting?

Though a free man himself, Mr. H. N. Brailsford must have felt for the disinherited peoples of the earth when he wrote in the *New Republic* of America:

What is to happen if a power announces that a dispute in which it is concerned is not suitable for settlement by any of the usual means which the other party may propose? If the power in question holds the stake in the controversy, war cannot occur, but will the world see justice? That may not seem a serious objection to citizens of satisfied powers. The world is very well as we find it. Our lot could hardly be better even by a victorious war. No inquisitive frontier calls us; no conqueror is engaged in crushing the national consciousness of our kinsmen; we sigh for no wide changes in the structure of a world which has brought in wealth, power and opportunity. Cradled in good fortune, one may readily suppose that the whole problem is to avoid war.

"But to peoples who lived in the shadow, it may seem that change is the first essential. War is the last resort of an ambitious or downtrodden people which, by long brooding over its unheeded

cry for change, or redress or opportunity, has convinced itself that it will stifle if it does not strike. To the people in that case, Mr. Kellogg's treaty forbids war, but there is no positive promise of redress by peaceful means, nor is any organisation created which can bring about salutary changes in the world when changes are due.

Muslim Nationalism and Pan-Islamism

Sardar Ikbal Ali Shah, "the well-known writer and traveller," author of *Afghanistan and the Afghans*, has given his impressions of the new political outlook of the Islamic world in an article in *Foreign Affairs*, London, reproduced in the *People*. Here are the concluding passages.—

The clergy, even in such important Shiad centres as Ispahan and Qom, have awakened to the truth that all Moslems are brothers—Shiads, Sunnis, black, brown or white—and that nationalism does not take precedence of Pan-Islamism.

Throughout the entire belt of the Islamic East there is, nevertheless, a distinct feeling of nationalism, but nationalism is defined in a particularly Eastern way. Every man is proud of his nationality but he does not necessarily divorce Islam as the great binding factor between all the Islamic countries. The Revivalists of the present-day Islam are endeavouring to prove that healthy nationalism in place of being, contrary to the teaching of Islam, is the very essence of it. But their attitude towards nationalism as understood in Europe is quite different.

In the East nationalism is a means to an end, the end being the unity of all Islam. It is argued that this conception is better than the Western conception of nationalism, for the reason that the further the nationalistic impulse develops the greater the fear of war, and the larger the breach in international goodwill. In Aleppo, whilst talking to some friends, I was fascinated by an old son of the Syrian desert. He had never been in a town before, and his first visit to Aleppo failed to thrill him; and yet he knew all about the world politics. His views of the League of Nations will, perhaps, illustrate what I mean more than anything else. "They have a League now," he said, "but we in Islam have had it for 1300 years, the only difference being that we subordinate our nationalism to one great aim of Islamic unity, while they find it impossible to remain intensely nationalist and yet think internationally." Essentially the solidarity of Islam is not shaken. All that has happened is that the domination of the clergy is receiving a legitimate set-back, and Europeans, having got used to seeing Moslems in the grip of the priests, seem amazed at the turn Moslem Asia has taken; whereas the truth is that the Moslems are now, more than at any time in the past, striving to achieve the real purpose of Islam, which is the union of all Islamic countries into one federation of nations.

New Constitution for Ceylon

At the census of 1921 the population of Ceylon was 4,197,851—less than that of the Bengal district of Mymensingh. According to the new constitution proposed to be given to the island there are to be ten ministers! This appears to be a rather top-heavy arrangement. Is it meant thereby to stop the mouths of aspiring Ceylonese politicians? It is to be a sort of dyarchy, though somewhat better than the Indian variety, because the ministers are to be responsible to the council.

What is most commendable in the report of the special commission on constitution for Ceylon is its finding that communal representation is wholly pernicious in its effect on the social structure of the island. It creates, the report says, an ever-widening gulf between the communities and tends to obscure national interests in the clash of rival races and religions. Accordingly the commission has recommended that the system of communal representation should be abolished.

It should be abolished in India also.

It is satisfactory to find that, in view of the large powers which are now to be transferred to the elected representatives of the people, the commission thinks a substantial extension of the franchise is necessary. The commissioners recommend manhood suffrage and also consider that women's right to vote should be admitted. But in view of the necessity for keeping the number of votes within reasonable limits the extension of the franchise should in their opinion at present be confined to women over 30 years of age. Are men of 21 maturer in their judgment than women of 21 or of 29? Applicants for votes should be required to show that they had resided in the island for 5 years.

We dislike the increasing and strengthening of the reserve powers of the Governor, as indicated in the following paragraph in Reuter's summary of the commission's report:—

The Commission assign supervisory rather than executive role to the Governor, but recommend that as his executive powers have been diminished, his reserve powers should be strengthened. In all executive as in legislative matters, the Governor's formal ratification of the Council's decisions should be required before any action can be taken on them and he should be charged by Royal instructions to refuse or reserve assent to all measures infringing certain clearly defined principles.

"How Ruling India Injures England"

An article recently contributed by Dr. Sunderland to *The Modern Review* shows how ruling India injures England. He quotes many distinguished British writers and authorities to show that England's rule in India has had a disastrous moral effect on Britishers in India and at "home". The article cannot possibly be pleasant reading to any average native of Great Britain. So at the last Indian Civil Service dinner in London Lord Ronaldsday, ex-Governor of Bengal, said in the course of his speech that, "because of the criticism to which British dominion in India is subjected at the present moment," he repeated that the Indian Civil Service "is always of incalculable value to Great Britain and India." He added:—

A typical example is to be seen in the May issue of the *Modern Review*, an important Indian periodical published in Calcutta, which has wide circulation, not only in India, but beyond its borders. The article is written by a Dr. Sunderland, whoever he may be, and his argument is that British rule in India is a source of grave moral injury not only to India herself but to Great Britain also. We are familiar enough with the argument that British rule in India is an injustice to India, but the argument that it is also an injustice to Great Britain is a somewhat novel one.—(Lughaer). The gist of his argument is that as soon as Englishmen are placed in a position of authority in India they lose all their finer feelings, becoming selfish, despotic and morally callous.

The argument might have been "novel" to Lord Ronaldsday and his audience, but the fact is indisputable and was not unknown to many distinguished Englishmen of the last and present centuries, as Dr. Sunderland's article itself partly shows. In addition to the many testimonies quoted by Dr. Sunderland, many times more proofs of the same damaging character may be adduced. A very recent one, quoted by the *Indian Daily Mail*, is subjoined. Miss Evelyn M. Bunting contributes her "Surface Impressions of India" to the current number of the *Contemporary Review*. Her impressions are not limited to Indian life. She has something to say about Europeans also.

Miss Bunting notes with regret the prevalence of the caste-system among her countrymen in India. "In an Indian city where there are few English in proportion to the vast population of natives, it seems strange that two women belonging to the same town and educated in the same High School in England cannot meet out there because one is the wife of an Indian civil servant and the other is only a teacher!" She was

shocked to see the way in which the English spoke to and of their Indian servants. They dare not treat servants in England as they do in this country. Miss Bunting satisfies herself by saying that this unhealthy practice has come down from the Moghuls; it is, she says in italics, not English! She tells an interesting story of a little English boy whose parents were criticised by their neighbours for allowing him to play with a little Indian boy. "You never know," they said, "What they'll pick up." One of these same neighbours passing one day, called Kenneth to her. "Kenneth, does that little boy talk English?" "No, he does'n't," was the reply, "except a few bad words—and those are what I taught him."

Social Reform in Afghanistan

In addition to the blow struck at purdah by the Queen of Afghanistan dining in her own country with men not related to her without veiling herself, other steps are being taken to introduce social reform in that country.

According to the "Aman-i-Afghan", the newspaper of Kabul, King Amanullah announced at a gathering of officials that a Jirga of the representatives of the nation would be held shortly. It will not be attended by Government servants who, if they are elected representatives, should resign the service. The King further said that polygamy was one of the chief causes of corruption, and in future any government servant taking a second wife should tender his resignation. With regard to people already having more than one wife, an announcement will be made after the Jirga. His Majesty advised his officials and subjects not to copy such bad customs and habits as drinking, and dwell on the necessity of sports for good health.

Sir J. C. Bose at Vienna

As cabled by Reuter, the recent scientific mission of Sir J. C. Bose to Vienna was a great success. What greatly contributed to that result was the fact, mentioned in a private letter written by an Indian gentleman who was at Vienna at the time of Professor Bose's visit, that the scientist explained the parts and construction of his apparatus and instruments. It is to be hoped that in Vienna at any rate scientists would henceforth cease to have a suspicion that Dr. Bose is a magician of some sort!

As Vienna is one of the most important centres of medical research in the West, Dr. Bose's success there has a special significance of its own.

Brahmo Samaj Centenary and the Muslims

In view of the Brahmo Samaj Centenary celebrations which begin this month, a Muhammadan gentleman has written us the following letter from Asansol :—

"In view of the ensuing Brahmo Samaj Centenary celebration, I, as one who believes in the unity of God in the Islamic sense of the word,—as one who respects others religious teachers and their shrines,—and as one who treats others with toleration and human feelings, as the Holy Quran requires of a Muslim, beg to request my co-religionists—especially the English educated ones, through your journal to participate in the above celebration, and for the following reasons

"A careful reader of the history of India since the British occupation must admit that modern India owes much to the Brahmo Samaj founded by Raja Ram Mohun Roy in 1829. Truly speaking, the real founder of modern India is Raja Ram Mohun Roy. He was the forerunner of the leaders of the present-day socio religious movements, such as the removal of untouchability and caste distinction, female education, and national unity between the different communities, etc. So the Brahmo Samaj Centenary, associated with the sacred memory of Raja Ram Mohun Roy, should be celebrated in a fitting manner by his countrymen, irrespective of caste, creed and religion, when it completes its hundredth year in next August. Be it noted here that the Brahmo Samaj is a nearer approach to Islam than any other religion. There are no idolatrous practices or rites in the Brahmo Samaj. It is not aggressive in its attitude towards Islam like the Arya Samaj.

"His Highness the Maharaja Gaekwad of Baroda in the course of his presidential address at the last Philosophical Congress held at Bombay, said :—'An actual study of the sources reveals how Islam and Christianity had a share in leading to the type of thought found in the Brahmo Samaj.' A great thinker of Bengal, Mr. Bepin Chandra Pal, admits in the course of an article in the "Englishman" that: '... Ram Mohun really was the last product of the contact of the Hindu mind with the virile culture of Islam. The Brahmo Samaj in its earliest phase was more the product of this union than of English education.' Therefore, the Indian Muslims should make it a point to join the

celebration of the Brahma Samaj, which is purely monotheistic in its aspect, and thus show their catholicity towards a sister community. Further, remember what Prof. Jadunath Sarkar, C. I. E., has written in his "History of Aurangzeb":—"A Muslim missionary cannot be indifferent to the welfare of his neighbour's soul."

"In the end, I venture to make one suggestion to the Secretary of the Centenary Committee to invite the following Muslim thinkers to the celebration, such as Khwaja Kamalud-Din of Woking fame, Maulana Mohammed Ali, M.A., LL.B., of Lahore, Moulvi Yakub Hasan of Madras and Maulana Md. Akram Khan, the celebrated author of *Mustafa Charit*, and to ask them to read papers on comparative Islam and mutual toleration, which in a way will remove the misconceptions prevailing among non-Moslems about Islam."

Asansol.

Md. Azhar.

Agitation against Child-marriage

One of the chief causes of the intellectual and physical degeneration of the Indian people, of both sexes, is child-marriage, with its consequence, in most cases, of premature maternity. Both men and women have suffered from it, but women more, and more directly. It is only natural, therefore, that those Indian women who can think for themselves and who do not observe purdah should join in the agitation against this injurious custom and in favour of Mr. Sarda's Bill as amended by the select committee of the Legislative Assembly. Even in Bengal, where the other day Babu Syamsundar Chakrabarti played the role of quick-change artist at the Albert Hall meeting in support of child-marriage and some hired and un-hired goondas assaulted its opponents, some Indian ladies have held a meeting in support of Mr. Sarda's Bill.

According to an Associated Press report, a largely attended meeting was held last month at Simla under the auspices of the Child-Marriage Prohibition League which gave a warm support to Rai Sahab Har Bilas Sarda's Bill, as amended by the Select Committee of the Legislative Assembly. The meeting was held at the premises of the Indian Association, Phagli (Simla), and was attended among others by several lady doctors and European and Indian ladies. A lively debate ensued

on the speeches of the two principal spokesmen in favour of the Bill. The Rani Sahiba of Mandi, one of the states, where child-marriage has been prohibited, and the President of the League, who was to have initiated the debate, were unavoidably absent. Mrs. P. Rama Rao, starting the discussion, put in a vigorous plea for a whole-hearted support to the measure, which she described as very essential, if the country was to be rid of the evils of child-marriage, such as the appallingly large number of widows, physically defective mothers and puny and weak children. She declared that there was nothing in the Vedas or Puranas to support the argument that the Bill was an interference with the religious practices or was an assault on the sacred marriage system of the Hindus, and pointed out that in the Vedic and Puranic ages girls got married after arriving at maturity. Moreover, questions connected with health precautions, child mortality and maternity welfare were fast getting out of the scope of religion from day to day. Continuing she said: "If ever India was to be a physically strong nation, no time should be lost in placing on the Statute Book a measure which was an effective weapon for preventing the existing evil. Raising the Age of Consent was only a flank attack on the evil, but the Bill before the Assembly was a direct attack, and was brought forward none too soon for British India, when it was remembered that Indian States like Kashmir, Baroda, Bharatpur, Mysore and Rajkot had already made definite progress in that direction. Mrs. Rama Rao also appealed to Government to place restrictions on the youth of the country by refusing admission into colleges and schools of married boys and by refusing clerkships to those married, say, before twenty. The enormity of the evil, she added, could be realised from the fact that, according to the collected statistics, there were in 1921 in British India no less than 612 widows under 12 months, 493 between one and two years of age, 1280 between two and three, 2,863 between three and four, and 6,758 between four and five, that is, a total of 12,011 under five years. The number of widows between five and ten was 88,580 and those between ten and fifteen was 233,533.

Sir Moropant Joshi, Chairman of the Age of Consent Committee, explained the present law and the proposed legislation and pointed out that orthodox opinion was slowly veering

round in favour of raising the marriageable age of boys and girls. He pointed out that legislation was the only remedy, and not propaganda, as was suggested in some quarters. Did not the King of Japan order one night the removal of the tuft of hair from the head of his subjects? The next morning Japanese were tuftless. Did not the British Government abolish the cruel system of Sati with a single stroke of the pen? Now cases of Sati were practically unknown. If the orthodox opposition was going to endanger the passage of the Sarda Bill through the Assembly, then he was inclined to suggest the adoption of Satyagraha.

We do not know whether the speaker explained how Satyagraha was to be adopted. So it is not possible to comment on his suggestion. But no one can fail to be impressed with his earnestness.

The Simla meeting carried unanimously a resolution in support of the Sarda Bill with an appeal to the Governor-General to nominate ladies to the Central Legislature when the bill comes up for consideration.

A Grievance of the Hindu Community in Bhopal

We have received a memorial addressed to "His Gracious Highness the Ruler of Bhopal State," signed by Siva Narayan Vaidya, Secretary, Brahmin Sabha, Bhopal. Some extracts from this petition are printed below.

Sire, for a very long time the Sabha has been painfully realising and noticing the incessant exodus of innumerable young Hindu females and young Hindu children from their society, who, leaving their kinsmen and relations, their caste and creed and without having any knowledge either of their own religion or of Islam, are being misled to get their names registered in the office of the Qazi Sahib and are thus for ever alienated and cut off from their families and their kith and kin, and in after years, even if they discover their mistake and foolishness or are freed from the compulsion or threat which caused them to abandon their ancestral religion, the existing Apostasy Law of Bhopal holds them back from affirming boldly that their former nominal conversion was due to seduction, worldly allurements, and temptations, threat or want of sound judgment, and the woeful tale of the presence of the ever-increasing number of the new-Muslim female beggars found over-crowding the streets of the Bhopal town and districts sadly reveals their plight and degradedness.

Sire, on the one side we read Khalifas and other Muslim personages of old flouting, even to death, not only ordinary culprits but even their friends and relations found guilty of committing the crime

of adultery, while on the other, we see Muslim Gundas professing to be the followers of that world-renowned faith (Islam) seducing from their hearth and home, young and inexperienced Hindu females by temptations and allurements, threats and physical force and seeking shelter under the Qazi's register to escape the penalty of their crime. It is indeed hard to reconcile the two.

Just as by issuing ordinances for the prohibition of wine for the Muslims. Your Highness has tried too keep up the purity of the principles of Islam amongst its followers, in the same way we trust that by enacting necessary laws for penalising illegal conversions of the type mentioned above Your Highness will on the one hand reduce adultery to a minimum and on the other save our hearth and home from utter ruin and destruction.

The Sabha further begs to request that a complete liberty of conscience be allowed to all of your Highness subjects with the reservation that all conversion cases be dealt with by a special bench consisting of Muslim and non-Muslim, official and non-official members, which should satisfy itself that the change of religion is not due to any compulsion or threat, or for any worldly gain or temptations but only for the spiritual uplift of the person concerned and that he or she has got sufficient knowledge of the relative religions to enable him or her to discriminate between them.

Increase of Outrages on Muslim Women in Bengal

We have no recent statistics before us, but the impression produced on our mind by the perusal of Bengali newspapers is that, while cases of outrage on and abduction of Hindu girls and women have not decreased in number, cases of outrage on and abduction of Muslim girls and women by Muslim men have of late multiplied. Have Muslim publicists noticed this fact? If so, how do they explain the phenomenon?

Harindranath Chattopadhyaya

The Inquirer OF LONDON writes:—

Mr. Chattopadhyaya, the young Indian poet, a volume of whose 'Poems and Plays' has just been published in England, is a brother of Mrs. Sarojini Naidu, the Indian poet and politician, formerly President of the Indian National Congress. Mr. Laurence Binyon has described him as one of the race of true poets, with a singularly rich vein of inspiration, a gift for music, and a feeling for the value of English words, while Mr. C. F. Andrews regards him as 'the rising dawn of a new vision of India' just as the golden sun of Rabindranath Tagore is setting.

The appearance of new luminaries in the poetic firmament of India should undoubtedly be welcomed.

As for Rabindranath Tagore, though in years he has passed the meridian of life, his genius continues to shine with ever new effulgence. So we are not yet thinking of his sun setting, though set it must some day in the physical plane.

The Anti-purdah Movement in Bihar

What augurs well for the success of the anti-purdah movement in Bihar, with its repercussions in other purdah-ridden provinces, is not so much the fact that many leading Bihar men have taken part in it as the fact that many orthodox Hindu women have given *practical* support to it by tearing down the purdah as well as by speaking against it. According to Mahatma Gandhi, writing in *Young India*, a reasoned appeal signed by many most influential people of Bihar and almost an equal number of ladies of that province, advising the total abolition of the purdah, has been issued in Bihar. It is worthy of note says Mr. Gandhi, that the ladies, numbering more than fifty, who have signed the appeal are not of the anglicised type but are orthodox Hindus. It definitely states:

"We want that the women of our province should be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Karnatak, Maharashtra and Madras in essentially Indian ways, avoiding all attempts at Europeanisation; for while we hold that change from enforced seclusion to a complete anglicization would be like dropping from the frying pan into the fire, we feel that *purdah* must go, if we want our women to develop along Indian ideals. If we want them to add grace and beauty to our social life and raise its moral tone, if we want them to be excellent managers at home, helpful companions of their husbands and useful members of the community, then the *purdah* as it now exists must go. In fact no serious steps for their welfare can be taken unless the veil is torn down and it is our conviction that if once the energy of half of our population that has been imprisoned artificially is released it will create a force which, if properly guided, will be of immeasurable good to our Province."

The movement, says Mahatma Gandhi, has a curious origin.

Babu Ramanandan Mishra, a Khadi worker, was desirous of rescuing his wife from the oppression of the *purdah*. As his people would not let the girl come to the Ashram, he took two girls from the Ashram to be companions to his wife. One of them, Radhabehn, Maganlal Gandhi's daughter, was to be the tutor. She was accompanied by the late Bahabhadur Giri's daughter Prasad. The parents of the girl who resented the attempt of the Ashram girls to win young Mr.

Mishra from the *purdah*. The girls braved all difficulties. Meanwhile, Maganlal Gandhi went to see his daughter and steel her against all odds and persist in her efforts. He took ill in the village where Radhabehn was doing her work and died at Patna. The Bihar friends, therefore, made it a point of honour to wage war against the *purdah*. Radhabehn brought her charge to the Ashram. Her coming to the Ashram created additional stir and obliged the husband, who was already prepared for it, to throw himself in the struggle with greater zeal. Thus the movement having a personal touch promises to be carried on with energy. At its head is that seasoned soldier of Bihar, the hero of many battles, Babu Brijkishor Prasad. I do not remember his having headed a movement that has been allowed to die.

Prof. Molisch and the Bose Institute

As a result of Sir J. C. Bose's visit to Vienna, Professor Molisch, the eminent plant-physiologist and pro-Rector of the Vienna University, will join the Bose Institute, Calcutta, in the middle of November next in order to become acquainted with new methods in biological science.

Festival of the Rains at Visva-bharati

Season festivals are a special feature of Visva-bharati. They are not dead ceremonials of a formal and conventional character, but are instinct with the joy and inspiration of the particular seasons they celebrate. In the open uplands of Santiniketan there is a distinct feel in the air, a play of colours in the sky, a combination of sights and sounds, characteristic of each season. These are caught and transformed by Rabindranath Tagore's genius in his songs, poems and dramatic pieces.

July witnessed the celebration of the festival of the rainy season at Santiniketan and Sriniketan. On the first day, just as evening was about to set in, the poet performed the ceremony of tree-planting. A pavilion had been erected for the purpose in front of the little boys' hostel. The girl students of Santiniketan came to the spot from their hostel in procession, wearing beautiful costumes appropriate to the occasion, singing songs. With them came two young men carrying in a 'flower-palaequin' the sapling to be planted. On reaching the pavilion, where the poet was seated, they stood in two rows on two sides. First some appropriate Sanskrit verses were recited. There were then recitations of poems by

the poet, followed by the girls, who appeared to impersonate the Earth, Water, Energy (in the form of light and heat), Wind and Sky. The young tree was then lowered into the pit dug for it. In conclusion the poet recited an 'auspicious' (*mangalika*) prayer in verse for the sapling.

The gathering now moved on to a tent nearby, where the poet read a short story which he had composed for the occasion. The sorrows of a boy, a tree-lover, who instinctively sympathised with plant life, formed its motif. As the poet said afterwards, the boy was no other than himself when he was young in years. The reading of the story over, many songs suited to the rainy season, composed by the poet, were sung to the accompaniment of appropriate instrumental music.

The 'next day, there was the festival of tilling the soil at Sriniketan, the Institute for Rural Reconstruction at Surul Pandit Vidhusekhar Sastri, who officiated as priest on the occasion, said that this was known in ancient times as *Sita-Yajna* or the Plough Sacrifice. Under a beautiful canopy a small plot of land had been cleared of grass and decorated with *alpana* (ceremonial drawings) in many simple colours. In front of it sat the Pandit. He recited the Vedic mantras proper to the occasion. Three pairs of well-fed bullocks, which had been decked with garlands, sandal-paste on the forehead, and circular spots of ochre colour all over the body, were then given luscious food, which they enjoyed. They were then yoked to a decorated plough. The poet now literally put his hand to the plough and started ploughing the painted soil. The ploughing was finished by Mr. Santosh Bihari Basu, the agricultural expert of the Institute. This was followed then by singing in chorus of the song in *Achalayatan*, "In joy we till the soil," by the boys of the school. There was also another song. In the beginning of the ceremony, a song was sung by the poet himself. At the close the poet delivered an impromptu speech, in which he, among other things, dwelt on the necessity and value of going back to the soil, not merely for material sustenance and wealth but for being in touch with nature and the enrichment of our inner life. He spoke not only of taking from the earth what it can give us but also of giving to it what man

can give it with his science, and of investing it with the poetry of his soul.

Vidyasagar Memorial Columns

To-day (July 30) many villages and towns will celebrate the anniversary of the death of Pandit Iswar Chandra Vidyasagar, the illustrious educationist, litterateur, and philanthropist who, in modern times, started the movement for the marriage of widows. The memorial columns erected in his honour by his Hindu countrymen are reproduced below—one for Bengal, where he was born, lived and worked, and another for the whole of India

CENSUS OF INDIA, 1921.

Number of Hindu Widows at Different Ages

| Bengal | | India. | |
|--------|---------|--------|---------|
| Age. | Number. | Age | Number. |
| 0-1 | 45 | 0-1 | 597 |
| 1-2 | 25 | 1-2 | 494 |
| 2-3 | 120 | 2-3 | 1257 |
| 3-4 | 319 | 3-4 | 2337 |
| 4-5 | 895 | 4-5 | 6707 |
| 5-10 | 8470 | 5-10 | 87037 |
| 10-15 | 35428 | 10-15 | 232147 |
| 15-20 | 93713 | 15-20 | 396172 |
| 20-25 | 146000 | 20-25 | 742820 |
| 25-30 | 223865 | 25-30 | 1163720 |

Prof. Raman Honoured

New India reports that under the presidency of Dewan Bahadur T. Rangachariar, the Indian Cultural Association presented at the Y. M. C. A. Auditorium a purse and an address to Professor C. V. Raman, Palit Professor of Physics in the Calcutta University, who delivered a series of three lectures last week, under the auspices of the Association.

In the course of his preliminary remarks Mr. Rangachariar referred to the great services rendered by Professor Raman in the realm of science. Professor Raman, he said, had brought credit not only to himself but also to the province to which he belonged. Therefore, the credit earned by him all over the world belonged also to the province of his birth. Madras had reason to be distinctly proud of him.

Mr. T. Rangachariar, in the course of his concluding remarks, said that Prof. Raman had sacrificed for the cause of science a career in a service which held out

the poet, followed by the girls, who appeared to impersonate the Earth, Water, Energy (in the form of light and heat), Wind and Sky. The young tree was then lowered into the pit dug for it. In conclusion the poet recited an 'auspicious' (*mangalika*) prayer in verse for the sapling.

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high prospects. He was glad of the results already achieved by Mr. Raman in his department of work and they showed that more was in store for him. On behalf of the citizens of Madras and of the Presidency, he wished Mr. Raman a very bright future.

A Recommendation of the Agricultural Commission

Of the recommendations of the Royal Agricultural Commission the most important is that in which the Commissioners prescribe education for all—young and old, of both sexes. If Government carries out this recommendation at once without imposing an additional burden of taxation on the people, the Commission will not have sat entirely in vain.

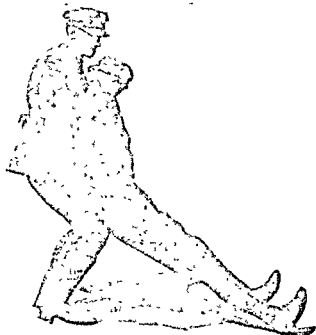
Ramsay MacDonald's Prophecy

Mr. Ramsay MacDonald has prophesied that within a few months India will attain Dominion status. Performance according to Labour's promise was within his and Labour's power to attempt when he was premier. They made no such attempt then. Now he utters a prophecy for others to fulfil! What hope?

"The Best Child's Book for 1927"

Gayneck, a beautiful story of a domesticated pigeon, by Dhan Gopal Mukerji, has won the John Newbury Medal from the American Library Association as the best child's book for 1927.

GLEANINGS



A Head Twister

Police Tricks That Subdue Unruly Prisoners

Massachusetts state police have won wide recognition for their ability to subdue unruly prisoners, and much of their success is due to their skill in executing special locks and holds on their adversaries. Many of these tricks are known to other police organisations and some can be mastered by the layman, after the practice, for his own defense.

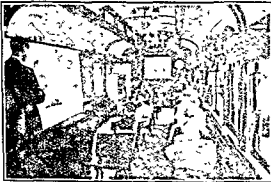
A head hold is useful in forcing a man into a cell. The policeman places one of his arms back of the prisoner's head, the other, under the jaw. A twist will usually subdue the most unruly victim.

A School that Goes to the Children

The U.S.A. department of education has evolved a plan which will take educational facilities to the children throughout Northern Ontario. To meet the peculiar requirements of these communities, traveling schools have been introduced.

"Both the Canadian National and Canadian Pacific Railways were requested to co-operate in

the chemical service laid down an almost impenetrable smoke screen during recent manoeuvres, to demonstrate how a protective blanket of fumes could be drawn over the vital sections of the canal in case of an assault by enemy planes.



The School House on Wheels

making the plan a success and they gladly and promptly did so. Under the direction of the Railways two coaches were converted into a school-room and living quarters for the teachers combined, and the department supplied all equipment and the teachers. In all his experience, said Dr. McDougall, Chief-inspector of education of the department, he had never seen such attentive and willing classes.

Smoke Screen Guards Panama

Man-made fogs of chemical smoke have been devised to protect the locks of the Panama canal



As the Smoke Screen appears from the Air

against attacks from the air. The accompanying official United States photograph shows how

Ireland's Æ

It is the symbolism which George Russell the Irish poet, patriot is known. He refused when President Cosgrave of the Irish Free state offered him a seat in the Irish Senate, says Harry Salpet, representative, the New York World. "He couldn't take a Senator's income since he could not do a Senator's work. But he does not believe that government belongs wholly



Æ-mystic, poet, painter, editor, publicist.
From a drawing by John Butler Yeats

to politicians: "Every literary man ought to have some other occupation than his writing so that his thought will have some contact with life." "The Irish rebellion," he asserts, "was the culmination of various factors, including forms of direct action, economic, industrial, artistic, intellectual."

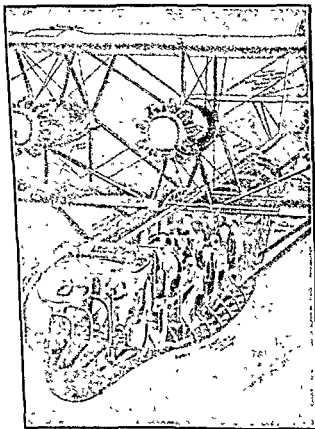
London-to-India Air Liner

New air liners built for the British Imperial Airways Service from London to India will carry cook-stewards to prepare and serve meals en route. The new planes are to be used on the final stages of the England to India route, crossing Persia and the sea. The flying boats are of all-metal construction with a wing span of ninety-three feet and weigh nine tons loaded. They have seats for fifteen

with their three engines, totaling 1,500 horsepower, and carry enough gasoline to make 760 miles at cruising speed.



Air-Cushions are Life Preservers

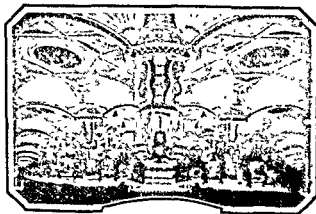


Passenger Accomodation in New Air Liners for London-to-India Service

passengers in a roomy cabin and carry a crew of three, including the pilot and a relief pilot. They have a speed of 120 miles an hour

Palace of Mirages

The Palace of Mirages, installed in the Grevin Museum, Paris, is a veritable chateau, of the Thousand and One Nights Succosive'ya, the spectator finds himself placed in Hindu temple, in an Arab palace or in the



The Wonderland of Magic Reflections

midst of a boundless forest, plunged in darkness. The electric lighting permits no less than forty-five varied effects, giving place to a multitude of combinations. These effects are obtained by means of 2,500 different coloured lights.

ERRATA

July, Page 87, Col. 1, in place of Hand But of Indian Railway Employees read Hard lot of Indian Railway Employees.

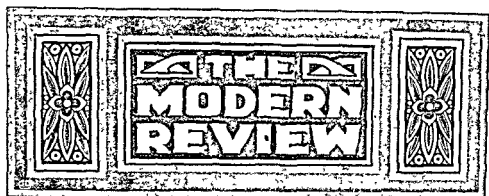
August, Page 215, in the title of the picture of Mr. Newton M. Dutt read curator for censor.



RAJA RAM MOHUN ROY

From the Painting by H. P. Briggs, R.A., in the Bristol Art Gallery.

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WHY INDIA REJECTED THE "REFORMS" OF 1919 (DYARCHY)

By J. T. SUNDERLAND

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SOON after the close of the Great War in Europe, the British gave to India a "Government Reform Scheme" (called "Dyarchy"), which was proclaimed to the world as a great boon to the Indian people, as something which advanced them far on the road toward freedom and self-rule, and withal, as something which showed the great generosity of the British toward India, and their constant solicitude for her welfare and progress.

Did the Indian people receive the Schema as a great boon, and were they profoundly thankful for it, as Britain declared they ought to be? No, and for reasons which they thought were of the weightiest possible character.

Of course, in a sense they accepted the Dyarchy plan, they had to, it was forced upon them without their consent. A few thought that it was perhaps better than nothing, and so they said: "Let us make the most of it until we can get something more satisfactory." But it is not an overstatement to affirm that all India was deeply disappointed and hurt by it. Absolutely all parties, the most moderate and conservative as well as the most advanced, united in declaring that it was not what they desired or

expected or deserved, and that it was not worthy of England.

Why were practically all the important leaders of India disappointed, grieved and pained? The reason which immediately presented itself and which would not down, was: The Scheme seemed to them little or nothing but a "smoke-screen" to hide Britain's real mind and purpose. With the most careful and eager examination of it that they could make, they were unable to discover in it even the slightest evidence that their British masters intended to give them real freedom or real self rule then or ever. It made a great show, a great pretense of advancing them far on the road to full attainment of both. But as a matter of fact, it gave them no advancement and no new freedom that amounted to anything; and it really promised nothing. All it did was to grant them a few new offices (some of them it is true with quite flattering salaries) and some new or enlarged legislatures, both national and provincial, in which they might talk and talk, discuss and discuss, and even vote and vote but only upon such questions and subjects as the British graciously permitted them to vote or speak upon: in no case were they granted any real power: they were allowed

to control nothing ; "(Mock Parliaments" was the name given to the legislatures by an eminent Englishman). The real objects of the scheme seemed to be two, namely, to quiet the growing unrest of the Indian people by making them think they were getting something important (when they were not), and to produce a favourable impression upon the public opinion of the world by spreading the idea that the British were generous to India and were leading her as fast as seemed wise toward her desired goal of freedom and self-rule.

It is important to know the facts connected with the origin of the Reform Scheme.

When the great war of 1914 broke out in Europe, England found herself in a serious plight. In order to do her part in withstanding the German attack on France, she was compelled to send for almost her entire Indian army, which was the first foreign contingent to arrive on the field of conflict, and without whose invaluable help the German advance could not have been checked and Paris would undoubtedly have fallen.

This sudden withdrawal from India of the military forces which were maintained there to hold her in subjection, naturally suggested to the Indian people that now was a favorable time to throw off the foreign yoke which was so galling to them, and to gain their freedom and independence. And why not? Would any other nation in the world, held in bondage for more than a century and a half, have refrained from taking advantage of such an opportunity?

It is easy to see how great, how tremendous, was the temptation. How did the Indian people meet it? Did they say: "Now is the auspicious time; let us rise and be free?" On the contrary, the vast majority of them said: "England is in sore distress; she is fighting virtually for life. To take advantage of her helplessness, to strike her when she is down, would be dishonorable, cowardly. We shall not do it. Although she has robbed us of our nationhood, we will not turn on her in her time of peril. Until her danger is past, we will stand by her, we will be loyal—pay, we will even help her in her struggle." And they did. With insignificant exceptions they were absolutely loyal throughout the war. Largely they laid aside for the time being the political agitation for freedom which they had been carrying on for many

years. India rendered to Great Britain great and invaluable aid both in men and money. It was amazing. It was almost incredible that a subject people longing for freedom should take such a course. It was unselfish, chivalrous, noble beyond words. I am not able to recall in all history a national act, a national course of conduct, so magnanimous or so noble.

The Indian people believed and I think all the world believed, that when the war was over and England was safe, she would show appreciation of their marvellous loyalty and magnanimity, by treating them far better than she had done in the past, by righting their wrongs and, if not by granting them at once full and complete home-rule like that of Canada, which was India's desire, at least by setting them far on the way toward it, and by giving them a definite promise of its complete realization in the very near future.

Did England do this? No! Unbelievable as it seems, instead of meeting the magnanimity of the Indian people with a like magnanimity, instead of showing appreciation of their astonishing loyalty and their invaluable aid in her time of distress, instead of being even just to them, she proceeded to treat them with a degree of suspicion, oppression and cruelty beyond anything in the past, culminating in the Punjab atrocities and the infamous Rowlatt Act, which virtually deprived India of even the protection of civil law. Of course, this was a terrible shock to the Indian people. It was a disappointment about as great as it is possible for any nation to experience.

But did Great Britain offer to the Indian people no return of any kind for what they had done? Yes, she offered them this so-called "Reform Scheme" (or Dyarchy) for government. This and only this was England's reward for India's amazing service and devotion.

Let us examine the Scheme a little more fully, so as to see exactly what were some of the more important reasons for India's dissatisfaction with it.

(1) The first disappointment, injustice, hardly less than insult, that India saw in the scheme, was Britain's spirit of high-handedness and arrogance, in claiming for herself all rights in the matter, and allowing India none; in setting out from the first to make the Scheme not what the Indian people had a right to and

wanted, or what would have been just and acceptable to all parties concerned ; but solely what she (Britain) wanted, and then thrusting it upon India.

The Scheme, to have been just, to have been anything that India could honorably accept, should have been mutual, something framed by India and Great Britain together, each recognising the other's rights. But it was nothing of the kind. It was something designed to be a compact between two parties, but framed by one party alone and imposed upon the other. There was nothing mutual about it. It was a dictation ; it was a command ; it was the voice of a master to slaves. Britain, standing above, handed it down to the Indian people below. They must receive it on their knees. She owned India. She would manage it as she chose. She owned the Indian people. They must obey her.

Is it any wonder that a scheme framed and offered in such a spirit and with such aims, was not welcome to the Indian people ? Is it any wonder that they found in it nothing to right their wrongs, nothing to set their feet upon a path leading to self-government ?

Let me not be misunderstood when I speak of the Scheme as formed by Great Britain alone. I am quite aware that Mr. Montagu, the British Secretary of State for India, before formulating his plan went to India and consulted—candidly and honestly, I have no doubt—the various interested parties there ;—on the one hand, the Indian leaders and on the other, the British rulers. That was fair so far as it went, but what a little way it went ! What followed was that Mr. Montagu and other representatives of Great Britain proceeded themselves alone to draw up a plan for India's government, without associating with themselves in this great and serious task any representatives chosen by India ; that is, without giving India any real part or power in the matter. That was unfair ; that was dishonorable. Such a one-sided body of men could not possibly produce a scheme that would be just to India or that India could accept. What ought to have been done was the creation of a Joint Commission with an equal number of British and Indian members, the Indian members being elected by the Indian people and therefore empowered really to represent them ; and this Joint Commission should have been instructed to draw

up, and should have drawn up, such a scheme as seemed just and wise in their united judgment. That would have been fair both to England and India. And to a scheme thus created, the Indian people would gladly have given their assent.

(2) The second thing to be said about this so-called Reform Scheme is that, in its very nature, it was self-contradictory, and therefore impossible.

The Scheme was given the very unusual name of "Diarchy," which properly means the joint rule of two monarchs, as William and Mary in England. But in the present case it was supposed to signify the joint rule of the British and the Indians through an arrangement by which some matters connected with the Government were "transferred" or committed (under severe limitations) to Indian management, while others were "reserved" or kept wholly under British control. Exactly described, it was a plan which put side by side two radically different, two antagonistic forms of government ; one, self-rule, the other, arbitrary rule from the outside ; one, democracy, the other, absolute autocracy or absolute monarchy (in the form of an alien bureaucracy) ; and expected them to work in harmony. It was an attempt to mix oil and water ; or to ride two horses going in opposite directions. Abraham Lincoln said : "A nation cannot endure half free and half slave." The British ought to have known that neither can a nation be successfully ruled by means of governmental machinery, half formed for ends of freedom and half for ends of oppression. That is exactly what this scheme was and is.

What Great Britain ought to have done, instead of concocting such an impossible, misshapen, mongrel plan, is clear. She should have listened to India's just demands, and given her a government framed distinctly and honestly for ends of self-rule ; a government responsible, at least in all home matters, to the Indian people ; a real democracy essentially like that of Canada or South Africa, but of course adapted to the special needs and conditions of India. That would have been sane. It would have been straightforward and honest. It would have been practicable and to the infinite advantage of all concerned. On the one hand, it would have made India content, and on the other, it would have removed all cause for anxiety or alarm on the part of Great Britain. It would have resulted in India's becoming

as loyal a part of the Empire (or Commonwealth) as South Africa or Canada or Australia. That the very opposite state of things now exists, is the result of Britain's blind and arbitrary refusal to give to the Indian people what they so earnestly asked for, and what was their right; and thrusting on them, instead, this impossible, self-contradictory, vicious plan of "Dyarchy."

(3) A fundamental defect of the Reform Scheme or Dyarchy was the startling fact that it contained no Bill of Rights, no constitutional guaranty of any kind securing the Indian people against possible future injustices and tyrannies on the part of the Government. In view of the many wrongs that they had suffered in the past, this defect was fatal, something which alone, as they believed, was sufficient reason for rejecting the Scheme. They realized that without a bill of rights, or a constitutional guaranty of justice, they could not have sure protection, they would be at the mercy of their foreign rulers, liable at any time to have wrongs and cruelties inflicted upon them as great as any they had ever suffered. The British at home, in England, would on no consideration give up the protection which for hundreds of years they have received from their *Magna Charta*, which has shielded them by its great words: "No freeman shall be arrested or detained in prison... or in any way molested... unless by the lawful judgment of his peers and by the law of the land."

No Americans could not possibly be induced to surrender the guaranteed protection which we possess in our Declaration of Independence, and especially in our National Constitution, which declares:

"Congress shall make no law abridging the freedom of speech or of the press, or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

"The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures, shall not be violated."

"Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted."

"No State or province within the nation shall deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

Such charters of rights, such guarantees of protection, are regarded by Englishmen, by Americans, and by all other free peoples, as absolutely indispensable in their own

cases. Why did not Great Britain grant such protection to India?

What are the facts bearing on the case? They are startling enough. Within the last few years reports have come from the most trustworthy sources, of brutalities committed by British officials against the Indian people, which have shocked the world—houses searched without proper warrant; men seized and imprisoned without trial; men and women peacefully working in the field bombed from the sky; all the inhabitants in a certain street in a city forbidden to go along the street even to get water or buy food except by their crawling on their hands and knees; a great peaceful gathering assembled in a public garden on a religious festival day, fired on without warning, by troops, and the firing continued until the ammunition of the soldiers was exhausted, and 379 dead and 1,200 wounded men, women and children lay heaped on the bloody ground;* prisoners confined in a luggage van without ventilation, and in spite of their frantic cries for air kept there until more than 70 were dead; and many other brutalities and crimes almost as shocking.

If the new Government Scheme for India was to be of any value at all, ought it not to have guaranteed the people against such outrages in the future? Yet incredible, almost monstrous, as the fact seems, it did not.

The fact alone that the military forces of the country and the police were both wholly under British control—neither being responsible in any degree to the Indian people—made the recurrence of injustices and atrocities as bad as any of these, possible at any future time. The Scheme gave no guaranty whatever against the coming at any time of other Governor O'Dwyers, and General Dyers, and Jallianwala Baghs, and Moplah suffocations, and the rest. It

* The Hunter Committee appointed to investigate the Punjab atrocities reported the number killed in the Amritsar (Jallianwala Bagh) massacre as 379, and the number wounded as about three times as many. These numbers, however, are very much the lowest given by any authority. The investigation Commission appointed by the authorities of the Indian National Congress, whose researches were far more thorough, reported that they found unimpeachable evidence that the number shot to death was approximately 1,200 and the number wounded approximately 3,600.

provided protection for the British rulers of the land, but for nobody else. It did not guarantee to the Indian people public protection, or military protection, or civil protection; it did not insure to them freedom of speech, or of the press; or the right of trial in open court; or the privilege of *habeas corpus* or any other of the essential rights and privileges which are the foundations and indispensable guarantees of liberty, justice and law. Is it any wonder that India rejected the Scheme? Is it not amazing that any nation calling itself civilized and Christian, in this age of the world, could have proposed such a Scheme?

(4) In the so-called "Reform Plan" offered to India in 1919, the British kept in their own hands not only all other kinds of power, but also all real legislative power. India was allowed no effective voice whatever in legislation. This statement applies to legislation in the Provinces, and it applies still more fully and seriously to national legislation. It is true that the Scheme gave to India both national legislative bodies and provincial legislative bodies, which looked like real parliaments, endowed with power to enact real laws. But on looking deeper, it was soon seen that this appearance was deceptive. They were not real parliaments or real legislatures at all as these words are understood in Europe and America. They were all under external control. Whatever they did could be overthrown.

In the national government, the Reform Scheme allowed Indians to hold a few more places than they formerly did. For example, in the National Legislative Assembly there were an increased number of Indians, enough to guard India's rights if they had possessed any real power. But they did not. As has been said, they were allowed to vote on some things, but not on all; on some they were not permitted even to speak. Matters were so arranged that in no case could they disturb the plans of the Government. Whatever legislation the British rulers desired, they enacted, whether the Indians favored it or not.

In the Provinces, the situation was similar. Each Provincial Legislative Assembly contained a majority of Indians, but here again they could legislate only upon such matters as the British rulers permitted; and even regarding these they had no final power; whatever laws they enacted could be overthrown by the Governor in Council, or by

the Governor-General in Council, or both. Even if a legislature voted unanimously for a measure, the Government might disallow it.

Is it said that even in democratic America the enactments of State Legislatures may be vetoed by Governors, and those of the National Congress, by Presidents? Yes, but these vetoes are not final. An American State Legislature can pass anything it desires over the Governor's veto, and the American National Congress can pass anything it pleases over the veto of the President. In India nothing of this kind is possible. There, all final legislative authority, all real legislative power, whether national or provincial, is in the hands of the executive. Notwithstanding the increased number of so-called legislators under the new Government Scheme, the British are still, just as before, the supreme, and really the sole, law-makers.

Of course, the fact that the dyarchal plan granted to members of legislatures considerable liberty of discussion, was not without value. It gave to the British overlords a better knowledge than they would otherwise have had of the feelings and wants of the people, and thus to some extent it may have influenced legislation for the better. And yet, one cannot help wondering how much. A prominent member of the British Indian Government said to an American: "Oh yes! we listen to these Indian fellows, these natives, in our legislatures—to their talk, their discussions, their pleas for this and that, their demands for what they call their 'rights'—for 'home-rule' and the rest—we listen to them, they like it, and then—we do as we damned please!"

This is a cynical declaration; but it describes exactly the amount of power possessed by the people of India under Dyarchy as regards enacting legislation on all subjects of highest importance, and in shaping all the really vital affairs of their own nation.*

* It may be claimed that the Dyarchal Scheme placed some vital matters, for example, education and public sanitation in the hands of Indians, and hence, if any failures were found there the responsibility was with them. The claim is superficial. The truth is the public revenue of the nation remained under dyarchy where it had always been, in the sole control of the British, who always use first of all as much of it as they want for their own military and imperialistic purposes and for other British interests

The fact is, the Government of India continued just as autocratic and absolute after the introduction of the new plan of things as it was before. The power of "Certification" given to the Viceroy made him virtually an absolute monarch, and placed all the Indian legislatures and all India virtually under his feet. It enabled him to defeat any legislation that he did not like by "certifying" that it was against the safety or interests of India (meaning the British Empire), and to enact any law desired by him by "certifying" that it was necessary for the interests or safety of India (the British Empire). As for the apparent check placed upon his 'certifications' by the provision that they must lie two months before the British Parliament, before becoming operative, everybody knew from the beginning that that was meant only as a form.

The helplessness of the Indian legislatures under Dyarchy has been described in emphatic words by an eminent Englishman. In the winter of 1925-26, Dr. V. H. Rutherford, a member of Parliament and a prominent leader in the Labour Party, made an extended visit to India for the purpose of examining on the ground the working of the "Reforms."

The *Amrita Bazar Patrika* of Calcutta, in its issue of February 2nd, 1926, published an interview with Dr. Rutherford, who is reported to have said :

* * *

"At Madras, Lahore and elsewhere in the Provinces, I have seen in action the Legislative Councils and Assemblies created by the Reform Scheme. My disappointment on account of the feeble powers which Great Britain has conferred upon them is boundless, as also is my indignation. My greatest disappointment and indignation, however, have been reserved for Delhi, the Capital, and the National Government there. The National Legislature is supposed to be the crowning piece of the anatomy of the Montagu-Chelmsford Reforms; and on close inspection I have found it to be a mere make-believe, a mere pretence, mockery. A legislative body in name but without power to form a government, or to displace a government in which it has no confidence, without power to appoint or dismiss ministers; without power of purse; without power to shift

a nail or screw in the "steel frame" of bureaucratic control set up by the British; without the least shred or iota of control over the Viceroy, who can defy and damn at his pleasure all the representatives of the people, and who has, in fact, defied them again and again, 'certifying' the Finance Bill over their heads, locking up thousands of them in prison in disregard of all law, and doing whatever else he liked. Never in the history of the world was such a hoax perpetrated upon a great people as England perpetrated upon India, when in return for India's invaluable service during the war, she gave to the Indian nation such a discreditable, disgraceful, undemocratic, tyrannical constitution. No political party in Great Britain would tolerate these iniquitous semblances of parliamentary institutions for a single week."

Let it be borne in mind that these strong words were not spoken by an Indian, but by a Member of the British Parliament. In the light of such statements coming from such a source, is it any wonder that India indignantly rejects the so-called "boon" of Dyarchy, as worthless and worse than worthless, and demands instead something incomparably better?

(5) A very prominent and evil feature of the Dyarchy Scheme which should not go unmentioned, is the fact that its whole spirit was one of negations, negations. From first to last, its constant aim was to forbid, to forbid. Its most outstanding characteristic was its careful, specific and multiplied specifications and descriptions of privileges, rights, liberties and powers which the Indian people *were not permitted to have*. At every point where the Indian people came upon anything of first class importance, anything that would give any real power to India, there at once they were met with "reservations," "reservations." And the reservations were always in the interest of *England, never of India*. Even the "transferred" subjects "had strings to them." The great thing that the scheme constantly guarded against, was not India's danger, the danger that India might fail to get her rights, but the imagined danger that at some point or other England might suffer some loss of prestige, or privilege, or power. The scheme gave no evidence of being something prompted in any degree by a desire to right India's age-long and terrible wrongs; indeed, it contained no real recognition of the existence, then or in the past, of any such wrongs. Everything in it and about it showed that it was simply an effort on the part of Great Britain to *retain her grip on India at a trying time*. The scheme was an unintentional but clear acknowledgment

(paying the high salaries and pensions of British officials, etc.), and Indian interests, however vital, whether education and sanitation or others, have to put up with what they can get from the small remainder. This is the prime reason why education makes so little progress and public sanitation and hygiene are so neglected.

that a great new spirit of freedom and independence had come into the world, and that India was feeling it mightily. This alarmed England. She saw that the Indian people were thinking, were rising from their knees to their feet, were becoming indignant at being held in subjection, were feeling humiliated and outraged beyond measure by the fact that they, who for so many centuries had been a great nation among the nations of the world, were now not thought of as a nation at all, but were regarded as a mere appendage, a mere possession of a nation six or seven thousand miles away.

It was distinctly with this in view, and because of this, that the new Government Scheme was offered to India. The Scheme was England's attempt to counteract all this, to quiet the unrest of the Indian people, to allay their humiliation, to soothe their wounded pride, to administer to them an opiate, to induce them to lay aside their dangerous ambition and be willing to continue loyal still to Great Britain, by offering them something which they were told was a great boon, something which England assured them meant increasing freedom, more and more privileges, more and more participation in the Government, an advance, with more and more advances to follow, on the road leading toward self-rule.

But alas! these promises, when examined, when really looked into, when probed to the bottom, when tested, were seen to mean nothing of value to India. Their real purpose was not at all India's advancement, but her pacification, and England's security. They offered India no boon whatever. They merely promised her a pot of gold at the end of a rainbow.

(6) This brings me to a final indictment which remains to be made against Great Britain's new Government Scheme for India. The Scheme fixed no time. It left everything uncertain. Whatever promises it made, or was supposed to make, of new rights or privileges, or of advances toward self-rule, were only to be fulfilled "some time," in an unknown future, and at the option of the British rulers.

This was fatal. It made the promises absolutely worthless. It is well-understood in law that if I give a man a note promising to pay him a sum of money, but without mentioning any time, my note is of no value. Nobody can collect anything on it. Or if I make my note payable at such a time in

the future as I may then elect, still it is valueless. My promise to pay must state when the payment is due, in order to be of any worth. It is exactly the same with the supposed promise made in this Reform Scheme of future self-government to India. There was no date fixed. The fulfilment could be put off and put off until the end of time. It was no promise at all.

The fact is not to be escaped, that Great Britain did not in her so-called Reform Scheme, pledge to the Indian people anything whatever except that if they would cease their (to her) disagreeable agitations for reforms, freedom, self-government, and be dumb and docile, and do what she commanded (like good children, or rather, like slaves) and caused her no trouble, she would be kind and motherly to them, and at such time or times in the future as, in her superior wisdom, she might see fit, she might perhaps condescend graciously to grant them such hunted new liberties as she might then consider safe, and such gradual advances towards some very far-off goal of self-government (Dominion status or some other) as she might then deem it best for them to receive.

To put the case in a word, this Scheme which has been heralded abroad and praised as offering so much to India, and as setting her feet securely on the road to self rule, particularly to Dominion status like that of Canada, as a matter of fact gave her no assurance of being granted such a status, or any form of self-determination in a thousand years.

Can a great nation, with a proud history of three or four milleniums, be satisfied with such mockery? Said the great and honored American, Patrick Henry, "Give me liberty, or give me death." Said the great and honored Indian, Raja Ram Mohun Roy, "I want to be free, or "I do not want to be at all."

In conclusion what are the lessons that Great Britain should learn from India's rejection of Dyarchy? There are two which are clear as the light, if she will open her eyes to them.

One is that India refuses longer to accept stones for bread. She is fast waking up. All her leaders are awake now, and her people are fast following. She sees the world becoming free; she sees Asia becoming free. Under such conditions she can no more be held in bondage than the rising tide of the ocean can be stayed.

The other reason is that if Britain persists in further treatment of India in the high-handed spirit of the dyarchy Scheme, if she attempts to force upon the Indian people another constitution as autocratic, as tyrannical, as defiant of their wishes and rights as the dyarchy Scheme was, she must be prepared for disaster,—the result certainly will be, acute, growing and probably permanent bitterness and resentment toward Britain on the part of India, and alienation between the two nations so deep that it probably cannot be healed. Why does not Great Britain recognize all this?

Indeed, why was she not wise enough, brave enough, and noble enough at the close of the Great War in Europe, even if not earlier than that, to extend to India the same warm, strong hand of friendship, confidence, trust, comradeship, co-operation and real partnership in the Empire, which at the end of the Boer War she extended to South Africa? That would have saved everything in India, as it did in South Africa.

Will she do it yet? Will she do it before it is too late?

A SONG OF FIDELITY

By SAROJINI NAIDU

I

Love o'er the rose-white alleys
That flower in dim desert sands,
Love thro' the rose-red valleys
That burgeon in soft south lands,
In cities aglow with pleasure
On the edge of a foam-kiss'd cline,
Or mountains whose still caves treasure
The temples of moon-crowned time,

On errands of joy of duty.
Wherever the ways, you tread,
A carpet of ageless beauty,
Is my heart for your feet out-spread

II

Love whether Life betray you
And the malice of black-winged Fate
Strive in blind wrath to slay you
With talons of fear and hate,
Or whether yours the story
Of triumph and loneliest fame,
And the stars inscribe your glory
In lyric and legend of flame,

By the chance winds that break or bless you
Unchallenged, my soul doth shine,
O King, who dare dispossess you
Of your fortress and throne and shrine. ?

THE GARDEN CREEPER

By SAMYUKTA DEVI

(3)

THERE was a garden, behind Shiveswar's house in Bhowanipore. The gold-mohur trees in it were in flower, and presented a blaze of colour to the beholders' eyes. The Oriya gardener was busy plucking the red bunches with the help of a bamboo, and placing them in a basket. A little girl of about seven or eight was swinging, with evident enjoyment, in a swing suspended from a mango-tree. Her anklets tinkled and the end of her striped *saree*, floated behind her like a veil. Her mop of unruly hair was giving her much trouble. Her two hands were engaged with the ropes of the swing. If she let go, she would fall, but the hair lashing across her eyes made her highly nervous. Suddenly, a bright idea seemed to strike her and she cried out excitedly, "Mali *, oh Mali, please give me the strings in your basket."

The Oriya flung down the bamboo, and baring his reddish teeth, asked with a laugh, "What do you want it for, little miss ?"

The small lady took offence, and cried out sharply : "First bring them. I have no time to listen to your babblings."

The man made a pretence of being highly dismayed and brought two pieces of string. "Tie me to the swing with one," directed his little mistress, "and with the second one, tie up my hair in a tight knot."

The Oriya was bursting with silent laughter. "But won't grandmother scold me ?" he managed to ask ; "why do you say such things ?"

The little woman tried to be very grave and stern. "Do what I say," she said. "If grandma is angry, she will scold me, not you. So you need not be afraid."

The gardener had to obey perforce. He made fast the small lady to the swing with the first string, and with the second one, tied up her unruly curly hair in a tight and cruel knot. She was highly pleased, "I will give you sweets," she declared to

her obedient servant ; "now give me a good swing."

The man obeyed with alacrity and gave the swing a mighty push. It shot up like a rocket and touched the topmost branch of the tree. The mango-blossoms fell in a shower on and about the child and the small branches struck her like so many whips. Her face paled with fear and she sobbed out aloud in alarm, "Oh dear, oh dear, this rascal of a Mali is killing me."

The man was alarmed, lest the cry should reach the real mistress and catching hold of the swing, he made it stop and took down the child from it.

But he was just a bit too late. A widowed lady, of about fifty years of age, rushed out of the house and called out sternly, "Mukta, you naughty thing ! So you are out in this blazing sun ! What a tom-boy you are, to be sure. Did not any other time suit you ? You must come out in the full noon. Come here, at once. And Mali, what sort of a man are you ? She is a child and thoughtless. But you are not in your dotage yet. Why did you put her in a swing, in this terrible heat ? And why did she get frightened ? If she falls ill of fright ?"

The Oriya gave some sort of a lame excuse, and escaped. Mukti came and stood by her grand-mother, with a sullen expression. The state of her hair made the old lady nearly faint.

"You naughty girl," she cried again, "you make me run nearly a mile every day, before I can touch your hair and comb it. And now what have you been doing to it ? Does it not look like a crow's nest ? And you have put on a tiara of coir string ? What a beauty ! The Governor is coming down to take you away, as his son's bride ! Throw the string away, at once. I never saw the like of it ! It will take me the rest of the day to put you to rights again."

Mokshada Devi, Shiveswar's mother, had to come out of her retirement, when her daughter-in-law died, leaving her baby girl behind. Mokshada gave up her

* Gardener.

country house and her worship of the family-god and came over to Calcutta to look after her son's household and his baby. Though he was a heretic, still he was her own son. She could not leave his child to the tender mercies of the be-skirted Ayah. Her son had already become an ascetic at this age. So there was small chance of his bringing a second wife home. Even a step-mother, if she happened to be of good family, would not have neglected such a sweet baby. But who can withstand fate? So Mukti's grandmother had to take the place of her mother. Mukti called her "mother" generally and "grandma" very rarely.

Mukti was quite up-to-date regarding the prevailing female fashions. So she had a good laugh at her grand-mother's antiquated ideas and sat down to put her in the right. She pushed away the old lady's hand from her head and said, "You don't know anything, mother. Girls now-a-days don't tie up their hair in braided coils. And neither do they put oil in their hair. They tie up their hair with strings, as I did. Haven't you seen? Bela came day before yesterday. How nice her hair looked, tied with a red string! You don't give me any nice things; so I have to use these ugly strings."

"All right, all right, you wise old woman," her grandmother said. "I own that I don't know anything and you know everything. So you have taken a fancy to Bela and her Christian manners? Your father has spoilt you completely. I don't see why girls should wear red ribbons, bows and belts, like the *durcans* of the Judge Sahib. These are now-fangled ideas. In our times, girls put oil in their hair and put them up decently. But if I want to do that for her, she will rend the very heavens with her shrieks. And now look at the state of her hair! It is worse than that of a *Bharali*!"*

The old lady jerked the strings off her grand-daughter's hair and dress. Mukti gave her an angry push and sat down to sulk in a corner of the room.

She was a spoilt child, and her sulks used to last a long time as well as her crying spells. So her grandmother made haste to negotiate for peace. She took up the child in her arms, wiped her eyes and said, "Don't cry, there's a darling. Let us go and dress up. We shall go to Kartik Babu's house to see the new bride. I have put out

many Benarasi *sarees* and ornaments. You choose whatever you like to wear. Hurry up, as we shall be late."

Mukti rubbed off her tears with the back of her doubled up fists and broke into a smile, even before her tears had dried.

The house, which stood behind the garden, was in festive attire to-day. From the morning, the sounds of an Indian band had been proclaiming to the neighbourhood the advent of a bride in it. All the children of the quarter had congregated there to listen to this music and to stare at the puffed out cheeks of the flute-players. The small folks were richly dressed, some in sailor suits and gold-braided caps, some in frocks of velvet and loud tinkling anklets. Some also had befeathered caps stuck on their coils of braided hair. They had given up all thoughts of food and drink, in their enthusiasm for the music. Some babies also were present in total or partial undress, whom their elders had dragged off to the place of entertainment, even before they had finished their toilette.

Mukti had hitherto paid scant attention to the music, being too much engrossed in the flowers of the gold-mohur and the suring. But as her grandmother reminded her of it, her mind felt the call of the music; and like a most obedient little girl, she washed her face and sat down to make her choice of the gaudy *sarees* and glittering jewellery, her grand-mother had borrowed for her.

Shiveswar did not want his child to dress in the orthodox fashion or to wear antiquated ornaments. He thought jewellery ridiculous for small children. But Mukti sided with her grandmother in this matter. As she had no jewellery of her own, her grandmother had to borrow from the neighbours, whenever an occasion presented itself.

Mukti took the jewel case in her lap and selected two heavy anklets, a huge gold necklace, which hung in seven rows, a tiara and too large bracelets. Mokshada had pierced Mukti's ears, in secret, because her son hated all these barbarous practices, as he called them. But Mukti was too wild to allow the secret to be kept. Her ears soon became swollen and red and brought down the attention of Shiveswar upon them. The result was an angry dispute, which made mother and son go without food the whole day. But Mukti had forgotten the deep insult, received on the occasion, and chose a pair of

* Female *dhurabi*.

ear-rings as well, for her small ears. A jacket made of green velvet and profusely decorated with black lace, and a red Benarasi saree, which Mukti's mother had worn as a bride, completed her outfit.

Mokshada set herself to the ponderous task of decorating her grand-daughter. She brought a bottle of scented hair oil, two or three combs, hair-pins of various colour, make and design, some false hair and even some nails. Mukti did not object to anything now. She had already put on the gold necklace, and was busily scanning her face in the round mirror, which used to stand on her father's dressing table. Her head was pulled back frequently, as her grandmother *strove to comb her knotted hair smooth*, and she held up the mirror higher and higher in order to have an uninterrupted view of her face. She had fallen in love with it, like Narcissus of old.

Mukti's grandmother oiled her curly hair profusely and combed them straight. Then she plaited them into separate braids, with the help of the false hair and constructed a huge affair on the back of Mukti's small head. It looked like a large pancake, and was so made fast to her head with innumerable hair-pins and nails that it would not have come down even if her head had. It was the first time within the year, that Mukti had sat so docile, under her grandmother's hand, while the old lady did her hair. But the matter did not give the small lady unmixed satisfaction. She bore it somehow, being too eager to put on the tiara and ear-rings.

After finishing with her hair, the old lady sent for a maid-servant. She came up and cried out, enchanted at the sight of Mukti's hair. "Oh dear, has not little miss done her hair in grand style! How beautiful she looks! Girls do not look well, when their hair looks like crow's nests."

But the old lady cut her short. "Go, go, wash her neck and face properly. We don't want your gassing now."

Mukti went willingly enough with the maid. Mokshada sat, cleaning the combs and thinking, when suddenly her son entered.

"What are you thinking of, mother?" he asked. "About Mukti, I suppose. She is getting quite big. Don't you think it high time to engage a private tutor for her?"

Mokshada agreed to her son's proposal and said, "Yes, she is getting big. We must

think about her now. If you want to engage a private tutor, do so. I don't know much about these matters. I was thinking of another matter. Do you remember, I spoke to you about a daughter of Nidhu Bhattacharya? The girl is quite grown-up now. She must be quite fourteen by this month. She had been married to Bishnu, Kartik Babu's son. A very fine girl! Only a fortunate man gets such a jewel of a wife. But you never listened to me. Now see. Bishnu is no younger than you, he is considerably older. He was six years of age and got admitted into school, and you were not even born then. He has already got four sons, too. Now, if he could marry the girl, why could not you? You thought *yourself extremely old and unsuitable, being the father of one child*. You said, you could not marry a cry-baby. Now go and see, whether she is crying or not. She is more likely to take over complete charge of her household from to-day, and pension off her old mother-in-law."

Shiveswar was rather taken aback, at this sudden attack. "But what is the use of talking about that now," he said; "you won't get her now, even if I agree to marry again."

"Why don't you say so?" cried out his mother, even before he had finished. "I promise to get a bride for you, who would be twice as beautiful and quite grown-up. Just say the word and leave the rest to me. Bishnu's bride won't be fit to hold a candle to her."

Shiveswar jumped up in alarm, saying, "No, no, I did not mean that. I am not pining away for marriage. I want to know, what you are thinking about Mukti."

His mother sighed and said, "Then why did you hold out false hopes to your old mother? It was foolish of me to believe you at all. Don't I know quite well, that you are not one to obey your mother and to marry according to her wishes?"

Shiveswar was in a fix. "Good lord," he cried, "there you go again. I want to talk about Mukti. What do you think would be best for her?"

His mother flared up at once, "I don't know and I don't care," she said angrily. "Do whatever you like." Then, as suddenly, she calmed down.

"You have heard, have not you, that Kartik Babu is celebrating the home-coming of the bride. Many people are invited. They are arranging a good feast. Bishnu's

eldest son, by his first wife, is an extremely intelligent boy. He is only fifteen, but has nearly completed his school course. Only a month ago, he was sent up into a new class. Two years hence, he is going to appear at a great examination and join a college. The boy is good-looking, too. So what I say is this. Let me take Mukti to the feast. She may find favour in their eyes; she is pretty enough. Then we shall be sure of a very good match."

Shiveswar lost his temper completely. He jumped up from his seat, crying, "Certainly not I won't allow my daughter to go about like a sample of merchandise. Good match indeed! The boy is already fifteen and still at school! And it is going to take two more years for him to get into college. Very brilliant! Many such boys would fall at the feet of my daughter yet. Mukti is but a baby now. Don't put such horrid ideas into her head now, or you will spoil her future completely. It would be very hard to educate her then."

"Oh indeed!" said his mother. "The girl has passed eight already. Now you want to educate her, leaving the all important question shelved. Then when she has become an old maid and completely Anglicised, you will think about her marriage. But no good orthodox Brahmin boy would touch such a girl then."

"Much I care," said Shiveswar, still in a temper, "Even if they solicit me on their bended knees, I won't give my daughter to a Brahmin boy."

"What frightful nonsense are you talking?" cried out his mother in alarm.

Just at this moment Mukti entered, accompanied by the maid-servant. She was dressed in her rainbow-coloured garments and completely covered with heavy jewelry. These glittered and tinkled as the child walked. Her dress could have accommodated two other girls like her very easily.

The sight of Mukti, enraged her father still more. He got up from the bed on which he had been sitting and cried out, "What have you been doing, mother? Shame, shame, just look at the child's appearance! A good training she is getting. Even a maid-servant would have done better by her. What have you been doing with her hair? They seem about to be rooted

up, off her head. And what's the use of exposing her forehead like this?"

His mother was almost in tears by this time. "I know, I know," she said, "even the low caste Ayahs are better to you than your mother. You are flesh of my flesh, that's why I keep on hanging to you, leaving my own hearth and home. But I shall go home this very day. Engage one of those skirt-wearing brazen females, you are so fond of."

Shiveswar scented danger ahead. So he climbed down a bit and said, "You know, mother, how my temper runs away with me. You need not take my ravings to be gospel truth. The child would certainly have died, unless you had taken care of her. Who else could have managed a baby, barely a week old? But to tell you the truth, mother, she will get completely spoilt if she remains at home, and you indulge all her absurd whims. Even a private tutor would not help much. I shall put her into a boarding school. To-morrow is Monday, I shall take her then."

This sentence of banishment was too much for Mukti. She flung herself down, dressed as she was, on her grandmother's lap, and began to sob loudly. She would not stop, but went on crying and shrieking "I won't go to school, I won't. I won't leave mother, I shall stay with her."

Tears ran down her face, and stained her silk clothes. "What can I do, my dear?" said her grandmother, trying to comfort her. "Your father thinks I am ruining your future. You won't get a proper training, if you stay here. He wants you to become a Mem Sahib I am an old-fashioned, ignorant woman, I know none of the modern ways and manners." Mokshada took up Mukti in her arms and her jewels fell down in a shower at her feet. But the child was too much upset to care about these. She buried her face in her grandmother's shoulder and went on sobbing.

Tears started even to Shiveswar's eyes. Poor little, motherless child! She knew no other mother than this one; how could he tear her away from these loving arms?

But all the while he felt that he was right. If he left the child with his mother much longer, she would get quite impossible. He would not be able to train her and educate her as he wanted to. So he must put her away, though

it would be a fearful wrench for himself, too.

Shiveswar went out of the room and called his bearer, Krishna. "Call a *gharri* at once," he said. "I am going to the New Market. My carriage has not been brought home from the workshop yet. Look up those people and tell them to hurry. To-morrow I am going to take little miss to school, and I want the carriage for that."

His mother heard every word from her room where she was sitting with Mukti. Tears began to drop from her eyes and fall on Mukti's head, but she wiped them away in a hurry, lest evil befall her granddaughter. But she could not reconcile herself in any way to the fact that Mukti, the baby, whom she had reared up from almost the time of her birth, was to be taken away from her. When her husband died, she had given up the world in her grief and taken the stone image of her god to be her all. But a child had drawn her away from the god and cast such a net round her heart, that she found it impossible to liberate herself.

Mukti had thrown off her silk dress, her jewels, her hair pins and flowers in anger and had now sobbed herself to sleep in her grandmother's arms. The music from the house, next door, sounded louder and louder. The sound of laughter and talking could be heard from here. But the inmates of this house were too heavy of heart to pay any attention to these sounds. Mokshada had forgotten all about Bisnu's beautiful bride and his over-intelligent son. She could only think of Mukti's banishment. Poor little motherless thing! Perhaps she will make herself sick with crying, falling into the clutches of those horrible masculine schoolmistresses.

Mukti was dreaming then. She thought, she saw her father watching away her jewels and she ran off to her grandmother.

All this time, Shiveswar was going the round of the New Market shops, with a coolie following close behind. From every shop, shouts greeted him as he passed, "Come on, sir, very good essence." "Here you are sir, fine silk stockings." "We sell the finest stuff, come in and see for yourself."

Shiveswar was in no mood to listen to them. Any other day, he would have accepted the offers of many of them and would have purchased a lot of unnecessary things. But to-day he went on towards his favourite shop, disregarding all these

greetings and calls. One of the disappointed shopmen, laughed derisively, saying, "Is not he a big Sahib? I don't think he is worth more than three pice and dines off shrimp cutlets. He could not afford to come into our shop."

The coolie, who followed Shiveswar, soon had his huge basket filled to overflowing. Shiveswar had finished for the day, and drove off with his numerous purchases, all wrapt in brown paper. These bundles contained ready-made silk frocks, lace, stockings, embroidered handkerchiefs, many-coloured ribbons, white and pink toilette powder, high-heeled boots and beelless slippers, pinafores, school bags, biscuits, chocolates and many other dainty edibles which small ladies favour. The sobbing of his child still rang in his ears. How should he live without her? She was the single tie which bound him to the world. If she were gone, the house would become quite desolate. Still duty was duty.

Shiveswar got down from his carriage and entered his mother's room. She was lying down, with Mukti by her side. The servants came and went before her door, but went away without receiving any orders; they dared not ask her anything. As Shiveswar came in, his mother sat up, putting down the sleeping child, whom she had kept in her arms all this while.

"I bought all these for Mukti," Shiveswar said. "I shall take her to school to-morrow. I shall bring her home every Friday for the week end. So you need not be too sad about it."

Mokshada did not say anything. After all, Mukti was his child, and he had a perfect right to do whatever he wished with her. Who was she to interfere? Shiveswar saw that she was in no mood for a talk, so he left her room and retired for the night.

All the three members of the family slept badly that night. They dreamed all night of separation and started in their sleep. Festive sounds from next door broke in again and again upon their sleep.

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Shiveswar woke up even before the rosy light of the dawn had entered his room through the window. His sense of duty was weighing on his heart like a load of stone, and he could not shake off this feeling of

oppression. The memory of the day his wife died came continually to his mind. The week-old baby had been his only solace then, she had saved him from complete hopelessness. He could not weep then, because of the baby. But now that he was sending her away, his eyes filled again and again with tears. If Hemnalini had been alive, her child would not have been banished like this.

Both Mukti and her grandmother had got up very early too. The old lady was still in a temper with her son and determined to have nothing to do with his child. So she had entered the store room as soon as she had got up and refused to come out of it on any pretext. She had not even given Mukti her breakfast of a large bowl of milk but had ordered the cook to do it for her. Mukti had as much objection to taking her milk as she had to having her hair combed. She would not come before her grandmother in the morning if she could help it. She knew that there was very little chance of her escaping grandma's clutches, without taking that huge bowlful of milk. The old lady would coax, cajole and scold, she would tell entrancing fairy stories, and Mukti would suddenly find that she had swallowed the milk, together with the tale.

But to-day Mukti did not feel any of the joys of deliverance, from this cruel oppression of her grandmother. Grandma had left her in the bed without calling her. Mukti had lain awake for a long time. She resolved that she would not answer at all, when her grandmother came to call her. She would remain with eyes closed, no matter how much grandmother called her. But the sun rose higher and higher in the heavens, the room filled with light, still no grandma. Instead of her one of the maid-servants came and told her to get up. Mukti threw a pillow at her, and turned round with a bolster clasped tightly in her arms.

the air, and began to lap up the milk with evident satisfaction. But Mukti's grandma had steeled her heart to-day. The sound of the bowl falling and the entrance of the cook with loud complaints failed to move her at all. She went on cutting up vegetables with the same stern face. The maid-servant, Moti, ran to her a bit officiously, and asked, "Shall I go and buy some sweet-meats for the little miss?"

"Go and ask your master," replied the old lady.

This seemed such an awful innovation to the maid-servant, that she went away, silenced very effectively.

But Mukti's loud grief was not a complete failure. Shiveswar was probably coming this way; the uproar in Mukti's room brought him all the sooner. Mukti was still sobbing. Shiveswar came up to the bed and took her up in his arms. "What has happened to my little mother?" he asked.

It was a difficult question, and Mukti had no answer ready. So she remained silent, with her face buried in her father's shoulder. Shiveswar understood well enough what the matter was. "Let us go and see the things, I bought for you yesterday," he said. Mukti's head came out of its cover at once.

The things were still reposing in their brown paper covers in Shiveswar's room. But as soon as their small owner appeared, they were dragged down, their wrappings torn off, and scattered all over the floor. Good heavens, what an amazing heap of treasures! The little woman forgot all her sorrows and complaints in an instant. What beautiful frocks of various colours, what wonderful little shoes! The ribbon took her fancy most of all. What a beautiful string! It was better and brighter than the string Bela had. She wound it round her head at once, in the shape of a turban. Her father took it off, hastily, saying, "Not that way, darling. First wash and comb your hair clean, then tie them with it. If you put it on now, the oil in your hair will spoil it."

Mukti was ready to wash her hair there and then. She did not want any delay, she wanted to get dressed at once in her new things. The bearer went and called the maid-servant, who acted as lady's maid to the small lady. With her mouth full of chocolates Mukti went to her bath. She felt very independent of her grandma now. She did not care if grandma did not

give her her bath. She would bathe herself, she would. She would not show grandma any of her new things.

After she had been bathed and dried, Mukti ran to her father's room again. She found him sitting silent amidst all the finery that strewed the floor. A servant was busy, picking and folding those wonderful garments and putting them inside a very big box. Their carriage was waiting outside, it had just come from the workshop.

Mukti frisked inside, like a gust of the playful south wind, and asked, "Where are we going father? Shall we go in the carriage? But we won't take mother, she is very naughty."

"I shall take you to the school, darling," replied her father.

That dreadful name again! All at once, her eyes filled with tears, her red lips pouted and a sob was about to break out. Shiveswar took her up in her arms and said, "Don't, there's a darling. You will learn to read and write there. Did not you see that day, how nicely Bela read from an English book and you could not do it? If you go to school, you will learn to read more nicely than Bela. I shall go to see you everyday, and bring you home every Friday, for the week end. If you are good, I shall buy you lots of dolls and toys and everything you ask for."

Mukti had perforce to take comfort. The bribe offered was too great. So she sat down to superintend the packing.

It was time to go. According to her father's request, Mukti went and had her breakfast. Then began the onerous task of dressing herself. Father and daughter were in a fix now. Their combined efforts at last achieved something, which could by no means be called artistic. But Mukti was quite satisfied, she had got the much-coveted red ribbon in her hair.

"Come darling," said Shiveswar, "and say good-bye to grandma."

Both went inside the store-room, and found Mokshada still busy with her duties there. Mukti threw herself upon her, crying, "Mother, I am going to see a school!"

Grandma pushed her off hastily, saying "Goodness, so you must come and throw yourself upon me, with your shoes and stockings on?"

Shiveswar's face grew stern. He drew away Mukti and strode out of the room. As they went out, the old lady ran into her

room and locked the door. Then she threw herself down on the floor and began to weep.

The carriage containing Mukti and father, drove out. The carriage went on and on and Mukti poked her father every now and then, asking, "How far is the school yet, father?"

"We are quite close to it," Shiveswar would answer.

At last, when Mukti had already begun to nod with drowsiness, the carriage drove up in front of a big building, with very big round pillars, and came to a standstill. Shiveswar got out and took down Mukti. A *durwan* came and showed them into a small room Mukti was a bit surprised and asked, "Why father, where are the other little girls?"

Before her father could answer, a lady drew aside the curtain and entered. Mukti felt her heart sinking as she gazed with dismay at the enormous lady and her spectacled face. The lady saluted her father courteously and sat down in the chair facing him. They began to talk. Mukti stared at them with open mouth. What kind of a talk was this? She could not understand a word of it.

Suddenly the lady looked at her and asked, "What's your name, baby?"

Mukti edged closer to her father and answered timidly, "Mukti".

They all stood up and Shiveswar walked out of the room Mukti ran to him and clasped one of his hands, saying, "Father, let's go home."

"You won't go home now, darling," Shiveswar said, "you will live here. After four or five days, I shall take you home. I am going now, you go and play with the other little girls."

Shiveswar advanced towards his carriage and the teacher drew Mukti towards herself. Mukti had not felt up to now the awfulness of her banishment. But as soon as she saw her father getting into his carriage, she cried out loudly, "Take me with you, father, I won't stay here."

"Drive, quick," ordered Shiveswar to the coachman. Tears were trickling down his face. The coachman whipped up his horses and the carriage was out of sight in a moment.

Mukti was still sobbing. She had not noticed that a large bell had just rung. Suddenly, she saw a crowd of girls coming out of the rooms on all sides. There were

quite big girls, girls only a bit older than herself and girls, as small as herself; some were wearing saris, some were wearing frocks. Some wore lots of ornaments, some had no other finery on than a ribbon in the hair. But most of them avoided these two extremes, and tried a middle course. They had rings in their ears and noses, which were quite orthodox, but had paid a tribute to modernism in adopting stockings and shoes and even ribbons, which looked incongruous on their well-oiled locks.

Some of the girls had tiffin boxes of aluminium in their hands and some carried round boxes of tin, in which they had stuffed their food. These girls took shelter under the stairs, or behind the large folding door and began to eat. Those who took no tiffin, began playing and shouting in the large quadrangular space, which occupied the middle of the building.

Two girls took hold of a big rope by its two ends and began whirling it round and round swiftly. Four or five girls jumped to and fro over the rope, keeping up a sort of rhythm. What sort of a play was this? Mukti's tears dried up in amusement. In the meanwhile, the teacher, who had received Mukti, called a dark and slender girl, and handed over Mukti to her.

"Keep her with you now, Molina," she said. "But after the tiffin hour is over, go and put her in the gallery class. Tell Miss Nag that I sent her." Molina took Mukti by the hand, and led her around. Mukti began to feel more at ease, with this gentlemanly girl. She seemed like one's own people. She clasped Molina's hand confidently and walked along by her side.

"Will you play with these girls?" asked Molina. Mukti shook her small head vigorously.

She was walking in the garden with Molina and picking flowers, when another bell rang. All the girls left off playing and eating and ran inside the class rooms. Molina took Mukti inside one of these rooms. This room contained something like a huge wooden staircase, and many girls were sitting on the stairs. A big woman sat in a chair, in front of the staircase.

Molina whispered something to this lady, and left after placing Mukti on one of those stairs. The little girls around her giggled and whispered. Mukti felt like crying again. She did not understand why Molina had left her with these cruel little girls.

How long she sat there, she had no idea. At last a bell rang loudly and all the little girls ran out, taking their books and slates with them. Molina came up to Mukti, and took her away.

Long carriages stood in the drive in front of the building. The girls began to get into these carriages. Mukti did not know how many girls got into each carriage. She had never seen so many girls together. She tried but failed to count them. Molina took her away from the place after a time.

They came inside a big, long room. It contained huge wardrobes, and big mirrors mounted on chests of drawers. Mukti found here her own trunk, too. Molina opened it and took a new frock. She washed Mukti's face carefully, brushed her hair, then took her to another room. Many girls sat there in front of large tables, and ate from plates. Mukti was placed on a high stool, with her feet dangling in the air. She managed to finish her dinner in that position.

Then came playtime. Molina took Mukti to a large green lawn and said, "Now, play with the little girls." Mukti shook her head in violent dissent, saying, "No, I won't. They are naughty. They laughed at me. I shall stay with you. But what shall I call you?"

The big girl laughed and said, "Call me Molina-di."

Many girls had crowded around. A girl of about seventeen or eighteen suddenly picked up Mukti in her arms and said, "What a doll! We shall call you Dolly."

Mukti stared at her in amazement and said, "No, my name is Mukti."

The girl was very beautiful. She was extremely fair, had big eyes, blue as pieces of sapphire and pink cheeks. Mukti continued staring at her and asked at last, "How did you make your cheeks, so red?"

The girl laughed outright, saying, "Don't you know? Every night before going to bed, I put red ink on my cheeks. So they look red in the morning. I shall put red ink on your cheeks, too, to-night, and you will get lovely red cheeks in the morning."

Mukti was very much surprised. Molina slapped the other girl on the back, saying, "Go on, Susie. Don't tease the little thing like this."

Two or three smaller girls had also ventured near. They seemed eager to make friends with Mukti. One of them approached

* "di" is short for "didi", elder sister.

close to Mukti and whispered, "I have got a big waxen doll. Would you like to see it? It has a real silk dress on"

Mukti could not refrain from making friends now. After a while, Molina looked around to find them engrossed completely in the silk-clad doll. Mukti was talking now, quite glibly. Nobody would have believed now, that this very little girl had nearly rent the skies with her shrieks only two hours ago, when taken away from her father.

Shiveswar did not come to see Mukti that day. Perhaps the Lady Principal had forbidden him to do so. After a day or two he called. As soon as he had taken his seat in the small visitor's room, Mukti rushed in upon him like a little tornado. She threw herself into his arms and babbled on. The amazed Shiveswar found most of it incomprehensible, but understood so far that his daughter had got friends, Aparna, Sushila, Bimala and Krishnadasi by name, and most of them possessed wonderful treasures. One had a very beautiful ribbon, another had gold bracelets, some one else had got a superb dress of pure silk. Mukti wanted all these things—she must have them. Besides these things, she wanted a very big doll, dressed in real red silk.

Shiveswar had expected and feared Mukti to be pining away in her exile at the boarding-school. It was hard to tell whether he was relieved or disappointed at the real state of affairs. He ought to have been glad at her being so cheerful, but, strange to say, he felt a bit hurt at this.

He came again on Friday and took Mukti home. She sent grandma nearly wild with her description of the little girls at the boarding school, their beauty, their accomplishments and the wonderful treasures they possessed. She could hardly wait to get down from the carriage, but shouted at her, "Grandma," from the carriage, "do you know, Ma, Susie-di at the boarding-school, is far better-looking than Bela."

Next Monday, she had to return to the boarding-school. She made another row then. But Shiveswar had learnt diplomacy. He went and bought her all the things she coveted in her fellow boarders. Mukti got reconciled to her lot. What would be her life worth, if she could not show these treasures to Aparna, Bimala and others? So she clasped the brown paper parcels in her arms and got into the carriage which was to take her to the school.

(To be continued)

CAUSES OF THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, I. M. S. (Retd)

III

IT was because the Russians fully believed in the feasibility of the programme, that the Governor-General of Russian Turkestan tried to contract an alliance with the Ameer of Afghanistan.

Nor can we blame the Ameer for receiving the Russian Mission. He was likened to "the earthen pipkin between two iron pots." One iron pot desired to crush him, the other iron pot had not as yet declared its intention one way or the other. Was it any wonder that the earthen pipkin should be anxious to know the intention of the Russian iron pot towards him? The English had

deserted the Ameer, had withdrawn their Agent from his Court. What else was he to do but try and see if Russia was willing to stretch the hand of friendship and protection to him? The esteem in which the Russians were held by the people of Afghanistan was not the same in which the English were. In Sher Ali's time no Englishman's life would have been worth a month's purchase in Cabul. The English had ravaged Afghanistan with fire and sword within the memory of the living generation. Many a man was still living who remembered how the English soldiers had brought desolation and r

his country. "Revenge is sweet" is an English saw; similarly the Italian proverb says, "Vengeance sleeps long but never dies." The Afghan code of honor demands blood for blood and an eye for an eye. Amongst the Afghans, one would be looked upon as lacking in manliness, if he did not avenge the murder or disgrace of any one of his relations or friends. Hence blood feuds are so common in Afghanistan. What the European newspapers report as "Ghazi outrages" is another name for and synonymous with blood feuds. The writer has travelled in Afghanistan and he has been assured by intelligent and well-informed Afghans that the victims of the Ghazi outrages are always and invariably English people. There are many Hindus living in the villages of Afghanistan, but they are never victims of fanatic Gazis. The Hindus are worse infidels in the eyes of devout Mahomedans than the English, who, as Christians, are one of the peoples of their Book, i.e., the Koran. Some relation or friend of the perpetrator of a Ghazi outrage must have been killed in action in one of the Afghan wars or frontier expeditions, by some English officer or soldier. Hence he has taken the vow of depriving some Englishman of his life and become a Ghazi. The administration of the Frontier Law is also accountable for the existence of many Gazis. Under that law many a Pathan has been hanged or transported or disgraced for life, without sufficient evidence. The assassination of Lord Mayo illustrates the mischievous effects of the administration of the Frontier Law and bringing into existence a number of Gazis.

While the people of Afghanistan were certainly hostile to the English, as admitted by Lord Northbrook, whose opinion on the subject of the despatch of an English Resident to the Court of Kabul has already been quoted, they had no reason to harbor hostile feelings against the Russians. Hence the members of the Russian Mission met with hospitality in every part of Afghanistan they passed through.

The Ameer did not invite the Russians to send any mission to him. But when the Governor-General of Russian Turkestan proposed the despatch of the Mission and asked his permission, he was thrown into great perplexity. Had Lord Lytton maintained the native agent at his court, the

Ameer would have consulted the Government of India before permitting the Russian Mission to enter his territory. Besides, he had pledged himself to hold no intercourse with Russia.

In the understanding between England and Russia, it was the latter who agreed to consider Afghanistan as lying beyond the sphere of her influence. Russia agreed not to meddle in Afghan politics.

From the parliamentary papers it appears that the Ameer consulted all the leading chiefs of Afghanistan before permitting the Russian Mission to enter his dominion. It further appears that after consultation with the leading chiefs, the Ameer declined to enter into a treaty of amity with Russia.

When the rumor of the arrival of the Russian Mission in Kabul reached Lord Lytton, he telegraphed to the Secretary of State for India for instructions. By this time the Marquis of Salisbury had been succeeded in the office of Secretary of State for India by Lord Cranbrook. Lord Lytton wished to know whether the Russian Mission would be treated by Her Majesty's Government as an Imperial question, or as a matter between the Ameer and the Government of India. In the latter case he proposed, with the approval of the Home Government, to insist on the immediate reception of a European British Mission. Lord Lytton concluded the telegram by saying:

"The alternative would be continued policy of complete inaction, difficult to maintain, and very injurious to our position in India."

Lord Cranbrook telegraphed to Lord Lytton to make certain of the facts before insisting on the reception of a British envoy. But the Viceroy of India, instead of making certain of facts, telegraphed again, urging immediate action.

It appears to us that the question should have been treated as an Imperial one between England and Russia. The Congress of Berlin held on the 13th June 1878, although it was a piece of pompous and empty ceremonial, gave to Russia all she wanted. The despatch of the Mission to Kabul by Russia came to the knowledge of the Viceroy of India and the Home Government in England a few weeks after the Treaty of Berlin had been ratified. If Russia wanted to violate the treaty, the matter should have been dealt with by the Imperial Government, for Russia had no business to

interfere with Afghanistan, which was recognised to be under the British sphere of influence.

Lord Cranbrook, while considering the question to be an Imperial one, unfortunately was persuaded by Lord Lytton to approve of the Viceroy's policy in peremptorily demanding the Ameer to receive a European British Mission at Kabul. At the same time remonstrances were addressed to Russia by the foreign office in England. The Foreign Minister of Russia informed the British Ambassador at St. Petersburg, on the 14th August 1878, that Russia claimed the right to take both military and diplomatic precautions against the importation of Indian troops, by England, to Malta, and that 'the political as well as military precautions had been stopped.'

On September 8, 1878, the Russian Foreign Minister again wrote to the British, ambassador that the mission to Kabul, which had been avowedly sent in prospect of a war with England, was now, in consequence of the pacific result of the Congress at Berlin, 'of a provisional nature and one of simple courtesy.' It was also asserted on the part of the Czar

'that the Emperor could never forego his right of sending complimentary missions to any foreign sovereigns or neighbouring princes.'

Even Lord Beaconsfield, the then Prime Minister of England, declared in his speech in the House of Lords on the 10th December, 1878, that Russia was justified under the circumstances in all that she had done.

The Secretary of State for India, Lord Cranbrook, approved of Lord Lytton's plan of peremptorily demanding the Ameer to receive a British Mission in Cabul. The Viceroy did not consider it proper to inquire of the Ameer if such a mission would be acceptable to him. Lord Lytton thought it beneath his dignity to show any courtesy to the "earthen pipkin." Sir Neville Chamberlain, the then Commander-in-Chief of the Madras Army, was appointed envoy to Cabul. He was provided with an escort which was so numerous as to look like an army. A native Agent, not Ata Mahomed, but his predecessor in office, named Nawab Ghulam Hussain Khan, was sent on ahead with Lord Lytton's letter to announce the coming of the Embassy to the Ameer. No worse selection for this important post could have been made. Nawab Ghulam Hussain Khan, while British agent at Cabul, had made himself obnoxious to

the Ameer. The letter which the Nawab carried to the Ameer was written by the Viceroy at Simla, on the 14th August, 1878. In this letter Lord Lytton wrote:—

It is asked that your Highness may be pleased to issue commands to your Sardars and to all other authorities in Afghanistan upon the route between Peshawar and Cabul, that they shall make without any delay whatever arrangements are necessary and proper, for effectively securing to my envoy, the representative of a friendly power, due safe conduct and suitable accommodations according to his dignity, while passing with his retinue through the dominions of your Highness."

At the same time attempts of the most hostile nature were made by Lord Lytton's orders to tamper with several of the Governors of the Afghan outposts.

Misfortunes seldom come single. While Sher Ali was being badgered and bullied by the British 'roo pot' in India, he was at the same time stricken with grief at the death of his favorite son Abdullah Jan, whom Sher Ali had designated as his heir, died on the 17th August, 1878. It was during the period that the Ameer was still in mourning, for forty days had not yet passed since the death of his son, that Nawab Ghulam Hussain, whose very sight was hateful to the Ameer, had a private interview with him and presented the letters from the Viceroy. On 8th September Lord Lytton reports that he had ordered the Ameer's officers to be informed that Sir N. Chamberlain's Mission would leave Peshawar about the 16th, 'that its objects are friendly but that a refusal of free passage and safe-conduct will be considered an act of open hostility.'

On September 17, Sir N. Chamberlain, being then at Peshawar, communicated to the Viceroy a report of Ghulam Hussain's operations. He wrote:—

"Ameer was very much displeased, objected to the harsh words, and said: 'It is as if they were come by force. I do not agree to the Mission coming in this manner, and until my officers have received orders from me, how can the Mission come? It is as if they wish to disgrace me; it is not proper to use pressure in this way; it will tend to a complete rupture and breach of friendship. I am a friend as before and entertain no ill-will. The Russian Envoy has come, and has come with my permission. I am still afflicted with grief at the loss of my son, and have had no time to think over the matter. If I get time, whatever I consider advisable will be acted upon. Under these circumstances, they can do as they like."

But the British Viceroy was not overflowing with the milk of human sympathy and kindness for the grief-stricken father on

the death of his favorite son. He must have been glad in his heart of hearts that the long wished-for hour had come. The grief-stricken father asked for time, but the British Viceroy considered the 'earthen pipkin' had insulted the might and majesty of the power of which he was the representative by declaring that the Russian Mission had come into Afghanistan with his permission. Lord Lytton was bent on bringing things to a head. From Colonel Hanna's book we learn that Lord Lytton disregarded the advice of his Commander-in-Chief but leant for advice and guidance on three officers, named Colonel Colley, Major Roberts and Major Cavagnari. On their advice and guidance Lord Lytton ordered, on the 19th September 1878, Sir N. Chamberlain to leave Peshawar for Kabul. On the 21st Sir N. Chamberlain went from Peshawar to Jumrood; Major Cavagnari with a small escort went forward as far as Ali Musjid. But he was not allowed to proceed further by the Ameer's Commandant of troops there. The Commandant in a most courteous manner told Cavagnari that he should await the Ameer's orders, which were expected. This repulse precipitated matters; war now became inevitable. Lord Lytton was drunk with the sight of power and so were his British colleagues. He approved of a treacherous *coup de main* on Ali Musjid which Cavagnari had projected. It was said that this should impress the tribesmen. But the secret leaked out and therefore this was abandoned. An immediate concentration of troops on the Frontier was ordered. Intrigues were set afoot amongst the Afridis and other tribesmen of the Khyber Pass and they were bribed, intimidated and seduced from their allegiance to the Ameer. Lord Lytton and his advisers had trapped their game and were careful to prevent it from escaping. Their chief fear was that the Amir might yet apologise. The Viceroy's Private Secretary, Colonel Colley, wrote:—

"Our principal anxiety now is lest the Ameer should send in an apology and the Home Government interfere."

On resuming business after forty days' mourning, the Ameer Sher Ali, on the 6th October 1878, replied to Lord Lytton's letters. The Ameer's reply is so important that it should be given in full. He tried all the time to amicably settle the matter, for he being the 'earthen pipkin' was afraid of coming

into collision with the British 'iron pot' on his Indian Frontier. The Ameer wrote:—

"Be it known to your Excellency (*Janab*) that your Excellency's friendly letter, which was sent by the hands of the highly-honoured Nawab Ghulam Hussain Khan, and which contained the news of the deputation of a friendly Mission, namely, Mission from the British Government, has been perused by me, and on perusal I have fully informed myself of its contents. But the above-named Nawab had not yet been honoured with an interview, and your Excellency's friendly letter had not yet been seen by me, when a letter addressed by Major Waterfield, Commissioner of Peshawar, to Mirza Habibulla Khan, an official of this God-granted Government, having arrived here, was perused by this supplicant before the throne of God. And great surprise and astonishment was caused by the writing of the officer above mentioned—that is the Commissioner. What can be the result, meaning and advantage of such a vehement * communication to an ally and friend, and of advancing by force a friendly Mission in this manner?

"Subsequently three more letters from the same officer, in the same tone and style, to the address of the officials of this God-granted Government, were seen. These were not free from harsh and rough words and expressions, which are inconsistent with the forms of courtesy and civility and contrary to the mode of friendship and sympathy.

"In consequence of the attack of grief and affliction which has befallen me by the decree of God, great distraction has seized the mind of this supplicant at God's threshold. The trusted officers of the British Government, therefore, ought to have observed patience, and to have stayed, at such a time, and this would have been the most commendable and appropriate course. Your Excellency should be pleased to have regard to *mulhara farmayand*, this harsh (style) of address and provocation, as well as to the altercation with such anger with my officials. How inconsistent is this with the sublime way of friendship and alliance! In any case, the officials of this God-granted Government, notwithstanding the threatening communications of the officials of the British Government, which communications are still in the possession of the officers of this Government, will not evince any hostility or opposition to the British Government. Moreover, they do not entertain any hostile or antagonistic feelings toward any Government whatever. But should any Government entertain without cause any hostile and inimical feelings towards this God-granted Government, I commit all my affairs to the merciful God upon whose will and intention all matters depends. He alone suffices for us, and he is the best to be trusted. †

"The highly honoured Nawab Gholam Hussain Khan, who is the bearer of this friendly letter, has in accordance with the instructions received from the officers of the British Government, asked leave to return and the requisite permission has been granted."

* 'Literally, 'blustering' or 'full of noise.'

† Literally, 'the best Vakeel.'

There was nothing offensive or improper in the tone of the Ameer's letter. But the British Viceroy thought otherwise. He communicated with the Home Government. Disraeli *alias* Lord Beaconsfield was glad that the long prayed-for contingency to absorb Afghanistan had arisen. On 31st October 1878, Lord Lytton sent an ultimatum to the Ameer. He wrote —

"I despatched by a trusted messenger a letter informing you that the Mission accredited to you was of a friendly character, that its business was urgent, and that it must proceed without delay.

"Nevertheless, you, having received my letter, did not hesitate to instruct your authorities on the frontier to repel the Mission by force. For this act of enmity and indignity to the Empress of India in the person of her envoy, your letter affords no explanation or apology, nor does it contain any answer to my proposal for full and frank understanding between our two Governments.

"In consequence of this hostile action on your part I have assembled Her Majesty's forces on your frontier, but I desire to give you a last opportunity of averting the calamities of war.

"For this it is necessary that a full and suitable apology be offered by you in writing, and tendered on British territory by an officer of sufficient rank.

"Furthermore, as it has been found impossible to maintain satisfactory relations between the two states unless the British Government is adequately represented in Afghanistan, it will be necessary that you should consent to receive a permanent British Mission within your territory.

"It is further essential that you should undertake that no injury shall be done by you to the tribes who acted as guides to my mission and that reparation shall be made for any damage they have suffered from you; and if any injury be done by you to them, the British Government will at once take steps to protect them.

"Unless these conditions are accepted fully and plainly by you, and your acceptance received

by me not later than November 20, I shall be compelled to consider your intentions as hostile and to treat you as a declared enemy of the British Government."

This letter from the British Viceroy was treated by the Ameer with that contempt which it fully merited. The 20th November arrived but Lord Lytton did not receive any reply. This circumstance gladdened the hearts of Lord Lytton and his advisers, whose principal anxiety was lest the Ameer should send in an apology. The 'earthen pipkin' knew that he was no match for the enraged British 'iron pot'. But we must give him credit for not accepting the disgraceful terms of the British Viceroy. The Ameer acted up to the principle of death before dishonor.

The die was now cast. On November 21, 1878, war was formally declared by Lord Lytton. Soldiers led by British officers were poured into the Ameer's dominion. The British Government was found guilty of 'breach of faith', for the Afghan people had been assured that so long as they were not excited by their Ruler or others to acts of aggression upon the territories or friends of the British Government, no British soldier would ever be permitted to enter Afghanistan. But what did the Afghan people see? They were not guilty of any acts of aggression. They did not invite any British soldier to Afghanistan. They saw British officers and men invade their country, slay their countrymen and wantonly destroy their property. No British historian has ever been able to justify this war of aggression and ambition.

THE CASE FOR AN INDIAN MERCANTILE MARINE;

By J. M. GANGULI, M.Sc., LL.B.

ONE of the saddest things in modern Indian history has been the decline of the Indian Marine, which may be said to have set in after the first quarter of the last century and which ended in the virtual extinction of the Indian Marine not long after the assumption of the Government of

the land by the British Crown. And yet Indian shipping has had a great and a glorious past. Even leaving the Vedic period, when also mention of vessels and of merchants going out on voyage for trade is found, evidences, direct and indirect, are available which show that as far back as

by "a particular non-Indian line of steamers" and of the several powerful British traders in India, to maintain the *status quo*. Any Indian enterprise that may venture to come in their way is strangled to death by the operation of the most pernicious system of the deferred rebates and by the initiation of a most unscrupulous rates-war. Describing his personal experience, the late Mr. T. V. Seshagiri Ayyar once said :

"When I was a young vakil, a company was formed to run ships between Tuticorin and Colombo. As soon as the company started business the British India Steam Navigation Company lowered their rates for passengers from Rs. 12 to Rs. 9. The new company tried to keep pace with this. The British India Steam Navigation Company reduced the rate to Rs. 6 and from Rs. 6 to Rs. 3. My friend Mr. Cotehngam, who is sitting at the other end of the table, says that they even carried passengers free. After having done this, after finding that the new company was not able to compete with them in this rate-war and after having effectively killed the new venture, they again returned to the old rates. It did not affect them very seriously, because for years they had accumulated capital and they could fall back upon that capital. But the poor new concern came to grief. It is to prevent a repetition of this that I want a minimum rate to be fixed."

The system of the deferred rebates also operates most seriously against new companies. According to this a percentage of the freight paid by a shipper is returned to him after twelve months if during that period he continued to ship his goods by the same company and not by any other. Thus the shippers are held in perpetual bondage, and the new companies cannot consequently secure business. This system has been declared illegal in America, Australia and South Africa and also in some respects in Germany, France and Austria. If the system was found dangerous in those self-governing countries with national governments, how very ruinous it must be in a politically dependent country like India? Within the last thirty years about twenty shipping companies have been formed with an aggregate capital of about ten crores of rupees, but most of them have met with untimely death, being as they were, as Mr. Haji has pointed out,

"unaided by Government, directly or indirectly, sometimes even positively hampered by various Government agencies, without the moral support of legislative enactments and in face of colossal opposition organised solely with a view to destroy."

The two or three that have survived and persisted are not yet in a convincing position of security and stability. But to add insult to injury, in spite of this most daring spirit

of enterprise shown by the Indian capitalists and businessmen in entering and investing in this business against all heavy odds, even the mildest protest against the existing conditions calls forth from the established foreign concerns the angry retort that Indian capital is shy and so if they were to withdraw from their welfare work in this country its industrial interests would suffer. How India's interests are being furthered now may be understood from the fact that over fifty crores of rupees are year after year drained away from the country on account of the shipping trade being in the hands of the foreigners. It may be added in passing, that in spite of their huge profits the foreign shipping companies had been till lately left outside the operation of the income-tax laws of India. Even now the assessment of the income-tax is very difficult on account of these companies being registered abroad.

Another way in which India has been suffering through an absence of a national mercantile marine is that an important field of work has been closed to her nationals. As subordinate sea-men and lashkars, of course, Indians have in large numbers found employment on account of their docility and low wages in the British companies, but the high and responsible posts are not for them. Indians have thus remained excluded from a field where, as the romance of sea-voyages shows, there is a great scope for adventure, enterprise and courage, all of which redound to the credit of a nation. The absence of an Indian marine has also led to the neglect or rather the omission of marine, which is a most useful and fascinating subject of study, by the Indian Universities from their courses of study.

Such are the conditions to-day, and so they are likely to remain unless a spirited and a determined effort is made to improve them.

Following an agitation which has at last been started to some extent in the country over the question, the Government of India appointed a few years back a committee called the Indian Mercantile Marine Committee to recommend how to develop an Indian mercantile marine. The Committee submitted its report in 1924, making some very important recommendations, which have however remained very conveniently ignored by the Government. Among other things in recommending the repeal of the Indian

about 1,000 B. C. India had developed trade relations with countries far and near, like Arabia, Egypt, Palestine, Assyria, Rome, Greece, Turkey and later on with Holland, England, Portugal and other countries. Her culture and civilisation, her fine arts, her skill in handicrafts, her vast resources, and her variety of products, both raw and finished, had attracted the interest and attention of peoples of different lands with which she had sea-borne trade and communication. Even much later on in the modern times after the advent of the English in India, the Indians had not lost their former skill in the art of ship-building. In 1811 a French traveller, F. Baltzar Soloyns, wrote that,

"in ancient times the Indians excelled in the art of constructing vessels, and the present Hindus can in this still offer models to Europe—so much so that the English, attentive to everything which relates to naval architecture have borrowed from the Hindus many improvements which they have adopted with success to their own shipping."

Under the British also the head builders in the Bombay Government Dockyard were all Indians from 1736 up to 1837.

"In 1802 the Admiralty ordered men-of-war for the King's Navy to be constructed at this spot (the Bombay Dockyard). They intended to have sent out an European builder, but the merits of Jamshetjee being made known to their lordships, they ordered him to continue as master-builder."

This is all past history which reads like romance to-day. How the change came or as brought about, how interests clashed between England and India leading to the furtherance of the one and the dying out of the other—are known to every close reader of modern history and have also been at times referred to and dwelt upon by several speakers and writers in recent years. We can, therefore, at once come to the conditions existing to-day.

Mr. Sarabhai N. Haji, M.L.A., of Bombay, to whom the gratitude of the country is due for having zealously devoted himself to the cause of Indian shipping, has rightly said of India,

"A country set like a pendant among the vast continents of the Old World, with a coast line of four thousand miles and with a productiveness of numerous articles of great use, unsurpassed elsewhere, is by nature meant to be a sea-faring country."

But that is not the case to-day.

Mr. Haji continues :

"If you look at the map of India", "it will show

that long railway journeys are, in some cases, necessary to travel between two points which could be more easily reached within a few hours by means of water transport."

But this water transport is lacking, nor are the ports necessary for the purpose developed. Though this has been, to the serious disadvantage of India, whose commercial and industrial prosperity has suffered, the relegating of the numerous smaller Indian ports to the destructive effects of Nature has been of much benefit to non-Indian interests. It is easy to see how the absence of water transport has been profitable to the Indian Railways, which are either British-owned or controlled by the Indian Government, which is a subordinate branch of the British Government. It has helped the Indian Railways to monopolise the carrying trade, to be immune from the danger of competition in the matter of the fixing of rates, and, as has been so often complained by the Indian traders and industrialists, to be free, by preferential treatment, to further the interests of British business and to correspondingly hamper those of Indian business. The possibility of indigenous competition in the event of the development of smaller ports has also induced the foreign shipping companies to be "content to make large profits by catering for big ports and to leave the small ports to the mercies of natural forces". These foreign companies also materially help their respective nationals in the exploitation of the country by facilitating the export of raw materials and the import of finished products. Besides, as was pointed out by Lala Harkishan Lal in his evidence before the Fiscal Commission, these steamship companies by giving preferential treatment to foreign exporting houses as against the Indian ones dissuade the latter from this important branch of business. How Indian industries have suffered can be seen from the following single example given by Mr. Haji—

"Cement from Porbander was allowed to be sent to Madras and Calcutta only after transhipment at Bombay, thus adding about Rs. 6 to the price of cement per ton."

If Britannia rules the waves, the British shipping companies rule the large seaboard of India. And strongly consolidated in their position as they are, they are determined, under the connivance of the Government and with the patronage of some of the Indian railways, which "grant low or preferential rates on condition that the goods are shipped

by a particular non-Indian line of steamers" and of the several powerful British traders in India, to maintain the *status quo*. Any Indian enterprise that may venture to come in their way is strangled to death by the operation of the most pernicious system of the deferred rebates and by the initiation of a most unscrupulous rates-war. Describing his personal experience, the late Mr. T. V. Seshagiri Ayyar once said :

"When I was a young vakil, a company was formed to run ships between Tutuicorn and Colombo. As soon as the company started business the British India Steam Navigation Company lowered their rates for passengers from Rs. 12 to Rs. 9. The new company tried to keep pace with this. The British India Steam Navigation Company reduced the rate to Rs. 6 and from Rs. 6 to Rs. 3. My friend Mr. Cotelangam, who is sitting at the other end of the table, says that they even carried passengers free. After having done this, after finding that the new company was not able to compete with them in this rate-war and after having effectively killed the new venture, they again returned to the old rates. It did not affect them very seriously, because for years they had accumulated capital and they could fall back upon that capital. But the poor new concern came to grief. It is to prevent a repetition of this that I want a minimum rate to be fixed."

The system of the deferred rebates also operates most seriously against new companies. According to this a percentage of the freight paid by a shipper is returned to him after twelve months if during that period he continued to ship his goods by the same company and not by any other. Thus the shippers are held in perpetual bondage, and the new companies cannot consequently secure business. This system has been declared illegal in America, Australia and South Africa and also in some respects in Germany, France and Austria. If the system was found dangerous in those self-governing countries with national governments, how very ruinous it must be in a politically dependent country like India? Within the last thirty years about twenty shipping companies have been formed with an aggregate capital of about ten crores of rupees, but most of them have met with untimely death, being as they were, as Mr. Haji has pointed out,

"unaided by Government, directly or indirectly, sometimes even positively hampered by various Government agencies, without the moral support of legislative enactments and in face of colossal opposition organised solely with a view to destroy."

The two or three that have survived and persisted are not yet in a convincing position of security and stability. But to add insult to injury, in spite of this most daring spirit

of enterprise shown by the Indian capitalists and businessmen in entering and investing in this business against all heavy odds, even the mildest protest against the existing conditions calls forth from the established foreign concerns the angry retort that Indian capital is shy and so if they were to withdraw from their welfare work in this country its industrial interests would suffer. How India's interests are being furthered now may be understood from the fact that over fifty crores of rupees are year after year drained away from the country on account of the shipping trade being in the hands of the foreigners. It may be added in passing, that in spite of their huge profits the foreign shipping companies had been till lately left outside the operation of the income-tax laws of India. Even now the assessment of the income-tax is very difficult on account of these companies being registered abroad.

Another way in which India has been suffering through an absence of a national mercantile marine is that an important field of work has been closed to her nationals. As subordinate sea-men and lashkars, of course, Indians have in large numbers found employment on account of their docility and low wages in the British companies, but the high and responsible posts are not for them. Indians have thus remained excluded from a field where, as the romance of sea-voyages shows, there is a great scope for adventure, enterprise and courage, all of which redound to the credit of a nation. The absence of an Indian marine has also led to the neglect or rather the omission of marine, which is a most useful and fascinating subject of study, by the Indian Universities from their courses of study.

Such are the conditions to-day, and so they are likely to remain unless a spirited and a determined effort is made to improve them.

Following an agitation which has at last been started to some extent in the country over the question, the Government of India appointed a few years back a committee called the Indian Mercantile Marine Committee to recommend how to develop an Indian mercantile marine. The Committee submitted its report in 1924, making some very important recommendations, which have however remained very conveniently ignored by the Government. Among other things in recommending the repeal of the Indian

Coasting Trade Act of 1850 this committee, which was presided over by Capt. E. J. Headlam, C.M.G., D.S.O., A.D.C., R.N., Director, Royal Indian Marine, and which had as a member Sir John Biles, K.C.I.E., L.D., D.S.O., Consulting Naval Architect to the India office, observed :

"We are of opinion that in the interests of the growth of an Indian Mercantile Marine it is necessary to close the coasting trade of this country to ships belonging to the subjects of foreign nations."

Many of those who are interested in the continuance of the present state of affairs urged before the Committee that Indian officers and engineers were not available for the Indian Marine and so all that was wanted were facilities for their training. But to this often-repeated suggestion for an unending period of training and apprenticeship the firm answer of the Committee is :

"It is our considered opinion that the provision of facilities for the training of Indian officers and engineers alone is not sufficient to meet the requirements of the case and that some further steps are required to achieve the object in view. These further steps, we recommend, should be in the form of the eventual reservation of the Indian coasting trade for ships the ownership and controlling interests in which are predominantly Indian."

The Committee added that for the fulfillment of those conditions a ship should conform to the following conditions:

- (1) registered in India
- (2) owned and managed by an individual Indian or by a Joint Stock Company (public or private) which is registered in India with rupee capital, with a majority of Indians on the Directorate and with a majority of its shares held by Indians.
- (3) management of such company is predominantly in the hand of Indians.

The Committee observed :

"It is not possible at present to provide that the officers and crews should be completely Indian, because it will take some time under our training scheme to produce the requisite number of Indian officers and engineers, but in our coastal trade regulations which follow provision has been made for the compulsory Indianisation of the personnel. Nor is it possible at present to provide that the ships applying for licenses should have been built in India, because no ship-building yards capable of constructing ocean-going steam vessels exist in the country, but we hope that in course of time it will be found practicable to add both these desiderata to the conditions of the license."

It is significant to note here that the recommendations of the committee were unanimous but for the feeble, dissentient voice

of Sir Arthur Froom, a member of the Committee and a partner of Messrs Mackinnon Mackenzie & Co.—a British shipping company which would be vitally affected by the policy of coastal reservation. Sir Arthur felt the unconvincing nature of his assertion that "reservation will lead to an inefficient service and also high freights due to the absence of any fear of competition," and appealed imploringly at the end "that the carriage of the trade should be left free at any rate to all British-owned ships, with which I include Indian-owned, flying the British flag."

In order to give effect to the policy of reservation Mr. Sarabhai, N. Haji, M. L. A., has recently put forward a proposal in the form of a Bill, which will shortly come before the Legislative Assembly and which, though modest, is a very practical and comprehensive one. The Bill says that for a company to get the license for coastal trade a proportion of not less than 20 per cent of the tonnage licensed for the first year, not less than 40 per cent of the tonnage licensed for the second year, not less than 60 per cent of the tonnage licensed for the third year, not less than 80 per cent of the tonnage for the fourth year, and all the tonnage licensed for the fifth and subsequent years shall have the controlling interest therein vested in British Indian subjects.

As could have been expected, the Bill has raised a storm of angry outbursts from the vested interests and it has indeed stirred up waters in the European commercial circles to an unprecedented extent. Arguments like— it is a measure aimed at expropriation; it will be a breach of international agreements to which India (of course, official India) is a signatory; it will bring unrestricted competition or will result in a shipping ring with exorbitant rates; it will mean loss of foreign tonnage to India; it will be uneconomical in operation; and the like, have been brought forward one after the other in one breath. Even Government officers have forgotten their position in excitement and joined in the uproar. Mr. D. H. Boulton, I.C.S., indeed felt no hesitation in presiding over a meeting of the Tuticorin Port Trust in which the Bill was criticised and denounced.

Yet it is the Indian Mercantile Marine Committee itself which has emphatically observed that "the coastal trade of a country is regarded universally as a domestic trade in which foreign flags cannot engage as a

matter of right but to which they may be admitted as an act of grace." It may be added that, even leaving aside the several other countries where the policy of reservation has been adopted, so far as the British Dominions themselves are concerned the important principle has been admitted that the policy regarding their coasting trade was only to be guided by local interests, and that Australia has not been slow to take advantage of this recognised principle in resorting to reservation, even thereby violating the spirit of the British Merchant Shipping Act. Even Great Britain herself, before she had attained her present supremacy, had to resort to a similar policy by enacting her well-known Navigation Laws. Other countries like America, France, Italy, Japan and Turkey have enforced this principle of reservation in their coastal trade.

Apart from the question of principle, none of the criticisms advanced against the Bill is seen to hold water on unprejudiced examination. Sir George Rainy, the Commerce Member of the Government of India, having nothing better to say, took pains to show that by including the French and Portuguese ports in the Indian coastline the proposed measure would involve a breach of the international convention of maritime ports to which India is a signatory and that in the alternative their exclusion from the act would lead to a diversion of trade to those foreign ports. But as has been pointed out by the Bengal National Chamber of Commerce,

"In the first place, the Maritime Ports Convention does not apply to the question tackled by the Bill. Even if it be otherwise, the French and the Portuguese have no rival interests to be affected by the passage of the Bill. They have themselves reserved their coastal trade for their own vessels, and it should not be difficult for the Government on the above grounds to come to a working arrangement with them. If, however, they prove to be recalcitrant, it is open to the Government of India to retaliate with a land customs cordon raised round their possessions in British India. Even if we are obliged to drop the French and the Portuguese ports out of the scope of the Bill, the diversion of trade is only an imaginary danger, as there is no reason to apprehend that reservation would lead to monopoly and such rise in freight as to make it more than profitable to send goods through their ports."

It may be further submitted in this connection that the international convention referred to relates merely to the access and use of the facilities provided by ports, and then again it provides exceptions in the case of reciprocity and coastal reservation.

Mr. Haji has indeed torn to pieces each and all of the howling criticisms hurled against the proposal, but the most painful thing to notice is that India should be told by a set of selfish and interested people, who owe in fact all their wealth, power and position to the ungrudging hospitality and generosity of this land, that she should be careful to begin by getting a few of her nationals trained at a time year after year, of course under the kind patronage and with the sympathetic goodwill of the present traders, and then, after thus having at command an army of officers sufficient to man the entire mercantile fleet necessary for the Indian coastal trade, to think ambitiously of having a mercantile marine of her own. And all this she is told barefacedly on her merely making a modest proposal—modest, because she asks for nothing else—for the progressive, not immediate, enforcement of a policy of reservation in her coastal trade, a policy which has the sanction of international history and usage. Other countries have, however, not considered the reservation of coastal trade sufficient for the purposes of developing a national mercantile marine. France, for instance, which has a much smaller sea-board than India, pays over rupees fifty lacs to her national shipping in subventions and subsidies in the form of construction bounties, navigation bounties, equipment bounties, fishing bounties, mail subventions, payment of Suez Canal dues, construction loans, and preferential railway rates. By means of a liberal grant of constructive bounties, navigation bounties, mail subventions and the like, in addition to the policy of reservation of the coastal trade, the Japanese Government have not only succeeded in making Japan the third naval power in the world as recognised by the recent Washington Agreement, but have also helped the development of the mercantile marine from a fleet strength of hardly two scores of steamships owned and run by two companies struggling for existence about the year 1870 to a fleet strength of 3561 steamships with a gross tonnage of 4,010,351 tons and of 14,902 sailing vessels of 899,233 tons in the year of grace 1927 in the course of about half a century. And what about Great Britain herself? Till not very long ago her Navigation Act of 1651—which was repealed in 1854 after she had attained an undisputed supremacy in the sea had kept

her coastal trade reserved. And besides, British Shipping has received and still receives state-aid in various forms, like—appropriation of Naval Reserves, Admiralty subventions, Government loans at low rates of interest, Mail subventions, Colonial subventions, Indian subventions, etc. Thus in different forms state-aid amounts to over a million pounds in the year, to which the Indian exchequer has also to contribute.

As a last stroke of inspiration it has been pointed out to the obstinate Indian agitators that considering the small profit available in the shipping business Indian capitalists would not take to it. To this again the obstinate agitators would say that already crores of rupees of Indian capital have been invested and lost in securing a footing in this business which is in the firm grip of some powerful monopolistic foreign concerns. And besides it would seem that the British shipping companies engaged in the Indian coastal trade have been doing pretty well for themselves. The British India Steam Navigation Company have been paying for the last 25 years on the average a dividend of 9 per cent per

annum, besides absorbing another 9 per cent in reserves.

But then India is India and what other countries may have done or may be doing she need not necessarily do—is the angry retort; and the Indian agitators are bluntly reminded that "the brutal truth is that, on such an issue, Argument is subordinate to Power. The Legislative Assembly may pass Mr. Haji's Bill. The Council of State, almost certainly, will throw it out." Why not add that the Government of India in any case under the thumping domination of the Imperial Government must necessarily reject it?

But poor Mr. Haji would still persist in reminding his countrymen that

"At this very moment there is going on along the Indian coasts, a tragic drama in which rates are cut, hindrances organised, agencies withdrawn and intimidation employed, all with a view to reach immediately the climax in the final extinction of the Indian competitor. To prevent the tragedy being played to its very end it is absolutely essential that, in view of the indifference of the Government of India, the Indian Legislature should come forward to succour the weak who are their kith and kin."

RAJA RAM MOHUN ROY AT RANGPUR

By JYOTIRMOY DAS GUPTA

RAJA Ram Mohun Roy spent some part of his life at Rangpur. But unfortunately even up to this time nothing is known in detail about his sojourn there. In fact, in spite of the continued efforts of the Brahmo Samaj, the early life history of the Raja is not known in any detail, and some of the facts which are known are still uncertain for want of sufficient proofs. It is only after he settled in Calcutta that the life history of this great reformer is, known with sufficient accuracy. It is a well-known fact that Raja Ram Mohun Roy took service under the East India Company, who were the rulers of the country at that time. But in what capacity he began to serve the Company and how long he was in their service, is still unknown. Every one interested in his life knows that he took service under Mr. Digby

who served as collector in Rangpur and in other places as well, but nothing is known about his first appointment in the Company's service and nothing particular is known about this period of his life. In more than one book I have found that Raja Ram Mohun Roy was at Rangpur for about ten years, but there is no proof of that statement. There is also a tradition that many documents can be found among the old records of the Rangpur Collectorate which may contain important information about the Raja's life. A few months ago, at the request of the Brahmo Samaj, I searched the record room of the Rangpur Collectorate to see whether any document can be found which may unveil a chapter of his life. Here I cannot lose the opportunity of thanking Mr. S. N. Gupta, I. C. S., Magistrate, for having granted me

permission to search the record room. I was fortunate enough to gather some letters which are published below. From these letters, as well as from other facts, I could gather that Raja Ram Mohun Roy served the East India Company at Rangpur for nearly two years. His name could not be found in the officers' list of Rangpur Fouzdari Court, which was sent to the higher authorities on the 1st May, 1809. So it is certain that he came to Rangpur after that date. It is highly probable that he arrived there at the beginning of September that year. Mr. Digby stated in his letter (*vide* letter No. 2) that Ram Mohun Roy served as *Sheristadar* for a period of three months and we know that he was promoted to the post of Dewan on the 3rd December, 1809 (*vide* letter No. 1). So it is certain that he came to Rangpur at the beginning of September and served as *Sheristadar* till 3rd December—a period of three months. Whence he came to Rangpur is not known yet. Mr. Digby came to Rangpur from Bhagalpur. The truth of this statement can be established from a travelling bill found among the old records searched. He took charge of the Rangpur Collectorate on the 1st August, 1809 and Ram Mohun Roy soon after joined him there. It is known that Raja Ram Mohun Roy served under Mr. Digby alone. If it be so, then it may be that he too came to Rangpur from Bhagalpur. But there is no mention of the Raja's service at Bhagalpur by Mr. Digby in the letters No. 2 and 4, where he mentioned the name of Jessore only. Here I quote a passage from "The Life and Letters of Raja Ram Mohun Roy", edited by the late Sophia Dobson Collett.

"Now it is at Rangpur that popular tradition chiefly connects the name of Ram Mohun Roy with Mr. Digby : but as Mr. Digby was previously at Rangpur (1805 to 1808) and Bhagalpur (1808 to 1809) and Ram Mohun mentions in his evidence in the Burdwan lawsuit having resided at Rangpur, Bhagalpur, and Rangpur, it is highly probable that he was working under Mr. Digby in the two former localities before he went to Rangpur : although we have no details as to the successive posts which he then occupied."

So we find that this passage is also in favour of his coming to Rangpur from Bhagalpur. If it be a fact, then it is difficult to understand why there is no mention of the Raja's service at Rangpur and Bhagalpur by Mr. Digby in the letters No. 2 and 4, whereas the service of Ram Mohun Roy as a private *Munshi* in the Jessore Collectorate has been

mentioned. So conclusive proof on this point is still lacking. At Rangpur the Raja's name first appears in a letter dated 30th September, 1809 (letter No. 8), which is also published below. His name is found in the officers' list of Rangpur Collectorate on the 30th April, 1810, as Dewan of the court, but in the list of the next year his name could not be found. This fact is a decisive proof of his short sojourn at Rangpur as the Company's servant. He joined his office here in the capacity of a *Sheristadar* but he also served as a *Munshi* under Mr. Digby in the Jessore Collectorate and most probably in this capacity he entered the Company's service. But for this the records of Jessore Collectorate require to be searched. Where he first entered Government service is still unknown.

Perhaps here the readers will be interested to know that the pay of *Sheristadar* was forty sicca rupees a month, while that of a *Munshi* was fourteen sicca rupees. I doubt whether at Rangpur Raja Ram Mohun Roy as *Sheristadar* filled any permanent vacancy, for before his arrival as well as after his promotion to the post of Dewan, the name of Pertab Narain Ghose is mentioned as *Sheristadar* in several years' officers' lists. Also in letter No. 3 he was mentioned as "*acting Sheristadar*" by the Board of Revenue. However, leaving apart that question we find that Ram Mohun Roy served as *Sheristadar* at Rangpur for a space of only three months, namely, September, October and November (1809). Meanwhile Golam Shaw, who was acting as Dewan, submitted his resignation and Mr. Digby appointed Ram Mohun Roy in his post subject to confirmation by the Board of Revenue. Mr. Digby wrote to Mr. R. Thackeray, Secretary to the Board of Revenue, for his confirmation, but the Board did not consider him fit for the post! Mr. Digby wrote again and in one letter (No. 4) used rather strong language, for which the Board went so far as to censure him. These letters are published below, and I hope that my readers will be much interested to read them. The controversy went on till 16th March, 1810, when the Board sent its final decision to Mr. Digby and ordered him to find some other person fit for the post of Dewan. But on 30th April next Ram Mohun Roy is found to act as Dewan of the Court. About a year later, on the 28th March, 1811, Moonshy Hemachandh was recommended to the post of

Dewan by Mr. Digby and this time the Board confirmed him. However, the office of Dewan was permanently abolished and the new system came into force in the year 1811. From all these facts we know that Raja Ram Mohun Roy served in the post of Dewan from 3rd December, 1809, to 28th March, 1811—and as *Sheristadar* from the beginning of September to 3rd December, 1809. The office of Dewan was the highest post that an Indian could then secure and the pay of the post was a hundred and fifty sicca ruppees per month.

Some authors state that the Raja settled at Calcutta from Rangpur in the year 1814. If this be true, then I believe that Raja Ram Mohun Roy, having given up his office of Dewan, continued to live there as a private citizen. It is also known that it was at Rangpur that he began to preach his views with enthusiasm. At Rangpur he built a house near Mahiganj at Tamphat about 4 miles off from the Court; but unfortunately it cannot be traced now. Raja Ram Mohun Roy became well known within a short space of time for his religious views. His talents and religious views soon brought him friends and foes alike. At Rangpur Ram Mohun Roy spent money for public good also. A tradition is still current that the big tank near the Court was dug at his cost. It is a well-known fact that he was a great Persian scholar and at Rangpur he became known as a great Maulvi.*

These are the facts which can be gathered at present about the Raja's sojourn at Rangpur and his service under the East India Company. Though his sojourn at Rangpur was only for a short time, yet he became one of the most prominent citizens of that place.

Letter No. 1.

To
R. Thackeray, Esqr.,
Secretary to the Board of Revenue,
Fort William.

Sir,
Having in conformity to the order conveyed in your letter of the 23rd ultimo accepted the resignation of Golam Shaw, late Dewan of this office, I beg leave to acquaint you for the information of the Board that I have appointed Ram Mohun Roy to his room, a man of very respectable family and excellent education, fully competent to discharge the duties

of such an office and from a long acquaintance with him I have reason to suppose that he will acquit himself in the capacity of Dewan with industry, integrity and ability and hope to be favoured with the Board's sanction of this appointment.

Rangpur.
Collector's Office.
The 3rd December, 1809. I have the honour to be,
Sir,
Your most obedient servant,
(signed) J. Digby,
Collector.

Letter No. 2.

To
R. Thackeray, Esqr.,
Secretary to the Board of Revenue,
Fort William.

Sir,
In reply to your letter of the 11th inst. I have the honour to acquaint you for the information of the Board that Ram Mohun Roy, the man whom I have recommended to be appointed a Dewan of the office, acted under me in the capacity of *Sheristadar* of the Foudary Court for the space of three months whilst I officiated as magistrate of the Zilla of Rangpur and from what I saw of his knowledge of the regulations, accounts, etc., during that time and during the term of my acting as Collector of Jessore, as well as from the opinion I have formed of his probity and general qualifications in a five years' acquaintance with him, I am convinced that he is well adapted for the situation of Dewan of a Collector's office.

I have also to inform you that Jainarain Sain, the Zamindar of Chochoah, paying an annual revenue to the amount of Rs. 20935-4-6-2 *karas* and Mirza Abbas Ally, an heir of the late Mirza Mohammad Tuckey, Zamindar of Coolaghant, etc., paying a revenue of Rs. 917-13-3, have come forward as his sureties to the amount of 5000 Rs. A copy of their security I beg leave to transmit enclosed.

Rangpur.
Collector's Office.
The 30th Dec., 1809. I have the honour to be,
Sir,
Your most obedient servant,
J. Digby,
Collector

Letter No. 3.

To
J. Digby, Esq.

Sir,
I am directed by the Board of Revenue to acknowledge the receipt of your letter of the 30th December last and to acquaint you that it appears to them essentially necessary that any person appointed to the responsible office of Dewan should have been for some time in the practice of transacting revenue details and also well acquainted with the regulations and the general system adopted for the collection of the revenue.

The Board, therefore, do not consider themselves authorised to confirm the person nominated by you. They observe that the service performed by Ram Mohun Roy as acting *Sheristadar* of a Foudary Court cannot be considered by them as rendering him in any degree competent to perform the more important duties of a Dewan, which are in their nature so totally different.

The Board under these circumstances desire that you will nominate some person from whose

* Ram Mohun Roy presented two books written by him (in Persian) to a prominent citizen of Rangpur at that time—the grandfather of the present Naib Nazir of the Dewani Court, but unfortunately they cannot be traced now.

general knowledge in the revenue department, responsibility and other qualifications the duties vested in him may be expected to be performed with accuracy.

The Board are further of opinion that the security of Dewan should not, if it can be avoided, be persons holding lands in the District of which he is Dewan, as they possibly might practise an undue influence in the District.

Rev. Board,
The 15th January, 1810

I am
Sir,
etc.,
R. Thackeray.

Letter No. 4.
To R. Thackeray, Esq.,
Secretary to the Board of Revenue,
Fort William.

Sir,
I have to acknowledge the receipt of your letter of the 15th instant. I am sorry to observe that the Board pay so little deference to my recommendation as to object to my appointing Ram Mohun Roy Dewan of this office after having given him so favourable a character and relating the very superior qualifications he possessed.

It appears by the first paragraph of your letter that the Board assert as a reason for refusing to confirm Ram Mohun Roy in the appointment proposed that in consequence of his inexperience in the transaction of the business attached to the office of Dewan they consider him incompetent to discharge the duties of it. But I imagined that such objection would have been sufficiently obviated by what I mentioned in my letter of the 30th ultimo as to the knowledge he received of the regulations and of the general system to be adopted for the collection of the revenue when with me in the capacity of a private Moonshee during the term of my acting as Collector of the District of Jessore. Moreover, I cannot refrain from observing that in many instances Dewans of Collectors have been confirmed by the Board who had never been employed in any public office.

I beg leave to refer the Board to the principal officer of Sadar Dewany and of the College of Fort William for the character and qualifications of the man I have proposed.

Being thoroughly acquainted with the merits and abilities of Ram Mohun Roy, it would be very repugnant to my feelings to be compelled so far to disgrace him in the eyes of the natives as to remove him from his present employment, in which I have continued him as officiating in the hope that the character which will be given of him by the natives to whom the Board are referred will induce them to confirm him in the appointment of Dewan of my office, for which, I am confident, he is perfectly well qualified.

With respect to securities, I beg leave to inform the Board that he can procure them from other Districts to any amount that may be required.

I have the honour to be,

Rangpur,
Collector's Office,
31st January, 1810.
etc.,
I. Digby,
Collector.

Letter No 5.

To
J. Digby, Esq.,

Sir,
I am directed to acknowledge the receipt of your letter of the 31st ultimo and to acquaint

you that, as the Board do not perceive any ground contained in it to induce them to alter their former decision respecting the nomination of Ram Mohun Roy to be Dewan of your Zilla, they desire that you will proceed to select some other person for that office conformably to their order of the 15th ultimo.

The Board further desires me to inform you that they greatly disapprove of the style in which you have addressed them upon the present occasion and that, although it would be with much reluctance, the Board would certainly feel themselves compelled to take very serious notice of any repetition of similar disrespect towards them.

The 8th Feb, 1810

I am,
Sir,
Your most obedient servant,
R. Thackeray

Letter No. 6

To
R Thackeray, Esq.,
Secretary to the Board of Revenue,
Fort William.

Sir,
I have the honour to acknowledge the receipt of your letter of the 8th ultimo on the subject of the proposition submitted by me to nominate Ram Mohun Roy to the situation of Dewan of the Zillah and expressing the displeasure of the Board of Revenue at the style of my address of the 31st of January last

If under the strong conviction which I felt of the supreme talents, judgment and character of the person whom I recommended to the Board and if under the disappointment I experienced in the rejection by the Board of that person so eminently qualified by talent, knowledge and respectability of character to promote the public interests connected with my office, I have been betrayed into the adoption of a warmth of expression which could bear the construction of disrespect, I sincerely regret the inadvertency and beg you will assure the Board that, far from entertaining any deliberate intention of disrespect, I meant merely to express in a respectful manner my surprise at the rejection of so intelligent a person and to remind the Board of the existence of precedents which would authorise the appointing of persons less entitled to it on the ground of disqualification adverted to by the Board than Ram Mohun Roy.

As the object in the contemplation of the Board is to recommend the appointment of an able Dewan, which is essentially in accordance with my own wishes, but at the same time as the Board object to the person I have nominated on the ground of his supposed ignorance of the general system adopted for the collection of the revenue, enforced from his want of practice in the transaction of revenue details, I beg you will do me the honour to submit to the Board the expression of my earnest hope that they will allow me to authorise Ram Mohun Roy to act as Dewan for a few months longer, by which means the Board will be enabled to judge of his real qualifications and of the propriety or impropriety of confirming him in the office of Dewan, though I presume to hope that by adverting to the Tonjes and adreports of the months of Pous and Magh, in which there was

only a balance of a few rupees, the Board will already be induced to entertain a favourable opinion of his talents and integrity.

Rangpur,
The 18th March,
1810.

I have the honour to be,
Sir,
Your most obedient servant,
J. Digby,
Collector.

Letter No. 7.

To
J. Digby, Esqr.

Sir,
I am directed to acknowledge the receipt of your letter of the 8th instant and to inform you that the Board are satisfied with the explanation you have given with respect to the style of your former letter of the 31st January.

The Board regret that they cannot with any degree of consistence or propriety make any alteration in their orders of 15th January and 8th February respecting the vacant office of Dewan to your collectorship, and they again direct me to advise that you will nominate some other person to fill that office, subject to the approbation of the Board, instead of Ram Mohun Roy. The Board observe that the punctual realisation of the public revenue is generally deemed a circumstance creditable to

the exertion of the Collector, though at the same time they would not be unwilling to deny the possibilities that some share of that credit might be due to the vigilance and attention of the Dewan. But the Board can by no means admit the argument that favourable Toujees for three months of the year or even for a much longer period alone afford a criterion for judging either of the talents or integrity of the native officer holding that situation.

Rev. Board,
The 16th March, 1810.

I am,
Sir,
Your most obedient servant,
J. Thackeray.

No. 8.

To

A. Stone, Esq.,
Sub-treasurer,
Fort William.

Ten days after sight be pleased to pay to Ram Mohun Roy or order the sum of sicca Rs. three thousand (s. Rs. 3,000), on which sum a premium of one per cent has been paid into this treasury, without further advice from

Rangpur,
Collector's Office,
30th Sept, 1800.

Sir,
Your most,
etc.,
J. Digby.

wealth of Nations. However, Col. Wedgwood thinks that much more is yet to be done in this direction and thus he has written the spiced volume. Therefore, it may be said that the "Seventh Dominion" is frankly propaganda literature in favour of the British Empire as well as the Jewish aspirations for a national home.

Col. Wedgwood does not care, as he says himself, even he be charged with being a British Imperialist. He frankly says that by advocating a policy in favor of a Jewish State in Palestine, Britain has nothing to lose, but much to gain. At the very outset of his book he states his position:—

"There are some fourteen million Jews in existence, well peppered over the world; not more than a million are likely ever to be loyal subjects of King George in Palestine, but those that remain in America are better to have as friends than enemies. Those who do settle in Palestine are likely to be of real political and commercial service to the Empire, for Palestine is the Clapham Junction of the Commonwealth. The air routes, as well as the ocean routes, east and west, and south and north, cross here where one flank rests on the Suez Canal and other on the port of Haifa, the natural trade base of Mesopotamia. With pipe-line and railway debouching at Haifa under Carmel, the British fleet can look after the Near East in comfort and safety. Egypt does not want us; we have no friends there. Palestine is emphatically a place where we do want a friendly and efficient population—men on whom we can depend, if only because they depend on us. The Jews depend on us; they also prefer us as the least anti-semitic people of the world *".

Although it is generally asserted by many that the Jews want an independent state, Col. Wedgwood thinks that no responsible Jew will ever object to make Palestine a part of the British Commonwealth, because they know that the protection of the British navy will be of greater value to a small state of Palestine than independence, which might be assailed by various Powers. If Palestine be accorded a real dominion status then it will be really independent and at the same time a source of strength to the British Empire. Col. Wedgwood does not believe that the British Government should confer dominion status now, when the Jews are in the minority in Palestine; but the immediate need is to orient the British policy in Palestine in such a way that the Jews might not prefer the protection of the League of Nations to that of the British Empire. He writes:—

"When the Jews are in a majority in Palestine, and when we confer upon that colony Responsible Government (as we are bound to do, mandate or no mandate, sooner or later), are the new rulers of Palestine to look for protection to the British Empire or to the League of Nations? With this alternative before them one knows that the British people prefer that Palestine should look to the Empire and the Jews should not be black-balled. As plain realists the British have perceived that moral as well as commercial advantages may well repay and balance the risks of protecting Palestine. But let us be under no misapprehension on this matter; it is possible still to throw Palestine into the arms and under the shield of the League of Nations instead of

into the British Union. The Syrians and Christians of Jerusalem would naturally prefer for their protection a League of Nations which is so profoundly influenced by the Papal Curia. British officials in Palestine can easily make the Jews prefer the League also, if day after day they show that Palestine and the Jews are not wanted inside the British Empire. †"

After exposing the faults of the existing system of taxation, local self-government, labour legislation, agriculture, education, police administration, public works, distribution of crown lands in Palestine, Col. Wedgwood charges that the British officials are in most cases prejudiced against the Jewish rights and interests. He thinks that the only consistent and constructive policy for the British Government in Palestine is to create the "Seventh Dominion". This policy is consistent with the Balfour Declaration which reads as follows:—

"His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavours to facilitate the achievement of this object it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish communities in Palestine."

The very spirit of the Balfour Declaration is also incorporated in the Article 2 of the terms of the Mandate given to the British Government by the League of Nations, which reads as follows:—

"The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine."

One of the first steps towards the creation of a Jewish Seventh Dominion in Palestine, according to Col. Wedgwood, is to create a special Department in the Government of Palestine which will do all that is possible in co-operation with the Zionist organizations to help the settlement and immigration of the Jews. The enthusiastic advocate of the creation of a Jewish State, under the British Empire, regrets that the British Government has not done as much as the Russian Soviet Government has done to encourage settlement of the Russian Jews in agricultural colonies in Ukraine, Crimea region and other parts of the Soviet Republic. He writes:—

"I am prejudiced against the work of the Russians in settling the Jews in the Ukraine because I want the Jews in Palestine... So there are now, at the end of 1926, some 100 Jewish agricultural Soviets, and 60,000 new Jews on the land, planted on from 40 to 50 acres per family of five. The applicants, far from diminishing, now number 30,000 families. Two and half million acres are still available for further settlement if capital for equipment were to hand. Also in 1926 the Government established an autonomous Jewish district in Kherson, of which the population was 85 per cent. Jew. No Englishman, contemplating what the Russian Government has done in this matter, can fail to deplore that his own Government has fallen short even of Russian

* *Seventh Dominion* : pages 2-3.

† *Seventh Dominion*, page 5.

standards. In Russia assistance has been given, capital from outside has been welcomed, settlement encouraged, land found, schools and training and experimental stations paid for. In Russia these Communists, whom we have been taught to despise, have seen that the settling up of men as free men upon free land is in consonance with the interests of the State. Let us hope that we, too, shall learn that lesson, both in Palestine and in England.¹²⁴

As an advocate of the Seventh Dominion, Col. Wedgwood thinks that the British Government should not court the friendship of the Arabs in Transjordan; on the contrary, the Jews should be allowed to settle there. The Jews are superior to the Arabs and after all they are "White men" and they might be more interested in preserving the British Empire than the Arabs, who may in a critical moment follow an anti-British policy. So the Jews should be encouraged to enter into British defence-forces of the Near East. According to him, "The Jews, if not merely because they are white men, yet for their very safety's sake, would be undoubtedly reliable and make much better fighters. A leaven of such men would put a steel frame in the machinery of Palestine and Transjordanian Frontier Defence Force."¹²⁵

British authorities interested in preserving British supremacy in Palestine are following a method of communal representation in the Civil Government of Palestine. This is a serious mistake, because it may become an obstacle to the creation of a self-governing dominion. In the light of what has happened in Cyprus, India and other parts of the British Empire where the curse of communal representation has been practised, Col. Wedgwood emphatically suggests that the policy of "divide and rule" through communal representation should not be practised in Palestine. He writes:—

"If we are to make a success of Palestine, the three peoples (Arabs, Christians and the Jews) must grow together, acquiring common interests and a common opinion. Probably the most fatal obstacle in the way of such development, in Palestine as elsewhere, is what is known as communal representation. A national public spirit and communal representation are incompatible."¹²⁶

In Great Britain, far-sighted statesmen think that it is worthwhile for them to support the Jewish cause.....Zionist movement.....because the support of the Jews scattered all over the world will be a great gain for Britain to further her interests in World Politics. The Jews must be used to promote the cause of the British Empire. Wise Col. Wedgwood, a Labour Member of Parliament, keenly alive to promote the interests of the British Empire, writes:—

"Indeed, though I protest my own disinterestedness, I do conceive that British support for Zionism may not be unconnected with a consciousness that it is useful for Great Britain to have a friendly people just in that corner of the Levant; and, indeed, that it is useful, all around the world, to find in authority men who will probably view English aims and policy with some sympathy. ...Nor is it only men in authority whose help matters. The attitude of friendship of the scattered Jewish race towards England matters, and make a difference to our comfort in the world. The change of attitude towards ourselves, which is going on among the Jews all round the world,"¹²⁷ from Shanghai to San Francisco, ought not merely to add our comfort but to our use in the world. Narrow-minded anti-Semitic and anti-British politicians may not like the British policy of supporting the Jewish cause of Zionism. But all far-sighted statesmen are bound to recognize the fact that British statesmen never neglect to promote their imperial interests by cultivating closer relations with those nations and communities which may be inclined to support British policies. They also exhibit the keen appreciation of the fact that, in international politics no real statesmen can afford to ignore anything which may become a significant factor. The Jews are numerically insignificant, they even do not have a State of their own; but they have a certain economic power and they can help in creating international public opinion. So the British authorities are courting Jewish support internationally, and in return are willing to create a Jewish State. The Seventh Dominion - within the British Empire which will be a source of added strength to it.

All Italics are mine.

* *Seventh Dominion* : pages 99-108.

† *Seventh Dominion* : page 76.

‡ *Seventh Dominion*, page 44.

* *Seventh Dominion*, pages 126-127.

"MOTHER INDIA AS SHE REALLY IS"

BY ONE WHO KNOWS

Professor Ernest Wood's Lectures in the United States

PROFESSOR Ernest Wood of England and Madras, India, is one of the best informed and most sympathetic Englishmen who have lectured about India in the United States.

Since his arrival here last winter, he delivered more than two-hundred addresses

and lectures to audiences often consisting of more than a thousand people.

Because of the wide publicity given to Katharine Mayo's book, Prof. Wood deemed it an imperative duty to reach as many people as possible with his first-hand knowledge and experience of India, gathered

during years of residence, travel and study in that land. His remarkable series of lectures covering almost every phase of Hindu life from religion to social and industrial conditions and his most candid and intelligent presentation of the political situation, have brought to the thousands who heard him a broader and more sympathetic conception of India and her people.

Intimacies and incidents of Indian daily life—in the village, among outcastes—among Brahmins, publicists, scholars, and holy men were recounted with a charming directness and sincerity which made a profound impression upon his hearers. Supplemented with interesting slides, illustrating types of people and their activities, these lectures proved most informative.

When the lectures were finished, numerous American and Hindu admirers gave Prof. and Mrs. Wood a testimonial Indian dinner at the Ceylon India Inn.

On this occasion Prof. Wood spoke in feeling terms about India, her present problems, her past and her future. He showed how all through history India had been great when compared with any contemporary country or civilization. This was true with respect to the study of man himself, he pointed out in the mental or moral sciences and also in material progress.

The destruction of the old village communities, indigenous industries and the alienation of the land to moneylenders, he named as the chief causes for the economic depression of India today. Said he:

"The fact is that India has still the old spirit which produced all the material success and prosperity of older times, ready to burst into renewed activity when economic conditions permit."

"India will have to be developed on modern lines by the same means which other parts of the British Empire are adopting, such as Canada and Australia. Sooner or later Britain will have to give internal self-government to India, and put the country on the same basis as other self-governing dominions. It would be better to do it now than to wait for trouble,

which will surely come if things are left as they are. The situation is critical. Though the Indians are racially one with the Europeans they are being forced into the arms of their geographical neighbors. If we do not stand we shall be faced with a pan-Asiatic combination from Yokohama to Constantinople, and perhaps even Cairo. The new Turkey is no doubt an object of admiration to Egypt. Japan is no longer a British ally and Britain has made movements of a somewhat irritating character in connection with the Singapore base. Also the Chinese



Professor Ernest Wood and Mrs. Wood

nationalists are at Pekin Indian feeling is growing very strong as Home Rule is delayed, and a feeling may grow not unlike that which developed in Ireland. India allied with her Eastern and Western neighbours may ultimately form the brain of the biggest combination known to history, and then the day of reckoning for the European in Asia will have come. Let us not drive India to this."

Mrs. Wood, wife of Prof. Wood and his charming collaborator had many interesting statements to make about the Women of India. Speaking to the American women present, she said:—

"I would like to bring a message from the women of India. They have been so misjudged, so much that is untrue has been said about them. It has been said they are behind the veil, that their interests are confined to the home alone. But in India as elsewhere women are coming more and more into the active sphere of the outside world. Recently there was held an all Indian Women's Conference at Poona at which a great number of women from all over the country gathered and

passed many very important resolutions regarding women's education and child marriage.

"Three times representative bodies of Indian women and men in 1924, 1925, and 1927 have demanded the raising of the age of marriage, and each time the government of India has turned down the application.

"The voice of Indian women is heard abroad in clubs and associations she is seen in numbers at many gatherings and she wields a strong hand in moulding the character of the sons and daughters of Mother India in the home. It is due to a large extent to her influence in the stories she relates to her children that the true ethical and religious thought of India is kept alive. For the East was ever a lover of stories and some of these stories Europe has inherited in all the old favourites.

"So the women of India are standing with their men, as in the days of old when it was thought that not even a god or a great angel could have much power without his 'better half' or his 'Shakti'."

Dr. Sunderland, who presided over the testimonial dinner meeting praised Prof. Wood and his wife, saying that if there were only many more Englishmen of the

type of Prof. Wood, India's political future would indeed be rosy.

Professor and Mrs. Wood have gone to Australia, but will return again to America. Professor Wood's book on India, covering much of the information brought out at his lectures, is now on the press and it is expected to clear up a great deal of injustice and prejudice in the American mind regarding India. A book on Mother India coming from "*One Who Knows*" as an Englishman, will be especially effective when the facts of thirteen years residence and study, a knowledge of Sanskrit and vernaculars are weighed in the balance against the scant 'four months' evidence offered to America in tabloid form by Katharine Mayo.

On behalf of the Hindustan Association of America Mr. Ramlal B. Bajpai thanked Prof. and Mrs. Wood for their great service they were rendering India in America.

Prof S. A. Baisey conveyed the appreciations and message of several other organizations. Also Dr. V. R. Kokatnur praised Prof. and Mrs. Wood.

FOUNDATION OF THE BRAHMO SAMAJ

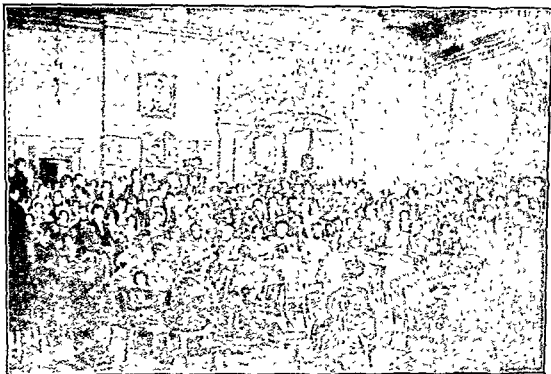
By N. C. GANGULY

[A Chapter from the Author's forthcoming work on Raja Ram Mohun Roy which is to form part of the "Builders of India" Series.]

THE activity of the Unitarian Association was in this year (1827) renewed with increased vigour, like the last glow of a dying flame. Its religious services had been suspended for some time owing to various reasons. In Adam's letters of February and October 1826 it was said that Ram Mohun did not "attend anywhere," meaning his joining in Unitarian worship or the meeting of the Atmiya Sabha which had ceased to operate and exist, but at the same time made in his will provision for Adam's family. The reformer was now free from the vexation of law suits, which ultimately vindicated his son's character, and he had consequently time to devote to the advancement of Unitarian worship. The "One Hundred Arguments for the

Unitarian Faith," reprinted in 1826, in the Calcutta Unitarian Press from a copy sent out by the American Unitarian Association, indicated the reformer's unflinching zeal for Unitarianism. He liked it so much that it was published at his own expense and at his own press for free distribution.

Mr. Adam as before acted as the missionary of the Society and conducted his own journal, called the *Calcutta Chronicle*. This periodical was unfortunately suppressed by the Government most unceremoniously some time in 1827. Morning services were resumed in this year, on Sunday, the 3rd August. A room had to be rented for this purpose by the Unitarian Committee in the office of the *Harkara* newspaper and library. Ram Mohun's son Radha Prasad had already offered a site for building a chapel and school near the Anglo-Hindu School. The cost was estimated to be from three to four



"The Trial of Colonel Brereton" by Miss Ralinda Sharples. The Seated Indian Figure near the left-hand corner is that of Raa Ram Mohun Roy.
See "Notes."

thousand rupees, which Mr. Adam thought the reformer would be able to collect from his friends. Before this the British Unitarians had sent about Rs. 15000 to help the Indian work, but the money was set apart for the proposed building and other expenses. Miss Collet says this was Ram Mohun's second attempt to found the Unitarian Church and that it did not go far will be seen from the incidents of the following year. The fact was that the reformer tried to help every theistic effort or movement to go forward towards that Universal Theism which was his own ideal.

An estimate of his religious faith of this period and connection with Unitarianism is furnished by Adam in two letters to Dr. Tuckerman of Boston. One Mr. Tiffin enquired through Dr. Tuckerman if Ram Mohun was really a Christian. Mr. Adam replied—

"He is both a Christian and a Hindu—Christian with Christians and a Hindu with Hindus. And before you say I am contradicting myself, and that he is insincere in his religion, you must

candidly weigh all the circumstances in which he is placed. His relinquishment of idolatry is absolute, total, public and uncompromising, while he employs caste property, influence, everything to promote, not the nominal profession merely, but the enlightened belief and salutary influence of Christianity, his claim to be a practical, though not a nominal, Christian would seem to be undoubted. In this point of view Hinduism furnishes the antidote to his own inherent intolerance. The profession of Christianity would identify him in the opinion of the Hindus—with the low, ignorant and depraved converts recently made by the English or long since made by the Portuguese missionaries and in the opinion of the Mussalmans, who hold him in high esteem, with the Trinitarians generally. In other words the profession of Christianity would, inevitably in the present circumstances of the country, identify him with persons from whom he differs as widely as from those with whom he is now identified.

"You enquire whether Ram Mohun Roy is a Unitarian Christian or only a Hindu. He permits me to say that failing the male heirs of his own body, of whom there are two, he has bequeathed the whole of his property to our Mission and while he regrets the appearance of ostentation, which this statement may bear, he leaves it to yourself to judge whether he would have been likely to do so, if he did not sincerely embrace

the Christian religion and ardently desire to extend its blessings to his countrymen."

The complex mind of the reformer was thus a problem to his closest friends in India and abroad and it was not unnatural, since few could view things as he did from a vastly comprehensive stand-point. He looked at different faiths from the summit of his own universalism and so far as each had elements of truth he identified himself with it and appeared accordingly Hindu, Mahammadan and Christian. He himself had said just before leaving for England to Nanda Kishore Bose, the father of Late Rajnarayan Bose, that after his death he would be claimed as a Hindu, Mahammadan and Christian by the respective votaries of these religions. It is not new in India for synthetic geniuses to be so claimed, for Kabir is a standing example known far and wide, though in a much smaller measure than Ram Mohun. Miss Collet has significantly remarked, "His impartial attitude towards other faiths was not yet understood by his Unitarian allies". No wonder that a mind of such gigantic calibre and synthetic penetration should be judged like this from the narrow grooves of particular religions, but the truth will ever remain that he rose to that sublime height from which he could easily pick out the universal from the particulars. In the safe estimate of Dr. Macaulay he was the first Indian reformer who took himself to Christ's teaching. Kaur, Chaitanya, Nanak and Ramananda were not touched by western influence, but Ram Mohun was permeated with the ideal of pure worship in spirit and in truth and an altruistic urge which overleaped the boundaries of race and religion. He found them in his analysis of the gospel of Jesus, partially in the neglected strata of Hindu thought, in fact, in all religions more or less. In him Hinduism, Christianity and Mahammadanism met in an organic unity in order to bring to birth an altogether new conception, viz, the greatest common measure of all religions, which culminated in the Universal Religion formulated by him for the Brahmo Samaj, and it has not been as yet suppressed, nay equalled, by any other human attempt.

Ram Mohun lived among the Hindus like a Hindu, observing externally some rules of the caste system in which he had no faith. The motive was to preserve unimpaired his own usefulness to society which he

wanted to serve. In a letter to Dr. Tuckerman, dated June 21, 1837, Mr. Adam gave a description of what the reformer wanted to do in eating and drinking and family rites—

"This is the only remnant of the rules of caste to which he still adheres, and even this remnant I have reason to know he frequently but secretly disregards.....Both in the marriages and deaths that happen within his domestic circle he rigidly abstains in his own person from every approach to the idolatrous rites usually practised on such occasions, although he does not prohibit the other members of his family from engaging in them if they think proper."

Yet it was a known fact that he was against the tyranny and invidious distinctions brought about by the caste system. His whole doctrine of universal religion was a movement to rise above distinctions and consequently to destroy them. It allowed equal spiritual privileges and opportunities—the same type and quality of Brahma-knowledge to everybody; the rest was therefore a natural corollary. Indeed, caste was extremely distasteful to him not only on spiritual grounds but also from consideration of its evil effects. "He considered caste to be one of the gravest of many ills under which his country laboured." In one of his own letters he expressed his mind clearly and emphatically on this social question.

"I agree with you that in point of vices the Hindus are not worse than the generality of Christians in Europe and America, but I regret to say that the present system of religion adhered to by the Hindus is not well-calculated to promote their political interest. The distinction of castes introducing innumerable divisions and subdivisions among them has entirely deprived them of patriotic feeling, and the multitude of religious rites and ceremonies and the laws of purification have totally disqualified them from undertaking any difficult enterprise. It is, I think, necessary that some change should take place in their religion, at least for the sake of their political advantage and social comfort. I fully agree with you that there is nothing so sublime as the precepts taught by Christ and there is nothing equal to the simple doctrines he inculcated.

This conviction against caste on the part of the reformer was based on the most comprehensive vision of his nation's future. Again it is not simply spiritual as demonstrated in his "Pursuit of Beatitude Independent of Brahmanical Observances"; its implications embraced political and social philosophy. He was the first Indian to point out its disintegrating tendencies viewed from the standard of modern national organisation. He tried first of all to destroy its roots by

means of a spiritual democracy embodied in the Brahmo Samaj and founded on the best teachings of the greatest ancient seers of the nation itself. His effort to infuse Christian idealism into Hindu life and society was one of the strongest desires of his own life, not for the purpose of turning Hindus nominally into Christians, but for conforming life in general to the highest known truth wherever it might have expressed itself. And truth being one, it was only natural for him to look back to those olden times, when India was free from caste and idolatry and those ills of recent growth which he wanted to counteract by means of a synthesis of Eastern and Western idealism.

The true reason for his keeping some vestige of caste in his own life is explained conclusively by J. Young who was a friend of Jeremy Bentham and was in India for some time. It is found in a letter of introduction to the English philosopher bearing the date, 14 Nov 1830, the year in which Ram Mohun sailed for England. Young said that —

"He (Ram Mohun) has externally maintained so much, and no more of Hindu custom, as his profound knowledge of their sacred books enabled him to justify, relaxing however little by little, yet never enough to justify his being out of the pale. I need to say that in private it is otherwise, and that prejudices of all sorts are duly condemned by our philosopher."

This means that the reformer stood for a steady, firm and continuous progress in this matter, being aware, as he was, of its hold on the people. His programme for his nation was essentially constructive and there might have been in his mind a lurking suspicion of destructive forces being let loose all at once. His criticism of caste was in itself destructive enough in the realm of theory.

His publication of a translation of an ancient Buddhist work in Sanskrit, *Bajra Suci* by Mrityunjayacharya indicates Ram Mohun's keenness on the caste question. It was published by the reformer in 1827 with the original and its translation and it showed the futility of the caste system. The object of printing a work of this character was evidently to prove that the attitude of the ancients was similar to the reform movement inaugurated by him. It gave him support from the past as well as connection with it and showed that his was not a destructive propaganda against the existing social organisation and subversive of the accepted

beliefs of the people. It was only reviving what had been lost in course of time. Further, it illustrates anew Ram Mohun's readiness to borrow thoughts and arguments and even books from any religion, Mahammadan, Buddhist or Christian if only thereby he might purify Hinduism.

Yet he was not a mere eclectic, for he was fired with the vision of an organic unity of all truth, religious, political and social and of the whole body of human knowledge which made it. He looked at everything from all points of view and through all its



Portrait of Ram Mohun Roy in the Picture of the Trial of Colonel Bereton

ramifications, that led him to examine and adopt what was suitable to the building up of an ideal society as far as possible.

In the same year he brought out his pamphlet on the *Gayatri*, the most ancient theistic formula of the Hindus, under the title of "*Divine Worship by means of Gyutree*," in which the very essence of worship is laid down based on this hoary text. Those who have considered him a simple Deist and nothing more may find fresh materials in this small treatise for the

revision of their hasty judgment. Dr. Farquhar is one of those who also have made this mistake, through inadequate acquaintance with the writings of the reformer. This mistake is also unfortunately of the same type as Mr. Parekh's confusion pointed out elsewhere and indicates a tendency which often interferes with scholarly interpretation of truth. To the following year (1828) belongs "*The Answer of a Hindoo to the Question; why you frequent a Unitarian place of worship instead of...the Established Churches?*" It was on the line of the "*Answer to Four Questions* of 1822, yet positive in its arguments and bears the mark of dissatisfaction with polemics as well as the close of his polemical writings. A sentence in it shows, like one in the Brahmanical Magazine, that he was mentally soaring far above the narrow ruts of religious and sectarian differences and distinctions. The negative side of the cross-questionings directed to him from time to time made him say—"I feel weary of the doctrine of God-man and Man-God, frequently inculcated by Brahmans in pursuance of their corrupt traditions: the same doctrine of Man-God, though preached by another body of priests, better dressed, better provided for and eminently elevated by virtue of conquest, cannot effectually tend to excite my anxiety or curiosity to listen to it." In fact, priests, whether the destitute Brahmanical or the well-groomed Christian, had little attraction for him nor had the doctrines on which they lived. But his own criticism did not end with this assertion. He took it up in his own words—"ideas in the Western and Eastern heathen mythology—and showed the parallelisms in Divine appearance "in the form of a party-coloured life" and "on another occasion in the bodily shape of a dove." It tended according to him "to bring the Deity into ridicule under the shield of religion". Similarly Christian Trinity and Hindu Trithism called Trinity by him were both rejected. He said "the mind which rejects the latter as a production of fancy cannot be reasonably expected to adopt the former".

His main reason in attending Unitarian worship is given below—

"Because the Unitarians reject polytheism and idolatry under any sophistical modification and thereby discontinue all the evil consequences resulting from them. Because Unitarians profess and inculcate the doctrine of Divine Unity—a doctrine which I find firmly maintained both by

the Christian scriptures and our most ancient writings commonly called the Vedas".

Miss Collet observes that "*the Answer* simply amounted to saying that in a Unitarian place of worship he heard nothing of incarnation, union of two natures, or Trinity both doctrines which he regarded as only a variant of anthropomorphic and polytheistic mythology of popular Hinduism". And indeed he made no secret of it in the Brahmanical Magazine which after the three *Appeals* sets forth his theological views on these points. It is a wonder that in the face of such statements, innumerable as they were scattered all over his writings, there were efforts made to prove him a Christian or a Hindu after the particular bias of the writer. Ram Mohun left no point undiscussed in regard to which there could be the least doubt or misunderstanding as to his estimate of Hinduism and Christianity.

In the meantime a Unitarian service in English was begun in the hope of increasing and strengthening the Unitarian Committee and its life and work. This move in August 1827 did not produce the desired result. In November of the same year an evening service on similar lines was tried and proved a failure. Both were very indifferently attended and had little practical support from avowed Unitarians. The evening attendance fell from 80 to almost nothing in a short time. The proposal to erect a chapel for regular service in the Bengali language similarly failed, as was bound to be the case in the face of such lukewarm sympathy from those who were supposed to be supporters of Unitarianism. There was strong sentimental objection to the very idea of conducting services in Bengali instead of English. The vernacular was unfortunately considered unfit for any respectable use and in Adam's own words their plea was that "anything said or written in the Bengali tongue will be degraded and despised in consequence of the medium through which it is conveyed." Only classical languages, such as Sanskrit and Persian, could command respect in the eyes of the people together with English, the language of the rulers. Yet the Brahmo Samaj services succeeded quickly, and almost at once, probably because of the tincture of Sanskrit scripture reading. This tendency on the part of the educated people, illustrated in a positive contempt for the current dialect, revealed the significance of Ram Mohun's efforts to

encourage the use of the spoken language and to raise it to a literary status which the "panditic" adaptations and the "sahebi" translations of the Fort William College would not give to it. It was in reality a landmark in the History of Bengali Literature which has found a new career opened before it ever since the days of the greatest Indian reformer.

Mr. Adam was now forced to take to a different method of rallying round him the loose combination of the Unitarians that was gradually dwindling into nothingness. Its cohesiveness required strengthening and deepening by some means at this critical juncture. On the 30th December, 1827, he asked the Unitarian Committee to re-organise themselves into a more comprehensive body by connecting their association with the Unitarians in England and America. His proposal was somewhat of an affiliation, so to speak, "intended to deepen the esprit de corps" and to bring about a closer unity of all Unitarians in the world. The "more complete organisation"—to use Adam's own language—was called the British Indian Unitarian Association. It was probably under the auspices of this body that he started fresh lectures on the First Principles of Religion in order to make up for the lack of attendance at the regular services. This too did not fare well, though the discourses were given "for the exclusive benefit of the natives...in the native part of the city", i. e., in the Anglo-Hindu School of Ram Mohun. He used to have about twelve to twenty-five to hear him and after some time scarcely even one. The reformer himself could never attend because of pressure of multifarious duties. This sorry state of things discouraged Adam to such an extent that he proposed that he should be sent to Madras on a missionary tour. Ram Mohun had to oppose it on consideration of available funds and the importance of Adam's presence in Calcutta, which led the Committee to stop it as the only possible alternative.

There was perhaps some suspicion, if not doubt, about Christian connection with Unitarianism or whether the name Christian

could go along with the word Unitarian, and this may account for the next step taken by Mr. Adam in resuscitating his declining congregation. A separate group, described as Hindu Unitarians, was being formed to function with the Unitarian Association in an auxiliary capacity. Adam helped it to grow and to act in its own way. Ram Mohun called himself a "Hindu Unitarian" until the Brahmo Samaj was started and his followers also imitated him in this. In a



Ram Mohun Roy
[From the Second London Edition (1834)
of his "Precepts of Jesus."]

letter dated 5th February, 1828, Adam wrote to J. Bowring of London.

"I am endeavouring to get the Hindu Unitarians in Calcutta to unite in forming an Association auxiliary to the British Indian Association and for the establishment of the public worship of One God among themselves. . . . To prevent prejudice from being excited, it will be necessary to keep Christianity out of view at present in connection with this auxiliary, but it will be (what perhaps may not be nominally) an auxiliary to our views and a highly valuable one too, if I can succeed in creating the necessary degree of interest to begin and carry it on."

It was evidently Adam's last hope that this subsidiary body might revive the smouldering members of Unitarianism in Calcutta and the Hindu and the Christian sides might ultimately coalesce together and Christian

Mullick of Howrah. They promised to advance this great object by every means in their power. Chandra Sekhar Deb was charged with the duty of negotiating the purchase of a piece of land on the south of Siva Narayan Sircar's house in the Simla locality but the place was not considered suitable and it also meant the immediate building up of a house. A house belonging to Kamal Lochan Basu on the Chitpore Road in Jorasanka locality was selected and rented from the owner. Here the meeting for worship was established on the 20th August, 1828 and the spiritual idea of the reformer found its actual embodiment. This little band of seekers after truth became on this day, as if by the touch of the magic wand of the wizard, a regular community breathing an independent life of its own and having an objective existence apart from the originator and founder.

The meeting was held every Saturday in the evening from 7 to 9 P.M. The elements of the Service were recital of the Vedas reading of the Upanishads, discourse on the Vedic texts read or recited and hymn-singing. Two Telegu Brahmins recited portions of the Vedas, Mahamahopadhyaya Utsavananda Vidyavagish used to read from the Upanishads, Mahamahopadhyaya Ram Chandra Vidyavagish explained the Vedas by means of sermons. "Kisto" and his brother "Bistoo" sang hymns mostly of the reformer's composition,—a Mahammadan "Golam Abbas" by name accompanied with instrumental music. Occasionally Mohammadan and Eurasian boys sang persian and English hymns. Tarachand Chakravarty was its Secretary. Many orthodox Hindus presented themselves at such meetings for worship. Both Utsavananda Vidyavagish and Ram Chandra Vidyavagish were Ram Mohun's converts. The former discussed Vaishnavite philosophy with the reformer before his conversion, and the latter's case is already well-known. Both illustrate Ram Mohun's superb power of bending and conquering the best Brahmanical intellects of the day. The inaugural sermon by Ram Chandra Vidyavagish was on the spiritual worship of God and it was a fitting piece of philosophical exposition; "his text, which was taken from various parts of the Hindu Scriptures, read God is one, only, without an equal in whom abide all worlds and their inhabitants. Thus he who mentally perceives the supreme spirit in all creatures acquires perfect equanimity and shall be absorbed into

the highest essence even unto the Almighty." This sermon was translated into English by Tara Chand Chakravarty and was sent by the reformer to a friend, Capt. A. Froyer, with the remark that "it exhibited the simplicity, comprehensiveness and tolerance which distinguish the religious belief and worship formerly adopted by one of the most ancient nations on earth and still adhered to by the more enlightened portion of their posterity"



Stapleton Grove now

Miss Collet has observed that "the share which Unitarianism had in the birth of the Brahma Samaj was distinctly majestic, not maternal" and that "it was upon the ruins of the Unitarian Mission that the new Theistic Church was reared." On a superficial view this statement does not seem to need any qualification whatsoever, but the remark just quoted above of the proclaimer of Brahmoism when considered together with the trend of his thought in his various writings, will surely reveal another side of the mind which was busy with creation and construction. Perhaps it will be more scientific to say that Hinduism, Christianity and Mahammadanism stood in a catalytic relation to the Universal Theism formulated and established by Ram Mohun. Eclecticism is not at all the character of the truth he worked out. His was just the opposite process—a process that consisted in more than mere juxtaposition and conglomeration of religious ideas from all directions. It was a synthetic analysis going to the rock bottom of religious experience itself and its organic character, which depended on the very evolution of religion in the consciousness of humanity, was stamped by him with the mark and colour of individuality; what he gave to the world was the highest and the most

universal conception of religion—a type of theism free from the moorings in books and customs, personalities and traditions. An achievement of this kind is a discovery of the greatest value to the ever-advancing spirit of man. Theism before him was either the Monism of the Vedanta in the East or Unitarianism of Christianity in the West. He placed Theism on its own evidences as natural and necessary to all religions since it was the greatest common denominator of them all—their vital essence.

Mr N. N. Chatterjee's remark that the Service in the Brahmo Samaj was copied from the procedure of Unitarian worship needs examination as well as criticism. It is to be remembered that Ram Mohun had, not in vain, nor for nothing, opposed and shut out Christian doctrine in his Vedic school and Christian influence in the Anglo-Hindu school and coined the term Hindu Unitarian for himself and his friends. He was fully aware of the different orders of worship obtaining in different religions—Hindu, Muhammadan and Christian. In formulating a mode of worship he did not simply take up what he found in Unitarianism for in Hinduism itself there was the quasi-religious procedure of Hari-sabhas, Kirtans and Kathakatas which satisfied partly the communal instinct of congregational worship if that is simply the point at issue. Text-reading, discoursing, hymn-singing and Sankalpa—prayer were elements that could not have passed unobserved by him. There was also the Chakra-sadhana in Tantric group-culture in his time. It cannot, therefore, be said straight away that he simply imitated Christian worship, knowing as he did, the eight-fold sadhana or spiritual exercise according to the Yoga system and the Vaishnava methods of worship. The five elements of *udbodhana* or awakening, *aradhana* or adoration, *dhyana* or meditation, *prarthana* or prayer and *upadesha* or sermon are enough to illustrate the constructive side of spiritual worship evolved in the Brahmo method. That these purer forms were evoked by the very presence and example of Christian worship is beyond doubt and the principle of adaptation and not grafting, is accounted for by it. The idea that Hinduism had no congregational worship in its theory and practice, and so could not supply the reformer with any data needs modification in view of what is known to obtain among Buddhists, Jains, Vaishnavas and Sakts.

Ram Mohun did not add and Christianity could not have furnished anything more than the ordinary text-reading, discoursing, hymn-singing, meditating on the supreme spirit as integral parts in a combined form in the whole procedure.

The establishment of the Brahmo Samaj was according to Mr. Adam "a step towards Christianity" and he added "the friendly feeling which happily exists between Christian and Hindu Unitarians should be preserved." A sum of Rs. 500 was consequently recommended by him as a grant from the Unitarian Committee. He also attended their service at times and showed the deepest and sincerest sympathy with the movement. Yet there were in it things that were not and could not be approved by him, since in giving up Trinitarianism he could not by that very fact rise at once to the Universal Theism which was Ram Mohun's objective. In writing to Dr. Tuckerman on 22nd January, 1823, he stated clearly his objection to the Hindu character of the Brahmo service. A portion of his letter bearing on the point is given below :—

"There has accordingly been formed a Hindu Association, the object of which is, however, strictly Hindu and not Christian i.e. to teach and practise the worship of one God on the basis of the divine authority of the Ved and not of the Christian Scriptures. This is a basis of which I have distinctly informed Ram Mohun and my other native friends that I cannot approve."

Mr. Chatterjee says that Adam's eyes were opened as to the far-off aim of the reformer, and though "he and all his associations were spiritually begotten by Ram Mohun" in the language of Miss Collet and were therefore secondary agencies, the difference noted in the letter already quoted is too radical to need any comment. It says, further, with reference to the call on all Unitarians, Christian and Hindu, to organise themselves that—

"Ram Mohun.....supports this institution, not because he believes in the divine authority of the Veds, but solely as an instrument for overthrowing idolatry.....He employs Unitarian Christianity in the same way, as an instrument for spreading pure and just notions of God without believing in the divine authority of the Gospel."

The Brahma Samaj represented and embodied the truth which was rightly described by Adam to be pure and rational Theism without the aid of faith in authority and revelation. This was a tremendous step ahead of the religious thought of the world. In rational thought the reformer was much

influenced by the Muzalalas and the Absolute Vedanta as well as by Locke, Rousseau and Hume, and the Encyclopaedists yet he "was above all and beneath all a religious personality" with his Hindu spiritual nature deepened by the contact with Christianity and Mahammadanism. He tried Unitarianism as well as Vedantism as means to an end—a fact which was interpreted by the John Bull of Calcutta, dated 23rd August, 1828, in its report on the foundation of the Brahmo Samaj as "sliding from Unitarianism into pure Deism." But it has to be noted that "the foreign exotic" did not thrive on the Indian soil and died a natural death. Ram Mohun perhaps diagnosed early its weakness caused by transplantation, while his own mind was rising gradually to the sublime conception of a Universal Religion quite different from mere eclecticism. The Brahmo Samaj was the focus of the reformer's ideal and he made it spread its long arms like an octopus in many directions. Collet has appropriately translated the name "the Society of God," its social implications being indeed deep and pertaining to the ideal itself. It was then indifferently mentioned in the deed of land transaction of 1829 as the Brahmo Samaj, corrupted later on as the Brahmo Sabha in imitation of the Dharma Sabha as a private institution of 1830; compared with the Atmiya Sabha of 1815 it was a mighty achievement of a decided public nature with the clear stamp of a community, in short an organic unity of the highest order, a potential giant that was to shake the whole continent of India in after-years.

The Europeans naturally did not like such free movement of thought on the part of the Indians away from any form of Christianity. The John Bull of Calcutta failed to understand what was meant by the foundation of the Brahmo Samaj. Ram Mohun had already incurred their general displeasure and lost a good number of European friends for his agitation in favour of the liberty of the press. He was essentially a great lover of freedom and could not have helped doing what he did in all spheres of activity, whether religious, social or political. Col. Young in a letter to Bentham portrayed Ram Mohun's position among the Indians and the Britishers of that age—

"His whole time almost has been occupied for the last two years in defending himself and his son against a bitter and vindictive prosecution, which has been got up against the latter nominally,

but against himself and his abhorred free opinions, in reality by a conspiracy of his own bigoted countrymen and encouraged, not to say instigated by some of our influential and official men who cannot endure that a presumptuous 'black' should tread so closely upon the heels of the dominant white class or rather should pass them in the march of mind. It is strange that such a man should be looked upon coldly, not to say disliked, by the mass of Europeans, for he is greatly attached to our regime Not only has he no equal here among his own countrymen, but he has none that at all approach to equality even among the little 'sacred squadron' of disciples whom he is slowly and gradually gathering round himself in despite of all obstacles."

Even in face of such cross-currents and under-currents against him and his reforming activities, Ram Mohun's iron nerves knew no discomfiture. The unity of the Godhead



Where the Raja was Buried in the Grounds of Stapleton Grove. Stone marks the spot above the mark

and the brotherhood of man were passions with him and he believed in them with all the warmth of his great and mighty heart. They were not mere intellectual conceptions on which he staked his all including life itself. Whenever he had occasion to speak "of his Universal Religion, he was so much moved that tears came out of his eyes." Hearing of a man who had from a Theist turned an Atheist, he rejoined humcurously "and later he will become a beast." This vein of humour was characteristic of him and he could tolerate all types of men. One of his most intimate friends, Prasanna Kumar Tagore, was practically a sceptic who was at the same time closely attached to him and the Brahmo Samaj. He was called by the reformer "a rustic philosopher" in a loving yet good-humoured fashion. Being thoroughly acquainted with the writings of Rousseau

and Hume he knew how strong was their influence on his friend. Miss Collet has expressed the relation between these two leaders of Bengali public life in an expressive sentence as—"thus the master would banter and condemn without alienating an unbelieving disciple." These traits of his character attracted men and the Brahmo Samaj soon drew within its fold a large number of members and a large sum of money to its fund. It went on increasing by rapid strides and became a force in the national life of Bengal. In fact, the intimate friendship and inspiring confidence of Ram Mohun formed the cementing principle of the group, which like the thin end of a wedge successfully cut into the heart of society. It was a striking contrast to the utter failure of the Unitarian Association.

The reformer was much attached to his disciples, as they in their turn fully reciprocated his love. They respectfully called him *Devanji*, according to the title used by Mr. Digby, for he was not given the title of a Raja as yet, and he affectionately called them *beradar*, a Persian word from the same root as *brother*. Everybody was addressed as *brother* by him as people came to be attached to him. He constantly advised his disciples and helped them to go forward and demanded the strictest discipline from them in every respect. He was equally at times reminded of his own advice by these his intimate friends and followers. An example of this is very well-known. Tarachand Chakravarty once noticed that he gave rather too much time to brushing his hair, which was rather long, and dressing it in usual Mahamadan fashion. At once a line of Ram Mohun's own famous song was quoted to him—"How long will you with care see your own face in the mirror?"—with the caustic enquiry if this was meant for other people only and not for the composer himself. The reformer with his transparent frankness admitted the force of the observation and rejoined, "Ha! brother you are quite right."

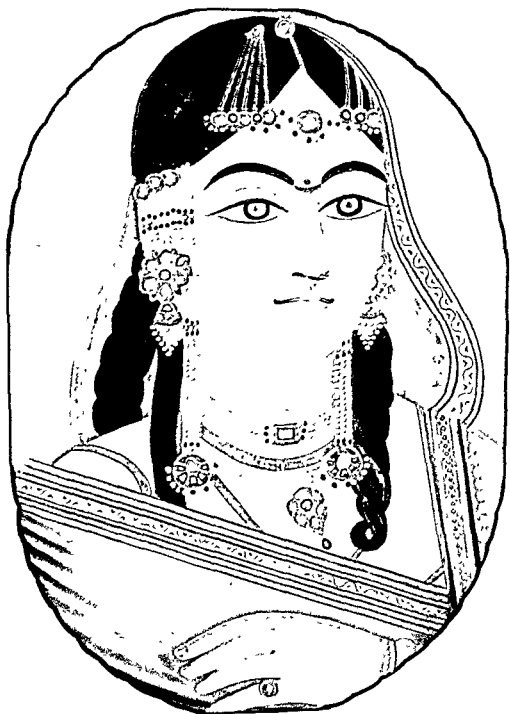
Ram Mohun's dress was thoroughly Mahamadan as it used to be in his days. It consisted of a twisted turban, a long choga and trousers and he insisted that all should come in this dress to divine worship. His opinion was that good and clean dress ought to be used in "God's Darbar", i.e. a meeting where God is present. A member of the Brahmo Samaj was once

warned through another because of attending the service in ordinary Bengali clothes, *dhuti* and *chaddar*. It was an essentially Islamic idea that the reformer tried to introduce but it did not last long. Personally he kept to it throughout his life as is seen in his popular portrait. It had its undoubted utility from the standpoint of cleanliness. His aesthetic taste was evident in matters of clothes, for he never liked to see any one shabby or careless. He walked to the services as a sign of humility before God, but returned in his own carriage. His daily life was accurately punctual in minute details, as all strenuous lives are bound to be. He was a very early riser and always regular in his constitutional walks. In the Indian way he used to get himself oiled and shampooed before his bath every morning by two strong servants, while he read the Sanskrit Grammar, *Mugdhabodha*, in parts day after day. After this he had his bath and breakfast of rice, fish and milk and took nothing till his evening meal. He worked till two and then went out visiting friends. His meal in the evening at about eight used to be in English fashion with Mahamadan dishes.

Another account from Ram Mohun's servant, Ram Hari Das, gives a fuller picture of the ways and habits of the reformer probably in his later life at home. It is reproduced here verbatim—

"He used to rise very early about 4 A.M. to take coffee and then to have his morning walk, accompanied by a few persons. He generally return home before sun-rise and when engaged in morning duties, Gokul Das Napti would read to him newspapers of the day. Tea would follow; gymnastics; after resting a little he would attend to correspondence; then have his daily bath, breakfast at 10 A.M.; hearing newspapers read; and hours siesta on the bare top of a table; getting up he would pass his time either in conversation or in making visits. Tiffin at 3 P.M.; dessert at 5 P.M. Evening walk; supper at 10 P.M. He would sit up to mid-night conversing with friends. He would then retire to bed, again eating his favourite cake, which he called "*Haldi*." When engaged in writing he would be alone."

But above all he was a truly pious man. His cook who knew him from long and accompanied him to England bore eloquent testimony to his "punctual piety" as "the worship of God was Ram Mohun's first daily work." His religion made him a man of thoroughly democratic ideas as may be illustrated by an incident in his later life.



A RAJPUT LADY
From an old Painting.
By the courtesy of Prof. Sunilkumar Chatterjee.

While walking one morning in Bowbazar, the Central Calcutta of those days, he saw a vegetable-seller, just like those occasionally to be found even now in that quarter, looking for some one to help him with his load, so that it might be placed on the head to be carried to its destination. No man was low in Ram Mohun's eyes and without the least hesitation and with a natural grace, dressed

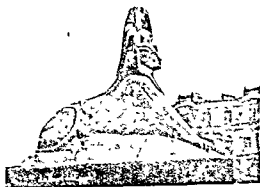
as he was in nice clothing, he advanced and lifted the basket to the head of the man. There were many men taking their morning walk, but how many would have revealed the inward man through such a simple act of kindness—an act such as Wordsworth speaks of—

"—that best portion of a good man's life,
His little nameless unremembered acts
Of kindness and of love"

THE AWAKENING OF EGYPT

By EDWARD ASSWAD OF CAIRO

THE inauguration of the monument representing the Awakening of Egypt has been celebrated in the most sumptuous way in the centre of Cairo Station Square, in the presence of His Majesty King Fuad I, His Excellency the High Commissioner, the Members of the Diplomatic and Consular Corps, the Senators and Deputies, the Ulama, the Dignitaries of the Churches, the Under Secretaries, the Senior Government Officials and Senior Officers of the Army and Police forces and other notabilities, who enjoyed one of the most pleasurable meetings ever held thus to contemplate the unveiling of the statue of the Egyptian Liberty. i



Egyptian Liberty

The garden surrounding the statue had been closed in with tentwork richly decorated with Egyptian flags and the Royal insignia. Rows of chairs were placed to accommodate the many guests invited to take part in the ceremony, also a throne for the King was put in the middle of the centre tent exactly

facing the statue. His Majesty was received by the Prince and Nabils, the Prime Minister and the other members of the Cabinet, and when he was seated, His Excellency Mostafa El Nahas Pasha read a speech felicitating His Majesty and the nation upon this important occasion and the recognition of a talented Egyptian artist. An ode, specially written for the circumstance by Ahmed Bay Shawky the Poet Laureate, was then recited by a member of the Department of Public Instruction, after which the wrappings were removed from the statue which was greeted with applause and enthusiasm.

The statue is an allegory symbolizing modern Egypt as a woman throwing back a heavy veil from her face and touching with her magic hand the head of a sphinx stretching its paws in preparation for new activity. It possesses simplicity, force and intellectual significance, discarding superficial realism for the clarity of essential truth.

Seen in its true gentility of rosy granite, bathed in Cairo sunshine, it has more than one reflection of the astounding relics of the Eighteenth Dynasty, of for example, the features of the young Tut Ankh Amen.

Those heaps of stone carried from Assuan to form one solid rock at the gateway to the Capital of the land of the Pharaohs, do but mark Egypt's claim for her ancient glory which had long been acknowledged in the early times.

Year after year, Egypt will retrieve her losses which she sustained in the past, through the development of art and industry and by pursuing the realization of her aims with a view to acquiring a remarkable standing among the modern states.



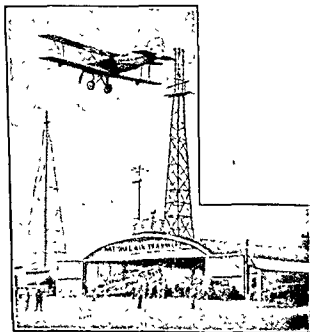
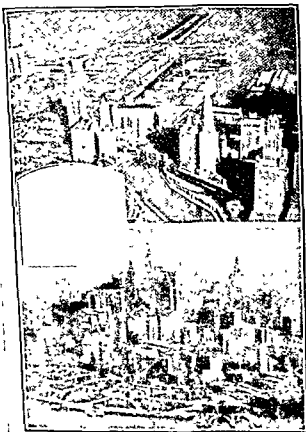
America Spreads its Wings

You can leave Hadley Field, at New Brunswick, N. J. just outside of New York city, at 12:15 in the afternoon, be in Chicago at seven o'clock, rush westward through the night down a pathway

of light, see the sun come up somewhere around Cheyenne, hop the Rockies at daylight and drop into San Francisco around 4:00 p. m., Pacific coast time, or seven o'clock, New York time.

That path of light across the sky which guides the mail through the hours of darkness is one of the marvels of the age. At twelve landing fields alone six billion candlepower is used in the beacons that aid the ships to land.

An accident on any regularly established airway is a rarity. The insurance companies have r-



Start for a Light at Heady Port. The Beacon of the Port is to be noted

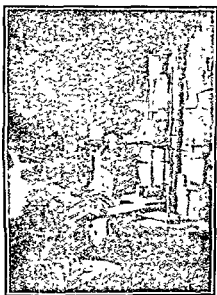
From the Canyons that Lead North from Battery to the Sky-scrapers that Line the Chicago River is 1000 Miles but just a comfortable Afternoon's Ride. Hopping off from Hadley Field alights in Chicago in Time for Dinner or continues the flight to San Francisco at 1 p. m. Next day

organised this fact by amending their policies to pay the same benefits for aerial accidents, on regular commercial routes, as they do for death meet in such ways as falling downstairs in your own home, slipping on a banana peel, or being run down by an automobile.

Growing Precious Stores

Growing precious stones that are more perfect even than nature can make them, and finally producing a gem that will be entirely new, is the task that George Everett Marsh, chemist by night and picker by day, has set himself and his associates, E. Menzel and Frank E. Chellis.

These gems are not imitations, but are "grown" from the very substances nature uses to create her own rubies and sapphires, and these substances are made into one crystalline mass, called a "boule," perhaps weighing as much as 100 carates. There are only two gems which Mr. Marsh does not make. He can make the diamond, but at such high cost that the natural jewel is cheaper.

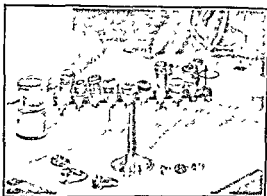


Mr. Marsh inspecting the Flame through a Shielded Telescope.

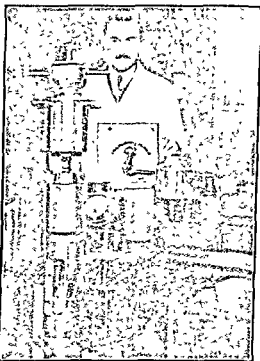
The other gem which is not made is the emerald. It is easy enough to obtain the raw materials for emeralds, but the element which contains the green coloring for the crystal invariably turns red under the heat necessary to fuse the substances.

The success Mr. Marsh has had in making synthetic stones is largely the result of his application to a hobby. For twenty one years he has worked in his laboratory at night. Three years ago he finally conquered the ruby and the sapphire, and now they have become regular commercial jewels which may be had in almost any jewelry store in the country.

After eight years of patient effort, the sapphire was successfully analyzed and not a trace of cobalt was found. The color was due to the presence of a very small percentage of ferric oxide and a form of titanium. That was the real



Uncut Jewels with Set and unset, which were Grown in the Basement Laboratory from Chemicals



James Basset, French Scientist, who has developed Process for making Diamonds from Coal. Intense Pressure is employed to effect Crystallization

birth of the synthetic sapphire so far as its chemistry was concerned. The equipment consists of a high-temperature flame produced by gas and oxygen, directed vertically down

onto a small rod of aluminum oxide which is used as a pedestal on which to grow the stone. To conserve the heat, Mr. Marsh invented a cylindrical shield of alumina, insulated with asbestos. He now has decided to abandon the asbestos because of its shrinkage under the terrific heat—2 (500) degree centigrade—to which it is subjected.

The raw materials for both sapphire and ruby are alumina and the oxides—ferrie for sapphires and chromic for rubies—which must be of the

highest possible purity. The mixture of the raw materials must be absolutely uniform. Ruby material is prepared by dissolving alum of the highest purity in distilled water, adding a quantity of chromic alum to provide the chromic oxide. The amount of chrome alum to be added depends entirely upon the depth of the color desired. Every color and shade has its own chemical composition and its own characteristic set of internal strains under crystallization.

CO-OPERATION IN AGRICULTURE

By SANTOSH BIHARI BOSE, L. AG.

Agricultural Station, Visva-Bharati.

THE term co-operation is very elastic, especially, when it is applied to Indian Agriculture, because there are so many factors that govern it, that it is a long way off, at present, to reach its goal in the truest sense of agricultural co-operation, which is found now-a-days in some of the most advanced western countries. There are at present, so many links to be united together, that it is not practically feasible to tackle all the problems, at a time, to attain its end.

Now let us pause for a moment, and ponder over the whole situation. The first question that arises, that who are the producers, and who are the consumers? What are the relations that exist between them? How and to what extent, these relations are maintained? What do the producers think at the time of preparing their cropping schemes?

The distance between the bulk of consumers, and that of the producers is far and wide. The consumers try to get the best and the cheapest thing and thus to bargain themselves; while the producers want to fetch the highest price for the produce of the soil at the expense of the consumers. Thus there is really a tug-of-war between them. Each one tries to bargain at each other's expense; and that is quite natural.

The consumers know that they are paying too much to somebody, other than the producers, on the other hand, the producers think, that they are getting much less from some body, other than actual consumers. Had there been any opportunity of mutual acquaintances, then the matter would have been compromised to a great extent. The consumers would have asked for a

reduction in prices, to which the producers would have gladly conceded, as the tension between the two parties would have been greatly curtailed owing to the elimination of certain factors, that produce that tension. But these factors are not easily to be removed, especially under the present circumstances, that prevail in our country.

The absence of organisation, good inter-communication, transit facilities, capital, and various other local technicalities in matters connected with agriculture, make these intermediate factors govern the situation uninterruptedly. Both the parties—consumers and producers—pay the penalty, which both of them resent. Under such circumstances, the producers—naturally get back, and reduce the total acreage under cultivation—producing only that much as is required for local consumption generally. Thereby curtailing, to a considerable extent, the extra supply for the great bulk of consumers, that live far and wide from them. Neither party is thus benefitted.

By merely meeting the ordinary demand of food, other amenities of life are not attended to, which are generally met at the expense of exchanges of the produce of the soil. On the other hand, owing to the paucity of supply of produce in the market, and the subsequent high price, the consumers are compelled to curtail other necessary daily expenses, just to meet the daily rations of any food any how. Now the question naturally comes, where lies the solution of the problem?

There is an eliminating factor that governs the purchasing power of the consumers, who can purchase much less than is actually

required for consumption. In other word, he can restrict his budget. But the producer invests something for which he wants a fair return, otherwise that would be a loosing concern. Consequently, he must try to find out something that pays him. It is, of course, possible to fix a price, but it is not possible to make the customers pay that price. Mr. W. M. Jardine of the United States, Department of Agriculture, has truly remarked that there is practically no agricultural commodity, which is so essential for human existence that substitution cannot be made for it, at least in part, and this possibility of substitution destroys any effective arbitrary control of price over a period of time.

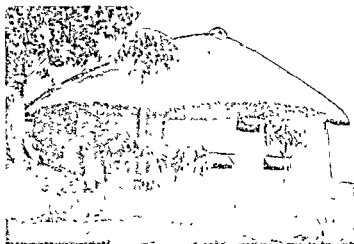
It is often said that the Indian cultivators are very conservative. It is quite true, as the circumstances compelled them to be so. Now, how would it be possible to make them grow much more in order to meet the demand of the great bulk of the customers? It is quite possible for them to increase both the yield per acre, as well as the acreage under cultivation, provided the question of disposal of the produce is solved.

This can be effected in two ways. Firstly, it can be facilitated by quick and cheap transit etc., while secondly, by making provision for effective storage for a definite length of time. By quick transit, the problem of supply can be solved to some extent, but there is a limit of human consumption, beyond which they cannot go. The consumers cannot naturally overstock their daily necessities. On the other hand, the producers cannot grow each and every crop continuously, as each has got a respective season and for a short time only.

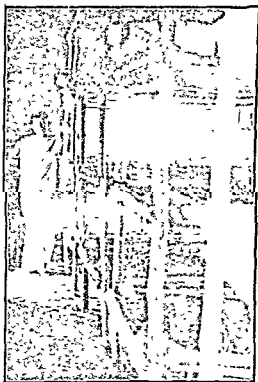
The produce of the soil, either must be disposed of then and there, or to be stored for future consumption in a most effective way. It can be either stored in the shop or at the place of disposal. By effectively storing the produce, the producers can command the market directly at least for a good length of time and thereby getting a reasonable return for their labour and money.

With this end in view, the policy of the

Agricultural section of the Institute of Rural Reconstruction, Visva-Bharati, has been



Potato Store House—Outside Sriniketan Farm



Potato Store House—Interior, Sriniketan Farm.

framed. Some years back, when the Agricultural Farm was first started at Sriniketan, it was the aim of the University to demonstrate to the local cultivators that waste-barren-land can not only produce so many crops (vide *Modern Review*, August, 1926) by following a judicious system of crop rotation, economy in manuring and irrigation, by conservation of soil moisture etc, but, that the produce of the soil, when grown on an extensively scale, can be stored most effectively for the better market in future.

This store-house has been built with the object of storing potatoes of the Visva-Bharati farm, as well as that of the neighbouring cultivators. A nominal fee at the rate of (2) two annas per maund will be charged for the period of storage, which generally comes to between four to five month—April, May, June, July, August. Visva-Bharati will get Rs. 187-8 as., per annum (300 maunds \times 10 as. at two annas per maund per month for five months) i.e., in the course of two years, the total sum of the cost of the house will be realised; while the individual cultivators

will make a fair profit out of his return by thus storing.

Potato is generally sold at the time of the harvest at Rs. 2 per maund but after storing for a period of five months, one maund of potato will at least, fetch Rs. 5. Thus after deducting an allowance for total shrinkage and wastage in weight during the period of storage, and as well as for house rent, a clear profit of Rs. 2 per maund might be obtained. This is likely to create an incentive for the cultivators to grow more by adopting better methods, and by increasing the total acreage under cultivation.

The following experiment was conducted last year (last season) and the result of the first year is given below :—

ABSTRACT STATEMENT OF THE EXPERIMENT

Potato (grown in the farm) stored 50 maunds in April, 1927. Total loss in weight from shrinkage and wastage,—after five months from April to August, 27, 10 maunds (approximately).

Months Difference of temperature
(inside room) maximum and
minimum—average of 30 days.

| (1) | (2) |
|---------|-----------------------------|
| April. | Not systemtically recorded. |
| May. | 43. |
| June. | 35. |
| July. | 25. |
| August. | 27. |

Total loss in
the wt. (monthly)
due to shrinkage and
wastage.

| (3) | | | (4) | | |
|-----|------|------|-----|------|---|
| Md. | sr. | chh. | Rs | as. | p |
| 0 | - 36 | - 2 | 1 | - 12 | 0 |
| 2 | - 2 | - | 2 | - 4 | 0 |
| 2 | - 33 | - | 2 | - 12 | - |
| 1 | - 11 | - | 3 | - 8 | - |
| 2 | - 0 | - | 5 | - 0 | - |

9 - 2 - 2

Remarks

(5)
50 mds. \times R. s.
— 1-12 Rs. as.
— 87-8-
40 \times 5-Rs 200-

The following points were taken into special consideration while storing potatoes.

1. Provisions were made for a free circulation of air in every direction of the room in order to keep the difference of the inside temperature, between the maximum and minimum, within a reasonable margin. The greater the difference, between the maximum and minimum temperature, inside the room, the larger the percentage of loss, owing to certain chemical changes that take place inside the tubers (potato). In other

word, the inside temperature of the store room should be more or less uniform.

2. Tubers were covered with sand during the months of June, July, when the potatoes generally appear. Care was also taken so that heat might not be developed inside the stack.

3. Lime boxes were placed at intervals in the recess of the windows, for serving the purpose of disinfectant, as well as for maintaining dryness inside the room to a certain extent.



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

Professor Radhakrishnan on Indian Philosophy

DR. B. S. GUHA'S REJOINDER

In the July number of the *Modern Review* X.Y.Z. has reiterated his charges (pp 61-62) against Prof. Radhakrishnan's second volume of Indian Philosophy. As he wants 'categorical' answers from me: it will be best to take his objections seriatim:

1. X.Y.Z. asks me whether Prof Radhakrishnan is a medical practitioner and assuming that he is not, argues that consequently he could not have looked into all the volumes of the Br. Medical Journal but must have borrowed the extract from Rai Bahadur Srish Chandra Basu's Introduction to Yoga Philosophy. As I am not a mind-reader as X.Y.Z. appears to be, I cannot 'categorically' say whether Prof. Radhakrishnan looked into every issue of the Br. Med. Jour. or not, but it does appear to me that there is a third possibility which he has overlooked, namely, that without having hunted all the issues of the Br. M. J. and without even turning to Rai S. C. Basu Bd.'s *Yoga Philosophy* it was quite possible for Prof. Radhakrishnan to come across the reference in the course of his vast reading and then have it verified by actual reference to the particular issue of the Br. Med. Journal.

2 and 3. So far as his references to the Sanskrit classics go, as a reference to Prof. R's book will show, wherever sectional and not page references are given, there is no need to mention the particular editions which are quoted unless there are differences in textual readings. When the Professor refers to Vijnanabhikṣu's commentary he gives the sectional references and does not mention the editor's name. This is not intended to be a discrimination against Rai Bahadur S. C. Basu, for the author does it as a general rule with regard to all the Sanskrit classics which he uses in his writings. If he turns to volume I of Indian Philosophy X.Y.Z. will find Prof. R. writing—"the bibliography at the end of each chapter is by no means exhaustive. It is intended mainly for the guidance of the English reader" (p. 12).

4. X.Y.Z. argues that because Prof. R. occupies the chair of Philosophy in Bengal's premier University he should have known the Bengali works

on the Vedānta and imagines the grave situation created by a German Professor of Oxford writing in Latin and not mentioning any philosophical publication in English. I hope X.Y.Z. knows his Oxford where such phenomena take place but I should have been grateful if he had given a concrete instance instead of leaving us to the consequences of his imagination. There is however one slight thing which he has in mind, namely, Prof R's book has been published by the Library of Philosophy in England and is mainly intended for English students as the sentence quoted above from his first volume will show.

5. It is true that a scholar is supposed to be familiar with the history of the development of his subject and as such the particular views which go to make it up, but if he is expected to know the histories of all statements he comes across in his readings it is certainly expecting too much. Not having more than a general acquaintance I cannot claim to know what passes off as research in Philosophy but certainly the branches of science with which I am familiar will regard any such thing as preposterous. In this particular instance about "Nitrous Oxide" etc., Prof. R. has borrowed with due acknowledgement the passage from William James' *Varieties of Religious Experience* (p 387) where there is no reference to show that it was taken by him from any other writer. How could then Prof. R. be expected to know the indebtedness, if any of William James to the *Lahore Journal "Arya"* to which Rai Bahadur S. C. Basu is said to have contributed in 1833-19?

6. Lastly, Prof. R's book on Indian Philosophy has been highly appreciated among others by Bertrand Russell, Lord Haldane, Prof. Perry etc., and has won for the subject recognition even in such standard works as the *Encyclopaedia Britannica*. Whether X.Y.Z. considers it a creditable piece of work or not does not impress a layman like myself, specially as his own qualifications to speak on the subject are unknown. If he had the courage to disclose his identity, one could have known the value to be attached to his opinions.

Final Reply of X.Y.Z

I guess from Mr. Guha's epistles in the *Modern Review* that he is in touch with Prof. Radhakrishnan. If so, he could have saved himself much trouble if, instead of speculating about possibilities,

he had obtained from the professor a simple statement to the effect that he had not taken the extract in question from the Late Rai Bahadur S. C. Basu's "Easy Introduction to Yoga Philosophy," but from some other publication, which he could have named. As Mr. Guha has not adopted this straightforward course, my suggestion that the professor took the extract from Mr. Basu's book still remains worthy of serious consideration.

I cannot lay claim to the vast reading of Prof. Radhakrishnan and Mr. Guha. But among the small number of publications on some subjects in Arabic, Bengali, English, Gujarati, Hindi, Marathi, Panjabi, Pashto, Persian, Sanskrit, Urdu etc., which I have read, I have found the passage in question only in two publications, published before Mr. Radhakrishnan's book, viz. the British Medical Journal and Mr. S. C. Basu's book. Hence I have made the suggestion referred to above.

2 and 3. There is, so far as I am aware, only one printed edition of *Vijnanabhikṣu's* commentary and that is published in the Chaukhamba series. I find in Prof. Radhakrishnan's book a reference to *Vijnanabhikṣu's* commentary, p. 451 n. In the foot-note, p. 761, "*Prameya-ratnavali*, p. 8," what does "p" indicate, as "p." generally stands for page?

So far as I am aware, the only printed edition in Devanagari characters, with English translations, of Baladeva's *Govinda-bhāṣya* and *Prameya-ratnavali* is that by Mr. S. C. Basu. The original Sanskrit texts of these works are also available in Bengali characters. Mr. Guha should have said distinctly whether his friend used Mr. Basu's edition or whether he reads the Bengali script and used the latter.

In foot-note 2, p. 358, he refers to "*Baladeva's Prameya-ratnavali*, p. 14." What does "p" mean here? It does not certainly mean page! If it means paragraph, that appears to be a proof that the professor is indebted to Mr. Basu's edition and translation of that work, although he has not acknowledged it.

4. Mr. Guha tries to be humorous at my expenses, and asks me to give him a concrete instance of the kind, *imagined* by me only by way of imperfect analogy. How is it possible for me to give a concrete instance? Prof. Radhakrishnan is *sui generis* in leaving severely alone the philosophical writings in the language of a region in which he occupies the most important chair of philosophy. So I am, I hope, not to blame if I cannot discover another philosopher who has actually been capable of such a unique feat of scholarship and courtesy.

Mr. Guha refers to the fact of the work having been published in England and its being intended for English students. I confess I do not understand what that fact has got to do with exclusion of philosophical writings in Bengali from the work. I wonder whether Mr. Guha can by any possibility mean to suggest that things written in Bengali are *ipso facto* unfit to be used or referred to in works published in England and intended for English students.

Let me add the following with reference to the Professor's neglect of Bengali.

On page 736, Prof. Radhakrishnan writes:— "Thanks to the loving labours of Sir John Woodroffe, the chief of the available Tantra texts are published." He does not know that most of

the Tantra texts had been published in Bengali script long before Sir John Woodroffe interested himself in the study of that class of literature. Raja Ram Mohun Roy drew the attention of the public to the Tantras, and so did Rai Bahadur Sris Chandra Basu in his *Catechism of Hinduism*.

On this point I have nothing to add to what I wrote in the July *Modern Review*. I would ask Mr. Guha to consider whether he has really said anything more than, or essentially different from what I did. I would remind Mr. Guha of what I have stated previously, viz. that Mr. Basu's views in question were subsequently included in his "Easy Introduction to Yoga Philosophy," which was published before Prof. William James's work.

A book on Indian philosophy may be "highly appreciated" by distinguished persons who have no special knowledge of the subject and yet not be a creditable piece of work.

Mr. Guha refers only to appreciations of his friend's work but the volume under reference has also not been "highly appreciated," e.g. in *Mind* by Dr. Thomas of London, in *The International Review of Missions* by Prof. H. W. Schomerus of Halle (Germany), in the *Hindustan Review* by Prof. Malkani, and in the *Bihar and Orissa Research Society's Journal* by Pandit Umesh Misra of Allahabad.

The second volume of the professor's work has been published only recently. So far as I am aware, no new edition of the *Encyclopaedia Britannica* has been published after the appearance of that volume. I do not, therefore, understand how Prof. Radhakrishnan's work (I mean its second volume) could have "won for the subject recognition in the" *Encyclopaedia Britannica*.

I confess I am not a hero like Mr. Guha or his friend the philosopher. Possibly that is why I have taken shelter behind anonymity. But my anonymity may serve one good purpose also viz., my views may be taken for what they are worth, without my name influencing the reader in his judgment in any direction.

X. Y. Z.

EDITOR'S NOTE. This controversy is closed. Editor, *The Modern Review*.

The Highest Mountain in the World

In the issue of the *Modern Review* for August Mr. Satya Bhusan Sen, in his article on "The Highest Mountain in The World" says, "Sometime about the middle of the 19th Century the Trigonometrical Survey of India extended their base of observation to the foot of the Himalayas and from this newly attained base some day between November 1819 and January 1850 they observed a mountain peak at 27°59' 3"N.L. and 86°51' 7"E. which on measurement was found to be the highest mountain in the world, for it rose to an altitude of 29002 ft. Owing to our ignorance no name was current for this mountain peak. At a meeting of the Royal Geographical Society of London held on May 11, 1857 after much discussion the peak was named after Col. Everest, the late Surveyor General of India."

It is not clear whose ignorance the writer means by "our ignorance," and where according to him no name was current for this mountain

peak, but apparently he is supporting these Englishmen who insist on calling the peak by an English name, and justify their doing so by alleging that Indians were not aware of its existence and had no name for it. The desire of Englishmen to call the highest mountain peak in the world by an English name is intelligible, but the support of your contributor who appears to be conversant with such matters is not.

The fact is that before its so-called discovery by the Trigonometrical Survey Party, this peak was well-known, and had, and still has an Indian name, which I believe is familiar even to school boys. And it was not only a peak known in India but also in Europe, and by its Indian name too. It is not visible from Bengal unless one goes to out of the way and not easily accessible places in Darjeeling District, but it is easily visible from the neighbourhood of Kathmandu and other parts of Nepal, where it has always been known as Gauri Sanker. Its Tibetan name "Jomo-Kang-Kar" apparently is a variation of the Indian name. Some years before November 1849, which according to your contributor is the earliest probable time of its "discovery" by the Trigonometrical Survey Party, the German explorer Hermann Schlagentweit had identified this peak with Gauri Sanker, and ever since then it is known in Germany by its Indian name Gauri Sanker, and this name always appears in German maps and books of Geography instead of "Everest". It is the Trigonometrical Survey Party who were ignorant of its being a known peak and having a name, and probably also of its having been identified by an European explorer. Since then their ignorance and mistake has been recognised by competent British authorities who are free from racial bias in such matter. It is long ago that Mr. D. E. Freshfield, Gold medallist of the

Royal Geographical Society of Great Britain, and sometime president of the Alpine Club, supported the identity of Everest with Gauri Sanker before the Royal Geographical Society. His paper was published in the Proceedings of the Society Vol viii, New Series, as well as in the Geographical Journal for March 1893 (It has also been reprinted in his book entitled "Round Kanchenjunga"). Other British books in which the peak's having the Indian name of Gauri Sanker is recognised, on which I can lay my hands at present, are as follows. In Percy Brown's "Picturesque Nepal," there is a sketch map of Nepal in which this peak is named as "Gauri Sanker" or "Mt. Everest". In Arden Wood's Geography for Schools in India (1907) published by Mac Millan and Co, at page 133 this peak is named as "Mount Everest or Gauri Sanker". In Longman's Geographical Series for India, Book II, new edition (1923) published by Longmans Green and Co, at page 104 it is noted that "the loftiest peaks in the world are found in the Himalayas. Mount Everest (Gauri Sanker) reaches 29000ft". Some English men, however, still insist on saying that Indians were not aware of its existence, and in giving credit of its "discovery" to the British Officers of the Trigonometrical Survey Party of India. Your contributor, who wants us to gain the credit of the discovery of a still higher peak, has made a bad beginning by supporting them.

The next highest peak in the world which happens to be in the Karakoram range has also been given the English name of "Mount Godwin Austin", after another officer of the Survey of India Department in spite of its having the local name of "Chagori". If we support these nomenclatures or are apathetic to them, all the classical peaks of the Himalayas will some day have foreign names.

C. C. D.

THE PASSING OF FANNIE GARRISON VILLARD APOSTLE OF PEACE AND FREEDOM

Achievement of a Pioneer American Woman In Public Life

By RAGINI DEVI

THE passing of Mrs. Fannie Garrison Villard at the advanced age of eighty-three years brings to a close the remarkable career of a famous American woman. July 3, 1928.

Mrs. Villard was the daughter of William Lloyd Garrison, the Abolitionist who championed the cause of the abolition of negro slavery in America—and whose name is eternally linked with the extinction of

slavery and a great step forward in the national history of the United States.

Fannie Garrison was born in Boston, Massachusetts on December 16th, 1844. Her early years were deeply affected by the antislavery struggle in which her father for years risked death at the hands of mobs. She shared the liberality and courage of her father and was his spirited and loyal supporter during those trying times.

Among her earliest recollections were those of helping her father read proofs for the "Liberator", his militant weekly, which advocated, in addition to abolition, the causes of women's rights, peace and temperance.

At her father's house Fannie Garrison came into contact with all the leaders of the abolition movement, such as the famous John Brown, Samuel J. May, Wendell Phillips, George Thompson, the English agitator Lydia Maria Childs and others.

During the Civil War she met and married Henry Villard a war correspondent of the New York Tribune who afterwards as president of the Northern Pacific Railroad became a great railroad builder and developer of the trans-Mississippi region.

Mrs. Villard subsequently threw herself into the Woman Suffrage cause, being notable in her appearance before the Legislature and other bodies where she distinguished herself because of her earnestness, eloquence and great beauty.

Later she devoted herself to the cause of peace, founding the Women's Peace Society—an organization based on the non-resistance doctrines of her father, who had been an inspirer of Tolstoi. In 1921 she was a delegate to the conference of the Women's International League for Peace and Freedom.

She was a member of the committee which made the first appeal for the establishment of Barnard College, New York. She was for several years a director and trustee of the American College for Women in Constantinople. From 1881 to 1917 she was the owner of "The New York Evening Post and 'The Nation'". For twenty-five years she was president of the New York

Diet Kitchen Association and for forty-eight years was its manager. She helped to direct the work of the Tarrytown and Dobbs Ferry Hospitals, the New York Infirmary for Women and Children, the Exchange for Women's Work, the Columbus Hill Day Nursery and the Hudson River Musical Settlement.

She is well-remembered by the Hindu residents of India's cause for freedom.

At the funeral services held in her home at Thorwood, Dobbs Ferry, N. Y. more than five hundred persons were present. Hundreds of wreaths were sent by her admirers and from many societies with which she had been associated.

In a commemorative address at the funeral services, the Rev. John Haynes Holmes of Community Church recalled that in all her pursuits Mrs. Villard had evidenced the brilliant character of her father, and had possessed the courage to carry through her undertakings. He praised her as one of the most remarkable women of her age in public life, and commended her noble influence upon her two sons, Oswald Garrison Villard, editor of "The Nation" and Harold G. Villard, editor of "The Nautical Magazine".

In a notable editorial, the Herald Tribune of New York City paid her tribute as "a notable American with a career covering an unusually wide range of public interests. She gave the best that was in her for others, freely and untiringly. She will be remembered as a potent contributor to many good causes and a high example of disinterested citizenship."

209 Sullivan Place,
Brooklyn, New York City.

IMPERIAL GARDENS

THE GARDENS OF THE MOGULS IN KASHMIR, THE GARDENS OF VERSAILLES IN PARIS,
THE GARDEN OF PLEASANT THE GREAT IN RUSSIA

By JIVANJI JAMSHEDJI MODI, B.A., PH. D., C.I.E.

I HAVE read with great interest and pleasure the interesting article in the *Modern Review* of June 1928 from the pen of Mr. Arthur R. Slater, F. R. G. S., on "The Gardens of the Indian Moghal Emperors in Kashmir." I had the pleasure of visiting

Kashmir three times, and of visiting the beautiful gardens, a number of times during these three visits. I had the pleasure of visiting the beautiful garden of Versailles in Paris also three times during my life, once in 1889 and twice in 1925. Out of these

three visits to the Versailles garden, I examined it very thoroughly and carefully during my last visit of July 1925. This examination has led me to conclude that this Versailles garden, as it is at present, is an attempt to copy the Kashmir gardens, especially the Nishat Bagh. The Versailles garden may have existed in some form before, but the present form is a copy of the Kashmir garden. There is one difference and that may appear to some a great difference, but I think it is a minor difference. It is this: We have the large beautiful Dal Lake at the foot of the Nishat Bagh and the Salimar in Kashmir. We have not such a large beautiful lake, with its beautiful background at Versailles, but there an attempt is made to copy the Kashmir garden by creating a fine though small artificial lake. The Versailles garden is more extensive and vast, but, after, all, it seems to be a copy of the Kashmir gardens. Let Indian visitors who have seen the Kashmir gardens look carefully at the Versailles garden if they happen to go there, and see for themselves if these observations are correct or not. Let French visitors who visit Kashmir kindly do the same.

Now, it is a far cry from Kashmir to Paris. But, in this case, one has to remember that a great Frenchman M. Bernier had visited the Kashmir gardens when he went there in the company of the court of king Aurangzib. It is quite possible, that on his return to France, he may have suggested to some body in office the improvement of the garden at Versailles on the mode of the Kashmir gardens.

Now, I had the pleasure of visiting the beautiful and lovely garden made at St Petersburg (modern Leningrad) by Peter the Great. I had the pleasure of visiting it as one of the guests of the Russian Academy of sciences which, in September 1925, celebrated its bi-centenary. I take this opportunity to express humbly, but heartily my great gratitude to the Academy and to the Russian Government for their very kind hospitality. Now, moving about in these extensive gardens, I at once saw, that this garden was a copy and a better copy, than

the Versailles garden, of the Kashmir garden.

At Versailles they had not a natural, large, beautiful sheet of water like that of the Dal Lake at Kashmir. Though they tried to make up for that want by an artificial lake, that was somewhat of a drawback. But, in Leningrad, you have a natural large expanse of the sea in front to stand in place of the Kashmir Dal Lake, though the surroundings of that expanse of sea were not so beautiful as those of the Dal Lake. But the Russian garden is on a very large scale. The Kashmir garden may look like an infant before the Leningrad garden, but still the plan and the groundwork are the same.

Now, it is known that Peter the Great, when he tried to raise Russia, held to be a backward Oriental Asiatic country, to the level of an advanced European country, copied several institutions of France and other European countries. Among these, one was the modelling of this garden. But to me, it appeared to be a far better copy of the original Kashmir garden than of the Versailles garden. Can it be that he had heard something of the Kashmir gardens? Can it be that he may have sent some gardener or architect to Kashmir to look at the originals? That is a question on which some investigation may throw new light.

It may be noted here that the Mogul Emperors brought their taste of beautiful gardening to India from the direction of Persia, which is spoken of, by some, as the Home of gardening. The Pahlavi Bundahish of the Parsces gives us a section on a kind of "The Language of the Flowers and plants." Jehangir, who was very fond of Kashmir and who therefore said that he would rather like to lose India than lose his dear Kashmir, was a naturalist and was a great admirer of natural beauty. The gardens of Kashmir owe their beauty to him. I will refer those who want to know something of the visits of this Emperor and other Mogul Emperors to Kashmir, to my paper on "The Visits of the Mogul Emperors to Kashmir" (Jour. B. B. R. A. Society vol. of 1917. My Asiatic Paper Part III pp. 1-46).

DISSOLUTION OF HINDU MARRIAGE

By BANKIM CHANDRA LAHIRI

DR. Gour's Bill has raised the question, whether the Hindu marriage can be dissolved. We propose to discuss it in this article.

Narada-Samhita says that as Manu Samhita contained a lac of slokas, it was very difficult to master it, so Narad made an abridged edition of it called Narad-Samhita. Bhrgu also made another abridged edition of that Manu-Samhita, which is now known as Manu-Samhita or his Smriti. So the three Samhitas are virtually of one and the same person, named Manu, and are therefore of equal importance. Manu-Samhita by Bhrgu contains verses to the effect, "Manu knows the real meaning and actions of the Veda and there is no other person who knows so much. Whatever he has said he has said in accordance with the Veda. Because he possesses all the knowledge."* Kulluka Bhatta says, "Fault cannot be found in Manu's Smriti. It is approved by all great men. It is based on the Veda and it follows Veda."† Vrihaspati, says, "The superiority of Manu's Smriti lies in the fact that it contains what is described in the Veda and if there be any other Smriti, contrary to Manu's Smriti, it is not entitled to praise." From these it follows that Manu-Samhita is in accordance with the Vedas and that as the Vedas are binding on the Hindus in all Yugas, Manu-Samhita also is binding on the Hindus in all Yuga, Kali Yuga not being excepted.

The said Narad-Samhita contains the oft-quoted verse of "Nashte mrite pravrajit" &c. It means, "When the husband cannot be traced, or is dead, or when he gives up household life, or becomes impotent, or when he is fallen, in these five cases of misfortunes, the wife can take another husband". This verse is immediately followed by four other verses to the effect, "When the husband cannot be traced, then a Brahmin's wife who has a son, should wait for eight years, if she has no son then she should wait for four years, a Kshatriya's wife who has a

son, should wait for 6 years, if she has no son then she should wait for 3 years and a Bal-hay's wife who has a son, should wait for 4 years and if she has no son then she should wait for 2 years and so on. After that period they should marry other persons."

We have said before that Narada-Samhita was compiled from Manu's bigger Smriti. So the above verse may be justly described as Manu's. Therefore, Madhabacharya calls this verse as Manu's† And the reader will remember that whatever is said by Manu is said in accordance with the Vedas. Then this verse and the four verses that immediately follow it are in accordance with the Vedas.

Parashar claims to be the law-giver of Kali Yuga§ He too has quoted with approval that verse in his own Samhita.** Thus he too lays down, that the rule of that verse should be followed in Kali Yuga also. Narada-Samhita further says that the law prescribed by that verse and by the four verses which immediately follow it was made by Prajapati Brahma. Then Veda, Prajapati Brahma, Manu, Narada, Bhrgu and Parashar are in favour of this law. Narada-Samhita further says that the wives will not commit any sin if they will take other husbands in the cases mentioned in the verse. That verse provides that out of those five cases of misfortunes in four cases the wives can marry again other persons during the lifetime of their former husbands. Pandit Golap Chandra Sastri, M. A., B L., also is of that opinion††

The present Manu-Samhita by Bhrgu contains the following verses:—

"When the husband lives in a distant place, for purposes of religion, his wife should wait for eight years; for purposes of education or for fame, she should wait for six years; and for purposes of enjoyment,

* Narada-Samhita.

† His commentary on Parashar-Samhita.

§ Parashar-Samhita 1-23.

** Parashar-Samhita 4-24.

†† His Hindu Law P.111.

* Manu 1-3 and 2-7.

† His commentary on Manu.

should wait for three years. "After that she should marry another person."*

Although this last sentence is not in the text, yet as the rule is made in connection with marriages, the purport of the last sentence necessarily follows. Specially because in Narada-Sambhita the verse is immediately followed by four other verses, describing the period for which the wife of each caste should wait before marrying again another person.

"When the wife, being abandoned by her husband being dead or the husband, or she, of her own accord, marries again another person and gets a son by him, that son is called Paurṇavāha (पौर्णवह) son of the second husband. If she is chaste and goes to another person, then that person may marry her and if she abandons this second husband and afterwards returns to him, then that second husband may marry her again."†

Vasista provides,

"If the woman be married to one, whose ancestors are not good, or whose conduct is not good or who is impotent etc., or who has fallen, or who has hysteria, or who does whatever he likes, or who is permanently diseased or who is a false ascetic, or who belongs to his wife's gotra, the woman should be married again to another person."‡

Katyayana lays down,

"If the husband be of a different nationality, or fallen, or impotent or who does whatever he likes, or, who belongs to his wife's gotra or who is slave, or who is permanently disabled, then the wife should be married again to another person."**

Maine also is of the same opinion.††

Thus we find that according to the Hindu Sastras, during the life-time of the former husband, his wife can marry again another person in the following cases :—

(1) When the former husband can not be traced, (2) when he gives up household life, (3) when he becomes impotent etc., (4) when he is fallen, (5) when he lives in a distant place, (6) when she is abandoned by her husband, (7) when she of her own accord abandons her husband, (8) when the husband's ancestors are not good, (9) when the husband's conduct is not good, (10) when he has hysteria, (11) when he does whatever he likes, (12) when he is permanently disabled, (13) when he is a false ascetic,

(14) when he belongs to his wife's gotra, (15) when he is of a different nationality, and (16) when he becomes a slave.

Then these Sastras support the view that in these cases the former marriages are dissolved, otherwise the later marriages can not take place. If any one will argue that in all these cases the former marriages are not dissolved, then the conclusion will necessarily follow that the former husbands too will be entitled to conjugal rights equally with the later husbands. Surely, such a law is not sanctioned by our Sastras. Besides, had the contention been sound, then there would have been no necessity of providing that the wife can marry again another person in the cases mentioned above in 4, 8, 9, 11, 13, 14, 15 and 16. Because, after the marriage of their wives with other persons the first husbands continued as before to be their husbands. Only two husbands were provided instead of one, in cases of these misfortunes of the wives ! That is not intended by the Hindu Sastras.

Had the argument been sound, then there would have been no necessity for making a provision, as we have seen, that the former husband also can marry his wife again in certain cases, * and that when the husband becomes a slave, his right over his wife is extinguished. We shall presently give an example of it.

Besides, the reader will remember that according to the Hindu Sastras, the wife may abandon her husband and the husband may abandon his wife in certain cases. Moreover, the present Manu-Sambhita also provides, "If the wife being enraged leaves the house, shut her up or abandon her in presence of her relations. † All these support the argument that the former marriages are dissolved.

Now we shall give some examples which will further clear the point.

Indra, the king of Heaven, could not be traced. The Kshatriya king Nabu was then governing it. He proposed to marry Sachi, the wife of Indra. She replied, "I do not know where Indra has gone or his present condition. If he cannot be traced I will marry you."§

Professor Haridas Bhattacharya of Dacca University says that Saraswati became alter-

* Manu, 9-76.

† Manu, 9-175 and 176.

‡ Vidyashakar's Vidhya Vibhāṣa, P. 23 & 29.

** Do Do Do P. 28.

†† His Hindu Law and Usage, P. 112.

* Manu, 9-176.

† Manu, 9-83.

§ Mahābhārata, Utioga Parva, 13-4, 5.

nately the wife of Brahma, Vishnu and Maheshwar.*

King Yayati was a famous Kshatriya Raja. He had an exceedingly beautiful daughter, named Madhavi. She first married Haryashkya, the king of the Ikshaku dynasty. By him she had a son. Then she left him and married Devadas, the king of Kashli, who was a very pious man. By him she had another son. Then she left him as well and married the famous king Ushinar, who was conversant with all the religions. By him she had a third son. Then she left him also and married the fourth line, the famous saint Maharehi Viswamitra. By him she had a fourth son. Then she left him too. All these persons married Madhavi knowing full well of her former marriages and knowing that those former husbands were still alive and that she had got sons by them. Then king Yayati and his his two sons Puru and Jadu wanted to marry her the fifth time in a Swayambara ceremony. But she refused and became an ascetic.† This Puru was the famous king and ancestor of the Pandavas and Kauravas and this Jadu was the famous king and ancestor of Krishna and Balaram.

Radha also married? Krishna while her former husband was alive.

Ram after killing Ravana said to Sita, "I leave you. You can now marry Bharat, Lakshmana, Satrugna, Sugrib or Vivishan."§

We have cited before from Katyayana the authority that when the husband becomes a slave, his marriage is dissolved. Therefore, the well-educated Draupadi raised the question that as soon as her husband king Yudhishthir became a slave of the Kauravas by losing the game of *Pasha*, his right over her ceased. Vidur and Bhikarna, a son of king Dhritarashtra, supported her contention.**

When king Nala could not be traced, his queen Damayanti wanted to marry again another person in a Swayambara. Hearing the announcement the king of Ajodhya hastened to marry her. Nala also went there in hot haste full of anxiety.††

When Sakya Singha (Buddha) gave up household life, many persons tried to marry

his wife, although she had a son. But she did not consent.*

A merchant of Ujjaini had a daughter named Ishi-Dasht. She was married first to one, who left her to her father's house. Then her father gave her in marriage to another person. He too abandoned her. Then her father married her the third time with another person. But he also left her. Then she became an ascetic.†

In the 18th Century A.D. Baji Rao II was the Brahmin king of Maharashtra. He made a social law fixing the marriageable age of girls. After the law was passed, a girl was forcibly married before she reached that age. But the marriage could not be consummated for certain reasons. According to the custom she could not be married again. But the said Brahmin king held that the marriage was invalid and when the girl reached the proper age he married her to another person. §

Even now the Coolia Barendra Brahmins first marry their daughters with bride-grooms, made of Kusagras*, and then marry them with living persons. Even now in the Hindu kingdom of Nepal, which is governed by Manu-Samhita, *marriage is dissolved*, when the husband becomes permanently disabled, or when he resides in a distant country for many years, or when the marriage becomes unpleasant. In these cases the wives are married again during the life time of their former husbands. ** Even now in Bihar and other Provinces, if men of Kahar, Kurmi, Keot, Dhanook, Halwai and of other castes will reside in a distant place for two years and will not support their wives during that time, then the marriages are dissolved and the wives marry again other persons.

All these conclusively prove that the Hindu Marriages can be dissolved.

We have in our Mahabharat-Maojari elaborately discussed it and the widows' remarriage and all other subjects relating to marriage quoting many Shastras. From all these it is also evident that those, who think that the Hindu marriages are over-lasting, are mistaken. Notwithstanding these Shastras and these examples, if the Hindu society could last long, notwithstanding the social laws made by the British Raj if the Hindu

* Nabya Bharat 1330, P. 638.

† Mahavarat, Utjoga Parva, Chap. 15 to 120 and Anushasan Parva, 30-16.

§ Ramayana, Lanka Kanda 117-21, 22, 23.

** Mahavarat, Sava Parva, 67-7.

†† Mahavarat, Bana Parva, Chap. 70.

* Modern Review, January, 1923 Page 93.

† Nabya Bharat, 1329, 545.

§ Modern Review, June, 1909, p. 565.

** Prabasi, Phalgun, 1322, p. 526.

society could last longer, then the Hindu society will surely last still longer notwithstanding Dr. Gour's Bill. Besides, he wants to legalise what are enjoined by our Shastras. If the Hindu kings of old and the British Raj now and the Hindu princes of the present day could and can make social laws, what is the harm if our Legislatures will

make them now? Otherwise, is there any chance of any social reform?

If not, then

“পরদীপমালা নগরে নগরে,
তুমি যে ভিত্তিরে তুমি নে ভিত্তিরে।”*

* Govinda Chandra Roy.

ESSAYS ON THE GITA*

(A REVIEW)

By MAHESHCHANDRA GHOSH

Sri Aurobindo has, in two substantial volumes, expounded the principles of the Gita. In the first volume he explains principally the first six chapters, and in the second, the remaining twelve chapters of the Gita. Our author considers the Gita to be an organic unity and has tried to defend what he considers to be its fundamental principles. He is not fettered by any creed and has not blindly followed any particular commentator or commentators, or any particular school of Philosophy. He has philosophy of his own and it is akin to the *Vaishnadvaita* School of Philosophy. On this basis he has built a magnificent superstructure. In no other book do we find such an elaborate treatment of the subject. One may or may not accept his philosophy or his interpretation; but the essays are thoughtful, suggestive and edifying. His style is charming, exposition clear and defence brilliant.

We have not been able to accept all the conclusions of the author. We may note below some of the points where we differ.

(1) THREE PURUSHAS

Our author has based the metaphysical exposition of the Gita upon the theory of three *Purushas* as described in the fifteenth chapter of the Gita. These *Purushas* are (i) *Akshara* (অক্ষর); (ii) *Alshara* (অলক্ষর) and (iii) *Purushottama* (পুরোত্তম) XV. 16-18.

The theory of *Akshara* plays a very important part in other parts of the Gita. So it is necessary to understand this theory before we discuss the theory of three *Purushas*.

(a)

It has been described in chapter, viii. In the third verse we find the following:—*Akshara* is the Highest God (অক্ষর সত্ত্ব পরম্).

(b)

The eleventh verse is about *Alshara*. To understand this verse thoroughly, it is necessary to know three previous verses which may be translated thus—

‘With the mind controlled by continual practice and not wandering after anything else, O Partha, one by constant meditation goes to the Divine Supreme Being (পরম পুৰুষ হিন্দু). VIII. 8.

‘He who thinks of the Seer, the Ancient (or the Ancient Seer), the one who is subtler than the subtle, the supporter of all, of form inconceivable, refulgent as the sun, beyond darkness..... goes to this Divine Supreme Being (পরম পুৰুষ হিন্দু) VIII. 9-10.

In these three verses *Parama Purusha* (the Supreme Being) is described as the Goal. It is needless to say that there can be nothing higher than the Supreme Being.

(c)

The next verse is on *Alshara*.

‘I will briefly declare to thee that state (পরম্) which the knowers of the Vedas call *Akshara* (অক্ষর), whereunto passion-free ascetics enter and desiring which *Brahmacarya* is performed. VIII. 11.

The subject-matter of this verse is the same as that of the previous three verses. He who is called *Parama Purusha* in those three verses is, in verse, 11, called the *Alshara* (অলক্ষর). Whom do the knowers of the Vedas call *Alshara*? Into whom do passion-free ascetics enter? Whom do *Brahmacaryas* desire and for whom do they perform *Brahmacarya*? He is certainly *Parama Purusha* greater than whom none higher is and that *Parama Purusha* is *Akshara*.

(d)

The next verse is the twelfth which describes how that Highest Being is to be obtained. The following is the thirteenth verse:—

‘He who reciting *Om*, the one-syllabled-Brahman, and remembering Me, goes hence abandoning

* By Sri Aurobindo Ghosh. First series, pp. 379. Price Rs. 5-. Second series: pp. 301. Price Rs. 7-8. Published by Arya Publishing House, College Street Market, Calcutta.

the body, reaches the highest goal (परमार्थम्).

VIII. 13.

Here the speaker is Krishna and he speaks here as the Supreme Being. So the meaning of the thirteenth verse is that whoso, uttering *Oṃ* and thinking of God, leaves this body, reaches the highest goal.

The following are the next three verses:—

To the man who constantly thinketh on me and never thinketh of anything else, to the Yogi who is ever-harmonised, I am easy to win, O Partha (VIII. 14). Having come to me, these great souls come not again to birth which is non-eternal and is the home of woes; they have reached highest perfection (VIII. 15). The worlds even upto the world of Brahmā, O Arjuna, come and go. But for them who have come to Me there is no birth again. (VIII. 16).

The same Being who is called *Ākshara* in Verse 11, is described in verses 13-16 as the goal of life. Who is the Being reaching whom man overcomes rebirth? He is the Supreme Self and He is *Ākshara*.

(c)

The next three verses (VIII. 17-19) describe the day and night of Brahmā and the creation and dissolution. At the coming of Brahmā's night every thing is dissolved in the *Aryakṣa*, i. e., Prakṛiti. The following are the next two verses:—

But there is another existence,—an *Aryakṣa* higher than that *Aryakṣa*, eternal, which does not perish when all things perish (VIII. 20). This *Aryakṣa* is called *Ākshara* (अक्षर) : it is called the highest goal; they who reach it return not. This is my supreme state (परमं धाम, lit. supreme abode).

When one reaches *Ākshara*, one does not return; hence *Ākshara* is the Supreme Self. The *Ākshara* of verse, 11, is here described as the highest goal. In the following verse (VIII. 22) that *Ākshara* is called *Parāḥ Puruṣaḥ* (परः पुरुषः) i. e., the Supreme Being:—

He, the Highest Being (परः पुरुषः). O, Partha, may be reached by unwavering devotion to Him alone in whom all beings abide and by whom all this is filled (VIII. 22).

(d)

In chapter XI, there are two verses on *Ākshara*. In verse XI, 18 Krishna is thus addressed as Bhagavan by Arjuna:—

'Thou art, to my mind, *Ākshara* (अक्षर) and the Supreme to be known (or the Supreme *Ākshara* and one to be known); thou art the Supreme support of the universe, thou art unchangeable and protector of eternal *Dharma*; thou art eternal *Puruṣa*' (XI. 18). Here it is said that he who is *Ākshara* is the supreme self.

In another place in the same chapter, we find the following verse:—

'O Infant! O Lord of gods. O Abode of the universe! Thou art *Sat* (i. e. that which is manifest), *Asat* (i. e. that which is not manifest) and that which is beyond—the *Ākshara* (XI. 37).

Here *Ākshara* is described as higher than the

manifest (सत्) and higher than the unmanifest (असत्). The *Ākshara* is therefore the Supreme Self.

(e)

In chapter XII, there are a few verses on Divine worship. In one verse (XII. 1) Arjuna asks Krishna:—

'Those devotees who ever-harmonised, thus worship Thee, and those who worship the *Ākshara*, the *Aryakṣa*—which of these are the best-knowers of Yoga?'

Krishna replies:—

'I deem them to be the best in Yoga who with mind fixed on Me and ever-harmonised, worship me endowed with supreme faith (XII. 2).

He then says:—

'They who worship the *Ākshara*, undefinable, unmanifest, Omnipresent, unthinkable, *Kutastha* (immutable), immovable, steadfast, controlling the senses, regarding everything equally rejoicing in the welfare of all creatures,—they verily attain to me (XII. 3, 4). But the difficulty of those whose mind is attached to the unmanifest is greater; for the unmanifest god is reached with difficulty by the embodied (XII. 5).

Here *Ākshara* refers to the Supreme Self.

In the above verses two paths are compared, viz.—The path of knowledge (*Jñāna*) and the path of devotion (*Bhakti*). The path of knowledge is full of difficulties but that of devotion is easy. Those who follow the path of devotion, worship *Saguna* Brahman, that is, an anthropomorphic God, whereas those who follow the path of knowledge are worshippers of *Aryakṣa*, *Ākshara* Brahman. The path of devotion may be easier but that does not mean that *Saguna* Brahman is higher than *Arguna* Brahman. The author of the Gita has, in this chapter, established the unity of both. In verse 4, Krishna as Bhagavan says—'Those who worship *Ākshara* verily attain to me.' When it is said that the worshipper of *Ākshara* attains to Bhagavan, i. e., God, it is evident that *Ākshara* and the Supreme Self must be the same Being.

Again there is a theory in the Gita that the worshipper reaches the object of his worship. The worshippers of the gods go to the gods, the worshippers of the Fathers go to the Fathers and those who worship the Bhagavan go to the Bhagavan (VII. 23; IX. 25). So necessarily the worshipper of *Ākshara* must go to *Ākshara*. Now when it is said that those who worship *Ākshara* attain to the Supreme Self (XII. 3, 4), it is clear that *Ākshara* must be the Supreme Self.

We have discussed all the passages relating to *Ākshara* and we have seen that in every one of these passages *Ākshara* means the supreme self. In some verses *Ākshara* is called, *Parā Puruṣa* or *Parama Puruṣa*, that is, the Supreme *Puruṣa* (VIII. 8-10, VIII. 22). So *Ākshara* is the highest Being and there is no other being which can be higher than *Ākshara*.

Now we are in a position to discuss the theory of three *Puruṣas*.

THREE PURUṢAS

This theory is described in the following three verses.

'There are two *Puruṣas* in this world—the

Akshara (अक्षरः) and the *Alshara* (अक्षरः). The *Akshara* is all beings and the *Alshara* is called *Kutastha* (कूटस्थः) XV, 16. But there is another—the Highest *Purusha* (उत्तमः पुरुषः) called the Supreme Self (परमात्मा), the changeless Lord who pervading all, sustains the three worlds (XV, 17). Since I transcend the *Akshara* and am likewise higher than the *Alshara* I am proclaimed *Purushottama* (पुरुषोत्तमः) in the world and in the Veda (XV, 18).

The above passage is pluralistic whereas the Vedānta is monistic. The commentators have tried to explain this passage monistically and have thereby made the meaning more obscure. Our remarks on this passage are as follow:—

(1) What is perishable or mutable is *Akshara*. Here *Akshara* refers to the material world. The word *Alshara* means the imperishable or the immutable. In the Sankhya and the Vedānta and in other parts of the Gita, *Purusha* only is *Akshara*. But strange to say that in verses 16, of the fifteenth chapter of the Gita what is mutable and perishable has also been called *Purusha*.

(2) The *Alshara* (अक्षर) has been called *Kutastha* (कूटस्थ).

The word '*kuta*' means 'heap,' mountain, the summit of a mountain, the highest point, etc. The word *kutastha*, therefore, means 'standing like a heap,' 'stable like a mountain' etc.

This word has been used in two other places in the Gita. In one place (VI, 5) it has been applied to the 'Yogi' whose senses are subdued, whose mind is tranquil, and who looks upon a lump of earth, a piece of stone and gold with equal eye.

In another place (XII, 3) *Alshara* has been called *Kutastha* as well as Ineffable, unmanifested, omnipresent, unthinkable, unchangeable and steadfast (Vide Supra).

So in both these places *Kutastha* means immutable or stable.

In Pali literature the corresponding word is *Kutatha* (कूटस्थ) and it means 'steadfast' 'unchanging,' 'stable like mountain' etc. (Vide Dīgha, i, 14, 56; Jāyama, i, 517; Samyutta, iii, 211, P.T.S. Edition).

If we accept this meaning of *Kutastha*, it can refer only to the Supreme Self and the *Alshara* of verse XV, 16 also would then mean *Paramatman* i.e. the Supreme Self. In that case there can be no being which is higher than *Kutastha Alshara*. We have already seen that this *Akshara* is called *Para Purusha* or *Parama Purusha* (Highest Being).

(3) But in the next verse (XV, 17) we find that there is another *Purusha* higher than *Alshara* and this *Purusha* is called *Uttama Purusha* (उत्तमः पुरुषः) Highest *Purusha* and *Paramatman* (परमात्मा, Supreme Self). This theory contradicts the theory of *Akshara* as found in every other part of the Gita.

(4) Again in the next verse (XV, 18) it is more definitely stated that He the Bhagavan is higher than not only *Akshara* but *Alshara* also. We have

already seen that no other being can be higher than *Alshara*.

Again in the verse, Krishna, the Bhagavan says—'I am proclaimed the Supreme Being (पुरुषोत्तमः) in the world and in the Veda.'

This is not true. In no school of the Vedas has Krishna, or Bhagavan or Paramatman been called *Purushottama*. The word '*Purushottama*' is not even found in the Vedas.

In the Chandogya Upanishad, the phrase '*Uttamah Purushah*' (उत्तमः पुरुषः) is used (VIII, 12, 3). But there it does not refer to Paramatman, the Supreme Self, it refers to the Self which, when it leaves this human body, reaches the highest light and appears in its own form.

(5) The fact is that the word '*Purushottama*' is a technical word in the Vaishnava Theology, being a predicate of Krishna, Goyinda or Vasudeva. It is frequently used in the Vaishnava literature ancient and modern.

In the Gita, Krishna has been thrice addressed as *Purushottama* (VIII, 1 X, 15; XI, 3). The literal meaning of the word is 'the best of men.'

In Pali literature the corresponding word is *Purisuttama* (पुरिसुत्तम) and it is an epithet of the Buddha and of those who are on a higher level of perfection (Vide Dhammapala 78; Sutta-Nipata verse 544 and Anguttara Nikaya Vol. V, pp. 325-326 P.T.S.) In the Sutta N. and Ang. Nik. the language is—

Namo te Purisuttama (Adoration to thee, O the best of men) Both the books are canonical and the Sutta-Nipata is one of the oldest of the canonical scriptures and is older than the Gita. This idea and language seem to have been borrowed by the Vaishnavas from Buddhism.

(6) Krishna the Avatara is called *Purushottama*. This word has two-fold meaning, viz—(i) the best of men (ii) the Supreme Being. Krishna has been placed by the Vaishnavas even above *Brahman*. According to many Vaishnava theologians, *Brahman* is but a ray of the Body of Krishna.

(7) Now the question is—

Is *Purushottama* intra-spatial or supra-spatial? intra-temporal or supra-temporal?

(a) If He be 'the Cosmic Spirit in Time' as our author asserts (ii 270), if he be intra-spatial and intra-temporal, then he is really *Saguna Brahman* who is no other than *Nirguna Akshara Brahman* when it is or seems to be in contact with *Maya* or *Prakriti* and who is therefore considered to be inferior to *Nirguna Brahman*. For this idea of *Saguna Brahman*, it is not necessary to postulate the existence of a new Being called *Purushottama* here. From the standpoint of the Gita, every thing can be explained by means of *Prakriti* and *Purusha* (i.e. the self) Here it should be noted that *Purushottama* is different (अन्यः) from both *Akshara* and *Alshara* (XV, 17).

(b) If *Purushottama* be supra-spatial and supra-temporal, then also the theory of *Purushottama* is useless—for *Alshara* is such a Being.

So we see that whether the *Purushottama* be considered to be active or non-active, the assumption of his existence becomes superfluous. Over and above this theory contradicts the fundamental principles of the Gita.

The theory of *Purushottama* is, in fact, a Vaishnava cult and is not Vedantic. Our conclusion is

that the original Gita did not contain this passage. If we reject this portion, the Gita will not be mutilated; no other principle of the Gita depends upon this theory or is connected with it; in no other part of the Gita is a similar theory found and in fact, every other principle of the Gita directly contradicts the Pluralistic theory of *Kshara, Akshara* and *Purushottama*.

So we may conclude that the verses 16-19 of the fifteenth chapter are interpolations.

Yet this is the theory upon which our author has based his whole super-structure.

(ii) *Prakriti* and *Purusha*—We have not also been able to accept our author's interpretation of the relation between *Prakriti* and *Purusha*. In one place he writes:—

"In the Sankhya, Soul and Nature are two different entities; in the Gita they are two aspects, two powers of one self-existent being (I. 333).

In another place he writes—

"In this highest dynamics *Purusha* and *Prakriti* are one. *Prakriti* is only the will and the executive power of the *Purusha*, his activity of being,—not a separate entity but himself in Power" ii. 8.

But this interpretation of the Gita is fundamentally wrong. The Gita has accepted the dualism of the Sankhya with this exception that instead of many *Purushas* of the Sankhya the *Purusha* of the Gita is one. Gita's metaphysics is dualistic. Both *Prakriti* and *Purusha* are eternal. The *Prakriti* is, according to the Gita, under the influence of the *Purusha* but this fact does not make the system monistic. It should be borne in mind that even that influence is not voluntarily exerted by the *Purusha*. The *Purusha* is inactive.

(a)

We, moderns, consider the universe to be organic to God. But there is not a sentence, not a word in the Gita to indicate that its author entertained such a view.

(b)

In the Gita, as in the Sankhya system, *Prakriti* and *Purusha* are antithetical entities. *Prakriti* is active whereas *Purusha* is ever inactive. *Prakriti* is changeable, mutable but *Purusha* is unchangeable, immutable. *Prakriti* has qualities: qualities form the intrinsic nature of *Prakriti*; *Purusha* is without qualities; qualities are extrinsic to *Purusha*. To be attached to the qualities of *Prakriti* means bondage; to be free from qualities means liberation. So *Prakriti* and *Purusha* are altogether different. It is true that the activity of *Prakriti* depends upon the existence of *Purusha*.

But how *Purusha* can influence *Prakriti* is inscrutable. Neither the Sankhya nor the Gita has been able to shew how an inactive entity (*Purusha*) can move another entity (*Prakriti*) to action. It should always be remembered that *Purusha*'s influence is never actively exerted

(c)

Krishna has, in many places, used such expressions as स्वा प्रकृति (svā Prakriti, my own *Prakriti*, IV, 6; IX, 8). मे प्रकृति (me Prakriti—my *Prakriti*, VII, 15), मामिदं प्रकृति (māmidaṁ Prakriti—

my *Prakriti* IX, 7), मम माया (mama Māyā—my *Māyā* VII, 14). But the mere use of the word "my" does not establish a real intrinsic relation.

(d)

In one place Krishna says:—

"The *Mahat-Brahmā Brahman* (i. e. *Prakriti*) is my womb; in that I place the germ; thence comes out the birth of all beings, O Bharata. Of the forms (i. e. embodied beings) arising in all the wombs, the *Mahat-Brahman* is their womb and I their generating Father" XIV, 3, 4

Here God and *Prakriti* are sharply distinguished: one is different from the other. One is Father and the other Mother.

This dualism cannot be metaphorically explained to be monistic. It was and is the Sankhya view which has been accepted by the author of the Gita.

(e)

In another place Krishna says:—

At the end of a *Kalpa* (i. e. world age) all beings enter into my *Prakriti* (प्रकृति मामिदं) IX, 7.

Here it may be noted that the liberated persons enter into God (IX 51; XVIII, 55) whereas at the end of a *Kalpa*, all beings that are not liberated enter into *Prakriti*. Necessarily *Purusha* and *Prakriti* are distinguished in IX, 7.

(f)

In another place he says:—

Under Me as supervisor, *Prakriti* sends forth the moving and the unmoving (i. e. everything) IX, 10.

Here also *Prakriti* and *Purusha* are sharply distinguished.

The supervisor must be different from what he supervises. One aspect of God cannot supervise another aspect of His. For example, God is both *Jnanam* and *Sivam*. We cannot say that God as *Jnanam*, is supervisor of God as *Sivam* or vice versa.

(g)

The following verses describe the relation between God and the universe:—

Know that from me are the existences having the nature of *Sattva*, *Rajas* and *Tamas*. I am not in them (न मयि हेतुः) but they are in Me. VII, 12. Bewildered by the natures of these qualities the whole universe knows not me who am above these (मामेभ्यः परम्) and am unchangeable, VII, 13.

The meaning is that the whole universe is evolved out of *Prakriti* through the influence of God. The Universe is therefore said to be in God. But as there is no organic relation between God and *Prakriti*, it is said that God is not in *Prakriti* or in the evolution of *Prakriti*. In verse 13, it is said that God is above or higher than *Prakriti* which means that God and *Prakriti* are different.

(h)

The idea expressed in the above verses is further developed in the following verses:—

"By me, the unmanifest, the whole universe is

filled. All entities dwell in me; but I do not dwell in them. (न चाह तेष्वास्मिन्) IX. 4. "yet these entities are not in Me (न च मत्स्थानि भूतानि), See my divine Yoga. My self, though support and source of these entities, lives not in the these entities (न च भूतस्य) IX. 5.

The universe is evolved out of Prakriti. But it is evolved through a mysterious influence of God. It is therefore said that the universe is in, or lives in or is established in God. For the same reason it is also said that God is the source and support of the universe. But from this people may erroneously conclude that Prakriti is organically related to God. To dispel this notion the Gita adds these three sentences—

(i) God does not dwell in the universe (न हेतु यवस्थितः) IX. 4.

(ii) These entities do not dwell in God (न च मत्स्थाना भूतानि) IX. 5.

(iii) God's own self lives not in the universe, (न च भूतस्यो ममात्मा) IX. 5.

If it were said that these expressions simply mean that God is not attached to the universe, our reply would be that even that interpretation would prove dualism. The question of attachment or non-attachment can arise only when there are dual or plural entities.

Had Prakriti and Purusha been organically related, it would have been said that God is in the universe and the universe is in God. It is a definite principle of the Gita that to be united with God or 'to be God' means 'to pass beyond the qualities of Prakriti.'

स गुह्यं सम्प्रवक्ष्यामि
मत्तु मया कल्पते

"Passing beyond the Gunas he becomes fit for Brahman-hood." (XVI, 26).

This means that in Brahman or in the state of Brahman, there are qualities of Prakriti, i. e., Prakriti is outside Brahman.

Discussing all these passages we arrive at the conclusion that Prakriti and God are different entities, that Prakriti is not an aspect of God and that they are not organically related.

(iii) Liberation

According to our author Liberation, as described in the Gita, is to live in 'unchangeable conscious eternal being of Purushottama' (ii. 241)

It is doubtful whether consciousness, 'as we understand it, can be attributed to the Self and God of the Gita. It implies change; it involves memory, sensations, perception and conception of the Western philosophy and monas, Buddhi, Ahankara, celand etc. of Indian philosophy. All these belong to Prakriti (VII. 4; XIII. 6 etc.) and cannot be attributed to Purusha or the Self. Even our author has been constrained to admit that this consciousness 'is something very different from our mind consciousness to which alone we are accustomed to give that name' ii. 331.

About the personality of the liberated Self, our author writes—

"Mark that nowhere in the Gita is there any indication that dissolution of the individual, spiritual being into absolute Brahman is the true meaning or condition of immortality" (ii. 241, foot-note).

Our reply is:—

(i) At least there are two or three passages which indicate that the liberated self is merged in God. The following are the passages:

(a)

"By exclusive devotion to Me" says the Bhagavan, 'O Arjuna, I may thus be known and seen in essence and entered (प्रेष्यन्, O Parantapa. XII. 54

(b)

"By devot on he knoweth, in essence, who and what I am" says the Bhagavan, "and having thus known me in essence he forthwith enters into (विशते into That i. e., Me or God). XVIII, 55.

(c)

In VIII, If it is said that passion-free ascetics enter into (निराति) Akashara.

In the three passages it is said that the Self enters into God. The Self first knows God, then sees him and then enters into Him. Soul's entering into Brahman means losing its separate personality and becoming merged in Brahman and becoming Brahman.

This is not a new idea; it is borrowed from the Upanishads. In the Prasna (VI) and Mundaka Upanishad (iii. 2. 8) it is said that the liberated Self is merged in Brahman leaving behind him name and form as rivers are merged in the ocean.

(2) The word *Brahma-Nirāṇam* (Gl. 32; V. 24-26) which is the goal of the liberated Self may mean extinction in Brahman.

(3) To prove personal immortality, our author cites three examples. The first is the passage 'mayi masushyas' (XII. 8) which means 'will live in me.' It may mean either personal or impersonal immortality, or it may mean a condition before final liberation. His second example is 'Param dhāma'. This phrase occurs in four places (VIII. 21; X. 12; XI. 33; XV. 6) and means 'Supreme abode.' This supreme abode is really the noumenal world where the sun, the moon and fire do not lighten (XV. 6). So this phrase does not mean that the liberated Self resides there as a conscious being. It may mean impersonal or super-personal existence or it may mean 'existence as Brahman'. His third passage is the phrase 'munayah sarve from which he infers that all the sages still exist. The whole passage is:—

"I will again proclaim the supreme knowledge, the best of knowledges which all the sages (मुनयः सर्वे) having known have gone hence to supreme perfection" XIV. 1.

Here nothing is said about continued personal existence. 'Supreme-Perfection' does not necessarily mean conscious existence.

member takes the place of the genitive case, and translates: The minister of His Highness the Yuvajaya.

(11) The term *Draṅgila* for a city-magistrate' (*Harsha*, p. 109). Instead of asking Prof. Mookerji "to take the trouble of consulting the English translation of the *Ryatarangini* for the correct meaning of the word *draṅga* in Sanskrit" (*M. R.*) a meaning which has been wrongly given by Fleet also, in Mr. Banerji's opinion, may I in all humility ask Mr. Banerji to take the trouble of consulting the St. Petersburg Dictionary which quotes the very passage of the *Ryatarangini* in which the word *draṅga* occurs, but explains the word to mean a 'town' and not a 'boundary'.

(12) In his *Harsha* Dr. Mookerji has included a Note on the Art of the Age, 'of the Gupta Age'. Mr. Banerji "cannot understand what business Prof. Mookerji has to introduce this topic in a book on *Harsha*" (*M. R.*). Yes; he cannot understand it because he cannot understand the difference between 'the art of the Gupta Age' and 'Gupta Art'.

(a) "For the standpoint of art history the two reigns of Harsha and Pulakesin II have generally been included in the Gupta period, a position justified by the fact of the actual persistence of Gupta culture". [Dr. A. K. Coomaraswamy in his late work, *History of Indian and Indonesian Art*, p. 92]. I hope Mr. Banerji accepts Dr. Coomaraswamy as an authority not inferior to his favourite authority, Dr. (Miss) Kramisch.

(b) In the same work of Dr. Coomaraswamy are included as examples of Gupta Art, or more correctly, of the art of "the Gupta Period, 320-600 A. D." the following:—

(i) The Ajanta Caves (pp. 75-77-*ib.*)

(ii) The Ellora Caves (p. 77, *ib.*): in spite of Mr. Banerji's dream that "Prof. Mookerji is not ashamed to speak of Ellora as a centre of Gupta Brahminical Art." (*M. R.*)

(iii) "The Brahminical Durga temple at Aihole" a few other temples of the same place (*ib.* pp. 78-79): in spite of Mr. Banerji's patronising sarcasm that Prof. Mookerji "includes these within the sphere of influence of Gupta Art!" (*M. R.*) As regards 'the sphere of influence of Gupta Art', let him understand its fullest extent from the following sentence of Dr. Coomaraswamy: "The influence of Gupta Art was felt not only throughout India and Ceylon but far beyond the confines of India proper, surviving to the present day." (*ib.* p. 72).

On the subject of Ajanta, Dr. Mookerji writes: "Some of the best examples of both sculpture and painting for the period are seen at Ajanta." (p. 164 of *Harsha*). Nowhere has he described Ajanta art as Gupta art. Yet Mr. Banerji delivers himself of the following deliberate comment—"Prof. Mookerji is also not aware of the fact that Ajanta has no connection with Gupta art!" (*M. R.*) May I in this connexion present to Mr. Banerji the following conclusions of some art critics of more authority than he?

(1) "The epoch from the beginning of the fourth to the end of the eighth century A. D. will be most fitly summarised architecturally by a description of the rock-cut Viharas and Chaitya houses of Ajanta." [Havell, *Ancient and Mediaeval Architecture of India*, p. 139].

(2) "Apart from temple architecture the art of the Gupta period is illustrated by some of the earlier halls and chapels of the splendid abbey of Ajanta, one of the great universities of the time." [Havell, *Indian Art*, p. 184].

(3) "Among the most interesting architectural monuments of the Gupta period is the so-called Vishvakarma Chaitya House at Ellora." [*ib.* p. 185.]

(4) "The paintings in Viharas I and II (c. 600-650 A. D.) at Ajanta are hardly to be distinguished in style from those of the Gupta period strictly defined as such" [Coomaraswamy, *History of Indian and Indonesian Art*, p. 99].

(5) "Of flat-roofed temples of the Gupta period there is an interesting example in the Dehkan known as the Lad Khan's temple at Aihole in the Bijapur District" [O. C. Ganguly, *Indian Architecture*, p. 14].

Prof Mookerji says "In the Gupta period were also developed what are called the *Mudras*." (*Harsha* p. 162). Therefore, Mr. R. D. Banerji must remind him that the *Mudras* are to be found in the earliest Gandhara sculptures (*M. R.*)! In his opinion there is no difference between *origins* and subsequent *developments*!

Prof Mookerji writes (*Harsha*, p. 163): "Besides Sarnath, some of the best examples of the Gupta sculptures are being brought to light at Nalanda." Mr Banerji not seeing this passage on the same page he comments on, must pass the following verdict: "Up-to-date knowledge on the subject was evidently not considered necessary by the learned author of this book and therefore he does not know of the recently discovered Gupta art of Nalanda!" (*M. R.*)



Composite Culture of Bengal

In concluding his series of illuminating studies on 'The Culture Products of Bengal,' Mr. Rames Basu has this wholesome counsel for the Bengalis in *The Vaisa-Bharati Quarterly* (Sravan, 1935, B S)

Bankim Chandra Chatterjee, Mm. Haraprasad Sastri and Deshbandhu Chittaranjan Das used alike to deplore, with great truth that the Bengalis seemed to be the most self-forgotten race of India. It is surely obvious that in order to be true to any ideal, whether of Aryan or Semitic origin, they must first of all be true to themselves. If Bengal will but shake off her habit of oblivion nothing can prevent her attaining to the height of her inherent Genius. If both Communities get back to, and take their stand on their original Truth, they will there find on cause for differences or quarrels, for as our Hindu-cum-Muslim devotees of the middle ages pointed out, there is no difference between Ram and Rahim. The Muslim poet, Firdausi, has also freely acknowledged.

Whoe'er shall read the Indian's book will find Both pleasure and enlightenment of mind.

Nor is there anything in their precept day outlook which need keep these two sister-communities asunder. The wealth of symbolism which is the outstanding cultural achievement of the Hindu mind, may continue to be freely availed of by the Muslim, as it has been in the past, to enrich his own literary and artistic output; while the sense of brotherhood which is the crowning glory of Islam, can well serve as a much-needed example to the separatist Hindu. It is indeed a pity that, instead of their respective cultural attainments being used for mutual help and uplift, they should be allowed to be exploited by self-seekers to further their own ends by promoting artificial antagonisms.

The Quran says: *God has granted to every people a prophet in its own tongue.* Both Hindu and Muslim will find Prophets who have spoken in their common language, Bengali,—from Rammohan Roy down to Rabindranath,—to whom both can and do look up for inspiration and guidance on the path of loving service to their common motherland. If but Hindu, Moslem and Christian of Bengal would join hands, this magnificent composite culture of their Province, with its exquisite blend of Oriental and Occidental, Aryan, Dravidian and Mongolian, Vedic, Buddhist, Islamic and Christian factors, could well show the way to the larger synthesis of Greater India that is yet to come.

Peace has had a War Basis

The Madras Christian College Magazine writing editorially on the Renunciation of War, which is so much being talked of, makes this thoughtful observation:

It is significant that for the first time in history first-rate world powers have under discussion the possibility of renouncing war as a means for the settlement of international differences. Whatever may be the claims that are made for international law and policy it is fairly apparent that for a long time the entire structure of international relationship has been resting on a war basis. The persuasion of the diplomat has depended to a large extent on the force in whose name he speaks. The ability to negotiate favourable understandings is too often and too unduly influenced by military or naval power. Even peace itself has had a war basis, and nations have deluded themselves into thinking that the best way to preserve peace was to be armed to the teeth for war. At last the world is beginning to understand that armies and navies are not peace instruments. It used to be thought that they were built and maintained to meet the requirements of war; now we begin to see that wars sooner or later have to be made to meet the requirements of military forces. Even international law has allowed militarism to grow and flourish under its benign aegis.

Hermitages—the Spring-head of Indian Civilization

In an enumeration of 'The Gifts of Aryans to India, in *The Hindustan Review*, July, Professor Jadunath Sarkar, C. I. E. places "the institution of hermitages, which were distinct alike from the city universities and celebrate monasteries of Christian Europe," at the top of them all, lofty spirituality, the spirit of systematising every branch of thought, ordered imagination in literary or artistic creation, the grading of people into mutually exclusive castes, and honour to woman while rejecting matriarchy and polyandry. Says Prof. Sarkar:

The most powerful and most beneficent factor of Aryan influence consisted in the hermitages of the *Rishis*, which grew up in what is popularly called the epic age, i. e., after the Aryans had advanced to the fertile Gargetic valley and established large and rich kingdoms, with crowded cities and magnificent courts, and peace and leisure for the population.

The hermits or *Nishis* who lived in these forest-homes (*apouras*) were not lonely recluses or celibate anchorites cut off from the society of women and the family. They formed family groups, living with their wives and children, but not pursuing wealth or fame or material advancement like ordinary householders. All their attention was devoted to the practice of virtue and the cultivation of knowledge. Thus they lived in the world, but were not of it. They had frequent touch with the cities and the royal court by means of respectful invitations to the domestic ceremonies of the Kings and rich men, and the visits made by the latter to these hermitages in the spirit of pilgrimage. Their pupils included their own children and also boys from the busy world, who lived with the hermits, shared their toils, studied under them, and served them like their own sons. Then, when their education was completed, they would bow down to their *guru*, pay their thanks-offering (*dakshina*), and come to the busy world to take their places among the men of action.

Thus, the ancient Hindu University, without being rigidly isolated, was kept at a safe distance from the noisy, luxurious capitals and gave the purest form of physical, intellectual and moral culture possible in any age, if we leave out natural science and mechanics. Learning was developed by the *Rishis*, who were maintained in learned leisure partly by their pupils' foraging in the ownerless woods and fields of that age and partly by the gifts of Kings and rich householders.

These hermitages were as effectual for the promotion of knowledge and the growth of serious literature as the cathedrals of mediæval Europe, but without the unnatural monachism of the latter.

Lecky remarks about the celibate clergy of the Catholic world: 'The effect of the mortification of the domestic affections upon the general character was probably very pernicious. In Protestant countries, where the marriage of the clergy is fully recognised, it has, indeed, been productive of the greatest and most unequivocal benefits. Nowhere does Christianity assume a more beneficial or a more winning form than in those gentle clerical households which stud our land, constituting, as Coleridge said, 'the one idyl of modern life,' the most perfect type of domestic peace, the centre of civilisation in the remotest village... Among the Catholic priesthood, on the other hand, where the vow of celibacy is faithfully observed, a character of a different type is formed, which with very grave and deadly faults combines some of the noblest excellences to which humanity can attain. (*History of European Morals* cabinet ed., ii. 137, 331-335). This evil was avoided in ancient India.

The Brahmins of old enjoyed popular veneration and social supremacy, but they used their influence and pre-eminence solely for the promotion of learning and religion, and not for enriching themselves or gratifying their passions. The nation as a whole benefited by this arrangement. But it was possible only in a purely Hindu State, without a dense population and with science and technical arts in a simple undeveloped condition.

In the calm of these sylvan retreats were developed our systems of philosophy, ethics, theology and even several branches of literature proper. Witness the vivid scene of the discussion

of political science, and morality in the Naimish forest as described in the Mahabharat.

Herein lay the true spring-head of the ancient civilisation of the Hindus, and thus we owe entirely to the Indo-Aryans of the earliest or Brahmanic age.

Muslim Contribution to India

If the Aryan gifts are six, Prof. Sarcar enumerates in his estimate of 'Islam in India' in the *Prabuddha Bharata*, August, ten distinct contributions of the Moslems to the composite culture and national life of India:

What were the gifts of the Muslim age to India? They were ten:

- (i) Restoration of touch with the outer world, which included the revival of an Indian navy and sea-borne trade, both of which had been lost since the decline of the Cholas.
- (ii) Internal peace over a large part of India, especially north of the Vindhya's.
- (iii) Uniformity secured by the imposition of the same type of administration.
- (iv) Uniformity of social manners and dress among the upper classes irrespective of creed.
- (v) Indo-Saracen art, in which the mediæval Hindu and Chinese schools were blended together. Also, a new style of architecture, and the promotion of industries of a refined kind (e. g., shawl, inlaying, kinkhab, muslim carpet, etc.).
- (vi) A common *lingua franca*, called Hindustani or Rekhta, and an official prose style (mostly the creation of Hindu munshis writing Persian, and even borrowed by the Maratha *chintises* for their own vernacular).
- (vii) Rise of our vernacular literatures, as the fruits of peace and economic prosperity under the empire of Delhi.
- (viii) Monotheistic religious revival and Sufism.
- (ix) Historical literature.
- (x) Improvements in the art of war and civilisation in general.

Development of Indian Numerals

A. A. Krishnaswami Ayangar, Esq., M.A. L.T., writes thus about 'The Development of the Numeral Systems in India', in the fourth instalment of his contributions on 'The Hindu Arabic Numerals' in *The Quarterly Journal of the Mythic Society*, July..

One noteworthy feature of the development of the numeral notation in India is its 'progressive continuity' * and growth—one system leading on to the next and getting itself absorbed in it, imbibing new life partaking the essential principles

* There is nothing like it in the notations of other nations for examples, there is hardly any point in common between the earlier Attic notation and the later Greek alphabetic notation.

of the old and the new. We have seen how the iterative and additive notation of the Kharosthi numerals lent as it were its first four symbols to the Brahmi notation and got merged in it. Again, the Brahmi numerals did not advance further than a few hundreds, since the word-numeration developed alongside of it with the place-value principle and arrested the growth of the non-positional notation. Otherwise, we should have had, even in India, a kind of extension of the non-positional notation with a periodic principle corresponding to that of the alphabetic notation of the Greeks with the dashes and dots for numbers greater than 1,000, witness also the two-fold alphabetic notation, one before the invention of the decimal notation and another after it utilizing the positional principle and the zero. There has been also similarly a two-fold word-numeral notation, one non-positional and the other positional distinguished by the way in which the Dwandwa compounds (containing the numeral names) were dissolved, the one by 'or' and the other by 'and', the latter presupposing the existence of the decimal notation (*vide Buhler's Indian Palaeography*).

Teaching a Deaf Child to Speak

Mr T. G. Nawathe, a specialist in the Education of the deaf, writes on the above subject in *The Progress of Education*, July.

After the establishment of deafness is announced forever, the child, if found speechless, may better be brought to the teacher of the deaf at the age of six or seven. The deaf child is as good mentally and physically as his hearing fellows and his Will can be operated upon so much so that instruction may safely be imparted to him orally.

How this is possible is now to be seen. The deaf persons cannot have sound images as the gates to receive sound are closed. But kind nature has applied them with the sense of touch which enables them to feel, not exactly the sound itself but the vibrations of the sounding bodies. They are first asked to imitate to give out voice from their mouth, or more correctly from their larynx, by seeing the teacher's mouth open and bringing the larynx in action. In the absence of imitation on the part of the deaf to put the larynx into action, or more accurately into vibrating condition, the help of their touch sense is resorted to. The reason is that as the ear hears sound sounding of bodies if there is a medium like air between the sounding body and the ear, so in the case of the deaf the medium is their touch sense to feel it, not the sound as sound but only the vibrations of the sounding bodies; for independent of the sense of hearing, sound as sound has no existence in nature. They are asked to place their hands on the teacher's throat i. e. the sound-emitting place, and imitate to produce voice. The imitation at once results in giving out vocal sounds as desired by the teacher. Thus only by imitation the vowels and the consonants are taught and then the language teaching is a patient and arduous task as in the case of child who is taught language by his mother in his infancy by way of untiring repetitions.

Co-operation in Russia

In an informative article in the *Welfare* Mr. Wilfred Wellock M. P. gives an indication of the big strides that Russia has taken in Co-operation. Besides his experience, Mr. Wellock gives figures that tell:

The principal links in the Co-operative system are as follows: There is first of all a net work of rural town and industrial Co-operative Societies. Above these in rural areas, are District and Regional Unions. Above these again are the unions of the five autonomous republics which make up the Union of Socialist and Soviet Republics, while Controsovys unites the whole lot, and also the town and industrial societies.

There are now 26,697 rural societies, with about 60,000 stores 1,576 town societies with 15,000 stores 38 railway worker's societies with 2,000 stores 284 District Unions, and 5 Regional Unions. There is a rural store for every 2,600 persons, while their total membership is well over 7,000,000 as against 1,000,000 in 1915. It is estimated that more than one-third of the farmsteads in Russia are organised in Co-operative Societies with a capital of over £30,000,000, half of which is borrowed from the State. In 1926 the total sales of the rural Co-operatives amounted to £175,585,000 which is a four-fold increase on 1924.

These rural Co-operatives work on very low distribution costs, and sell at prices at 10 p. c. less than private stores. It is estimated that they thus increase the purchasing power of the peasantry by nearly £15,000,000 per year.

The membership of the town Co-operatives doubled between 1923 and 1926, being 5,000,000 at the latter date. Their total capital is £50,000,000 and their total sales for 1926 amounted to £247,876,000. It is estimated that these Societies save the workers who are members of them £30,000,000 a year in the way of cheaper commodities.

For 1925-26 the gross turnover of the Co-operative Societies amounted to £736,622,000, of which £442,292,000 represents retail trade. Of the total trade of the country in the year 1926-27 31 p. c. was done by the State 44 p. c. by the Co-operative Societies, and only 22 p. c. by private traders.

Dental Education in India

Dr. J. J. Modi of the Grant Medical College Bombay traces the history of the past, present and the future of Dental Education in India in *The Indian Dental Review* for June. Regarding Dentistry in Ancient India we read:

That Dental Education must have existed in the long past is certain, for Dentistry flourished in India in an efficient condition several thousand years ago and it could not have flourished without some means of educating people in this art of dental relief.

Regarding the position of dental education in modern times the writer says :

In the early eighties of the last century there came in Bombay an English Dentist—one Mr. Stephen—who undertook, to train pupils to learn Dentistry. He had five pupils. I am told, who on finishing their training under him, set themselves up in practice, and in their turn also took up pupils who in their own turn did the same. Thus did the dental profession grow to its present extent and its scandalous state. That state is that the bulk (95 p.c.) of the Dental profession is composed of unqualified men, and it is entirely due to the total want of facilities for systematic dental education in India, and neglect on the part of the Government to stop this mushroom growth of these unqualified men. The first official attempt at dental education was made by the Government in 1906 by establishing the Chair of Dentistry, which I have now the honour to occupy, in the Grant Medical College from 1906 to 1923 is a far cry, and yet the Government did nothing more in that direction, than making pious promises. The absence of facilities for dental education in India, for there is not one single Dental School and Hospital in this country, is a stain on the fair name of the Government. But now thanks to the efforts of Sir Leslie Wilson, the Governor of Bombay, and the financial help of the Trustees of Sir Currimbhoy Ibrahim Memorial Fund, that stain will soon be removed, for Bombay by the end of this year will have the Sir Currimbhoy Ibrahim Dental College and Hospital—the first full-fledged dental college and hospital of India. The opening of this institution will be a historic event in the history of modern India, for through its portals Dentistry will, after a lapse of several centuries, officially come back to India, the land of its birth.

England at the time when the great scientist Tyndall was being severely criticised. In his Belfast address he had said that the time was coming when science would see in matter the promise and potency of mind. This was a heresy to many and a number of criticisms appeared against him in the press. Pratap Chandra Mazoomdar paid a visit to Tyndall, and in the course of his talk the great Indian mystic referred to the Belfast address and the criticism in the papers. Pratap Mazoomdar expressed sympathy with Tyndall and referred to some of the ancient Upanishadic conceptions of the relation between matter and mind. Tyndall said:—"Your words are a great comfort to me: the light once came from the East: the light will travel again from the East." And in all humility I submit, there is one domain in which India still has a message to give to the World. In the domain of objective sciences the West is great, and we must sit at the feet of the West to understand more the spirit of observation and experimentation. But there is another domain in which, I believe, India has a message for the world: to understand the right mind of India we must make a study of ancient Indian culture.

French Engineers in Kabul

We read in the *Bulletin of the Iran League* for July.

The Afghan Sovereign admirably keeps the balance of power among the European competitors for his favours. While the Germans, Italians and Russians are so much in evidence, we heard little of the French influence in Kabul. Now we understand that M. Clemenceau, grandson of the famous French politician, is in Kabul with three French engineers. They have been invited by the Afghan Government to discuss the improvement of the road transport and communications. It is possible that they will submit plans of a railway in Afghanistan linking the latter country with India.

Vices of Heavy Smoking

The Red Cross for July publishes an article under the caption "The Case against Tobacco: In it we read that excessive smoking produces may be a symptom as well as a cause of mental and physical inferiority. We are further told that

Heavy smoking is undoubtedly injurious. The neurotic girl, who is an "end-to-end" cigarette smoker, and who consumes 20 to 50 cigarettes a day, may do so because she is already a neurasthenic wreck, but the more she smokes, the more neurasthenic does she become, and thus a vicious circle is created which it is very difficult to break. It is the naked truth that tobacco is a narcotic poison, and that even its moderate use is attended by the risk of becoming a prey to it. It has been well said by Professor W. H. Park that "it is not consistent with wise counsel to the public to encourage even the moderate use of such a drug—"

the public should be encouraged to maintain standard of health that is independent of these narcotic resources and attempted shortcuts from life strain.—

Ramayana Relief from Prambanan

Prof. Dr. Suaiti Kumar Chatterjee gives a glimpse of the artistic achievements of Hindus in Java in an illustrated article in *Rupam* (January-April number). About the Ramayana sculptures at Prambanan we read:

The temple group at Prambanan in Java is a veritable epic in stone. These magnificent temples dedicated to God the Creator, God the Preserver and God the Destroyer and Regenerator and Merciful Teacher, to Brahma, Vishnu and Siva, present the finest fruit of the earlier Hindu culture of Java. Borobudur and Prambanan are twin flowers borne by the transplanted tree of Hindu art in Java—twins born with in the same period of cultural awakening and self-realisation of the race; and as twins they show agreements, but it has its peculiar individuality as well, and this has given rise to the contrast between them which irresistibly fixes our attention.

The Ramayana sculptures at Prambanan have other appeals than the purely aesthetic one. They are inestimable documents of Indian literature and mythology. The reliefs amply show that the artists followed not so much Valmiki as other independent versions of the Ram story.

Authenticity of Feminine Portraits of the Moghul School

Mr. O. C. Gangoly contributes an interesting article in the same journal in which he shows that majority of the feminine portraits of the Moghul school are "imaginary pictures and are not the record of actual likenesses." This fact, of course, does not in any way diminish the artistic value of the exquisitely beautiful Moghul miniatures as the writer truly observes in conclusion:

To sum up, with occasional exceptions, the surviving portraits of women are not, as a rule, authentic likenesses, or actual portraits, but imaginary visualisations, based perhaps on familiar types. However, the loss to history is in this case, a distinct gain to Art. For the lack of realistic data, drives the Moghul artists to seek inspiration from an imaginary vision, and to create an ideal type of exquisite artistic convention, which, transports the somewhat prosaic and pedestrian art of the Moghul court on the wings of heightened fancy, to a higher plane of imaginative sublimation.

Bombay Government and Prohibition

Mr. R. G. Pradha, M.L.C., strongly criticises the excise policy of the Bombay Government in an article in *The Indian Review* for July and accuses the government for "circumventing" and "frustrating" non-official efforts in the direction of prohibition. Says the writer:

What is the moral of all this? If the Government really intended to make a real and substantial beginning in the direction of prohibition, they could certainly introduce prohibition at least in those districts where the consumption of liquor per head is very low and where, therefore, the loss of revenue would not be much and could be easily made up. The majority of the Committee have recommended such a course, and there is everything to be said in its favour, at any rate, as an experimental measure. But this postulates a genuine will to promote prohibition. Such a will however it must be painfully said, is absolutely lacking on the part of the Government, including the Minister. The present system of Government seems to be hopelessly incapable of prompting the material and moral progress of the people according to their views, sentiments and wishes. The Government talk of the money derivable from fresh taxation being required for education. But what have they done in the matter? I sent in a Bill which would have brought about compulsory education throughout the Presidency in seven years. That Bill was vetoed on the ground that it would entail additional expenditure with the Government had no means of meeting. Have the Government ever brought in a taxation Bill, to meet the requirements of compulsory education? As is well-known, compulsory education has made no progress whatever, and nothing has been, or is being, done to obtain more revenue for the purpose. The fact is, Government are earnest neither about education nor about prohibition. Unless the Bombay Legislative Council asserts its will and compels the Minister and the Government to loyally carry it out, prohibition in the Bombay Presidency is doomed.

Queen Mary

M. E. Chambers in the course of a review of Kathleen Woodward's *Queen Mary* in *The Indian Ladies' Magazine* for July shows how Queen Mary finds beauty in order and harmony in all her household arrangements:

As Queen, in the great royal houses of Windsor Castle and Buckingham Palace, she regarded herself as the servant of the nation—the custodian on the people's behalf of the treasures collected there. The vastness of Windsor Castle is perhaps hard to imagine. It includes chapels, picture-galleries, library, towers and gateways which are open at times to the public. Then there are the royal suits used by the King and Queen themselves, and over one thousand other rooms not seen by the visitor. Queen Mary has been discovered moving furniture

- Regarding the position of dental education in modern times the writer says :

In the early eighties of the last century there came in Bombay an English Dentist—one Mr. Stephen—who so undertook, to train pupils to learn Dentistry. He had five pupils, I am told, who on finishing their training under him, set themselves up in practice, and in their turn also took up pupils who in their own turn did the same. Thus did the dental profession grow to its present extent and its scandalous state. That state is that the bulk (95 p.c.) of the Dental profession is composed of unqualified men, and it is entirely due to the total want of facilities for systematic dental education in India, and neglect on the part of the Government to stop this mushroom growth of these unqualified men. The first official attempt at dental education was made by the Government in 1906 by establishing the Chair of Dentistry, which I have now the honour to occupy, in the Grant Medical College from 1906 to 1923 is a far cry, and yet the Government did nothing more in that direction, than making pious promises. The absence of facilities for dental education in India, for there is not one single Dental School and Hospital in this country, is a stain on the fair name of the Government. But now thanks to the efforts of Sir Leslie Wilson, the Governor of Bombay, and the financial help of the Trustees of Sir Currimbhoy Ibrahim Memorial Fund, that stain will soon be removed, for Bombay by the end of this year will have the Sir Currimbhoy Ibrahim Dental College and Hospital—the first full-fledged dental college and hospital of India. The opening of this institution will be a historic event in the history of modern India, for through its portals Dentistry will, after a lapse of several centuries, officially come back to India, the land of its birth.

Value of Ancient Indian Culture

The Vedic Magazine for June publishes the illuminating presidential address of Principal T. L. Vaswani at the Karachi Youth Conference wherein he puts forth a strong plea for the study of Indian culture by our youths. In the course of his speech he refers to the great Indian mystic Pratap-chandra Mazoomdar and his expositions of the Upanishadic conceptions and says :

According to some, Indian culture is perfect. I do not believe that any culture is final. I believe that human cultures progress as civilizations progress. Recognizing that Indian culture is not final, I submit in all humility that Indian culture has a great message for the modern world. Indian culture is permeated with the spirit of a great ideal and I want that high spiritual ideal to flow again into the life of India and the modern world. I remember a little incident mentioned by a great Indian mystic who went to England many years ago. I am not sure if all of you are familiar with the name of that great Indian, Pratap Chandra Mazoomdar, a great leader of the Brahmi Samaj. He lived away many years ago. He was in

England at the time when the great scientist Tyndall was being severely criticised. In his Belfast address he had said that the time was coming when science would see in matter the promise and potency of mind. This was a heresy to many and a number of criticisms appeared against him in the press. Pratap Chandra Mazoomdar paid a visit to Tyndall, and in the course of his talk the great Indian mystic referred to the Belfast address and the criticism in the papers. Pratap Mazoomdar expressed sympathy with Tyndall and referred to some of the ancient Upanishadic conceptions of the relation between matter and mind. Tyndall said:—"Your words are a great comfort to me : the light once came from the East : the light will travel again from the East." And in all humility I submit, there is one domain in which India still has a message to give to the World. In the domain of objective sciences the West is great, and we must sit at the feet of the West to understand more the spirit of observation and experimentation. But there is another domain in which, I believe, India has a message for the world : to understand the right mind of India we must make a study of ancient Indian culture.

French Engineers in Kabul

We read in the *Bulletin of the Iran League* for July.

The Afghan Sovereign admirably keeps the balance of power among the European competitors for his favours. While the Germans, Italians and Russians are so much in evidence, we heard little of the French influence in Kabul. Now we understand that M. Clemenceau, grandson of the famous French politician, is in Kabul with three French engineers. They have been invited by the Afghan Government to discuss the improvement of the road transport and communications. It is possible that they will submit plans of a railway in Afghanistan linking the latter country with India.

Vices of Heavy Smoking

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The insignificant ticket office and wooden shanties at the ingress to the Elephanta Caves may be taken by the enthusiastic visitor as not a bad symbol of the modest entrances to India's spacious art-to-day. How an artist must regret that he did not live in the Golden Age, when India was filled with gorgeous paintings and sculptures; when the mind of the people projected itself, and their hands transformed the idea into fact, so that celestial forms materialised out of the hard crust of Mother Earth!

But the World's greatest religions have preached the apotheosis of the Poor. We must not forget that the same great creed which inspired the artists to chisel the *trimurti* in the great Temple of Elephanta, (that most marvellous of sculptures!) which portrays the three aspects of God as three awesome giant faces upon one trunk, of which only the bust is seen above the Earth, gave the conquest of the Three Worlds to the naked ascetic rather than to the renowned warrior. There were few exceptions to this rule,—the road to power was the path of self-abnegation, and when the ascetic, proud of his accumulation of merit, vaunted himself unduly, the stroke of the Divine Vengeance was not long delayed.

Gaur—The Ancient metropolis of Bengal

Prof. Rakhaldas Banerji writes "in the ably conducted and nicely-got up *E. B. Ry* Supplement to the *Indian State Railways Magazine* for August.

Very few people in Bengal know that long before Murshidabad and Dacca, Gaur or Lakshmanavati was the Capital of Bengal for many centuries. Many Bengalees do not know where Gaur is and inconvenient questions have often been asked about it. Gaur is the name of an ancient city in Northern Bengal which was the Capital of Bengal for 900 years. Its original name was Gauda and was derived from Gur the Bengali word for molasses. From the oldest known records of Bengal it has been ascertained that it became the Capital of the Empire founded by Dharmapala in the middle of the 8th century A. D. Its name was changed to Ramabati at the end of the 12th century by king Ramapala of the Pala dynasty; to Lakshmanavati by king Lakshmanasena of the Sena dynasty, and to Jannatabad by Mughal Emperor Humayun. Shamsuddin Iqbal Shah, an independent Musalman King of Bengal, founded a suburb named Fuzzabad to the north of old Gaur, where the Capital remained from 1345 to 1446. It was retransferred to Gaur in 1446 and remained there till the destruction of the city by a great plague in 1550.

Very little can be seen of old Gaur of the Buddhist and Hindu periods. Its ruins are supposed to be buried under the vast mounds locally known as "Ballal-hari" which lie to the east of modern Malda. The ruins of Gaur still attract hundreds of visitors on account of the splendid remains of the Musalman period.

Birth of the Congress Movement

In his interesting survey of "Rural Bengal in the Seventies" in the *Calcutta Review* for

August, Mr. Francis H. Skrine shows how the simmering discontent of educated Indians gave birth to the Congress movement."

Fifty-seven years ago, all superior appointments were reserved by Act of Parliament for British subjects who had stood highest in a competitive examination held annually in London. After being trained for a Indian career, they were called on to enter into a "Covenant" with the Secretary of State, which forbade them to engage in private trade. Very few Indians could afford the cost of the journey to England, and in 1871 only one had gained a footing in the Covenanted Civil Service. His fellow-countrymen who stood outside its jealously guarded pale could reach no higher posts than those of Deputy Magistrate or Subordinate Judge. But Indians performed the routine duties in every office with marked efficiency, and rumour had it that a humble clerk was "the power behind the throne" occupied by many a highly placed Civilian. It was only natural that educated Indians should view the European monopoly of office with displeasure. Their feelings were timely voiced by the vernacular press, and found vent at meetings of the Dharma Sabhas, or Religious Assemblies which took place in every large town. Thirteen years later the simmering discontent was brought to a head by the Lieutenant Governor's ill-judged attempt to limit the right of trial by jury. It gave birth to the Congress Movement, to which Indians stand indebted for every political privilege they now enjoy.

"Movable School" at Tuskegee

Prof. Dr. G. S. Krishnayya gives a description of the Movable School of Agriculture and Home Economics at Tuskegee in the August number of the *Youngmen of India Burma and Ceylon*. We read.

Speaking of the problems of his people, Booker T. Washington is recorded to have said: "We shall prosper in proportion as we learn to dignify and glorify labour, and put brains and skill into the common occupations of life." Entirely in keeping with this ideal is the Extension work of the great Institute which he created, to reach Negro farmers and their families and to influence them to adopt better farm practices, to help them to increase their earning capacity, and to improve their living conditions, to interest Negro boys and girls in farm activities, and to train them in the use of improved methods in farming and home-making. It is undoubtedly one of the best means discovered recently for proving to the people generally that they can improve their own conditions.

A most practical phase of that practical activity, Agricultural Extension Service, and yet one with a certain amount of native dramatic flair, which, without doubt adds to its effectiveness is the "Movable School" whose history goes back some twenty-five or thirty years when Booker T. Washington was Principal.

This "Movable School" travels the entire year on a schedule, visiting all parts of the State, particularly regions which are difficult of access.

and hanging pictures herself, but it is obvious that, in houses of such vast magnitude, her task must be chiefly one of oversight. But it is very real, sympathetic, intelligent oversight, for she has none of that affectation, which imagines that the details of domestic affairs are not the concern of a great lady. Two women, wives of Labour Members of Parliament, once visited the Queen, and are said to have been delighted at the friendly way in which she received them and at the efficiency so markedly seen at the Palace. As they were leaving one of them uttered their highest word of praise, 'And I'll guarantee that if we went into her kitchen, it would be as clean as ours.' Yes, Queen Mary knows what is happening in her kitchen. She made a special point during the War of managing the details of housekeeping, and effecting those economies and preventions of waste, which were demanded in the interests of the nation. All her work is selfless. Of Buckingham Palace it has been said, 'There are no slaves here, but the King and Queen: they are slaves to duty.' So this 'royal slave' dedicates to others her energy, efficiency, sympathy, and sound artistic taste. In all her household arrangements she finds beauty in order and harmony, and has done much to bring to light hidden treasures, and to get the right thing in the right place in those innumerable apartments.

Extravagance of Indian Princes Abroad

The Maharajadhiraja of Burdwan who, is himself sojourning in England is reported to have said in an interview to the "Observer" that the Indian Princes should take up the business of Government seriously and not spend their time "Gallivanting in Europe" at the expense of their subjects. Commenting on this statement *The Feudatory and Zemindari India* for July observes:

We are sorry if the reports circulated by the Nationalist press in India are true about the extravagance of the Indian Princes in England. Although we admit that by their frequent tours to foreign parts they are able to learn much and get first-hand information about the places they visit, to a large extent they must curtail their expenditure. Leaving a wide enough margin for the personal expenses of the Ruling Princes in keeping with their high dignity there are instances of extravagant personal expenditure which we are sure will be greatly minimised if the Princes are appraised of their financial position now and again. The traditions of a native court and its hospitality demand a scale of expenditure which to an outsider will look like folly. But these traditions have to be respected, and it means some expenditure. Well, leaving a good margin for that, we cannot help saying that some of the Princes, especially on their tours abroad go in for a scale of personal expenses for which there can be no justification and which in some cases are evidently beyond their means.

The Maharajadhiraja's advice applies

with equal, if not greater, force in case of Zemindars. The Indian Zemindars also should take up the business of managing their own estates instead of holiday-making and touring abroad.

Sati

Stri Dharma for August writes:

A young girl of Bihar committed Sati. When the flames became intolerable, she jumped into the Ganges, but was rescued. After two days and nights of agony she died. Sufferings as these which gave a thrill of horror to all civilized sensibilities elicits the following remarks from the *Searchlight* of Bihar: "Sati represents the acme of moral perfection and its whole merit is based on its voluntariness. In course of time, however, under demoralising political conditions corruption crept in and voluntariness disappeared to a very large extent. But with all this a pure Sati—pure in the sense of voluntariness—yet invokes the profound reverence of all Hindus who have not divested themselves of their age-long culture."

There is no "voluntariness" in conduct, to the extent it is wrought of deception. It is deception to tell uneducated young girls that their husbands are their gods however devoid of merit, and that to mount their funeral pyre is the surest way to Heaven.

There is no "voluntariness" in action to the extent it is induced by pressure. Public opinion is a mighty pressure, and in olden days there were millions like the writers to the *Searchlight* who pointed to widows the funeral flames of their husbands as the best place for them.

There is no "voluntariness" in deeds to the extent they are inspired by fear. The fear inspiring is the suffering and humiliation that Hindu Society has reserved for widows who elect to live.

One many also consider how many men have followed "the acme of moral perfection" that they so easily preach to women, and mounted the flames of their wives. "Voluntary" self-torture seems never popular with those who have liberty to do what they please. Do women have that liberty? "No liberty for women" says the code of Manu.

Spirituality is often distinct from the practice of religion and ceremonial. The history of religion and crime have therefore many coinciding points—Sati is one. Also, religious men are often the worst criminals. When wickedness stoops to cruelty, cowardice seeks exculpation in ceremonies and religion.

The Elephanta Caves

In the profusely illustrated and neatly printed *Indian State Railways Magazine* for August, Mr. W. E. Gladstone Solomon gives an illustrated account of his visit of the Elephanta Caves. Says he:

The insignificant ticket office and wooden shanties at the ingress to the Elephanta Caves may be taken by the enthusiastic visitor as not a bad symbol of the modest entrances to India's spacious art-to-day. How an artist must regret that he did not live in the Golden Age, when India was filled with gorgeous paintings and sculptures; when the mind of the people projected itself, and their hands transformed the idea into fact, so that celestial forms materialised out of the hard crust of Mother Earth!

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by rail. Arrangements in the county for its coming are made in advance by the country Negro agricultural agent who spends considerable effort and time securing the offer of a farm on which the school force may work, the assembling of supplies which will be needed in the week's work, and in arousing interest among the farmers of the community to come with their families to the demonstrations. Through posters, handbills and other means, the time and place of the meetings are thoroughly advertised.

To Motorists

A motorist who completed a journey from "Dhanbad to Hazaribag by car" writes in *the M. T. Monthly* for August:

The enthusiastic motorist in Bengal has ample scope to satiate his desires for pastures now as the Province possesses in the Grand Trunk Road and offshoots, a first class line of communication, covering the whole of India from Peshawar in the North-West to Calcutta. The trip from Dhanbad to Hazaribag, lies partly along the Grand Trunk and partly along the District Board Road, the latter branching off at Mile 216 towards Hazaribag. It is truly a delightful run to undertake as the scenery and country passed through is mostly characteristic of the province of Behar and a pleasant and welcome change from the monotonous landscape presented by the low-lying rice flats and swamps of Bengal.

Mr. Andrews and the Zulus

How Mr. C. F. Andrews conquered the heart of the South African Zulus would be evident from the following narrative published in *The Star* for August:

At one of the largest gatherings which was held in South Africa, near to the time of my departure, at the city of Durban, the branch of the Bantu Race, called the Zulus, came in greater numbers than ever at the farewell meeting which had been arranged for me by my friends of the Indian community.

I had spoken to the Indians in their own language the last message of love before leaving for India, their Motherland and mine. When the meeting was over, I was seated in a neighboring Indian house where a very old resident of Natal, who himself had very friendly relations with the Zulus, was living. He was a merchant dealing in the goods, which the Zulus used to wear, and he knew their language from old experience of their ways and customs. While I was sitting there, one of the Zulus who had been present at that meeting came to me and sat down at the same table with us and spoke to my Indian host in the Zulu language.

He turned to me and said, "They want to ask you a question." "Please tell them," I said. "I shall be glad to listen to what the Zulus have to say." Then he spoke very pointedly indeed, in the Zulu language, to my host. He turned to me and said:

"They have said to me, Mr. Andrews, that they understood from your speech, which you have just delivered, that you are ready to die for the Indians."

Then I turned to my host and said to him, "Will you ask him one question from me, because he came here to put me a question and that question has not yet been asked. Would you therefore, ask him, why he came here especially at this moment, to see me, and what he wishes me to do to help the Zulus." When my host had put this question, the leader said with a look, which was intense and almost ardent in its character, "We want to know, whether you would be prepared to die for us."

No word that I ever listened to in South Africa went home to my heart like that. I had to ask myself again and again, that night, whether it was not a call from God, and whether I ought not to give up everything in the world to follow the call.

Up till now, the answer has not come quite clearly. But ever ringing in my mind are those tremendous words uttered by that Zulu in the hour of dark sorrow and oppression "Will you not be prepared to die for us?"

Hard Lot of Cabinmen

The G. & P. Union Herald for August, comments editorially:

We have on several occasions criticised the long hours of work and the inadequacy of relieving hands; but our criticism has gone unheeded. The authorities instead of lessening the hardships are acting quite the other way. The case has been brought to our notice in which a cabinman was required to work continuously for 16 hours as no relieving hand was available. It was but natural that after working for so long a time he should have complete rest for at least 33 hours. The authorities would not allow in and the cabinman in question was required to attend after a rest for sixteen hours only. In the meantime another cabinman was posted on duty and the cabinman in question was informed to come on the following day at 10 o'clock, and was subsequently ordered for 6 P. M. In spite of all this the poor cabinman has been penalised and has been reduced R. 5 for three months for not coming to duty after 16 hours rest when called. We believe that the cabinman has not only been denied justice but on the contrary has been unjustly penalised. The hours of work for cabinmen are 8 hours a day. And it is but just that he should be relieved after he has worked for 8 hours. We hope that authorities concerned would look at the matter from a humanitarian point of view and cancel the order of reduction.

When Women Smoke

Reviewing Dr. Hofstaetter's latest book entitled "The Smoking Women" *The Oriental Watchman* comments:

God pity the children when both father and mother smoke. Fortunately, when both parents

smoke, the chances are there will be no children. If by chance children are born to such a couple they are handicapped through life because of their unfortunate heredity. Woman has in this respect been a redeeming factor in the prevalent race decadence in the past. When she begins to smoke, and smoking becomes as common among women as it is among men, there will be a landslide in race decadence.

The mother is the home-maker. The smoking mother becomes a home-breaker.

What is wrong with the Musalmans

Addressing the Muhammadans in the course of an well-written article in the Anglo-Urdu journal *Naraida*, Mr. N. A. Abilais laments:

Our general contribution towards the literary activities of the country is negligible in quantity and poor in quality; devoid of deep thought, profound study and scholarly grasp. Pick up any good Indian Magazine and you will invariably miss us there. Have you ever read in any of the hundreds of Indian newspapers that some Mr. Khan, or Mr. Beg, or Mr. Husam delivered a lecture on any literary, philosophic, economic or Scientific subject before a learned audience? And the same Khans, Begs, and Husams, I promise you, will bore you to death at a *Marashia* party with their demoralising love poems at any place any day. For other dialects of the country—some of which are richer than our poor Urdu—we have, as it were, a sort of national distaste. In our own tongue (I admit that we have 5 or 6 monthly magazines that may be passed on as fairly good) we produce a sort of literature more than half of which is worthless and degenerating.

Modern China and the Christian Movement

In *The National Christian Council Review* for August Mr. T. L. Shen discusses the position of "Christian Movement in a Revolutionary China. The writer begins by saying:

The present-day Chinese revolution is unique in the history of the world for two reasons. First, it is based on a recorded past of five thousand years with its rich content of cultural achievement and its wonderful capacity to adapt itself to new situations through assimilation and conquest. Second, it calls for magnificent changes in all spheres of life to be effected within a limited period of time as contrasted with the experiences in the West where the same amount of work has been accomplished through evolution in many centuries. So revolution in China can be pictured as an accelerated process of adaptation and change in contemporary Chinese life, which would pass with much less notice under normal conditions. In its broad realm the revolution really gives impetus to all vital forces, whether destructive or constructive towards the making of a new China. Therefore a fair observer should not be tied to isolate

its politico-military aspects from other equally important reforms, economic, educational, etc., and consider them as only manifestations of the revolution. To a very large extent revolution in China has touched vitally the problem of religion, hitherto unchallenged for centuries. It has questioned the fundamental value of religion, the purpose of religious activities, the social function of religious institutions, and other significant points.

According to the writer:

Traditionally, the Chinese have been accustomed to take for granted that one's belief is not to be interfered with unless it implies or actually brings harm to others.

The Public and the Untouchable

In answer to an interrogation "Is there a change in the status of the untouchable and the attitude of the public in regard to his place in Society?" by the editor of *The Social Service Quarterly*, Mr. V R. Sindhe, the well-known social worker says in the July number of the said journal.

Practically both parts of the above question are identical. Yes, there is some little change in the status, but the littleness of this change causes disappointment and even annoyance to a genuine advocate of these classes out of all proportion to satisfaction caused by the change itself. Nowadays much is made, both by the friends and enemies of the "untouchable", of the new political status granted by British rule in India to him in the shape of nomination to the Legislative Councils and local bodies. But those who may look deep enough into the matter will be convinced of the shallowness of this questionable favour. For these nominees are in no way representatives of either the people or their needs. The sting of untouchability is still felt in all its poignance in the mills owned by capitalists as much as in the offices controlled by the foreign bureaucrats or capitalists (all Government is only the worst form of capitalism)! If this is the situation in modern cities what can I say of the districts and the villages.

Political status is measured or ought to be measured by the power of vote secured by any class and not by any extra favours thrown at them. Moreover, such favours work at times positive harm rather than possible good as they create an unhealthy desire to run after them among some who turn out eventually bad leaders of blind crowds.

Though, as a result of the work of the Depressed Classes Mission carried on by the so-called higher classes and latterly by some enlightened leaders of the depressed classes themselves, a very large number of "untouchables" residing in cities and provincial towns are evincing an awakening as to their degraded position, the general mass of the submerged millions in the country is still born and bred up under the shades of this titanic slavery without any ray of self-conscious freedom; and even the Titans of the "touchables" in general do not still betray a pang of effective conscience so as to create a hope in us that "by elevating the depressed we are but elevating ourselves."



The Prayerful Spirit

The note of lofty idealism and spiritual fervour, so characteristic of the man, is clearly sounded in a short utterance of Gandhiji—a message to his Indian followers—which *Message of the East* for July reproduces. Says Mahatmaji :

One word that I would like to leave with you doubly afflicted people of this afflicted land, is that you will lose yourselves, in the ocean of the submerged humanity about you. Because it is submerged, the problem is simple. The way is straight, even though it is narrow, and you must treat it in the right and prayerful spirit. We have been praying here for three days. Prayer brings a peace, a strength and a consolation that nothing else can give. But it must be offered from the heart. When it is not offered from the heart, it is like the beating of a drum, or just the vocal effect of the throat sounds. When it is offered from the heart, it has the power to melt mountains of misery. Those who want are welcome to try its power.

As food is necessary for the body, prayer is necessary for the soul. A man may be able to do without food for a number of days, but believing in God, man cannot, should not live a moment without prayer. You will say that we see lots of people living without prayer. I dare say they do, but it is the existence of the brute which, for man, is worse than death. I have not the shadow of a doubt that the strife and quarrels with which our atmosphere is so full to-day, are due to the absence of the spirit of true prayer. You will demur to the statement, I know, and contend that millions of Hindus, Mussulmans and Christians do offer their prayers. It is because I had thought you would raise this objection that I used the words "true prayer." The fact is, we have been offering our prayers with the lips but hardly ever with our hearts, and it is to escape, if possible the hypocrisy of the lip prayer that we in the Ashram repeat every evening the last verses of the second chapter of the Bhagavad Gita. The conditions of the "Euable in Spirit" that is described in these verses if we contemplate them daily, is bound slowly to turn our hearts towards God. If you students would take your education on the true foundation of a pure character and pure heart there is nothing so helpful as to offer your prayers every day truly and religiously.

Finding Truth in All Creeds

The Literary Digest (June 30) thus introduces a writer on the above subject :

All truth is not confined to one sect, or even to one religion, says a modern who has been in search of it in Methodist conferences, Confucianist temples, New Thought centres, Hindu monasteries, Buddhist colleges, and High Church retreats, and found particles of truth in all, but not all of it in any of the creeds. Strangely enough, he finds surprising similarity among the great prophets of religion and dispensers of truth. It is in the organizations of the followers that differences appear and divisions are created. The conclusion of the matter to him is that God resides in man, and that we can achieve anything we like by sinking our differences and uniting our efforts for the common spiritual welfare. Writing under the initials "S. T.," this modern tells us in *The Century Magazine* that the great failing of organized religion—of every religious organization he knows anything about, in fact—is its persistent claim to exclusive possession of a final truth. "A group of men," he says, "set up a part of the truth and call it the whole. And because it is not the whole—because there was another great soul or another great law—another group rises and sets up another part. And so on—sects, denominations, divisions, and subdivisions; part against part, all loudly proclaiming unity and love to a world that they have kept in an uproar down the centuries, with their own quarrels, persecutions, and dissensions." We shall never achieve love and unity in "hot and noisy competition," he says. To the men and women of to-day "the superior, condescending, and stubbornly ignorant point of view of most religious organizations toward everybody and everything outside their own particular creed, is a point of view intellectually and spiritually impossible."

Non-recognition of this simple truth has perhaps cost some creeds the loss of their hold on many thinking and unlightened minds.

The Voice of the Inaudible

The same journal for July 7 reproduces an article in *The Spectator* on the scientific discoveries of Sir J. C. Bose regarding plant life with the following prefatory remarks :

The latest public demonstration of the sensitivity of plants, given in London by Sir Jagadis Bose Hindu plant-physiologist, are described in the *Spectator* (London) by F. Yeats-Brown under the above title. Mr Yeats-Brown does not agree with the eminent American botanist who calls the Bose experiments unscientific. He sees in them a proof of the unity of living forces throughout creation and believes that they "have intellectual and philosophical, as well as purely medical, consequences of the greatest importance."

Dr. Paul Dahlke

Dr. Paul Dahlke, the founder of the 'Buddhist House' in Berlin and an eminent writer on Buddhist subjects, passed away sometime ago, and Mr J. F. Mc Kechnie gives a brief sketch of his life in *The British Buddhist*.

Dr. Dahlke died of heart-failure at the 'Buddhist House' at Frohnau, near Berlin, on the 20th of February last. As he considered that to die is one of the least important of a man's actions, he left instructions that the fact of his death was to be withheld from publicity for as long as possible, hence the lateness of the present notice.

He had suffered from a weak heart for many years, and had previously had attacks of heart weakness which almost terminated his life so that when the final attack came it was no surprise to himself or to those about him.

He was one of the most eminent writers on Buddhist subjects in Europe, for which he was pre-eminently gifted by his keen, searching intellect, and his command of a style of great lucidity, the outcome of lucid thinking. He also had visited the East through many winters, studying Buddhism at first hand from the lips of native pundits in Ceylon and also in Burma, during two visits there. On these visits he acquired a knowledge of the language of Buddhism, Pali, and of this made good use in the issue of several volumes of Pali translation in his native language, German. The titles of the books he issued on Buddhism, during his life, were (we give their titles in English): "Buddhist Essays," "Buddhism and Science," "Buddhism as Religion and Morality," and "Buddhism: Its place in the mental life of mankind." He wrote three slighter books of Buddhist interest called respectively: "Buddhist Stories," "From the Buddha's Realm" and "The Book of Genius." He also wrote a little book of "English Sketches," the outcome of his many visits to England. In addition, his literary activity found expression in the publication of a little Buddhist magazine which he called "New Buddhism," which had a very hard struggle to exist during the war. But after the war, when he had more financial means, he issued a much better and larger magazine at irregular intervals called "The Scrap-Collection," the contents of both these magazines being entirely written by himself. They expounded his own idea of what Buddhism means to Europe and European thought, and were extremely interesting as the revelation of a profound intellect working upon the material supplied it by one of the oldest and most rational religions in the world.

As he went on thinking upon Buddhism he finally came to the decision that it was not enough to introduce it, as he had endeavoured to do, into the mere thought of Europe; he felt that some attempt ought to be made to embody it in Europe's life. Accordingly, as soon as his means permitted it, after the war he procured a plot of land on the outskirts of a Garden City about thirteen miles outside of Berlin (but included in Greater Berlin) and there built himself a house which he called the "Buddhist House," where he lived with two of his sisters as housekeepers, and in the grounds he had built a number of erections meant to serve as places to which those who wished might retire and live in solitude for the practice of thought and meditation. Here, to his House he welcomed any one who cared to come whether Buddhist or not, who were willing to observe the rules of the house, celibacy, vegetarianism, no music no news-paper reading, no frivolous talk, and as much as possible, silence. Meanwhile he earned the means of supporting the House by the diligent practice of his profession, no longer, as before the war, ever leaving it for travel in the east. Indeed, towards the end, his heart-weakness forbade his ever leaving the house or even going up or down stairs except in the most painfully slow manner. Yet he still worked on, giving addresses at the Temple in the grounds of his house, on Buddhist subjects once a month to crowded audiences; editing and writing his magazine, and giving lectures on medical and Buddhist subjects and finally in writing of a medical work in which he sought to bring medicine also within the purview of Dhamma principles.

to Animals Week

The Young East (June) supplies us with an instructive bit of information:

Thanks to the tireless efforts put forth by the Nihon Jindo Kai or Japan Humane Society, the citizens of Tokyo were given an object lesson in right treatment of animals during the last week of May. During the week which was called "Be Kind to Animals Week," every conceivable measure was taken by the members and friends of the association to show to the general public that to treat animals with more kindness was not only right but profitable. The most spectacular was a parade of 200 carthorses through some of the principal streets. It was the first of the kind to be held in this country and attracted great attention of the public to the condition of work-horses. Prizes were given to exemplary drivers who were found to have treated their horses with kindness.

Cannot our Indian S.P.C.A.S. organise something like this?

Woman and Sacrilege

The same journal for July puts forth a plea for the removal of the religious barriers which operate against woman within the Buddhist world. Writes the Journal:

It is astonishing that in this age of modern girls there are still men and many at that who still cling to the prejudice that women are unclean creatures and must therefore be rigidly excluded from grounds considered "sacred" from early times. Mr. Koya, for instance, had been closed to women for centuries until some years ago. We had thought there no longer existed any such place in Japan, but we now find that we were mistaken. According to a press report, a dispute is now going on between the priests of a monastery on Mt. Omine in Nara Prefecture and about 10,000 devotees as to whether the mountain, hitherto closed to women, should be opened to them or not. It appears that the Rev. Shinko Katsuma, head priest of the Ryusenji, one of the adjunct temples to the main temple on the mountain, has made a plan of admitting women to the main temple and has already secured the consent of the controlling board of Godai branch in Kyoto which partly controls the temples on Mt. Omine. Learning of it, the leading adherents in Osaka and elsewhere, known as Sango-gumi, who exercise powerful influence among the groups of adherents who make it their perennial practice to climb the mountain because of their devotion to Buddhism, have started agitation in opposition to the above said plan, on the ground that it is sacrilegious to allow women to visit the "sacred" precincts. We would suggest to the priests of Mt. Omine, with whom we are in thorough sympathy, to circulate among their opponents a translation of Dr. Kumura's treatise entitled "Women in Buddha's Eye," which we published in this magazine some months ago. It will disillusion those bigoted men and open their eyes to the fact that Buddha never regarded women as "unclean."

Political Ideas and Actions

Mr. Crane Brinton writing about the 'Political Ideas of the Jacobin Clubs' in *Political Science Quarterly* concludes with these observations:

Ideas do not make desires; any more than desires make ideas. The two are merged organically and not mechanically in human life. Therefore, no arguments shrouded in metaphors which make inarticulate desires the driving force in politics can hold. Steam certainly makes a steam engine go; but at present we can only say of human beings that life makes them go. This conception of life is not purely mystical, and much of it is subject to logical analysis. But when such analysis denies itself, and seeks to separate thought from any manifestation of human life, as when it declares that political ideas are results but not causes, it must assume the burden of a completely mechanist philosophy. And mechanism, with its too simple doctrine of causation, shows signs of failing even the physicist.

Rousseau's philosophy obviously was part of the lives of the men who made the French Revolution. No one can glance at contemporary records and doubt that. And that is enough. The question as to whether they would have acted differently had Rousseau never existed is at bottom an idle one, since again it assumes that political action is

mechanical, and that a force, once weighed, can be subtracted from the whole. The eighteenth century itself may be allowed to have the final word in this matter. For as to the Rousseau of the Revolution, *s'il n'existait pas, il faudrait l'inventer*.

Spencer and Syntheic Philosophy

Mr. Alexander Goldenweiser assigns in *Evolution* to Herbert Spencer the following role which he so fittingly played:

In a sense Herbert Spencer rather than Darwin should be regarded as the father of Evolution. Under the sweep of his integrating intellect, the hypothesis of evolutionary development reached a comprehensiveness and a logical rigor which no one else either before or after Spencer was able to transcend or equal.

After a brief narration of his early life writer proceeds:

Having a rather delicate constitution and being a poor reader, Spencer hardly could have achieved what he did, if not for the stimulation he derived from the counsel and criticism of such figures as John Tyndall, the physicist, John Stuart Mill, Huxley, Hooker, George Eliot, and Lewis. The direct inspiration for his evolutionary theory, Spencer derived from Von Baer's work on embryology, Charles Lyell's contributions to geology, and Malthus's "Essay on Population," which had inspired so many other notable achievements. Darwin influenced Spencer only directly as the "Principles of Biology" had appeared. Spencer at once accepted the theory of natural selection as a striking formulation of the mechanism of biological evolution, and made it his own by incorporating it in the second edition of the "Biology."

But for Spencer the world was a unity: evolution, if true in biology, had to apply to the entire cosmos. Thus we find that in his "First Principles," Spencer enunciated evolution as a universal process manifesting itself in the phenomena of inanimate matter, life, mind and society. This determined the scope of the synthetic philosophy which comprised the "principles" of Biology, Psychology, Sociology, and Ethics. Unfortunately, the two volumes which were to deal with cosmology and geology remained unwritten, so that Spencer's ideas in these two domains must be gleaned from the schematic treatment in the "First Principles."

Spencer's "Biology" contains two important principles: Individuation varies inversely with propagation, or the more an organism does for the race, the less is it able to do for itself; and 2. Acquired characters are inherited, meaning by this that physical or psychic traits acquired by an individual in the course of his life are transmissible of the offspring.

Areoplanes help Archaeology

In the *Theosophical Path* an observer in the 'archaeological field' thus finds areoplanes,

the latest triumph of modern invention to be a handmaid of archaeology, concerned with the early triumphs of ancient skill.

How strange it would have seemed a few years ago to be told that in no long time flying-machines would prove of great service in archaeological discovery! And yet this has come to pass. An aerial photograph of an important hill seven miles north of Jerusalem in Palestine was found to show a depression hardly noticeable from the ground. Excavation was started and an ancient temple with the remains of five different towns, one above the other, were found. The temple was built about 900 B. C., but the oldest town was at least five thousand years old, perhaps from the Canaanite period.

In England slight differences in color of the grass, invisible from the ground but quite clear from the air, have enabled archaeologists to distinguish traces of early agricultural systems which are found to be quite different from the later Roman and Saxon field-arrangements, and which are now being studied with great care.

U. S. Vital Statistics for 1927

According to Sir George Newman, the Chief Medical Officer of the British Island, 'an amazing transformation in the public health of England' has been effected in recent years. The U. S. Census Bureau report on the vital statistics of the States in 1927, as indicated by the following from *The New Republic* (July 11), is no less amazing:

The infant death rate has been still further reduced; whereas, ten years ago, a death rate of 100 per 1,000 live births per annum was not uncommon in the thirty-three states which comprise the registration area, the average for 1927 was only 64.3. This is an amazingly good record, even New Zealand, which leads the world in this respect, did not pass this figure until just before the Great War, and the American problem is greatly complicated by the presence of the Negro and the Mexican and other immigrants. Oregon, for example, with a large native white population, has a death rate of only 47.5 which is not far behind the New Zealand record, while Arizona, with a huge recent Mexican influx, has a rate of 125.8. The death rate for the population as a whole continues to decline though at a slow pace which suggests that it may soon become stationary; it was 11.4 in 1927. The birth rate has also declined, from 20.6 in 1926 to 20.4. This net increase of nine per annum per thousands is still one of the largest in the western world, and is likely to diminish, as it is doing in almost every European country.

The Indian Vital Statistics have a different tale to narrate, as we know.

Age Limit for Workers

Mr. James J. Davis, U. S. Secretary of Labour, protests under caption "Old Age" at fifty reprinted in *Monthly Labour Review* (June) against 'arbitrary age limit' that obtains' Mr. Davies says in effect:

The practice of setting an arbitrary age limit for employment is anti-social and unsound, according to an article by the Secretary of Labor. Some plants class a worker as old at 50 years of age, and in some the age limit is even lower than 50. In occupations requiring youthful strength there may have been some justification for this practice in former years. Now, with industry highly mechanised, skill and experience are more valuable in a worker than brute strength. On the whole, a machine operator is probably better at 60 than at 20 (p. 1)

Shop Closing Legislation in Europe

International Labour Review (July) discusses the above subject, and says on the regulation of opening and closing hours

THE REGULATION OF OPENING AND CLOSING HOURS.
To prevent confusion, a distinction must be made between three very different things: "the hours between which shops may be open"; "the length of time shops may be open", and "the hours of work of the employee". To bring out this distinction, the case of Poland may be cited where the hours between which shops may be open cover a period of 16 hours, but a shop may not stay open more than 10 hours, and employees may not work more than 8 hours.

Most laws state both the hour of opening and the hour of closing. In Great Britain, the Irish Free State, Rumania, and certain Swiss cantons, however, the legal restriction applies only to the closing hour.

In several cases it has been found necessary to insert certain special regulations in the Act itself.

In this way the hours between which shops working under normal conditions, or the large majority, may keep open have been reduced to the narrowest possible limits, except for certain classes of establishment with very special working conditions. With the same intention some laws—for instance, those of Basle Town and Czechoslovakia—allow the administrative authorities, either communal or provincial, in particular cases to authorise permanently the opening or closing of shops at other hours, better suited to the needs of the local population.

Our Day of Independence

Unity (July 2) of Chicago 'proposes to celebrate' the Fourth of July—the day of American independence—"by levelling a few questions at the American President,

be he President Coolidge, in absentia, or the prospective President Smith, Thomas or Foster." 'A quiz for the President' is this:

OUR DAY OF INDEPENDENCE

This editor-citizen propose to celebrate the day by leveling a few questions at the President be he President Coolidge, in absentia, or the prospective President Hoover, Smith, Thomas or Foster.

Do you believe in our Declaration of Independence? Do you "hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness." Also, Governments derive "their just powers from the consent of the Governed." There are other things to be mentioned—and quite important too—but these are enough to believe for one day.

You are asked to cast your eyes across the Pacific and note what America and Britain are doing in China, where people, whom the Creator made our "equal," are struggling for independence as we struggled for independence in 1776? Do you believe our Declaration to the world—made at that time? Have you not some way of communicating to the Chinese that we Americans are with them?*

Nationalism at Geneva

The Inquirer makes the following observation on this subject, which we, as our readers know perceived sometime ago:

NATIONALISM AT GENEVA

It is deeply disturbing to hear, on the authority of a correspondent of *The Manchester Guardian*, that appointments to the highest offices in the League of Nations Secretariat are being made not from among men of international outlook and reputation, as was at first the case, but from among professional diplomats in the service of the Great Powers, on whose Governments they are dependent for their future careers. Not only Italy (whom we know of) but other Powers, it is asserted, are using their countrymen as their agents, a practice which must undermine mutual confidence and co-operation within the Secretariat. We hope the Assembly will take cognisance of these criticisms.

The Power of the Pen

Writing on the above subject in *The China Journal* (July) Arthur De C. Sowerby compares the power of the pen with the power of the lungs:

We know how much value has always been set on oratory, the power to express sustained thought in eloquent language to a group of fellow beings. Wrung, while it loses a certain amount of

the moving power of oratory, yet has the advantage of enormously increasing the number of people to whom the thoughts it sets down can be conveyed.

In any case this new instrument in men's hands came to be enormously revered, and we have that reverence reflected today in the value set upon the written word by the general mass of the people. To enormous numbers of people what is printed and published is looked upon as indisputable fact. How often have we experienced this in our daily contacts with our fellow beings? "Here it is in black and white," they say in regard to some statement or fact in dispute, and that, as far as they are concerned, seems to settle the argument.

It is this, perhaps, more than anything else that gives the pen its power. Of course, in writing just as in talking, eloquence counts a great deal, but the fundamental fact that writing is something set down in a permanent form seems to give it a tremendous advantage over mere talking, and to make of the pen a weapon in the eternal conflict of man against man that is far superior to the sword. *Cedit ensis calamo.*

The Embargo on Thought

Japan sees 'red,' and is launching measures to stifle some 'thought' in middle and higher schools. This has led the *Japan Weekly Chronicle* (July 19) to enter a spirited protest against 'the embargo on thought':

Reaction has made great strides in Japan during the past couple of years. First there was a campaign against "thought" in middle and higher schools. Numerous prosecutions were made of high school boys, and their associations for the study of social questions were suppressed throughout the country. But it was definitely stated that so far as the universities were concerned, the students might study whatever they pleased. This still left some liberty of thought, and it was obvious that the way to ensure university students taking a lively interest in the undesired subjects was to put an embargo on all acquaintance with them until university days. Perhaps this effect was soon felt, for it was not long before a determined weeding out of progressive professors took place. There were some protests among the more liberal of their colleagues at this weeding out, but the protests were not sustained and afterwards died away altogether. And at the present time we find extraordinary actions being taken for the suppression of freedom of thought without any protests whatever being raised. The proceedings of reactionaries are seldom surprising; they are always true to type and are but a repetition of history; but the silence of liberal thinkers is a much more serious matter. Does it mean that there has been a general conversion and that no leading men wish any longer for thought to have free expression except within such narrow limits as the official world thinks desirable? If there had been any such 'conversion' there would be no need to drive professors from their posts whenever they showed signs of independent

* Do you know that Sunyat Sen was a disciple of Abraham Lincoln?

thinking, and there would be no need of making such drastic regulations as to the qualifications of students for entry to a university. The silence can certainly not be interpreted as an indication of the unanimous assent of all thinkers to the action recently taken, for that action would then have no motive. On the contrary, the measures taken for suppression imply that there is a great deal of thought which would be expressed if only there were any liberty of speech.

War Lies

The same journal for June 21st observes in referring to Mr. Arthur Ponsonby's book.

We laugh at bumpkins for their willingness to believe every wild tale they hear, but experiences during the war show that we have nothing to laugh at Mr. Arthur Ponsonby has collected details about all the horrors with which the papers used to regale us during that period of frightfulness (*Falsehood in Wartime*. By Arthur Ponsonby, M. P. London: Allen and Unwin, Ltd., Museum St. 2s. 6d.) Here are the Belgian babies without hands, the German corpse factory, the Lusitania medal, the Louvain Altar-piece, all the stories which sustained the angry passions through those five terrible years. Of course, the campaign of falsehood was not conducted by the British Government alone. All the Governments were equally busy in running their lie factories. In Germany the favourite atrocity story seems to have been the gouging out of the eyes of wounded soldiers. It was denied again and again but was always revived, "a whole bucketful of soldiers' eyes" being one report. One curious point about the atrocities is that when it was proved that they did not happen at the place first stated they always jumped somewhere else. Also the same stories, discredited in one country were repeated in another. The United States proved a great field for such propaganda, which was encouraged by the British Secret Service. The most gross and palpable falsehoods were accepted with astonishing credulity, and Pershing himself had to deny them when they became too outrageous. In such cases the denials were not believed, however, and probably to-day there are people who still cling to these fables which insulted our intelligence during the war years. Mr. Ponsonby has dug them all up, stories, denials and all, and preserved them in a handy form for future reference. But when the next war comes we shall not refer to them but go on believing all we hear just the same.

Christian Missions on Economic World Problem

In the two weeks from March 28, April 8 The International Missionary Council that assembled at Jerusalem "faced frankly the question of the place of missionary enterprise in the post war world" and decided to form a Bureau of Social and Economic

Research Information. In *Current History* (August), Mr. Samuel Guy Inman indicates its 'new world policy,' which shows clearly its recognition of the part played by economic problems:

The report of the Commission on Economic Conditions pointed out some of the more outstanding economic ventures undertaken by so-called "advanced countries," which send economic agents to so-called "backward peoples," who are asked to submit to those countries' economic dominance, on the one hand, while on the other hand, they are asked to receive the spiritual ministry of the missionaries. The report said in part.

Experience shows that among the most prolific causes of friction among nations has been the rivalry of competing imperialisms to secure preferential access to sources of raw materials, markets and opportunities of investment in the still undeveloped regions of the world. It is of vital importance to the future of civilization that this rivalry, ruinous alike to the nations engaged in it and to the indigenous populations, should be brought under control. Such control can be established only by the action of an international authority, which can do impartial justice to the claims of all nations. The International Missionary Council looks forward therefore, to such an extension of the activities of the League of Nations and of the International Labor Organization and other similar movements as may result in the creation of an international code defining the mutual relations between the various Powers interested in colonial expansion, and the indigenous population affected by it. It regards the economic functions of the League in relation to such matters as loans, concessions, labor and tariff policy and communication as among the most important branches of its work, and desires to see them extended as widely and as rapidly as possible.

Democracy in China - Is it a Failure?

Mr. Taw Sein Ko, C. I. E., I. S. O., Late Advisor on Chinese Affairs and Assistant Secretary to the Government of Burma, takes a survey of the situation and problems of China in *The Asiatic Review* and concludes.

Upon the evidence adduced and commented upon above, I pass my final judgment that "Democracy in China cannot yet be pronounced a failure, but that, under happier auspices, it may thrive and prosper and be conducive to the happiness and contentment of the Chinese people, so that China may take her proper and rightful place in the Comity of Nations at no distant date." In my judgment, I use advisedly the expression "under happier auspices," because China, under her present circumstances, cannot move hand or foot without the assistance and guidance of the "Big Five Powers"—namely, the United States, Great Britain, France, Italy and Japan—who, by signing the Treaty of Versailles in 1918, secured the peace and prosperity of Europe, and indirectly of the world in general. If that peace is required to be confirmed, solidified, and perpetuated, it behoves the same "Big Five" to come to the rescue of

China. Above all, the United States, which has an overflowing Exchequer, and which is noted for her Generosity, Philanthropy, and Altruism in propagating Culture and Medical Science, for alleviating human suffering, should take a prominent part in this humanitarian campaign in China.

Mr. Paul Blanchard in speculating on 'The Future of China' in *The World Tomorrow* (July) finds that the remedy for the Yellow Peril lies with the West itself. Says he:—

When China has completed the present process of unification and militarization there is only one thing which can prevent her from joining an Asiatic bloc against the West, that is a rebirth of social-democratic anti-imperialism in the United States and Europe. At present we in the West are not fit to associate on terms of confidence and goodwill with an honest Chinese government. We can win the permanent friendship of the new China only if we force our State Department to break off the present military and diplomatic alliance with Japan and Great Britain in China. In the long run that means the repudiation of the ancient policy of protecting private dollars abroad with American human beings in uniform. That policy has already ceased to pay in China. A militarized and unified China will make it doubly unprofitable.

Persia—Free At Last

So thinks the *Literary Digest* (July 21) in reproducing under the above heading the

various comments of the western writers on Persia's abolition of the old unequal advantages gained over her by foreigners.—The significance of the step for Asia is apparent.

Two Severe Limitations, so we are told, have beset Persia's sovereignty until within the past few days. The "for years nominally independent, she "had to allow foreigners within her borders to be tried by their own consular courts," and she was not mistress of her own customs tariff." Both limitations are now at an end, and an English writer, H. Wilson Harris, feels that this may be "a matter of much consequence," for "Persia is far from being a negligible country," tho "all our tendency is to underrated her importance, except, of course in the matter of oil" and in that of her veto, now withdrawn, on British air service across her territory, which lies on the route between Egypt and India.

In the London *Westminster Gazette*, Mr. Harris defends his belief in Persia's importance by explaining, "To begin with, Persia is one of the only five independent States in Asia, a continent which apart from Japan and China, Persia, Afghanistan and Siam, consists entirely of dependencies. Consequently, Persia can claim with some justice to be regarded as one of the few mouthpieces of Asia at Geneva and elsewhere."

India has also a voice at the Geneva Hall—but she only echoes 'her master's voice,' and it is often keyed to a note quite antagonistic to that which the interest of Asia (or even of India) demands.

A LABOUR VIEW OF SWARAJ IN INDIA

By ASHOKE CHATTERJEE

SOME days ago we read the following news in the daily press.

London, Aug. 19.

Reviewing Mr. Lajpat Rai's reply to "Mother India," Mr. Tom Johnston, Labour M. P. for Dundee, who recently toured India, ridicules the idea that Swaraj is the sole or sovereign cure for ignorance and poverty.

"America" he declared, "has Swaraj but the lynching of negroes continues; Britain has Swaraj but masses of the people still live in ignorance and poverty. Let not Mr. Lajpat Rai delude himself that when the Indian army is officered by the sons of zeminders and babus and a Raja or a Pandit sleeps in the Viceroy's bed ignorance and poverty will flap their wings and flee from Hindustan. That is a delusion of political infants. The remedy for Indian poverty is not Swaraj but Socialism along with the abolition of usury, private landlordism and capitalism—Englishman."

It is very strange how during recent years leaders of British Labour have developed a strong antagonism to the Indian Independence Movement. One reason for this is that many Labour leaders have not the moral courage necessary for renouncing

Labour's Share of the Imperial Loot, which is naturally and largely involved in any successful culmination to the Swaraj agitation. Another reason is that the views of the Indian Nationalists do not in all details agree with the views held by some Labour Extremists, i.e., those who advocate Communism, destruction of the Middle class or Nationalisation of all capital.

Now, if we could remove these two discordant features from the field of Indian Nationalist-British Labour *entente*, we might arrive at some sort of a clear understanding with British Labour. Unfortunately, we are not in a position to dislodge any imperialistic greed that might be lurking in the secret places of the heart of British Labour. As to Labour extremism, we regret we do not see eye to eye with its advocates. In the language of Mr. Tom Johnston of Dundee, we may say that we do not think "Socialism is the sole or sovereign cure for ignorance and poverty."

Take equal distribution of wealth, for example. By adopting this method of distribution of wealth one can assure to each member of the community an income equal to the average per capita income of the community. But this method of distributing wealth does not by some magic increase the total national wealth and where poverty is due to the smallness of the annual national income, communism is hardly a cure for poverty. In India, if we had communism each member of the Indian nation will have an income varying according to the estimate of different authorities as follows.*

| Authority | Date of estimate | Amount of annual income Rs. as. p. |
|---|------------------|---------------------------------------|
| Dadabhai Naoroji | 1870 | 20 0 0 |
| Baring-Barbour | 1882 | 27 0 0 |
| Digby | 1898-99 | 18 9 0 |
| Digby | 1900 | 17 4 0 |
| Lord Curzon | 1901 | 30 0 0 |
| Findlay Shirras | 1911 | 50 0 0 |
| B. N. Sarma, (quoted in Council of State) | 1911 | 86 0 0 |
| K. T. Shah | 1921-22 | 46 0 0 |

So that the knowledge that one's extreme poverty is shared equally by all Indians, even if a palliative of suffering, will not remove the poverty itself. Also while it will not materially lessen the suffering of most Indians who are now used to a very low standard of living, it will drag millions into dire misery due to a lowering of their standard of living. On the whole, it will create more solid misery than it will remove. Moreover, communism at this stage of our economic progress will intensively affect the accumulation of fresh capital on which the economic future of India depends to a very large extent.

If one could look at communism through the halo that it has been provided with by British and other economic-fetishists, one would perhaps have it at any cost; but looking at it, as we do, as merely a way of distributing wealth to individuals, we might be excused if we challenged its suitability and efficacy. One can consume wealth only as an individual. There can be no such thing as communal consumption of wealth in the real sense of the term. The coat that I put on covers *my back* and not a section of that (non-existent) Greater Back *The Back of the Community*. I may have come by the

coat in one way or another, through some capitalistic institution or through communism; but the vital fact remains to me, that the coat covers *my back* and does so well.

Similarly if we look at Socialism, State Capitalism, or any other economic jujitsu in the cold light of facts dissociated from all religious sentimentality, we easily realise that they are also economic methods and *not virtues* having any absolute claim on our life and loyalty. Social capital may be managed, worked, added to and guarded either by individual sanction or by social sanction. Neither the one way nor the other is immune to abuse. The officers of a State Capitalistic institution could be just as wasteful, shortsighted or stupid as any Chetti, Marwari or Jew. It is not true that under social management capital will necessarily be always properly used; accumulated and conserved, no more than it is true that company management of railways or factories is always inferior and less efficient compared to State management. So that socialism in itself is no guarantee of economic progress and prosperity, as Mr. Tom Johnston would like us to believe. There is little difference between the mental attitude of Mr. Tom Johnston of Dundee and that of the clergyman from the same locality who thought that it was the Holy Bible which alone could give India all that was good and necessary for her.

Englishmen (including Scots and other Britishers) are by nature conventional and even Pure Reason runs the risk of being conventionalised in the hand of an Englishman, specially of the middle class. We have tried to go a little deep into Mr. Tom Johnston in connection with communism and socialism. Let us now do the same with Swaraj, Zemindars, Babus, Rajas and Pundits.

One has no reason to think that Mr. Tom Johnston has not received the average school education given to every British Boy under the present capitalistic government of great Britain. For does he not show all the prejudices that the average British boy imbibes from his school books? Also his stunted logic? There is Swaraj in America, still there is lynching; therefore, the lynching must be either due to the Swaraj or be totally unrelated to it either positively or negatively! God must be on the side of British Labour or how could the Cause survive advocates with such giant intellects?

* Shah and Khambata, *Wealth and Taxable Capacity of India*, p. 68.

Does not Mr. Johnston know that lynching is slowly disappearing from America under their Swaraj, even as slavery did some decades ago? Doesn't he also know that, though lynching persisted in America inspite of Swaraj, a thousand other good things came as a result of it. For example, the coming of Swaraj in America saved that country from British exploitation, bullying and standstill-do-as-your-fathers-have-done-ism. As a result America to-day leads the world, including Great Britain, and she can boast of great achievements in practically every field of life. Mr. Tom Johnston also points out that England has Swaraj as well as poverty and ignorance. As everybody knows that under English Swaraj poverty and ignorance are fast disappearing from England, need one quote figures to show how with the growth of democracy all sorts of evils have progressively disappeared from that country? In this connection also Mr. Johnston has proved a failure as a clear thinking realist. For, just as in his mind he has made gods out of Socialism, State Capitalism etc. he thinks that we Indian nationalists have similarly made a god out of Swaraj. For his information we may say that we have done nothing of the kind. We know that Swaraj, like Communism, Socialism and Labour leadership, may not function properly and beneficially of itself and that abuse of Swaraj may yield just as much evil as abuse of State Capitalism. A Soviet Parliament could be as stupid and tyrannical as, let us say, the British Parliament. So that, if Mr. Johnston has only attempted to tell us that if we abused Swaraj we would suffer he has wasted his breath. But if he means to suggest that Swaraj properly used will yield no benefit to us, unless we instituted Communism along with it, we regret, we cannot agree with him. Swaraj is the first step, (the main spring, we might say) to every kind of progress in India. (if we wanted Communism that also involves our having Swaraj first; for our present masters are a bit too fervent in their anti-communism.) A study of progressive legislation in India and how it has been hampered in the name of non-interference will easily prove the urgency of having Swaraj. A study of India's budgets and the proportions of non-exhaustive and exhaustive expenditure will confirm one's faith in Swaraj as a "Sovereign cure" for India's backwardness.

Mr. Johnston, being a modern socialist, does not certainly believe in Special Creation, determinism and the unscientific anthropological superstitions that infest the mind of the Nordio Superiority mongers. Why does he then try to belittle the possibilities of running the Indian Army by "the sons of Zemindars and Babus"? Why does he think that a Raja or a Pandit will be less efficient (or not more efficient) than an English Peer, Scotch banker or a Jewish stock-broker? There are no biological or anthropological reasons which would justify any belief in the innate inferiority of the Zemindar, Babu, Raja or Pandit as soldier or administrator. A race which has produced some of the greatest soldiers and administrators in history cannot degenerate so far during a hundred and fifty years of British domination as to be unable ever to make history repeat itself. A conquered nation can surely rise when the impulse to rise comes from within. England herself did not go down for ever after the conquests she had undergone. Italy, Poland, Czecho-slovakia, Spain, Greece, etc., are other examples. As a matter of fact, whatever Mr. Johnston's view point may be, the British people themselves do not think the Indians such incapable soldiers and administrators after all. For, did they not generously allow many sons of Zamindars and Babus to fight for them during the war? Had the war lasted longer probably more Zamindars and Babus would have got a chance to shed their blood for the British. As to administration, we believe many Rajas and Pandits acquit themselves fairly well as rulers everyday. Would we consider the Nizam, the Gaekwar, the Maharaja of Mysore and many other Rajas as worse than some viceroys? And would we consider Pandit Madan Mohun Malviya or Pandit Motilal Nehru or Pandit Iswar Chandra Vidyasagar (now dead) as worse possibilities as viceroys compared to Mr. Tom Johnston who might be sent to rule at Simla by the next Labour Government?

Our view is that just as all Englishmen are not good soldiers and administrators, similarly all Indians be they Zemindars, Babus, Rajas or Pandits, are not bad soldiers and administrators. With proper selection we could get the best men to fight our battles and manage our state affairs. Such selection is no possible under a system in which servility is counted as the greatest qualification. It is possible only under Swaraj.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Purnabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc. will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

RICHIEU: By Karl Federn, English Translation by B. Miall (G. Allen and Unwin), with 27 illustrations. 12s. 6d. net.

America has conquered England—we mean, not in finance alone. The American method of brass band advertising has been adopted by Messrs George Allen and Unwin, an indisputably British firm. They have most thoughtfully prodded their dull-headed reviewer by telling him (and incidentally the reader too), in the jacket of the book, that this work "is as interesting as a novel, always readable and always lucid and intelligible." A life of the man who worked the central power-station of Europe for eighteen years and remoulded the institutions of France—and of its imitators in other monarchies of the *ancien regime*, too—nearest to his heart's desire, if compressed as here into 230 clearly printed pages, must be an addition to the railway library if it is to be read at all. And we admit that the publisher's claim as to its clearness and ease of style is justified.

Karl Federn belongs to the new school of writers of historical biography without tears. He avoids the acridulated wit of Lytton Strachey and the erratic originality of Ludwig. The book is no doubt thin and the serious reader will learn more about Richelieu and his work from the *Cambridge Modern History*, Vol. IV, while the result of the special researches conducted in France during the last half century cannot be expected in a small popular volume like this. But it is quite good so far as it goes.

We draw the reader's special attention to Chapter XI (the administration). A review of Richelieu's difficulties and achievements gives student of Indian history much food for thought. He asks himself how did a minister without family connections or a strong party behind him but dependent upon the caprice of a half-witted king, and opposed by an imperious and wicked queen-mother, with jealous and turbulent nobles filling the Court and a silent powerless population at the

base of Society,—succeed in healing the internal troubles of France, crush both Huguenots and feudal barons and make French diplomacy and arms triumph over those of Spain which had so long dazzled the eyes of Europe? The answer is not only Richelieu's clear-sighted genius for perceiving what was possible with his available forces and the best method of utilising these forces, but also the public spirit of the vast middle class of France and of several of the nobles, which made them put their country's interests above everything else and do their duty, each in his own sphere, regardless of political rewards actual or prospective. If Richelieu's system, failed it was because his successors had not prescience enough to inaugurate an advance even after the foundation laid by him had consolidated. There is a time in the history of every nation when stagnation is no less a danger than any "leap in the dark" can be.

EMPIRE OF THE GREAT MUGOL—Translation from the Latin of De Laet. By Prof. J. S. Hoyland, with Introduction and Notes by Prof. S. N. Banerjee (Taraporevala) Rs. 5-8.

These two professors have been doing very useful service to students of Indian history by their English renderings of Latin writers on the Moghal empire like Father Monserate and De Laet. The latter was a Dutchman who stayed at home as a Director, of the Dutch E. I. Co and compiled a Latin descriptive account of the Moghal empire in 1631. The first part is really a gazetteer of Jahangir's India. It is "a movement of painstaking industry and a store-house of varied information." De Laet "assiduously pieces together facts dug out of a host of writings and closely reproduces them." The second part is a chronicle of the reigns of Akbar and Jahangir originally written in Dutch (by Pelsaert most probably) and translated into Latin by De Laet.

The original sources of the information contained in the two parts were Persian manuscripts but

all their proper names and in some cases the facts also, have undergone a strange transformation in being done into Dutch and from Dutch into Latin, especially as the author of the published book was ignorant of Persian. Many names have been corrupted beyond recognition and it is a heart-breaking task to read the book—valuable as it otherwise is—in spite of all the notes and corrections of Prof. Banerjee. The corrections, however, are anything but exhaustive.

We suggest that when the book goes into a second edition it should be entirely rewritten, with all the corrected proper names in modern Romanized transliteration and obvious errors of fact rectified in the body of the book, instead of in foot-notes as now.

J. SARKAR.

GLIMPSES: By T. L. Vaswani. Theosophical Publishing House, Madras, 1928.

This booklet contains some inspiring thoughts in Professor Vaswani's emotional style. One example will suffice.

"India was great in the day she was strong in the life of the Spirit.

"To-day India lies in the dust, for Her children have changed the pearls of the Rishis for the glittering tinsel of a "civilization" whose gods are greed and bhoga.

"Let this be my word to the Nation's youth: Be simple and strong as the Flame—strengthen it (the inner spirit) with *Brahmacharya*, with service of the poor and lowly, with the *Tapasya* of truth and love. Out of strength will grow Greatness, and out of Greatness, Freedom."

THE NEW CIVILISATION: Four lectures delivered at the Queen's Hall, London, in June 1927. By Annie Besant, D. L. Theosophical Publishing House, Madras, 1928.

This neatly got-up little book contains four lectures delivered in a pleasant gossip style in which the learned authoress talks of the more spacious days of universal brotherhood and the evolution of a higher humanity of which she sees signs in the new sub-race which is growing up in the "Happy Valley" of California. Incidentally, she manages to put in a word here and there for India, and she gives a definition of the science of yoga which will prove interesting. It is "the union of the human spirit with the divine Life, self-consciously attained. This is won by using the laws of the mind as we know them, just as a gardener desiring to produce fine flowers uses the laws of natural growth in the vegetable kingdom, eliminating those that are against his aim—we find it is possible to develop this intuition ahead of our race, and so to attain the knowledge of the eternal verities before that knowledge is reached by the average evolution, which only works slowly by the many workings and antagonisms in Nature; whereas evolution can work more rapidly when the antagonisms are eliminated and the powers we desire to develop are given their full scope."

POL.

THE LIGHT OF CHRIST: By John S. Hoyland, M. A. Published by the Swarthmore Press Ltd, London Pp. 64. Price 2s. 6d. (cloth) 1s. 6d (paper).

This booklet contains the Swarthmore Lectures for 1923. "The Lectureship has a two-fold purpose—first, to interpret further to the members of the Society of Friends their message and mission; and secondly, to bring before the public the spirit, the aims and the fundamental principles of the Friends" (Preface.)

The book has been written in a loving and liberal spirit. The author has found many beautiful thoughts in Plato, Plotinus and the Gita. About the Gita the author writes:—

"There is much that we may learn from the great ethical message which rings through the Gita, that duty must be done for its own sake alone, without anxiety for results and the devotional message of the Gita is unquestionably one of the great spiritual assets of mankind, a message which is for all ages and for all races. Especially, as the Christian reads it, must he be filled with shame at the thought that his own love for Christ is so poor and thin when compared with the trust and love which this Hindu saint, so many centuries ago, felt for God as he had come to know Him" (p. 31).

Our author's Christianity is non-aggressive and spiritual. The book is worth reading.

Malles Ch. Ghosh

THE CODE OF CRIMINAL PROCEDURE: By Mr. A. C. Ghose, M. A. B. L. Advocate, High Court, Calcutta. Published by Messrs. N. M. Raychowdhury & Co. 11, College Square, Calcutta. Price Rs. 3.

We have now before us a new edition of A. C. Ghose's Criminal Procedure Code. The book has been brought literally up-to-date (Feb. 1928) by incorporating in it all the recent statutory amendments which the somewhat prolific legislation of our times has effected in the Code. We congratulate the author for having taken particular care in bringing into prominence the characteristic features of individual sections and in noting the points of various decisions under each of them. Most redeeming feature of the book is that the sections have not been burdened with unnecessary load of cases which tendency is found in most of the modern books. The fact that the book has passed through two editions and a third edition has been called for is, we think, sufficient proof of its popularity and usefulness. We commend this useful publication to the legal public.

G. M. S.

BENGALI

SHEERAN-O-CUTTING SIKSHA: By Srimati Tushar-mala Devi. Published by Acharya and Sons, Model Library Dacca and Mymensingh. Price Rs 1-5, 1928.

Our authoress's treatment of the subject with the help of illustrations has been marvellous. In this book she has not only dealt with cutting of different kinds of garments but she has given instructions in a simple style, on darning and patching, herring bonning, button-holing, embroidery etc. The printing and get-up of the book leave nothing to be desired and we hope that it will command a wide circulation.

BIPLABER AHUTL By *Sr. Benoy Krishna Sen*
Tarun Sahitya Mandir, 19, Sree Gopal Mallik Lane,
Calcutta Re 1

A translation of Tolstoy's "What for" and "The Divine and the Human." These stories depict nicely the picture how the oppressive Russian Government tortured the revolutionists. Printing and get-up excellent.

BIDHAYA BIDHANA Translated by *Sr. Benoy K. Sen*
Tarun Sahitya Mandir, 19, Sree Gopal Mallik Lane, 4th Edition. Price -2-6 pies.

Translation of Mahatma Gandhi's writings on widow remarriage.

P C S

MARATHI

PRATAPGADCHEN YUDDHA By *Capt G V Modak,*
Gwalior Army, (1927.) Rs 3-8, with a volume of plans.

This work breaks new ground altogether so far as Indian history is concerned, and therefore requires careful consideration if it is to be the progenitor of a new class of books. It is true that the famous campaigns of Anglo-Indian history have been studied by competent British officers from Malleson down to the writers in the *United Service Journal of India*. But this is the first time that an Indian battle of pre-European days has been described and critically commented upon by a writer trained in European military schools and experienced in the command of a modern regiment.

No doubt the principles of war have remained the same from the days of Epaminondas—or rather Rameses II, to those of Marshal Foch but the difference arises in their application to the circumstances of each age and country. The military pedant sticks to his text-book rules blindly, but the successful general varies his action according to the weapons, the *terrain*, and more than anything else the racial character of his troops as opposed to that of the enemy. Given the same weapons, the same European civilisation, the same period of history, an immense difference is caused by the dissimilarity of national temperament between the two sides. As general Maude writes in his *Jena Campaign*: "Whereas the well-drilled troops of Frederick the Great carried position after position with not more than 13,000 men to the mile, British troops often get through with even less than 10,000. ... Napoleon could only succeed in his attacks with men crowded together at the rate of 100,000 to the mile, and then only as a consequence of his superior artillery preparation." (p 9)

So, also, the difference in the two modes of advance, the British one of thin *lines* and the French of deep *columns*, caused all the difference in the result of the Peninsular War as Oman has pointed out, and even contributed to Sir Eyre Coote's victory over Lalcy according to his biographer Wylie.

There is not a scrap of contemporary evidence to prove that any of the minute details and successive steps described in this book by Capt. Modak did actually happen. The whole is pure imagination, based on the probabilities of the case. And

the probabilities would have won the complexion of truth if Shivaji had been a military student fed on the text-books of Jomini, Clausewitz and Hamley and experienced in the movements of modern European-trained armies. Therefore, as a history or record of what *actually* happened in 1653, this book is absolutely useless.

We also deprecate the fashion of making such books—and indeed many other classes of works—intolerably long by the addition of irrelevant matters and emotional outpourings.

J. Sarkar

AITIHASIK PRASTAWANA By the *Late V. K. Rajawade.* Publisher—*The Chitrasala Press, Poona*
Pages 500 Price Rs Three

The name of the late V. K. Rajawade is a household word in Maharashtra as an untiring and zealous research-worker, who has left behind a vast treasure in the form of very valuable writings on various subjects such as Maratha history, Marathi literature, sociology. It would be a great loss to Maharashtra if they were allowed to go into oblivion. The Chitrasala Press has therefore earned hearty thanks of Maharashtra by undertaking their publication in three or four volumes of which the present is the first.

Rajawade resembled Dr Johnson not only in strong and penetrating intellect, wonderful capacity for work and robust independence of thought, but also in his eccentricities and several other traits of character, and these are visible in his writings. His so-called *Praस्तावना*s or introductions of which the book under review is a collection had no relation to the subject of the volumes to which they were originally attached (excepting the one on the battle of Panipat) and his assertions in some cases were wide of truth or at any rate were of a questionable or fantastic character. Yet his writings are scholarly and deserve preservation from the rapacities of Time, for who knows future researches may perhaps bear him out.

V G Apte

HINDI

1. **MOTHER INDIA AUR USKA JAWAN.** By *Srimati Uma Nehru*—Published by *Kashinath Bapat, T. Ranga Street—Allahabad, pp 186+185+90—Price Rs. 3-8.*

2. **MOTHER INDIA KA JAWAN.** By *Srimati Chandrakanti Lakhanpuri M. A*—Published by *Prof. Sahasrabrata Siddhantankar Gurnukul Kangri—pp 144. Price 0-12.*

No book on India has done more and deserved less to create a sensation than Miss Mayo's *Mother India*. From all quarters of India indignant protests have been still pouring in with such frequency that one is inclined to think that this agitation against Miss Mayo is doing more harm than good, a book that should have been promptly relegated to the dustbin is being unnecessarily advertised and our enemies are slyly suggesting that the lady is protesting too much.

As a full reply to *Mother India* can only come from a committee of publicists hailing from all parts

of India the members of the Legislative Assembly if they are so inclined, may think the matter out.

Mrs. Nehru has done right in not attempting to deal with Miss Mayo by contradicting her lies. In that direction she has done hardly anything beyond giving in the appendix translations of the articles contributed to the Indian Press by Mahatma Gandhi, Lala Lajpat Rai, Natarajan, Rabindra Nath Tagore and others. She has really approached the question from another angle of vision. She goes to the root of the matter and rightly concludes that the reasons of the present unfortunate state of India are, not social but political. In her long introduction she traces the relentless, systematic and cold-blooded manner in which England has been emasculating India and depriving her of all that she held most dear. It is an irony of fate that this very England is now talking of our incapability to manage our own affairs. Mrs. Nehru has not stopped at that. She has carried the war into the enemy's camp and exposed the hideous reality underneath the glamour of the European civilization. The basic idea of this civilization is survival of the fittest. According to western interpretation it means cynical disregard for the feelings of the weak an intense aggrandisement of the self, a suppression of all the nobler emotions of the heart and a blind worship of Mammon. Europe is now riding roughshod over all moral rules and declaring in brazen tones that the whole world exists for the gratification of her insatiable sordid passions and all nations must sacrifice themselves for this noble purpose. Therein lies their salvation. Our country has so often been compared to Europe to its disadvantage that this warning is very welcome.

One thing which is remarkable about Mrs. Nehru's book is her restraint. One should have expected an Indian lady to give way to her feelings while writing about Miss Mayo's work. But she has not done so; she speaks with genuine feeling no doubt but she never has recourse to retaliatory arguments.

Srimati Chandravati's book is fundamentally different in tone and temper. She is an Aryya Samajist and so does not believe in taking things lying down. Like all writers of this class of reformers she too wields a forceful pen. Her language is vigorous and her blows very direct. She does not spare her countrymen either, in the course of her arguments, puts certain very inconvenient questions to the orthodox leaders of Hindu society. She gives the lie direct to Miss Mayo's assertion that there is no reforming zeal in India. In her appendix she draws a lurid picture of America in order to show that there is an ample field for Miss Mayo's activities in America where over 1200 young people between the ages of 15 and 24 take their lives in one year, where with the present state of statistics every marriage will end in divorce in eleven years; where 80 percent of all crimes are committed by children under eighteen, and where 42 percent of unmarried mothers are school girls, under sixteen.

India, where even Miss Mayo could not find any trace of oppression against unmarried girls, and where 60 percent of the girls are not even married at the age of 16 has nothing to learn about immorality from white people in general. The last chapter of the book for conditions prevailing

in Europe and America) and from Miss Mayo in particular. We are thankful however that Srimati Chandravati with true Indian modesty has left Miss Mayo's past life severely alone.

G.

GUJARATI

We have received two parcels of books from the Commissioner of Education and Vidyadhatkari, Baroda State, containing the following books:

- (1) *THE WILES OF THE SPIDER*: By Bhanusukharam N. Mehta, containing a delightful and scientific description of spider's life and ways.
- (2) *JIVAN RASAYANA VIDYA*: By Jagannath P. Pandit, a treatise showing how to preserve health.
- (3) *MARS*: By S. R. Gharekhram, B.A., LL.B. comprising all up-to-date information about the planet Mars.
- (4) *THE PRIMITIVE HOME OF THE ARYANS*: By the same author discussing the various theories about the place we originally came from.
- (5) *SUN*: By Bulwantrai H. Vira, B.Sc., a translation, rather difficult for ordinary readers to follow.
- (6) *THE LIVING ORGANISMS OF A LAKE*: By Bhanusukharam N. Mehta, also a translation giving interesting details of the insects and other minute organisms found in lake-waters.
- (7) *STHANIK SWARAJYA KI SANSTHA*: By Rajji R. Parar, B.A., LL.B., an original work on Local Self-Government.
- (8) *THE LIVER*: By Ghanashyam N. Mehta, a small book on the construction and functions of the liver.
- (9) *ENGLAND AND INDIA*: By the late Satyendra B. Divedia, a translation of R. C. Dutt's well-known work of the same name.
- (10) *THE EDUCATION OF THE LONDONER*: By Narhari-sankar S. Shastri, B.A., a translation of "Londoner's Education", showing the vast extent of expenditure incurred in educating Londoners and the success of the methods employed therefore.
- (11) *JIVAN PRABHAT OF ITALY*: By Lalitprasad Shriprasad Dave, B.A., LL.B., B.Sc., an independent work showing how Italy rose in the scale of nations.
- (12) *THE HISTORY OF THE BARODA STATE*: By Chunilal Maganlal Deshai, a complete work of the annals of the Baroda State.
- (13) *NAPOLEON BONAPARTE, PART IV*: By Gokuldas Mathuradas Shah, B.A., LL.B., constituting the last volume in the series, finished after 15 years' labor.
- (14) *SIDDHANTA DARSHAN*: By Chhotatalal Narsharam Bhatt, a translation of a Sanskrit work, very important philosophical treatise.

The list shows how varied and useful the activities of H. H. the Gackwar's Educational Department are.

DADED: By Gopalankar Y. Bhachech. Printed at the Jnan Mandir Press, Ahmedabad. Cloth bound pp. 136. Price Re. 1-4-0 (1927).



Rabindranath Tagore
1 Baisakh 1335

SJ. RABINDRANATH TAGORE
(Photo taken on April 11, 1925)

An autobiography of the author who rose from a mere clerkship to a Deputy Collectorship and later to the Divanship of Jamnagar, teaching a lesson of staunch faith in oneself, and determination to overcome difficulties. It contains poems on metaphysical subjects also.

SUREA SANGRAHA. PART II: Published by the Society for Encouragement of Cheap Literature, Ahmedabad and printed at its own press. Cloth bound, pp. 686. Price Rs. 2 8 0 (1927).

A bulky volume containing 260 articles on various useful subjects; from the life of Prof. Jadunath Sarkar to Atma Jnan (self-knowledge). These articles are collected from various newspapers and periodicals and show the very wide range of reading of the selector.

DARSHAN: A tiny little booklet of ten pages, by Chandravati C. Mehta, B.A., containing feeling verses on bereavement.

K. M. J.

RAM MOHUN ROY

By RABINDRANATH TAGORE

WHEN the Great Ones of the world come, they bring conflict with them; or their coming had no significance. The multitude which drifts down with the stream places its trust in the ebbing current of humanity. But, for him who would work the boat of life up the stream, there is unending toil. When Ram Mohun Roy came to this country he refused to go along with the moving mass of turbidity which was ever flowing out downstream and which fought him as an enemy every minute up to the very last. The height of the Himalayas is measured only from the different level of the plains all round; it is the hostility of the unenlightened that measures the magnitude of the Great.

In the history of a nation, Man marches onwards, ever amending, ever conquering himself with his own innate, conscious principle, only so long as the vital nature is all-powerful. This is, in fact, the very process of life—this never-ending fight. As we walk, our every step is a challenge to the constant pull of the earth; inertia besets us on all sides, and each of the organs of the body is ever engaged in fighting it. The heart goes on, night and day, in sleep as in waking; the enormous passivity of things stands up against that unrelenting exertion; it is building up, every minute, barricades of fatigue, to be fought down by the heart as long as it has the strength.

The air flows all around us in its blind laws; but the Vital Nature forcibly drags this air along into its own system of

channels. The germs of disease, and conditions favourable to their growth, are everywhere, both within and without us; the army of health is all the time engaged in an unceasing combat against them. The life-process is, in fact, this never-ending struggle, this continual warfare between the inert and the living forces, between the battalion of ill-health and the battalion of health. If this relentless struggle weakens, if the forces of rigidity, as against the forces of movement, gain the upperhand in the corporal economy, then the human body begins growing more and more clogged with the accumulating filth of wastage. At last Death, in its mercy, comes down to remove this battle-weary defeat from the world of the living.

The social body, too, is a living organism; and all its evils find their opportunity when its own energy grows sluggish. Its life force, too, trained in fighting, has ever to keep up hostilities against dull intellect, feeble will, against narrow knowledge and poverty in sympathy and loving-kindness. The most powerful of its enemies is apathy of the mind. When the mind weakly surrenders its rightful dominion and wishes to remain immobile, the garbage of slovenliness accumulates and imprisons it. It is through this besetting that Death gradually advances in the field of life. The Great Person who appears at this period, brings along with him a powerful antagonism against the drag of this dead grossness. The feeble spirit, enchained by indiscriminate customs, cry out in anger and pain



Rabindranath Tagore
1 Baisakh 1335

SJ. RABINDRANATH TAGORE

(Photo taken on April 14, 1925)

Though at that period, men had been able to find a place in the knowledge of every civilized man, they had not found the way to his heart. Even to this day, the realization of human unity is hampered, in this world, by so many prejudices born of blind instinct or bred by deliberate training. It is not possible to assert even to-day that a New Age has arrived—an age of solidarity on every side. In our age that wide highway must be opened which would bring together all the human resources in knowledge and in co-operation. A beginning has already been made in the domain of science where caste-distinctions in different departments of knowledge are being removed. Co-ordinated action, too, is gradually gaining in world-commerce—even though trafficking in trickery is still rife round the corners of that winding highway. It is also impossible to deny that a beginning has been made even in the realm of world-politics, though the way is beset with myriads of thorny obstructions. Ram Mohun Roy is the first and foremost of those brave spirits who have stood up, in the face of hostility and misunderstanding, and who in all their varied activities have eloquently welcomed the Spirit of this New Age. He was the herald of India, the very first to bear her offerings to the outside world, and accept for himself and his country the best that the world could offer. He had envisaged in its entirety the truth of man and therefore his service to his country became complexly many-sided, which never narrowed its path of welfare by following the line of least resistance and of immediate expediency.

Ram Mohun had to hew out the way in strenuous struggle, across the unexplored region of Bengali prose, when he was engaged in developing the potentialities of his own language for the self-expression of the people of Bengal. When eager to illuminate the Bengali mind with the philosophy of the spirit, he did not shrink from the difficult endeavour of expounding Vedanta in the yet-unformed Bengali prose to a reading public, some of whose learned men had ventured to scoff at the Upanishads as spurious and considered the Mahanirvana Tantra to be a scripture fabricated by Ram Mohun Roy himself.

Even in the West woman was really powerless and had her rights restricted on all sides, when Ram Mohun Roy stood up, alone, to support the rights of women in his own society.

There was not even a glimmering of political consciousness in the country when he had demanded respect for his countrymen in the world of politics.

He had faith with all his strength of conviction in the varied elements of human nature. It was not possible for him to have a dwarf's vision of man in any way, for, in him manhood had an extraordinary fullness of manifestation.

More than one hundred years have now gone by, but the true recognition of his greatness still remains incomplete even to-day it is not an impossibility for his countrymen to do him irreverence; that generous vision to which alone would his magnitude be clearly visible is still enshrouded in mist. But the mist has nothing for which it need be proud, even if it envelops the luminary and rob the morning of its majesty. The sun is the more indelible and the more magnificent. Greatness goes on doing its own work even in the midst of rude obstructions and is not obscured even when light is withdrawn from it.

The force that Ram Mohun had set into motion is still operative to-day; and a day will yet come when the country will attain a transluence of mind freed from dense superstitions and will climb up to an altitude of unobstructed perspective which are essential for realizing Ram Mohun's place in our history and his strong unthwarted magnanimity. Those of us, who have received from him the inspiration to accept man in the completeness of his truth even against profuse contradictions, may feel deeply hurt at each insult levelled at him, but when he was alive the hundreds of insults that were his share could not in any way weaken his beneficent power, and it is this unperturbed power which even after his death will continue, in the face of all contempt and contumely, to sow seeds of fulfilment in the very heart of ingratitude itself.

against the pressure of his onward urge. The history of India had been standing stagnant for a long time, giving up in weariness of spirit all independent seeking of truth, all adventures of life, and initiation of intelligent operations for its internal and external cleansing; venerating its own deterioration, it had ceased from attempting any readjustment with the changing ages. One by one, almost all the lights of its life had become dimmed through poverty of food, poverty of health and poverty of knowledge. Its defeat had been extending from century to century. Man's defeat comes when his own will abdicates and some external will occupies the vacant throne, when his personal intelligence retires and he clings as a parasite to some foreign intelligence, be it borrowed from his own dead past or imposed upon him from the present of some stranger nation. That is man's defeat when the activities of the spirit are arrested and when he blindly goes on turning the wheels of the machine of habit, fashioned through the succession of the centuries—when he ignores reason and accepts authority, when he lowers the dignity of his innate informing principles and exalts external observances. For him, wearied with the load of decrepitude, there is no escape, through any narrow short-cuts devised by any over-subtle artifice.

Ram Mohun Roy appeared in India at this very period, when the country, in its blindness extending over many centuries, had come to regard vegetation as holiness. Such an overpowering and sudden contrast to one's own country and age is very seldom found in history. and they in a shrill loud voice repudiated him. But it was by that impatient execration that his country proclaimed to all the ages his supreme greatness, and vehemently announced that he had brought the conflict of light against the darkness of the land. He did not follow the futile path of dull intellect by repeating well-worn feeble formulas; he refused the humiliation of being the far-famed leader of the flattered multitude using its stupidity as the foundation for his power; he was never frightened by the unintelligent antagonism of the threatening mob with its upraised stick; through temptation of the ignorant reverence of the crowd, even the slightest deviation from the path of truth was for him an impossibility. He had struck at the demon of unreason,

enshrined through the ages in the altar, and that demon did not forgive him.

He knew that insult to the living spirit brings about a bankruptcy of initiative. For the animal, there is no Swaraj, for it is merely driven by its blind instincts. Man's Swaraj only extends as far as his own intelligent self, the master within him, occupies his social consciousness and inspires his creative activities. The history of man's progress is the history of this extension of Swaraj through the dominance of his self-thinking, self-confidence and self-respect.

The victory of the *atman*, of the higher self of man, has never been proclaimed from the heights of manhood anywhere except in India, with such an unhesitant voice. It was this message that Ram Mohun Roy brought anew, when in the India of his days it had become narrow and perverted, disclaimed in practice. For ages the major part of India was sunk in self-abasement through an unashamed acknowledgment of inferior rights for its multitude in religion and in social affairs, rendering the people unfit for the difficult responsibility of its self-expression. Not only did the mind of India of his times passively discard the claims of this highest right of humanity, but it actively denounced and wounded it.

The strange thing is that Ram Mohun was eager to invoke the message of the spirit not merely within the narrow boundaries of his own self-forgotten land; he assayed, by the test of the spiritual ideal, every great religious community which had in any manner obscured the true form of its own inner self in mere external forms and in irrational rituals.

Only a very few people in the whole world could, in that age, realize through the mind and spirit and express in their lives the Unity of Man as Ram Mohun had done. He realised that it was only when man regarded the external boundaries of his religion as more valuable than its infinite inner significance that man was jealously kept apart from man.

The worldliness of sectarian piety called up pride, hatred and strife, and muddled the whole world with blood, to a degree impossible for any secular cause. In that age of religious exclusiveness he had gained in his heart and expressed in his life the Universal background of Religious Truth.

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The Bardoli Satyagraha struggle is over and Bombay government have at last conceded most of the demands put forward by the tenants. In this connection mention must be made of the signal

their hour of trial. Their action proved a tower of strength to the workers, and no small credit is due to them for the successful termination of this peaceful struggle



Srimati Ratnakumari Devi



Mrs. Sharadabai Sumant Mehta

services rendered by Mrs. SHARADABAI SUMANT MEHTA, Miss MITHUBEN PETIT, SHRIMATI B DESAI and other ladies of aristocratic families who sacrificed their ease and comforts and stood by their suffering sisters and brothers in

MISS CHANDRADAI PONSHEE, B A. LL. B. has been enrolled as a pleader at Poona. She is the first Marathi lady to achieve this distinction. Miss PONSHEE is a niece of the late Gopal Krishna Gokhale.



Mrs Leonissa Fernandez



Mrs Balkrishna Menon



Miss Seta Devadoss



Miss Saradai Naidu



Miss Chandrabai Ponkshee

MISS SELTA DEVADOSS, B.A., BAR-AT-LAW daughter of the Hon Mr. Justice Devadoss has been enrolled as an Advocate of the Madras High Court. She is the first lady Barrister in the Madras Presidency. Her mother Mrs. DEVADOSS is also a prominent social worker of that province.

SHRIMATI RATANUMARI DEVI, *Kanyatirtha*, daughter of the Hon'ble Seth Govind Dass of Jubbulpore, has passed this year, the highest title examination in Sanskrit literature con-



Miss Mithuben Petit

ducted by the Calcutta Sanskrit Association. She is the first Marwari girl to pass this title (*Kanyatirtha*) Examination. Her age is only fifteen years.

MISS SARADADAI NAIDU, who just completed her training in the Poona Seva Sadan Society, has proceeded to England for post-graduate studies in Public Health and Nursing at the Bedford College, London. She has been awarded a scholarship of £200 per annum by the League of Red Cross Societies.

MRS. LEONISSA FERNANDEZ has been appointed as a special Magistrate of Udipi (Madras Presidency).

MRS. BALAKISHNA MENON is the first lady in Cochin State to be appointed as an Honorary Magistrate.

CLIFF DWELLERS, NEW MEXICO

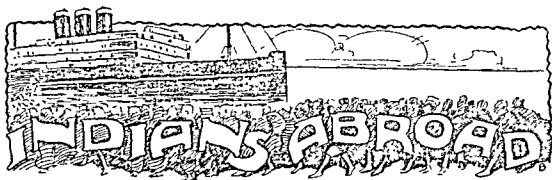
By KATHRYN WHITE RYAN

Climbers of cliffs are an enchanted race,
They trust, they trespass, and they leave no trace.
They give back to the earth each thing they took.
They give all back, manos and shepherd's crook.

Ladders that knew the unretreated reaching hand
And ladders are together under sand.

Arrow and bowl and blanket on the loom
Have disappeared from every hollowed room.

Time smooths the cliffs in secrecy of how
Such trust in them earth chose to disavow.
These tiered, sun-baked incisions on a ledge
Give silent proof earth makes no one a pledge.



By BENARSIDAS CHATURVEDI

Indian Settlement In Tanganyika

Mr V. R. Boal writes from Dar-es-Salaam, Tanganyika :—

Very few in India know about Tanganyika, one of the East African Territories administered under a mandate by His Britannic Majesty. This is apparently due to Tanganyika Indians being always under the impression that because India is a member of the League of Nations their position is secure and will for ever remain unaltered. But things are now entirely changed. The European propaganda, encouraged and supported by some hidden forces behind it, is being carried on with a view to bringing about the federation and this indicates that there is a fly in the ointment and that it is necessary for Indians to carry on a very strong propaganda for the purpose of safeguarding and strengthening Indian Settlement.

The number of Indian settlers (by settlers I mean producers and not merchants and traders) is very small. Messrs. Karimji Jiwani and Naaji Kalidas are the only two names, Indians can point to with some degree of pride. But what are they when compared with the ever increasing number of Britishers and Germans penetrating into the Territory with a view to exploit it to its fullest extent? We want Indian capitalists to settle in Tanganyika, which has a very brilliant future before it, and the descriptions of which I briefly give below.

The area is about 373,500 square miles, which includes about 2,000 square miles of water. Along the coast lies a plain, varying in width from ten to forty miles, behind which the country rises gradually to a plateau constituting the greater part of the hinterland. This plateau falls sharply from a general level of 4,000 feet to the level of the lakes (Tanganyika, 2,500 feet, Nyassa, 1,607 feet) which mark the great valley extending northwards to lake Naivasha. The highest points in the Territory are in the north-east, where are the extinct volcanoes, Kilimanjaro, which rises to 19,720 feet, and is snow-capped and Mount Meru (14,960 feet). In the South-West are the Livingstone Mountains, where the highest peak is over 9,000 feet. The climate of the territory varies greatly according to the level of the several districts. Roughly, four climate zones can be distinguished, namely (i) the warm and rather damp coast region with its

adjoining hinterland (ii) the hot and moderately dry zone between the coast and the central plateau (300 ft—2,000 ft) (iii) the hot and dry zone of the central plateau between 2,000 feet and 4,000 feet in height and (iv) the semi-temperate regions around the slopes of Kilimanjaro and Meru of the Usambara highlands, the Ufipa plateau and the mountainous areas of the South-western area (5,000 ft—10,000 ft). There are two well-defined rainy seasons annually. Generally speaking, the rains begin in February or March and last for two or three months, while a short rainy season extends from October to November but the rainfall is low for a tropical country, and droughts are not infrequent. The seat of Government is Dar-es-Salaam, a modern town founded in 1862 by the then reigning Sultan of Zanzibar and subsequently occupied by the Germans in 1887. The second town in importance is Tanga, 136 miles north of Dar-es-Salaam and 80 miles from Mombasa. According to the census of 1921 the population of the territory was, Europeans 2,447, British Indians 9,111, Goan and Portuguese Indians 798, Arabs 4041, Baluchis 352 and Natives 4,107,000. Since 1921 there has been considerable increase in the European and Indian population. The principal domestic exports consist in Sisal, Groundnuts, Coffee, Cotton, Copra, Hides and Skins, Grain, Gummi, Beeswax, and Cmilies. Diamond, Gold, Tin, Coal and Mica. Mines are being worked progressively and great care is taken by the Government to see that the Mining Industry is fully developed. The territory is at present served by two railways and construction of other railways is under contemplation. The administration is carried on by a Governor assisted by a Legislative council consisting of the Governor and 13 official members and 10 unofficial members nominated by the Governor, of whom two are Indians. Towards the end of this year the proposed Indian Central School with provision for education up to the matriculation will be established in the capital of the territory and the Government propose assisting other Indian schools in the interior by grants-in-aid.

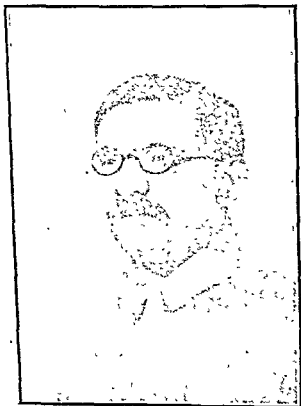
Such is the country to which Indian capitalists are invited to settle. In cities like Bombay, Calcutta and Karachi there are numerous wealthy Merchants, Bankers and Millowners. Is it not possible for a few of them to form companies and take advantage of the opportunities offered them as is being done by peoples in England, America

and Germany? Surely, they are not invited to throw their money away: their capital would bring them large returns and besides that, they would be most helpful in perpetuating the existence of the Indian community which is in danger of being rooted out any moment.

We draw the attention of Sir Lallubhai Samaldas Mehta, Shriyut Ambalal Sarabhai, Sir Purushottamdas Thakurdas and other capitalists to this letter of Mr. Boal and hope that they will give it serious consideration. It is a great opportunity and may never come to us again.

Mr. U. K. Oza in East Africa

Level-headed workers who are of strong convictions, yet ready to see the opponents' point of view, who can be firm yet moderate



Mr. U. K. Oza.

to East Africa though his heart was always in the cause of our people overseas and as editor of the Voice of India he was ever ready to do what he could for our cause. After a year's useful work in Tanganyika as editor of the Tanganyika Opinion Mr. Oza moved to Nairobi, the capital of Kenya and has been carrying on his activities there for the last one year. Mr. Oza worked as a special organising officer of the East African Indian National Congress for two or three months and was then appointed its General Secretary. The success of the last meeting of the Indian Congress at Nairobi was to a great extent due to the untiring efforts of Mr. Oza. He had also to work hard for the reopening of the question of Common Roll, which has strengthened the Indian case and has become a live issue again. It must be admitted here that Kunwar Maharaj Singh and Mr R. B. Ewbank, the representatives of the Government of India, performed their duty admirably in this matter as well as in persuading the Indian community to show a united front to the Hilton Young Commission. The complete boycott of the elections on a communal basis by the Indian community in Kenya was a step that produced a great impression on the European community in the Colony. Indeed, we in India thought that such a strong attitude could not possibly be taken on account of the loss of morale by the Indian community after the death of that sturdy fighter, Mr. M. A. Desai, the great Indian leader of East Africa. The credit for this work must go to other Indian leaders as well as to Mr. Oza and if we have singled out the latter in this note it is not because we minimise the work of people like Messrs Phadke and Achariar, Malik and Verma, Pandya and Jeswanjee, but because we feel that Mr Oza has been doing his work at considerable self-sacrifice resisting the temptation to return home where things are getting more lively and where a journalist of his qualifications can easily get a prominent position in the press. Mr. Oza, I understand, has been busy carrying on conversations with some reasonable Europeans about the Indian question in Kenya. I have no right to give any piece of advice from this end, for our people in East Africa are the best judges of the situation; but I should, as a worker in their cause, request Mr. Oza and his friends not to hurry up things. They should move very cautiously and should take the Indian

in their writing and speeches and who take a long view of things are as rare in Greater India as in India itself. Our people in East Africa should be congratulated on having such a worker among them and he is none else than Mr. U. K. Oza of Bhavnagar. It was by a mere accident that Mr. Oza went

masses in Kenya with them. Any wrong step at this stage will not only ruin the cause of our Indian population in East Africa but will also do an irreparable harm to Greater India of the future.

Honourable Mr. Husein Hasanally Abdool Cader Bar-at-Law. M. L. C

We must heartily congratulate H. E. Sir Hugh Clifford, the Governor of Federated Malaya States for the admirable statesmanship that he has shown in appointing Mr. Abdool Cader Bar-at-Law as the successor of the late lamented Mr. Nambiar of Penang in the council of the Straits Settlement. The whole future of our countrymen in the colonies depends on cordial relations subsisting between the different Indian communities more than on anything else and if Communism once sets in, it is bound to wreck the whole thing within a decade. The appointment of Mr. Abdool Cader will give a great relief to those who, like ourselves, were much upset on account of that deplorable speech of the Governor which put the Indian population on the wrong track of communalism. We also congratulate Mr. Abdool Cader who, to use the words of the Tamil Nesan, is an Indian first, Indian next and Indian last. Here is a short sketch of our compatriot :—

Mr. Husein Hasanally Abdool Cader, Bar-at-Law (Lincoln's Inn London) Advocate and Solicitor S. C. and F. M. S. was born in Surat, Bombay Presidency in 1890 and is the eldest son of Mr. H. A. Cader J. P. a well-known merchant of Penang. After being educated in Surat and afterwards at Raffles School, Singapore and the Free School, Penang Mr. Abdool Cader proceeded to England in May 1905 and joined the County High School, Ilford. He matriculated there in 1908 and later he joined Lincoln's Inn and Christ's College, Cambridge University and took up Law Tripos. He was called to the bar in 1912 and had the honour of being presented to His Majesty King George V on March 11th 1912.

He returned to Penang in April 1912 and was admitted to the Straits Settlements Bar in November of the same year and to the F. M. S. Bar in 1913. Since then he is practising in Penang. He is the President of the United Indian Association, Penang and he is a representative of the Indian community on the Municipal commission, Penang since January 1925. He holds certificate for French from the Royal Society of Arts, London. He has travelled extensively on the continent and in India. He is connected with several recreation clubs as the Christ's College Club, Cambridge, National Indian Association, London etc. His principal recreations are association foot-ball,

tennis and rowing. His office is at George Chambers, 29, Beach Street, Penang, S. S.

Appointed Member of the Legislative Council of the Straits Settlements 23rd July, 1923.

With two such sturdy nationalists as Honourable Mr. Veerasamy in the Federal Council and Honourable Mr. Abdool Cader in the Straits Council our countrymen in Malaya are assured of amiable relations between the Hindus and Mohammedans in that colony. We are fighting against the demon of Communism at home and we know what mischief it can do if it raises its head in the colonies also.

The Agent of the Government of India in Malaya

An esteemed correspondent writes :—

Rao Shaib Subbaya Naidu, the present agent to the Government of India in British Malaya has been trying hard to bring about the Standard wage



Rao Shaib Subbaya Naidu.

system for the Indian labourers in rubber estates in the F. M. S. In fact, the Indian labourer has worked not a little for the steady advancement and prosperity of Malaya and there can be no

justification for the planters to get aside the claim of the Indian labourer for a minimum wage. This question has been fought very well by the Rao Sahib soon after his coming to the office and as a result of his labours the Standard wage system is to come into force very shortly. Besides this Mr. Naidu has started co-operative societies among the labourers which are working smoothly and to him goes the credit of bringing important changes in the Malayan Labour code.

Mr. Subbaya Naidu is a graduate of the Madras University and has to his credit a long service in the Madras Provincial Government Service. He became the Agent to the Government of India in the F. M. S. after relinquishing his office of Acting Assistant Secretary to the Local Self-Government Department of the Madras Secretariat.

We wish Mr. Naidu every success in his admirable efforts for our people in Malaya.

Mr. Sastri in South Africa

The following estimate of the Right Honourable Mr. Srinivas Sastri's work in South Africa by the Natal Mercury will be read with great interest by our countrymen in India:—

So admirably has Mr. Sastri, the Agent of the Government of India in the country, identified himself with the public life of the Union, so completely has he won the respect of all classes of the community, that it is difficult to realise that he arrived here over a year ago and that before very long we shall have to contemplate the end of a term of office already extended by six months. But we sincerely trust that not for some considerable time shall we find ourselves deprived of those services which Mr. Sastri has so signally rendered to this country to his own and to the Empire as a whole.

Mr. Sastri sacrificed a great deal when he accepted the office of Agent-General in South Africa. And it might seem unreasonable to expect him to sacrifice still more. Apart from his duty to his own country and to the Indian in this country, his personal inclinations, to say nothing of his family ties, naturally draw him strongly towards India itself. Nevertheless we feel that the Agent-General could best serve India if by that high sense of duty to which he has always listened he could be prevailed upon to remain beyond the year as the servant in South Africa of his Government. Much of the value of the Indian Agreement depends upon its interpretation and the manner of its interpretation. Mr. Sastri, by his culture and personality and by his really statesmanlike qualities has been ideally suited to the office he has occupied. He has been able to reveal to the vast majority of South Africans a new type of Indian opinion, to show us India and her people in an entirely new light. Moreover, he has gone a long way towards reconciling those differences in the Indian community which have for so long been a barrier to any settlement. There is one paramount consideration which we would strongly urge on Mr. Sastri, however. South Africa to-day stands at the verge of a political change. A General Election looms in the near

future. Fresh personal factors are bound to emerge as a result of the appeal to the electorate. And it is absolutely vital to the success of the Indian Agreement that when the change comes the Indian Government should have in this country an Agent who possesses not merely the intellectual stature of a statesman but also great gifts of culture and personality. We have that man at the moment. It depends entirely on Mr. Sastri whether we have him when the time arrives that he may be most urgently needed.

It is to be noted that the Natal Mercury has the reputation of being unfriendly to the cause of our countrymen in South Africa. This shows what a great effect Mr. Sastri's charming personality has produced even on our opponents. We hope Mr. Sastri will see his way to prolong his stay in South Africa at least for a year.

The work of Indian educationists in South Africa

After spending seven months in South Africa, where they were sent by the Government of India to assist the Natal Government to put Indian education on a sound basis, Mr. K. P. Kichlu and Miss C. Gordon have returned to India. The Indian opinion of South Africa pays the following tribute to their work in connection with the Indian Education Enquiry Committee:—

Natal:—
While we do not wish to minimise in any way the work of the Indian Government representatives who have come to this country in the past in connection with the Indian question, we would say this, without the slightest hesitation, that the work that has been done by the Indian Educational Experts has been the most practical of all and the good fruits of their labours we are already beginning to experience. It may be said that it is the Education Enquiry Committee that is to be thanked for the benefit we are able to derive. While that is so it should hardly be forgotten that the Committee could never have come to the conclusions it has, had it not been for the convincing evidence laid before it by the Indian community and most of all, had it not been for the very important memorandum prepared by Mr. K. P. Kichlu in which Mr. Kichlu has proved to the hilt the injustices done to the Indian community in regard to their education by the Provincial Administration.

Mr. Kichlu, we believe, is the first representative of the Government of India who will leave the shores of South Africa with the satisfaction of seeing with his own eyes the fruits of his labour. They may be poor at present but let us hope that they will be richer in time to come.

While both Mr. Kichlu and Miss Gordon are Government officials they have by their simple and amiable ways won the hearts of the Indian people. They were above the ordinary



Mr Kailas Prasad Kichlu, M. A.
Vice-Chancellor of the Agra University.

Miss C Gordon B Ed.
Associated with the Female Training College,
Saidapeth (Madras).

officialdom and mixed freely amongst Indians and entered into their very life.

Mr. Kichlu has not spent a minute in vain. He had come in connection with the educational conditions in Natal but we understand he has inquired also into the condition prevailing in the Transvaal and has prepared a very important and useful memorandum which, while it may not be published, will be of immense guidance to the education department.

Mr Kichlu and Miss Gordon deserve the

gratitude of the Indian public for the splendid work they did in South Africa and we must also congratulate the Indian Government on their excellent choice. It will be good if the Government sends these educationists to East Africa, West Indies, Fiji Islands and Mauritius also to assist the Colonial Governments with their expert advice regarding the education of Indian children abroad.

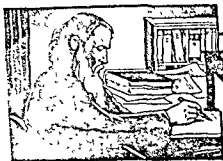
THE CERTAIN CALM

By ETHEL ROMIG FULLER

For harassed minds, for hearts assailed by ills,
For all abrasions of the soul, all scars,
There is a panacea of tall bills,
The healing balm of rediscovered stars;
The scent of dew on sleeping ferns and grass,
The flight of homing winds to waiting treta,
And there are clouds that brush the moon and pass...
Shadows and dark's pulsating subtleties.

Before the constancy of night and sky,
The certain calm; the peace— if any grieves,
He'll shed unhappiness and let it lie
As maples drop their weight of yellow leaves
And so detached from pain and comforted,
May even for a space forget the dead.

—The Christian Century, Chicago



NOTES

Portraits of Raja Ram Mohun Roy

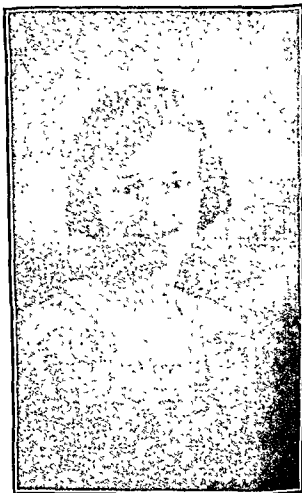
Of the three portraits of Raja Ram Mohun Roy published in this number, the one forming the frontispiece is reproduced from a photograph of the oil painting in the Bristol Art Gallery, by H. P. Briggs, R. A. This is a contemporary portrait. Another, reproduced from a steel engraving forming the frontispiece to the second London edition of his "Precepts of Jesus," published in 1834, may also be considered contemporary. The third one is enlarged from a small photograph of the painting, by Miss Roliunda Sharples, of "The Trial of Colonel Brereton" after the Bristol riots in 1831. The following particulars relating to this picture are taken from a descriptive list of paintings in the Bristol Art Gallery :

The court-martial of Colonel Brereton for his negligence in handling the troops at his disposal during the Bristol riots, 1831, and declining to take vigorous action in the suppression of the rioters, was opened on the 9th January, 1832, in the Merchants' Hall, Bristol..... The proceedings were abruptly brought to a close, after four sittings, by the suicide of the unhappy defendant.... Amongst other local notabilities in the picture may be seen, seated with her back to the spectator, Mrs. Sharples, the mother of the artist, and to the left, with her sketch-book open in her hand, Miss Sharples herself, behind the Rajah Ram Mohun Roy."

In this painting the Raja has a youthful appearance. But at the time of the Brereton trial he was about 60. So, it is probable that the artist merely drew a sketch of the scene on the spot and afterwards painted the different figures from portraits procured by her, and the portrait of Ram Mohun Roy which she could get was perhaps one painted in India years before he left for England.

For the photographs of these portraits and the other pictures illustrating the article on the "Foundation of the Brahmo Samaj" in this issue, we are indebted to Mr. N.

C. Ganguly, the writer of the article. He was able to obtain the permission of Dr. Herbert Bolton, Director of the Bristol Museum and Art Gallery, for the reproduction of these portraits through the



Miss Gladys Stevens

good offices of Miss Gladys Stevens of Bristol, a member of the Society of Friends

(Quakers). She is an admirer of Raja Ram Mohun Roy, a convinced pacifist and internationalist and keenly interested in all liberal movements. It was through her efforts that the picture of the Brereton Trial was secured, together with its key and history. She is trying to find out other relics of the Raja in Bristol, London and Liverpool.

In the Memoir prefixed to the second London edition of the *Precepts of Jesus*, published soon after the Raja's death, he is described as "a remarkably stout, well-formed man, nearly six feet in height, with a fine, handsome and expressive countenance" Victor Jacquemont, a young contemporary French scientist who was personally acquainted with the Raja in Calcutta, gives the following pen-picture of the great Indian reformer in his *Voyage dans l'Inde*, Tome I, Paris, 1841, pp. 183-188 —

Before coming out to India I knew that he was an able orientalist, a subtle logician and an irresistible dialectician; but I had no idea that he was the best of men...

Ram Mohun Roy is a man of about fifty years of age, tall, stout rather than fat, and of a middle complexion among the Bengalees. The portrait in profile which they have made here, is a close likeness, but the front view is not so good, his eyes are too small for his large face, and his nose inclines to the right side. He has a very slight moustache, his hair, rather long behind, is thick and curly. There is vigour in his physiognomy, and calmness, dignity and goodness. His dress is of the simplest, differing from that of well-to-do Indians only in the socks and shoes of European pattern which he used instead of wearing slippers on bare feet. He wore no trinkets, not even the sacred thread, unless he had it under his dress...

.. He never expresses an opinion without taking precautions on all sides...

.. He has grown in a region of ideas and feelings which is higher than the world in which his countrymen live; he lives alone; and thence, perhaps, the consciousness of the good he is accomplishing affords him a perpetual source of satisfaction, sadness and melancholy mark his grave countenance. (Translation by N.C. Chaudhuri)

Lord Haldane

By the death of Viscount Haldane at the age of 72, Great Britain loses a philosopher, jurist and statesman whose equal she perhaps does not possess. There may be greater statesmen, greater jurists, or greater philosophers, but there does not seem to be any whose combined record in these several spheres of work equals his. He was educated at Edinburgh Academy and University and at Göttingen,

was called to the Chancery bar in 1879, and in 1890 was made a Q. C. He was Liberal member for Haddingtonshire in 1885-1911. Thereafter he was raised to the peerage. With Kemp, in 1883-86, he translated Schopenhauer, and wrote a life of Adam Smith. His Gifford Lectures at St. Andrews University on the fundamental problems of philosophy and theology were published in 1903 as *The Pathway to Reality*. He insisted on educational reform in *Education and Empire*, published in 1902. As Secretary



Lord Haldane

for War in the Liberal ministry from 1905, he reorganised the army in 1907, creating a small expeditionary force always ready for war, and displacing the old Volunteer by a new and more efficient Territorial force. He was Lord Chancellor under Mr. Asquith from 1912 till 1915, when his former work for a better understanding with Germany viewed in the war temper of the time, combined with the fact that he had received part of his education in Germany, resulted in his exclusion from office in the first Coalition

ministry, and in his retirement for a time from politics. His *Reign of Relativity* appeared in 1921 and his *Philosophy of Humanism* in 1922. As his political sympathies had been given for some time to the ideals of the Labour Party, he became Lord Chancellor in the first Labour Government. He was an ideal host. He was a class-fellow of Professor Dr. P. K. Ray, who is happily still in our midst.

Viscount Haldane on Indian Thought

Lord Haldane tried to cultivate a sympathetic understanding of the ideals and outlook on life of races and peoples other than his own. This was exemplified in his keen and deep interest in Indian philosophy and in Indian students of philosophy. His article on "East and West" in the July number of *The Hibbert Journal*, which is perhaps his last published literary production, illustrates our remark. In the course of this article he observes :—

About what has been done in the West in developing knowledge we are well-informed. But we are not as well-informed about the contributions to reflection that have come from the East. We ought to have diffused among us information that we have not. There are competent students of Indian philosophy, in Europe and America, but they are relatively few in number and the results of their researches have not penetrated widely. In the East itself this is less true. There are to-day at least some Oriental students of philosophy who know Western thought as well as Eastern, in a fashion which would stand high in the West itself. They have published books, but these are known only by very few in Great Britain or America, and hardly by more on the Continent. This cannot be right if the Oriental writers have anything to tell us. The purpose of this article is to answer the question whether they have a lesson to teach us and what it is. We must make a start by getting rid of the current idea that because things have been expressed in words that are not our words, therefore, what they tell us may be passed by.

"To refer first to resemblance in teaching," says he, "it is striking to observe how the doctrine of the highest teachers of Buddhism is akin to that of our Christian teaching. ... Both religions seek to effect the deliverance of mankind from sin."

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The University of Calcutta has produced a series of professors of high gifts who have not only worked out the subject but have written about it in admirable English. Radhakrishnan, Das-Gupta, Haldar, are among them.

Being himself distinguished for intellectual curiosity, it is not surprising that he should write :—

It has been for long in my mind that we in the Western world have been deficient in intellectual curiosity. We have not explored the philosophical systems of India and the East with the same keenness that we have brought to bear on philosophy and science in Europe. There have been exceptions, such as Schopenhauer and in a less degree Hegel. But the work has been mainly left to scholars, great of their kind, but insufficiently trained in philosophical research.

The result has been unfortunate. In India it is thought, by competent Indian students, that we do not appreciate, much less understand, the work that has been done by a long series of Hindu metaphysicians. No doubt it is true that until recently the latter have not really shown familiarity with European philosophy, and have expressed themselves largely in images and metaphors. But it is said against us that underlying the popular creeds of India there is a system of analysis in truth not less comprehensive than that of the idealism of the West. It is, of course, far less precise in its language, and has suffered from insufficient training, on the part of those who wield it, in the theory of logical forms. Still, it is added, there is the analysis and there are the ideas which have resulted. It is said that we over here are the more open to reproach because contemporary Indian writers of philosophy have not only shown in their works that they have mastered the principles of our idealists, but have displayed alongside of them the fruits of speculative development in India.

I do not think that the reproach is one which is wholly without justification or ought to be any longer ignored, and I wish to say something illustrative of it in connection with a book which has recently been written by a distinguished Hindu Professor of Philosophy, Professor Das-Gupta, late of Cambridge University here, and now Professor of Philosophy in the Presidency College at Calcutta.

The book is called *Hindu Mysticism* and was published last year by the Open Court Publishing Company. It consists of a series of lectures delivered in the United States, and is popular in style. It is in part a defence of a form of reasoned mysticism, grasping spiritually the aims and problems of life in a more real and ultimate fashion than the author considers possible for mere abstract reason. Its importance is the account it gives in outline of the development of

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"To refer first to resemblance in teaching," says he, "it is striking to observe how the doctrine of the highest teachers of Buddhism is akin to that of our Christian teaching. Both religions seek to effect the deliverance of mankind from sin."

But there are divergences which are deep, though they hardly touch the basic principle. One of these divergences is that the Buddhist scheme proclaims the ultimate salvation of all beings. Christianity in its historic forms, on the other hand, divides by a gulf the saved from the unsaved.

The writer then gives in brief some idea of the teachings of Buddhism and of the Upanishads. In connection with the latter he quotes some sentences from Professor Radhakrishnan's *Philosophy of the Upanishads*. Of living philosophical writers in India Lord Haldane writes :—

The University of Calcutta has produced a series of professors of high gifts who have not only worked out the subject but have written about it in admirable English. Radhakrishnan, Das-Gupta, Haldar, are among them.

Being himself distinguished for intellectual curiosity, it is not surprising that he should write :—

It has been for long in my mind that we in the Western world have been deficient in intellectual curiosity. We have not explored the philosophical systems of India and the East with the same keenness that we have brought to bear on philosophy and science in Europe. There have been exceptions, such as Schopenhauer and in a less degree Hegel. But the work has been mainly left to scholars, great of their kind, but insufficiently trained in philosophical research.

The result has been unfortunate. In India it is thought, by competent Indian students, that we do not appreciate, much less understand, the work that has been done by a long series of Hindu metaphysicians. No doubt it is true that until recently the latter have not really shown familiarity with European philosophy, and have expressed themselves largely in images and metaphors. But it is said against us that underlying the popular creeds of India there is a system of analysis in truth not less comprehensive than that of the idealism of the West. It is, of course, far less precise in its language, and has suffered from insufficient training, on the part of those who wield it, in the theory of logical forms. Still, it is added, there is the analysis and there are the ideas which have resulted. It is said that we over here are the more open to reproach because contemporary Indian writers of philosophy have not only shown in their works that they have mastered the principles of our idealists, but have displayed alongside of them the fruits of speculative development in India.

I do not think that the reproach is one which is wholly without justification or ought to be any longer ignored, and I wish to say something illustrative of it in connection with a book which has recently been written by a distinguished Hindu Professor of Philosophy, Professor Das-Gupta, late of Cambridge University here, and now Professor of Philosophy in the Presidency College at Calcutta.

The book is called *Hindu Mysticism* and was published last year by the Open Court Publishing Company. It consists of a series of lectures delivered in the United States, and is popular in style. It is in part a defence of a form of reaspected mysticism, grasping spiritually the aims and problems of life in a more real and ultimate fashion than the author considers possible for mere abstract reason. Its importance is the account it gives in outline of the development of

participate in the conference; but the object of the so-called school for Indian studies is not to present the Indian point of view but to propagate the views of Christian missionaries and ex-Indian British officials who are anxious to keep India under subjection at any cost. Is this another form of subtle anti-Indian propaganda, under the guise of educating the public opinion of England?

T. D.

Bardoli Satyagraha

The Satyagraha at Bardoli will bear tangible fruit if, as the result of the enquiry to be conducted by a judicial and a revenue officer, the assessment of land-revenue is revised in such a way as to satisfy the cultivators. But the intangible results are far more important. It is a great thing that men, women and children in humble spheres of life have preferred not to submit to injustice even though their resolve has exposed them to much pecuniary loss and suffering, insults and great risk. They have acted heroically under their brave and wise leader Mr. Vallabhbhai Patel. The men and women from outside Bardoli who helped him to carry on the struggle, some of whom were sent to jail, have also made history. Every bloodless fight against wrong is a moral gain to humanity.

Festival of the Rains at Visva-bharati

In our last issue we gave a description of the festival of the rainy season at Visva-bharati. In this issue we printed a sketch of the tree-planting ceremony, drawn by Sriyut Nanda Lal Bora, the artist, and two snapshots of the festival of tilling the soil.

Artists need not be told that the sketch is not realistic.

In one of the photographs the Poet is seen singing a song from one of his books. In the other he is seen putting his hand to the plough and starting the ploughing.

Ram Mohun Roy at Rangpur

Elsewhere in this issue the fact will be found recorded that the Board of Revenue never confirmed Ram Mohun Roy in the post of Dewan of Rangpur, carrying a salary



Sardar Vallabhbhai Patel

of only one hundred and fifty sicca rupees, though John Digby, Collector of that district, repeatedly drew attention to his high character, great ability, and knowledge of the

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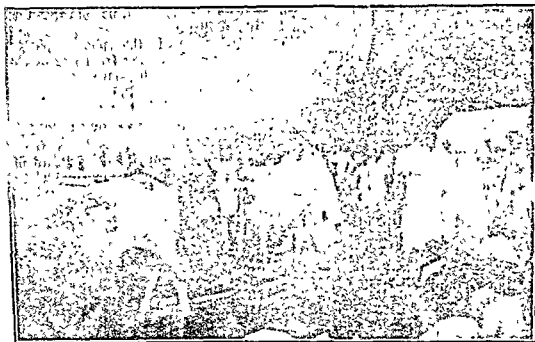
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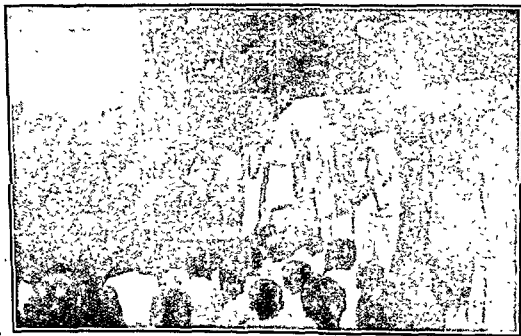


Sardar Vallabhbhai Patel

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Rabindranath Tagore Singing a Song from One of his Books



The Poet putting his hand to the plough and starting the ploughing

work of collecting revenue, and met all the objections of the Secretary to that board. What could have been the reasons? It is a strange irony of history.

Kemal Pasha and the Afghan Princess

There has been a persistent rumour that Kemal Pasha will marry the sister of King Amanulla Khan of Afghanistan, and news



Tree-planting
Sketch By Svt. Nanda Lal Bose



Mustapha Kemal Pasha

of a contradiction has also been published. If the contradiction be like the general run of official contradictions, the marriage may yet come off. And in that case, people would consider it a diplomatic one.

Chintamani Ghosh

By the death of Babu Chintamani Ghosh at the age of full 74 years Allahabad has lost a citizen of whom she could be justly proud. He never was nor ever sought to be in the lime-light. He was a self-made man in the literal sense of that term. He came to Allahabad when he was not yet 13 and obtained a clerkship in the *Pioneer* office on a salary of ten rupees per mensem at that early age. After serving there for some time he got a job in the Railway Mail Service. Finally he obtained a clerkship in the Meteorological Office at Allahabad carrying a salary of Rs. 60. He retired from Government service comparatively early in life when earning Rs.

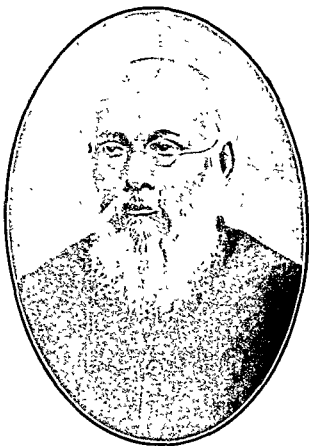


The Afghan Princess

100 a month, and started business as printer and publisher. As a man of business, he always kept before himself a high standard of excellence. His press has always stood for high-class printing. He was never afraid of spending considerable sums of money for attaining and keeping up a high standard of typography. The Hindi, Urdu, English and Bengali books printed at his press are noted for their neat get-up. Though Allahabad is not in Bengal, any press in Bengal would be proud to print Bengali books like some of those turned out by the Indian Press. It was never the desire of Babu Chintamani Ghosh to publish catch-pennies. Hence, he always insisted on securing good text books and other books by competent authors for publication. He rendered signal service to the cause of Hindi literature by the publication of a standard illustrated edition of Tulsidas's *Ramayan*, of a Hindi translation of the *Mahabharat*, of numerous other Hindi works, and of the high-class Hindi monthly *Saraswati*. Latterly

his press has been entrusted with the work of bringing out the publications of the Nagari Pracharini Sabha, including its standard Hindi lexicon. The improvement of Urdu literature also received his attention. Bengalis should be grateful to him for the preparation and publication of the Bengali dictionary by Babu Jnanendra Mohan Das, which is the best of its kind. Journalism also owes a debt of gratitude to him, as he was the publisher of the now defunct *Indian Union* and the *Indian People*. The Indian Press has branches at Benares, Agra, Patna, Calcutta and Nagpur.

The present writer's Bengali monthly *Prabasi* was at first printed at the Indian Press. The work was well done. He records with gratitude that when, after giving up the principalship of the Kayastha Pathshala, he started the *Modern Review*



Chintamani Ghosh

also, Babu Chintamani Ghosh brought out that magazine month after month, excellently printed on good paper and with unvarying punctuality, never asking for payment but

leaving the editor-proprietor to pay when he could, which he began to do only when the journal was many months or perhaps a year old. But for this generous attitude of friendliness on the part of Babu Chintamani Ghosh, this monthly would perhaps never have seen the light of day, or, if at all born, would have died an untimely death. For its editor-proprietor had no savings to finance it.

Babu Chintamani Ghosh died a comparatively rich man possessed of property worth many lakhs. But his wealth was not accumulated by shutting his ears entirely to the cry of suffering humanity. He founded a general charitable infirmary for the benefit of the poor, provision being made for surgical operations in a separate building. He gave liberally to more than one educational institution and helped many poor students. *The Pioneer* states that "he made the cause of Indian widows his own, and spent lavishly in ameliorating their lot."

—

Foolish and Perverse Favoritism

In reporting the proceedings of the last meeting of the Calcutta University Senate, *The Bengalee* writes :—

In discussing the proposal to put Dr. Nagendra Nath Gangulee, Professor of Agriculture, a son-in-law of Dr. Rabindranath Tagore, a member of the Agricultural Commission—on equal footing with other professors of the University, some of the members of the Senate opposed it on the ground that Dr. Gangulee could show no merit in his particular profession. Others supported the resolution on the ground that it would look awkward if Dr. Gangulee was not brought in line with other professors in respect of pay. Dr. Nilratan Sircar held that Dr. Gangulee fully deserved it. He said that it was due to his (Prof. Gangulee's) initiation that the Agricultural Commission was appointed. The resolution was put to vote and carried by 25 to 17 votes.

Agriculture is not one of the subjects taught in the Calcutta University. It was not taught in 1921, when Mr. Nagendra Nath Gangulee was appointed professor of agriculture; nor is it taught now. When he was appointed, the late Sir Asutosh Mookerjee held undisputed sway over the university. We will not now discuss why at that time he made this perfectly unnecessary appointment—he might have had reasons of his own, unconnected with the work of the University. But it may be charitable to *imagine* that it was in contemplation at that time to add agriculture

to the subjects taught in the university. But that has not been done or even attempted to be done, though seven years have since past; and hence that piece of imagining can have no foundation in fact. The result is that a man has drawn thousands of rupees from the university funds in the shape of salary, etc., for doing absolutely no work for the university. This is nothing short of criminal waste of public money. Those who support such waste deserve the severest condemnation.

It is highly to be regretted that Dr. Rabindranath Tagore's name should have been mentioned in this connection. He had, of course, nothing to do with the appointment when it was originally made, nor, it goes without saying, had he anything to do with the proposal carried at the last meeting of the Senate. That his name should be dragged in and exploited by anybody for a selfish purpose is a tragedy.

That a man is a son-in-law of any particular person is no qualification for a professorship. Even if Dr. Gangulee had shown "merit in his particular profession," that would not have entitled him to be the paid professor of a subject not taught in the university. It is also quite idiotic to suggest that a man deserves higher salary for being professor of such a subject because he was a member of the Agricultural Commission. The appointment itself, when made, was indefensible from any and every point of view. The supporters of the proposal under discussion should have first proved to the public why Dr. Gangulee's services were and are required;—they should have satisfied the public that for the money he has already received he has done sufficient or *any* university work. The question of an increment could have then been brought forward and discussed. But the facts are that, agriculture not being a subject taught in the university, the university never stood in need of his services, that he has done no work for the university, that, therefore, his post should never have been created and should be abolished, and that, *a fortiori*, the question of increasing his emoluments could never have arisen. It has been argued "that Dr. Gangulee fully deserved it." We should like to know in detail how he has deserved it, *in terms of university work done*. Assuming that the Agricultural Commission was appointed at the suggestion of Dr. Gangulee, it has still to be proved by the logic of facts that that commission was a desideratum and

is or will be a blessing to India. But supposing it is or will be a blessing, and that, therefore, Dr. Ganguleo deserves some *balkshish* for his suggestion, why should the gratuity have come, both retrospectively and prospectively, from the funds of the university, which, it is said, is unable to meet some absolutely necessary items of expenditure?

The proposal was to put Dr. Ganguleo on an equal footing with other professors; and it was argued that it would look awkward if he was not brought in line with other professors in respect of *pay* (not of *work*!). But the supporters of the proposal were blind to the fact that his university *work* could not be placed on an equal footing with that of the other (active) professors, because he had no such work; and that it was amazingly unjust, absurd and awkward that a perfect sinecurist should have drawn and should draw a salary, etc., far greater than those of many a competent and devoted professor actually doing educational work in connection with the University. "No work, no pay. Equal work, equal pay", should be the motto of all who are impartial and not devoid of intelligence.

It has been our lot to criticise the Calcutta University for many of its doings, but perhaps the one commented upon in this note is one of the most absurd, idiotic and perverse that have come under our notice. It is to be hoped that it is not a sample of the things to be expected during the Vice-chancellorship of the Rev. Dr. Uquhart.

German Industrialists Secure South African Railway Contracts

The Johannesburg correspondent of the *Times* (London) gives the following interesting news-item:—

Johannesburg, July 17.

The South African Railway Board has given a contract for seven narrow-gauge locomotives of the Garrett type to the Hanomag group of Hanover, at £1427 each, f. o. b. Hamburg, delivery within 22 weeks.

The German tender was not the lowest, but the British quotation was £5613. It is pointed out that, however well-disposed the Railway Board might be towards British manufacturers, it cannot afford to ignore the question of prices, and to have given the present contract to the lowest British tenderer would have involved an Imperial preference of 27 per cent. It is suggested in business circles here that there must be something wrong in British methods of tendering, or that the British tenderers were not very anxious to secure this contract.

From this, it is clear that the South African Government is not in favor of "Imperial preference" which may cost the South African people considerable amounts for the benefit of the British manufacturers, who cannot compete with Germans and others. The British authorities regard India to be the "dumping ground" for British manufactures and they in the past followed a policy of destruction of Indian industries to promote the British economic control of India. The South African attitude of independence may serve as a lesson for Indian statesmen opposing "Imperial Preference."

T. D.

Co-operation Between The Anglo-Indian Association and the European Association of India

At a recent meeting of the Anglo-Indian Association held at London, over which Mr A.B. Kunning presided, Lord Meston and Lord Winterton supported the claim of special privileges for the Anglo-Indians:

Lord Meston said the Anglo-Indian community had now reached the position which had lately been attained by minorities in many powerful and ancient nations all over the world. Those minorities were recognized and definitely protected under the aegis of the League of Nations. Following that analogy, the Anglo-Indians were as much entitled to claim minority rights as the Croats in Yugoslavia or the old Germans in Czechoslovakia. Their point of view should not be that of mere defence against stronger forces but that of a minority which by virtue of being so had its rights and privileges.

Mr. C. B. CHARTERS, president of the European Association, India, said his association made it one of the first articles of its policy to try to work in co-operation with the Anglo-Indian Association. Both had been considering the views to be put before the Simon Commission. There had been joint meetings of their councils, and in the memorandum the European Association was submitting to the Commission next week it was supporting many of the views and claims which the Anglo-Indians had put forward.

Anglo-Indians want to enjoy the advantages, if any, of being considered Indians by claiming to be statutory Indians, and they want the privileges of their partial non-Indian descent, too!

If the membership of the European Association of India includes persons from all the European countries residing in India, then the above news-item of co-operation between the European Association and Anglo-Indian Association has international significance.

The Anglo-Indians are interested in

securing the co-operation not only of Britishers at home and abroad to preserve control over Indian affairs, but they have in addition taken steps to cultivate the support of European nations through their European members and propaganda methods.

It is needless to emphasise the point that at the present juncture all Indian political groups should unite to maintain Indian rights in India. Indian political bodies should formulate a programme of joint action so that the alien rulers of India may be dispossessed of their special privileges and Indians may recover control of India. They should also take steps to cultivate international co-operation (especially Asian co-operation) in their efforts to recover their national freedom.

T. D.

British "White Australia" Policy

Lately the "White Australia Policy" has taken a new shade of particularism. A few weeks ago the ex-Premier of Australia, the Rt. Hon. Mr. Hughes, openly declared that "the Italians are undesirable aliens and there should be certain restrictions against their coming to Australia". This remark evoked rage in certain Italian quarters; and they reminded the Australian statesmen of the ancient civilization of Rome and the re-awakening of Italy, which will not submit to any national insult from any quarter.

Now Mr. Bruce, the Federal Prime Minister of the Commonwealth, has come out with his programme of keeping Australia 98 per cent. British. The *London Times* reports —

Mr. Bruce, the Federal Prime Minister, speaking at Heidelberg, said that the Commonwealth Government had determined to maintain in Australia 98 per cent. of British stock.

Australia's obligation to observe a "White Australia" policy, he continued, had not been received enthusiastically by other nations. It was not desirable that Australia should "antagonize" the white nations as it possibly antagonized the coloured races on this issue. It would not be wise, therefore, to exercise a power which the Commonwealth undoubtedly possessed to exclude foreigners from the Commonwealth. The question had to be approached with a little more tact.

The arrangement with Italy and other Southern European countries, by which a limited number of their nationals would enter Australia yearly, had been made with the utmost cordiality and goodwill and without any suggestion of quota systems. In this way Australia would maintain the British character of her population rather than by throwing out a defiance to the whole world.

"The fact" of Mr. Bruce imposes indirect restriction against all so-called white men and women unless they are "British." This is a peculiar caste-system or class discrimination, based not only upon colour-prejudice but also racial vanity.

History teaches us that racial or religious solidarity becomes short-lived among peoples of two nations, if their economic and political interests come into conflict. During the World War the British whites, were willing to starve the German women and children by blockade and sought the co-operation of Moslem Egyptians, Arabs, Hindus, Siamese, Chinese and Japanese, whereas the Germans, Austrians and Bulgarians sought Turkish support. The Catholics of Belgium, France and Italy fought the German and Austrian Catholics.

The population problem—the problem of human migration—is as old as the history of the human race. In the past, pressure of population swept away many artificial racial barriers raised by privileged communities which wanted to fence the most fertile portions of the world as their exclusive property. As the discriminated people of the so-called coloured races form more than the half of the human race and they are audibly thinking about "racial equality" and "equal opportunity for migration to all parts of the world," it may come to pass that their demands will receive some consideration, in spite of all the arrogance of the so-called British "white men" who think themselves a little bit superior to all other "white people."

T. D.

All Parties Conference Report

The Report of the Committee appointed by the conference to determine the principles of the constitution for India is an able and very sober production. The time at the disposal of the Committee was not quite sufficient for drafting such a report. The result of their deliberations is, therefore, all the more praiseworthy. The three appendices, for two of which they acknowledge their indebtedness to Pandit Jawaharlal Nehru, add to the value of the report. It is well got up and furnished with two maps, reproduced elsewhere, to show the comparative numerical strength of the Hindu and Muslim communities in the Panjab and Bengal.

Those who are out and out

India's political rights in the abstract will not be satisfied with the report. For it is drawn up on the assumption that Dominion status will at present satisfy the majority of politically-minded Indians, whereas there are very many who cannot reconcile themselves to anything short of freedom and absolute independence. *The Modern Review* stands for freedom and absolute independence. But as the Conference was an all parties conference, as one and all of the parties do not want independence at present, and as none of the principal political parties, to the best of our information, want anything less than Dominion status, we think the Committee have been well advised in their assumption that the constitution should be framed on that basis. Absolute independence and freedom can be won by a successful armed rising or by some other movement which would put equivalent pressure on the British Government and people. To be free, Ireland brought both violent and non-violent pressure to bear on Great Britain. But she did not succeed in winning absolute independence and freedom—though she may do so yet. India is not yet in a position to put greater pressure of either description on Great Britain. Hence, though one may have the most ardent longing for freedom and independence for India, one may, for the present, agree to put forward a claim for something less, without prejudice to a higher demand. History shows that even the most despotic and absolute autocracy has not stood in the way of nations winning full freedom. Therefore, Dominion status cannot be a bar to the attainment of full freedom—rather, on the contrary, it may facilitate the carrying on of an absolute independence movement. There is no finality in politics. Moreover, "Dominion status has come to mean something indistinguishable from independence, except for the link with the Crown."

It has been argued that Great Britain would be as unwilling to agree to a Dominion status for India as to absolute independence. We do not think so, though opinions may differ.

Dominion Status and Responsible Government.

The Committee are right in stating that "the attainment of dominion status is not viewed as a remote stage of our evolution but as the next immediate step." They

have given a convincing reply to certain false issues and fanciful theories raised in official circles with a view to defeat or delay the establishment of any form of responsible government in India. They have succeeded in tearing to shreds Sir Malcolm Hailey's thesis that full dominion self-government is of somewhat wider extent than responsible government and that responsible government is not necessarily incompatible with a legislature with limited or restricted powers. "There is no half-way house between the present hybrid system and genuine responsible government...The real problem, to our mind, consists in the transference of political power and responsibility from the people of England to the people of India."

The Settlement of the Problem of Minorities

The kind of settlement of the problem of minorities recommended in the Report does not conform to any principles of abstract justice. If any safeguards are to be provided in the interests of minorities, they should be available to all minorities; and the weaker and less numerous a minority, the greater the safeguards it requires. But the Committee have recommended safeguards for the strongest minority community in India. In this they have followed the rule of expediency. The Muslims have been the most clamorous and insistent in their demand for separate treatment, and hence their demand has received attention. It is also true, as the Report states, "that there is no such sharp cleavage between them (the non-Muslim minorities) and the majorities among whom they live as there unfortunately is between Hindus and Muslims."

"We would, however, point out that the problem of minorities is not peculiar to India. The existence of that problem in other countries has had to be faced in the framing of their constitutions after the war, but has never been treated as an argument or reason for withholding from them self-government in the fullest measure. We would earnestly recommend to the conference that if, in addition to, or in substitution for, our recommendations, the settlement of the problem of minorities is possible by agreement on any other basis, such basis should be accepted in the larger and more abiding interests of the country."

The all important Question Now

The all important question now is how we can obtain the same power and responsi-

bility in the affairs of our country as other peoples have in theirs. The respective shares of different communities in that power and responsibility is a minor and a domestic problem. If by agreeing to a temporary compromise, for ten years, the main object can be gained, one may be expected to be reasonable enough to accept such a compromise. But, of course, it is allowable to doubt whether the acceptance of the compromise by all parties in India would lead to the admission by England of our demands as just. We have also seen the doubt expressed somewhere that once the Muslims obtain a privilege, they will never agree to give it up. But if they accept it on the understanding that it is only for ten years, it will have to be given up automatically at the end of that period. If they want it permanently or for an indefinite period, there would be no compromise, and the settlement would fall through.

"The Communal Aspect"

Hindus form 65.9 per cent. and Muslims 24.1 per cent. of the total population of India and Burma. But, says the Report,

In the Panjab, the Muslims are 53.3 per cent. and in Bengal 54.9 per cent. In Sind they are 73.4 per cent. and in Baluchistan and the N.-W. F. province they are overwhelmingly strong.

A new comer to India, looking at these figures and at the strength of the Muslim community, would probably imagine that it was strong enough to look after itself and required no special protection or spoon feeding. If communal protection was necessary for any group in India it was not for the two major communities—the Hindus and the Muslims. It might have been necessary for the small communities which together form 10 per cent. of the total.

But,

Logic or sense have little to do with communal feeling, and to-day the whole problem resolves itself in the removal from the minds of each of a baseless fear of the other and of giving a feeling of security to all communities. In looking for this security each party wants to make for itself or to set a dominating position. We note with regret that the spirit animating some of the communal spokesmen is not one of live and let live. The only methods of giving a feeling of security are safeguards and guarantees and the grant, as far as possible, of cultural autonomy. The clumsy and objectionable methods of separate electorates and reservation of seats do not give this security. They only keep up an armed truce.

The Committee's solution of the communal problem consists in giving the fullest religious liberty and making provision for

cultural autonomy, "although people may not realise it." In the absence of details we do not quite understand the latter part of this solution.

It is stated in the Report that the status of the N.-W. F. Province and Baluchistan must be made the same as that of other provinces. It is added: "We cannot in justice or in logic deny the right of any part of India to participate in responsible government." We agree. But does it follow that "any part of India" has the right "to participate in responsible government" as a *separate provincial unit*? Baluchistan has a population of 4,06,48, N.-W. F. P. 22,51,340, and Sind 32,79,371. All these, according to the Committee, have the right "to participate in responsible government" as *separate provincial units*. Why then should Ajmer-Marwara with a population of 4,95,271 be denied that right? And Berar with a population of 30,75,316? And each of the overwhelmingly Muslim Bengal districts of Bogra, Rajshahi, Pabna, Noakhali, Mymensingh and Tippera, with populations of 1,04,86,006, 1,44,9,75, 1,88,94,94, 1,12,78,6, 4,87,37,30 and 2,74,30,73 respectively? There seems to be more of expediency in the Committee's decision than of logic and reason.

As regards Sind the Committee observe that, for the last eight years, since the National Congress made Sind into a separate province, no voice was raised in protest. But that was done for the purposes of Congress elections, etc., not for any administrative, legislative, executive, judicial or revenue purposes. So why should any voice of protest be raised?

It is satisfactory to find the Committee saying: "We agree that the Muslim demand for the separation of Sind was not put forward in the happiest way."

They observe:

To say from the larger view-point of nationalism that no "communal" provinces should be created is, in a way, equivalent to saying from the still wider international view point that there should be no separate nations.

Both these statements have a measure of truth in them. But the staunchest internationalist recognises that without the fullest national autonomy it is extraordinarily difficult to create the international state. So also without the fullest cultural autonomy, and communalism in its better aspect is culture, it will be difficult to create a harmonious nation.

It would be beside our purpose to examine the above statements here too critically. Assuming their general truth, may we ask,

is it the absence of Sind's separate provincial existence which has stood in the way of the Sind Moslems' "fullest cultural autonomy"? How is it, then, that though the Muslims do not live in a separate "communal" province of their own in the U. P., where they are only 15 per cent. of the population, they have been able to establish the fullest cultural autonomy in Aligarh? If in spite of the lesson conveyed by the example of Aligarh, it be argued that the Sind Muslims cannot have the fullest cultural autonomy unless Sind be made a separate province, would that mean that the largest portion of the educational expenditure of Sind must then be devoted to the promotion of Islamic culture? In that case, would there be sufficient money left for the fullest cultural autonomy for the Sind Hindus, who would naturally and rightly want Hindu cultural equipment on the Islamic scale? Or, are only the majority community in each province to have the fullest cultural autonomy?

We are afraid most of the arguments brought forward in favour of the constitution of Sind, N.-W. F. P., and Baluchistan as separate provinces are mere after-thoughts, and the real reason for supporting this Muslim demand is to be found in the reluctance or inability to negative the "novel suggestion" referred to as follows: "The Muslims being in a minority in India as a whole fear that the majority may harass them, and to meet this difficulty they have made a novel suggestion—that they should at least dominate in some parts of India."

Disadvantages of Separate Electorates

The following observations of the Committee should be seriously considered by all advocates of separate electorates:

It is admitted by most people now that separate electorates are thoroughly bad and must be done away with. We find, however, that there has been a tendency amongst the Muslims to consider them as a "valued privilege", although a considerable section are prepared to give them up in consideration for some other things. Everybody knows that separate electorates are bad for the growth of a national spirit, but everybody perhaps does not realise equally well that separate electorates are still worse for a minority community. They make the majority wholly independent of the minority and its votes and usually hostile to it. Under separate electorates, therefore, the chances are that the minority will always have to face a hostile majority, which can always by sheer force of numbers, override the wishes of

the minority. This effect of having separate electorates has already become obvious, although the presence of the third party confuses the issues. Separate electorates thus benefit the majority community. Extreme communalists flourish thereunder and the minority community, far from suffering, actually benefits by them. Separate electorates must, therefore, be discarded completely as a condition precedent to any rational system of representation. We can only have joint or mixed electorates.

"A Sprawling Province"

The Committee state on page 34 of the Report that among the various proposals about reservation of seats in legislative bodies for majority and minority communities one was, "Amalgamation of the Punjab and N.-W. F. Province, with no reservation of seats." They have no objection to this proposal. But as they do not know how far this will meet the different view-points of the parties concerned, they have not made any recommendation in regard to it. Then they go on to state:—

"A similar but more far-reaching proposal was made to us, namely, that the Punjab, the N.-W. F. Province, Baluchistan and Sind should all be amalgamated together, and that there should be no reservation of seats, unless the minority desires it, in this area. We were unable to entertain this proposal. It would mean the creation of an unwieldy province sprawling all over the north and north-west."

The description of "sprawling" applies more or less to the Bombay Presidency and Bihar, Chota Nagpur and Orissa also. It is not a serious objection. Unwieldiness is an objection. A province may be unwieldy as regards area or population or both. Let us see in what respects the proposed amalgamated area may be considered unwieldy. The Punjab has an area of 99,846 square miles; N.-W. F. Province, 13,419; British Baluchistan, 54,228; and Sind, 46,506; total area, 213,699. The biggest Provinces, in the Indian Empire are Burma (area 233,707 square miles) and Madras (area 142,260 sq. m.) So the amalgamated province would not have been the most unwieldy in area. As regards population, the total population of the combined areas is, according to the census of 1921, 26,636,389, which is greatly exceeded by Bengal, U. P., Madras, and Bihar and Orissa. So the combined areas would not have been more unwieldy in population than these. It would not have been nearly as heterogeneous, too, in population as some existing provinces; e. g., Burma with its Barmans, Shans, Karens, Kachins, Chins,

Arakanes, Talangs and Palangs, besides Indians, Chinese, etc.; Assam with its Mairkhis, Mikirs, Garos, Naga tribes, Kacharis, Lushei Kuki clans, Khasis, Angami Nagas, Sema Nagas, Lhota Nagas, Lalungs, Rabhas, Syntengs, etc., besides the Assamese and Bengalis.

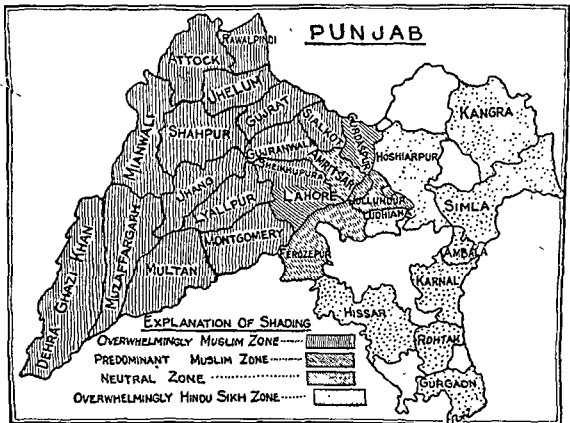
Still we would not urge the creation of this "sprawling" province. But as neither Sind, nor N.-W. F. Province, nor Baluchistan possesses a population or revenues sufficiently large for meeting the expenses and other requirements of a separate provincial existence, we would suggest the amalgamation of these three and their formation into one province. The combined area would then be 114,153 square miles, with a population of 5,951,365. This area is exceeded by three of the existing "Governor's Provinces" and nearly equalled by one, while this population is exceeded by those of all the "Governor's Provinces." So this province would not be considered unwieldy.

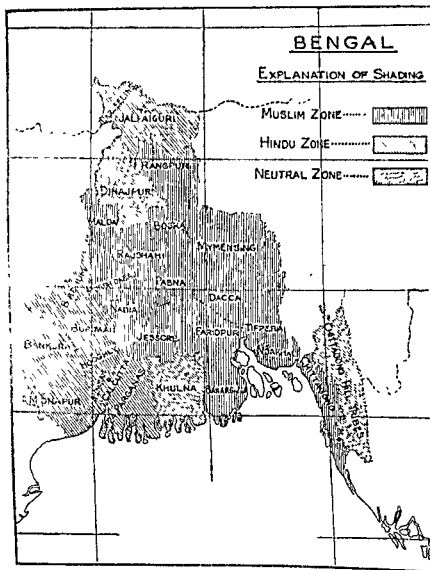
Our suggestion may be considered for what it is worth. We are opposed to making any area a separate "Governor's Province" which cannot be financially self-supporting. None of the existing provinces can afford to contribute to the maintenance of any financially parasitic province. Some of them have to remain disease-stricken, illiterate, poverty-stricken and economically undeveloped for want of funds.

Reservation of Seats for the Majority

The argument against reservation of seats for the majority is thus ably put in part —

It is absurd to insist on reservation of seats for the majority and claim full responsible government at the same time. Responsible government is understood to mean a government in which the executive is responsible to the legislature and the legislature to the electorate. If the members of the executive with the majority behind them have all got in by reservation and not by the free





choice of the electorate, there is neither representation of the electorate nor any foundation for responsible government. Reservation of seats for a majority community gives to that community the statutory right to govern the country independently of the wishes of the electorate and is foreign to all conceptions of popular government. It will confine minorities within a rigid fence and leave them no scope for expansion.

For separate electorates and reservation of seats are evils and ought not to be tolerated by those who oppose them, because others insist upon having them. All communities should rely solely on the growth of a humanitarian and national outlook and of altruism, public spirit and ability. Other considerations, reproduced below from the Report, should also help to dispel fear.

We are certain that as soon as India is free and can face her problems unhampered by alien authority and intervention, the minds of her people will turn to the vital problems of the day. How many questions that are likely to be considered by our future legislatures can be of a communal nature? There may possibly be a few now and then but there can be no doubt that the vast majority of the questions before us will not be communal in the narrow sense. The result will be that

the provinces, humanly speaking, Muslims would be assured of a clear majority in the legislature. This, of course, presupposes adult suffrage for both sexes, which the Committee have recommended. For details see the Report.

In Bengal, "the Hindu minority, although it is a very big minority, is highly likely to suffer in numbers in an open general election without reservation." This is no imaginary fear, as the Bengal district board elections show. Though the voting strength of the Muslims there is now less than it be with adult suffrage,

Yet we find that they made a clean sweep of the Hindu minority in three districts—Mymensingh, Chittagong and Jessore. In the first two of these not a single Hindu was elected, though the Hindus are about 24 per cent of the population, and in the third only one Hindu managed to get in, though the community forms 38.2 per cent of the population. As against this we find that Muslims, where they are in insignificant minorities of 3 and 4 per cent, have managed to send one to three representatives to the District Board.

Nevertheless we would not advocate the reservation of seats for the Hindu minorities.

parties will be formed in the country and in the legislature on entirely other grounds, chiefly economic we presume. We shall then find Hindus and Muslims and Sikhs in one party acting together and opposing another party which also consists of Hindus and Muslims and Sikhs. This is bound to happen, if we once get going.

Reservation of Seats for Minorities

The Committee have, for reasons stated in the Report, recommended, as a necessary evil, the reservation, for ten years, of seats for Muslim minorities, both in the Central and Provincial legislatures in strict proportion to their population, with the right to contest additional seats. The last-mentioned right is "calculated to advance the Muslim on national lines" and to enable non-Muslims to influence them by fraternization. Non-Muslim minorities are allowed reservation of seats on similar terms only in the N.-W. F. P. and Baluchistan. Is it or is it not understood that if Sind be made a separate province, non-Muslims there, too, will have this "right"?

On the whole we consider these recommendations of the Committee politic.

Redistribution of Provinces

It is stated in the Report "that the present distribution of provinces in India has no rational basis." This is not quite true. Nor is it quite true to say that 'it is merely due to accident.' In most parts the distribution is due to geographical or historical or economic or linguistic reasons.

It is not a correct statement of facts that Hindustani is to-day the common language of half of India, though we do not object to efforts being made to make it the *lingua franca* of India. Of course, the use of English will not and cannot be prevented; rather would it be necessary to encourage it.

The Committee favour redistribution of provinces on a linguistic basis, provided the people concerned so desire. "A third consideration, though not of the same importance, is administrative convenience, which would include the geographical position, the economic resources and the financial stability of the area concerned."

We have not been able to appreciate the difficulties in the way of the Committee favouring the unification of Utkal nearly to the extent that they favour the unification of the Karnataka. The Oriyas have been agitating for it for at least a quarter of a century,

there is a considerable amount of literature on the subject, Government deputed some officers to enquire into the matter, and the Committee also "have received a small book giving the case for Utkal." Yet they say, "we regret we have been unable to consider it in the absence of any special memorandum or representation." Did the Utkal people forfeit the favour of the Committee simply because their small book did not take the form of a memorandum or representation? If so, it is sad that our own leaders were prevented from doing their duty because of such a characteristically bureaucratic technical objection.

Regarding the demand for the amalgamation of the Bengali-speaking tracts in Assam, and in Bihar and Orissa, the Committee only say that their colleague, Mr. Subhas Chandra Bose, is of opinion that it is reasonable and legitimate. The Committee, minus Mr. Bose, neither have nor express any opinion, though as regards Sylhet at least there have been resolutions and debates in councils and Government statements. It would be idle to speculate what would have been the result if the Bengali-speaking Muslims had made the demand.

About Sind we have already written much.

On the whole, everywhere we should be opposed to the creation of linguistic provinces which cannot be financially self-supporting. Other wise, we would not raise objections any where.

The Indian States and Foreign Policy

The official and anti-Swaraj case for the Indian States has been stated and is being prepared in such a way as to prevent India from ever being united and free. This case, so far as it is available, has been thoroughly exposed and been made mince-meat of in the Report. Only one small extract from the letter of Sir Leslie Scott, the learned counsel engaged by the princes, published in the *Law Quarterly Review*, will suffice to show the Machiavellian ingenuity with which the anti-Swaraj case is being prepared.

"The British Government as paramount power has undertaken the defence of all the States, and therefore to remain in India with whatever military and naval forces may be requisite to enable it to discharge that obligation. It cannot hand over these forces to any other Government

to a foreign power such as France or Japan; to a dominion Government such as Canada or Australia; nor even to British India" (*italics ours*).

We support the recommendations of the Committee relating to the Indian states.

Federal and Unitary Types of Government

So far as we can see from a cursory perusal of the Report, the Committee have not discussed the advantages and disadvantages of federal and unitary types of government, nor the question of having two houses in the provincial legislatures. These topics will not, therefore, be further referred to here.

The Recommendations

As the Committee were entrusted with the work of indicating the principles of the constitution, many details, to be expected in a fully drawn up bill, cannot obviously be found in the Report. So, generally, we shall not try to say what is wanting. We shall offer only a few suggestions and comments on some of the Recommendations, most of which merit cordial support.

Among the fundamental rights, (xiii) is stated as follows:

"No person shall, by reason of his religion, caste or creed, be prejudiced in any way in regard to public employment, office of power or honour and the exercise of any trade or calling".

After the word "creed" we would add, "or the province or place of his or his ancestor's birth," or words to the same effect.

We are not satisfied that the election of members of the Senate by the Provincial Councils is quite the best method, as it leads to loss of touch with the people, and responsibility becomes rather indirect and remote. In the United States of America the senator is re-chosen by direct popular vote.

As in the case of the Senate so in that of the House of Representatives it should be stated explicitly that the allotment of seats to the provinces will be on the uniform basis of population, as indicated on page 91 of the Report.

Clause 21, pp. 107-8, should be so distinctly worded as to convey the sense that our Parliament is to have the same final power of making laws as the U. S. Congress possesses; in the wording as it stands it is not

clear what will happen if the Governor-General does not signify the King's assent when a bill is "again presented to the Governor-General for the signification in the King's name of the King's assent." In the U.S.A., the practice is: "Every bill which passes Congress must have the president's signature to become law, unless after he has returned it with his objections, two-thirds of each house support it and pass it over his veto." We ought to have some such rule. The King's veto may be a dead letter as regards his white subjects in Great Britain and the white men's dominions, but we should not expect it to be so here.

Recommendation 38 lays down: "If the Governor withholds his assent from any such bill the bill shall not become an Act." This makes the Governor the final authority in legislation, which is entirely undesirable. There ought to be a provision, like the American one, for the passing of a law over the veto of the Governor.

Recommendation 23 (b) states: "The Prime Minister shall be appointed by the Governor-General and the ministers shall also be appointed by him on the advice of the Prime Minister." It is not stated whether these officers must be chosen from the elected members of Parliament and whether after their appointment they would continue to have a seat in Parliament. In the case of the Provincial Executive also, similar information is not given. Such things ought to be explicitly stated. In the absence of such information, further comment is not possible. In the U.S.A., the President chooses a cabinet of ten members, each having charge of an administrative department, but none of them having a seat in Congress."

It is not clear from the Recommendations how the central and provincial legislatures are to make the central and provincial executive respectively responsible to them. In fact, in the case of the Provincial Executive it is not even stated that it shall be responsible to the legislature.

According to Recommendation 81, the Indian Parliament may make laws for regulating the sources and methods of recruitment of the civil services in India. It is nowhere stated in the Report, this why Parliament is not to make laws similarly for regulating the sources and methods of recruitment of the army, navy and air services, nor, if Parliament is not to do it, who else is to do it.

If such laws are required for the civil services, it stands to reason that similar laws would be required for the military, naval and air services also.

Division of Subjects into Central and Provincial

In Schedule I of the Report the control of mines is mentioned as one of the central subjects, whereas in Schedule II the development of mineral resources is mentioned as a provincial subject. Hence the control to be exercised over mines by the central government will have to be clearly defined in such a way as not to hamper the development of mineral resources by the provincial governments.

Electoral Constituencies

Recommendation 9 lays down that members of the House of Representatives shall be elected by constituencies determined by law. In the introductory address to his Swaraj Constitution Mr. C. V. J. Raghavachari of Salem says :—

I am one of those who believe that these (electoral) constituencies should have no reference whatever to the boundaries of administrative provinces; but on the other hand the whole country should be divided entirely on a population basis without any regard to geographical or administrative conditions. This is one sure way of getting rid of provincial patriotism and particularism among members of Parliament, where, more than anywhere, broad harmony and outlook should prevail without factions and with only parties advocating broad and profound policies for the government and advancement of the country.

The idea seems to us very attractive, and the object still more so. It should be seriously considered whether the plan is feasible.

Centenary of the Brahmo Samaj

A century ago on the sixth day of *Bhadra*, corresponding this year to the 22nd August, Ram Mohun Roy and a few friends and followers of his met for the first time in a hired house in Upper Chitpur Road to worship the Supreme Spirit in an unsectarian manner. In that unpretentious manner were the seeds of the Brahmo Samaj sown a hundred years ago. So, in the month of August this year the Brahmos have begun to celebrate the centenary of Brahmoism. As the first Brahmo house of worship, known as the

Adi Brahmo Samaj Mandir, was erected in 1830, some Brahmos hold that the centenary should be celebrated in 1930. So, by way of reconciling both the views, the centenary celebrations will be continued in different ways and in different places till January 1930.

In Calcutta divine services have been conducted, addresses delivered by the followers of different religions, including Brahmos, conferences held for the discussion of problems relating to the community and the country, women's and children's festivals celebrated, and future programmes of work outlined. Brahmo men, women and children attended from many parts of India.

The principal day of the celebration was the 22nd August. That day in the morning Rabindranath Tagore, in spite of illness and weakness, spoke from the *Vedi* of the Sadharan Brahmo Samaj Mandir and read a brief address in Bengali on Ram Mohun Roy, which will be published in *Prabasi*. His English version of this inspiring address is published in this issue of the *Modern Review*.

The faith and ideals of the Brahmo Samaj have a universal appeal. Brahmos can fraternise with men of all creeds, colours, and countries. Ram Mohun Roy bore witness to the faith that was in him both in India and in foreign lands. Keshub Chunder Sen, Pratap Chunder Mozoomdar, Sivanath Sastri and others have done so. They all went westwards. It struck some ardent souls that, in however humble a way, the message of the Brahmo Samaj should be made known in the Far-East. So, two of our brethren, Mr. T. C. Khandwala and Mr. G. Y. Chitnis, have started for Japan, carrying with them the hopes, good wishes and prayers of their fellow-believers. On the return journey they will visit Burma and some other regions.

The Brahmos are an extremely small community, numbering only 6,388 out of 318,942,160, the total population of India, according to the census of 1921. But they are happy and hopeful that many of them have been able to serve their country and humanity in different fields of work—spiritual, moral, social, educational, literary, philosophical, scientific, artistic, political and economic. That they have been able to render this service is due, they think, to the fact that their faith gives them spiritual and social freedom. They believe that they

can be worthy of the name of man only to the extent that their spirits are serene and free, their reason unfettered, and their conscience unclogged.

Many Brahmos of the present generation are deeply discontented with their present condition, achievement and influence. They are humbly praying and hoping for a full measure of new life.

Syed Amir Ali

Though for years Syed Amir Ali had ceased to be in India, he was and continued to be of India. He was a distinguished lawyer and judge. But he will be remembered longer as a scholar and author. His works on Muslim culture and history have served to give their readers new ideas of Islam. He raised and administered many funds, on different occasions, for the relief of foreign Muhammadans. Mahatma Gandhi has written in *Young India* that, throughout the Indian *satyagraha* in South Africa, Syed Amir Ali was on the side of his Indian fellow-countrymen.

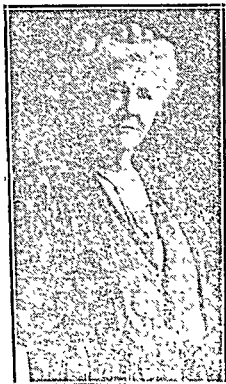
A Notable French Publication on India

Madame Andreo Karpeles and her husband Mon. Hogman, both ardent lovers of India, have started a series of publications relating to Indian culture, named "Feuilles de l'Inde" or The Leaves of India. The first volume of the series, which we have had the pleasure of receiving recently, is entitled "India and her Soul" (*L'Inde et son ame*). It is a beautifully printed volume of over 500 pages, presenting for the first time in French an anthology of the messages, thoughts, poems, stories, songs and of the scientific and artistic utterances of modern India. A detailed review of the book will be published in our next number. Here we simply wish to express our hearty congratulations to the organisers of this series, who have shown a rare taste in selecting the pieces and in publishing the first volume decorated with 40 woodcut designs by the talented artist Andreo Karpeles. The volumes under preparation are also of capital interest: No. 2 will be the "Fireflies" of Rabindranath Tagore. No. 3, "The Ho Legends." No. 4, "The Cradle Songs of Bengal" by Abanindranath Tagore, etc. We wish the publishers all success and recommend the opening volume "India and her Soul," to the general public interested in

contemporary India and her creative artists and thinkers.

The Late Mrs. Villard

Elsewhere in this issue we publish an article on Mrs. Fannie Garrison Villard, an apostle of peace and freedom, by Srimati Ragini Devi. Her portrait is published here.



Mrs. Fannie Garrison Villard

Ram Mohun Roy's Last Illness

The life of Dewan Ramcomul Sen by Peary Chand Mitra (1880) contains extracts from some letters written to the former by Professor H. H. Wilson. In one of these, dated the 21st December, 1833, he wrote:

In a letter I wrote to you I mentioned the death of Ram Mohun Roy. Since then I have seen Mr. Roy's brother, and had some conversation with him on the subject. Ram Mohun died of brain fever; he had grown very stout, and looked full and flushed when I saw him. It was thought he had the liver, and his medical treatment was for that and not for determination to the head. It appears also that mental anxiety contributed to aggravate his complaint. He had become embarrassed for money, and was obliged to borrow of his friends here; in doing which he must have been exposed to much annoyance, as people in England would as soon part with their lives as their money. Then Mr. Sindford Arnot, whom he had employed as his Secretary, importuned him for the payment of large arrears which he called

arrears of salary, and threatened Ram Mohun, if not paid to do what he has done since his death, claim as his own writing all that Ram Mohun published in England. In short, Ram Mohun got amongst a law, needy, unprincipled set of people, and found out his mistake, I suspect, when too late, which preyed upon his spirit and injured his health. With all its defects, he was no common man, and his country may be proud of him.

Incidentally it may be pointed out that this extract supports our remark in the *Modern Review* for May, 1926, page 562, footnote, that Sandford Arnot "was not quite reliable."

Dr. Jolly's "Hindu Law and Custom"

The Greater India Society now publishes, for the first time, an authoritative English translation of the German work "Recht und Sitte" published as early as 1846 by Dr. Jolly, the venerable professor of Sanskrit and Indology in the University of Würzburg. Though published more than thirty years ago the book is still the most comprehensive and critical history of Hindu Law. The translator, Mr. Batakrishna Ghosh, a talented Sanskritist and research worker of the Society, has spared no pains to bring the book up-to-date with the valuable suggestions of the learned author, who is too old (over 78) to revise his book in the light of the latest researches into Hindu law. Dr. Jolly in revising the English version of Mr. Ghosh generously praises the translator for his fidelity to the original German text as well as for his careful revision and annotations. The learned German savant writes in his Foreword:

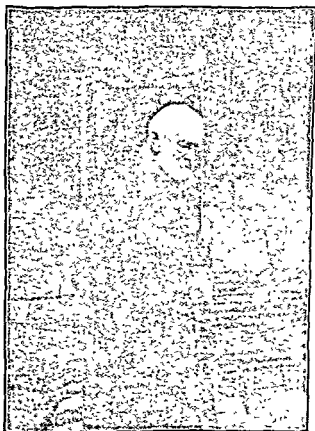
"During the more than thirty years which have elapsed since the publication of 'Recht und Sitte' the study of Sanskrit law-books has been progressing with rapid strides and it is a matter of regret that my advanced age and ill-health should have prevented me from bringing my work thoroughly up-to-date before it was translated into English. It is hoped, however, that the learned notes added by the translator will to some extent supply this deficiency."

He further wrote to Mr. Ghosh: "The translation is excellent and its value has been greatly enhanced by your very interesting and instructive notes."

Dr. Jolly discusses further in his Foreword the value of a comparative study of Dasa mashastra and Arthashastra. The latter "though a text-book of polity is replete with useful information on Law and Judicature as well."

The veteran German historian of Hindu Law pays a warm tribute at the end to the Indian scholars and publishers working in the same field.

Important additions to our knowledge of Dharmashastra literature have been supplied by the publication in India of such valuable texts as the *Balakrda* of Visvarupa the earliest gloss of Yajñavalkya, Apararka's commentary, on the same work and Balambhatta's (not Lakshmidēvi's) commentary on the *Muktasara* The Tagore Law



Prof. Dr. Julius Jolly
Würzburg

lectures, the Sacred Books of the Hindus, Madras Law Journal, Anandasrama texts and other periodical publications abound in valuable informations regarding Sanskrit Law..."

"Hindu Law and Custom" is the *second* in the series of the Greater India Society publications and it may be had either in the office of the Society (91, Upper Circular Road, Calcutta) or from M. C. Sarkar and Sons, Agents (90-2A Harrison Road, Calcutta).

The "Public Safety Bill"

We do not know if the Public Safety Bill has been drafted by the Government of India with a view to meet a real emergency or merely as a gesture to convince the present anti-communist cabinet in England of the wide-awakeness of the Government of India to problems and dangers which, whether real or non-existent, would readily rouse the British Conservative fighting spirit. Such a rousing of British passion, even if achieved by giving a false alarm, would doubtless have its desired effect. The British Conservatives would at once realise the urgency of keeping the power of such dutiful and devoted servants intact in India, the land of their financial hopes, however much the Indians themselves may agitate for the curbing of the irresponsible powers of the Anglo-Indian Bureaucracy.

Let us, however, assume that communist propaganda is rampant in India and a large number of foreign communists are daily moving about all over the country, preaching disaffection and violence against the established order. Assuming such a state of affairs, we do not find any justification for such legislation. If the draft bill is passed into law, Government will be in a position to use the same sort of irresponsible and lawless powers against foreigners as they have been for a long time using against the Indians themselves whenever the latter have protested with any degree of strength against British domination and exploitation of India. In this sense the Public Safety Bill is merely a Foreigners' Edition of Regulation 3 of 1918 and sister regulations, ordinances and "laws." A study of the draft Public Safety Bill clearly shows that, although it is theoretically directed against foreign communists of the violent type there is no guarantee that it will not be used (abused?) against all foreigners who show or act in sympathy with Indian aspirations, economic

as well as political. It is not necessary to discuss the clauses which describe the persons who are the object of this legislation; for the way in which the proposed law will be used is simply one great loop-hole for abuse. Under this new law if it is passed, the Governor-General in Council may order in writing any such (as described) person to remove himself from British India within such time and in such manner and by such route and means as are specified in the order. The Governor-General in Council or any officers authorised by them will have the right to enforce compliance with the order by "any and every means." They could, for example, command the master of any ship leaving India to carry any undesirable person and his dependants, if any, away from India and land him or them in any port specified by the officials to which the ship may be proceeding. That is to say, an American "Communist" with his invalid wife and infant daughter, may be, by order of the Government of India, transported to Oslo or Zanzibar or any other port that may be available. The passage to this far off port will be graciously borne by the Governor-General in Council, i.e., by the people of India. But no one knows how and where the American and his dependants will find necessary funds to maintain themselves in their enforced exile and to ultimately get back to America. Many foreigners stay in India to earn a living and their banishment will often deprive them of their means of livelihood. Who will compensate them for their loss? Who will feed them until they obtain a job, let us say, in Constantinople, or Yokohama or wherever the ship chosen by the Governor-General may carry them? What will they do if the Turkish, Japanese or any other government in whose territories they will be so peremptorily landed, order them to leave their country forthwith? One can easily see that this new piece of proposed legislation is full of possibilities for all foreigners who desire to be persecuted, tyrannised over, tormented and tortured in every moral, physical, economic and political sense. And there is no surety that the foreigner who will be so mauled by the Government of India will be one who deserves such treatment. For No court shall take cognizance of an offence under this section save upon a complaint made by an order of or under authority from the Governor-General in Council.

AND

No removal order shall be called in question in any Court or by or before any other authority whatsoever and nothing in section 491 of the Code of Criminal Procedure 1898 shall apply to any person who has been committed to custody under section 6 or any other person in respect of whom a removal order has been made and no suit, prosecution or other legal proceeding whatsoever shall lie against any person in respect of anything in good faith done or intended to be done under this Act.

God help the foreigner who incurs the displeasure of the Government of India !

We are, needless to say, not communists ; but we believe that communism is a serious economico-political view-point held by many serious minded and intelligent human beings, not all of whom are anti-social bomb-throwers. Even those who are advocates of bomb-throwing may legitimately contend that along with themselves many Imperialists, Monarchists, Democrats, Republicans, Fascists, etc., also believe in throwing bombs (from aeroplanes) for the promotion of their respective causes. So that, communists are not any extraordinary humans for whom any government should make extraordinary laws. If any communist breaks the normal laws of a country, he should be dealt with and punished in the usual legal way, just as a person would be who stabbed another fellow-man for not singing "God save the King," or "*la Marseillaise*". If an Indian or a foreign communist worked within the limits of law for the overthrow or reform of the existing order, we do not see why he should be punished. All causes have a right to be preached and supported by all legal means. Even a good cause has no right to be advocated illegally (as shown above). So that, repressive and extraordinary legislation directed against any social, political and economic view-point can never be justified. We read a lot about communism, its principles and methods, in such standard books as the Encyclopaedia Britannica and the Encyclopaedia of Religion and Ethics and in numerous special treatises. The Government of India do not prohibit the circulation of these books in India. Then, why should they adopt oppressive measures against persons who give out the same ideas by word of mouth? And that in the barbarous way suggested in the proposed Public Safety Bill.

India a Good Ground for Communist Propaganda

Sir Ibrahim Rahimtoola has written a

very pertinent and well-reasoned letter to the *Indian Daily Mail*, Bombay, in connection with the spread of communism in India. His standpoint is that to remove communist propaganda from India one must first remove the causes that foster the growth of communist ideas among the Indian masses. Unless this is done, it is no use attempting its removal by force or in any other way. Says Sir Ibrahim :

The soil has been suitably developed in consequence of the economic backwardness of the people of India cannot I think be disputed. When large masses of people have not sufficiency of food and adequate clothing they would readily fall victims to any insidious propaganda which promises plentiful supplies for their daily necessities. With the masses contented with their lot in consequence of having adequate means of livelihood such propaganda would fall on barren soil. Such is the case especially in India. The people of this country follow in the main two principal religions in the world, namely Hinduism and Islam both of which enjoy contentment with the lot in life in which God has chosen to place them. They regard existence on this planet as a mere passing phase and as preparation for the next existence. But for this faith there would have been great trouble much earlier and even now on a much wider scale.

Agitators can and do preach that want and insufficiency of food and clothing are due not to inadequacy of production but to the high cost of foreign administration and to exploitation of the land in the interests of foreigners. This policy produces insufficiency of food and clothing because the whole production in India is not available for the Indian people. This doctrine has gradually upset the cherished faith of the people of India, and when they are urged to be up and doing in order to retain all that is produced in India for the benefit of the people of India it tells.

Sir Ibrahim next criticises the Government's revenue policy. He thinks that the sources chosen for raising revenue are provocative to the masses and the total of taxes paid by the people is excessively and unjustly heavy. We are told :

The food grains of the masses are subject to land as esment and the surplus produce has to pay heavily increased railway freights. Their clothing is taxed, their salt, their fuel, their kerosene, their sugar and even the grazing of their cattle are subject to taxation. The District Local Boards, the Municipalities, the Provincial Government and the Imperial Government are levying taxes, both directly and indirectly, which substantially reduce the savings, if any, in agriculture. The petty tyrannies of the village tax-gatherer and the village police are also some of the factors which affect the economic well-being of the masses. Is it any wonder that the masses, situated as they are under these conditions, should fall an easy prey to political or communist agitation? They have really very little stake in the country. They stand to lose hardly anything, while rosy pictures

drawn for their future prosperity cannot but have an unsettling effect.

The Government is not as keenly alive to the necessity for increasing the national income of India as they are to absorbing a disproportionately large share of it for purposes which mainly do not go to increase either the national income or the capacity of the people to produce more wealth. Sir Ibrahim Rahimtoola says :

The whole problem, as it appears to me, is a problem of national income. If the national income of a country is insufficient to meet the cost of administration and to supply the minimum requirements of the people, that country must slide downwards to what depths it is difficult to realise.

In all civilized countries it is the primary duty of the administration to devote all attention to increasing the national income of the people, and continuous action by the executive is one of the essential functions which the Government of a civilized country discharges. I wish I could say that the Government of India does this.

Portrait of Rabindranath Tagore

For the portrait of Rabindranath Tagore published in this issue we are indebted to Mr. Pinakin Trivedi of Santiniketan, who photographed him on the first day of the current Bengali year on his coming out of the Mandir after Divine Service.

Romain Rolland on Ram Mohun and the Indian Renaissance

To the special number of the international French review "Europe," consecrated to the centenary of Tolstoy's birth, M. Romain Rolland contributes a paper entitled "The Response of Asia" (*La réponse de l'Asie*). While surveying therein the spiritual correspondence of Tolstoy with China, Japan, Persia and India, Rolland with the vision of a true historian traces the broad outline of the picture of the renaissance of Modern India :

"In 1828 one of the greatest spirits of our time, Raja Ram Mohun Roy, founded the community of the *Brahma Samaj*, uniting all the religions of the world into a religious system based on *faith in one God without a second*. Such an idea was necessarily confined at first within a group of *elite* and gradually ever since roused profound echoes in the souls of the great mystics of Bengal and through them, it is permeating, little by little, the masses of India.

"Europe is as yet far from imagining the prodigious resurrection of Indian genius which was announced about the year 1830 and which shone resplendent towards 1900.

That was a flowering season, as sudden as it was brilliant, in all the fields of spiritual activity : in art, in science, in thought. The single name of Rabindranath Tagore, detached from the constellation of that glorious family, hatched its lustre over the entire world.

"Almost simultaneously, we find Vedantism renovated by Dayananda Saraswati, the founder of the *Arya Samaj*, also called the Indian Luther; and we see Keshub Chunder Sen making the *Brahma Samaj* an instrument of ardent social reforms and the ground of rapprochement between the Christian religious idea and that of the Orient. Above all, the religious firmament of India was illuminated by two stars of primary grandeur, suddenly appearing—or reappearing after centuries—(speaking after the grand Indian style of profound significance)—two miracles of spirit: Ramakrishna (1836–1886), the 'mad man' of God—who embraced in his love all forms of Divinity; and his heroic disciple, Vivekananda (1863–1902), whose torrential energy had reawakened in his exhausted people the God of action, the God of the Gita."

We know that Mon. Rolland, as a genuine and passionate lover of India's spiritual heritage, started his survey of this *renaissance* with "Mahatma Gandhi." We know also that he is devoting these days to the study of the Ramakrishna-Vivekananda epoch of this grand spiritual drama, which will soon be made public. We hope and pray that health and leisure may be granted to him to compose another of his *Symphonic Heroique* on Ram Mohun, the precursor and prologue of this grand Drama, thereby completing his trilogy on the Resurrection of India. —K. N.

New Light on the Brahma Sabha of Ram Mohun

Mr. N. C. Ganguly, the author of the latest study on "Ram Mohun Roy", from which a chapter is printed in this issue, has discovered two new facts of capital importance. The Raja with his characteristic universality of outlook invited the members of every denomination then available in Calcutta to participate in his new religious service, Armenians, Jews, Eurasian Christians all joining in the chorus of adoration and a Mahomedan musician, Ghulam Abbas, supplying the musical accompaniment with his pakhoos.

The Raja further found to have appointed one non-Brahman Biswambhar Das as the Secretary of his *Brahma Sabha* which was not therefore a close preserve for the Brahmans, as it was supposed to be. —K. N.

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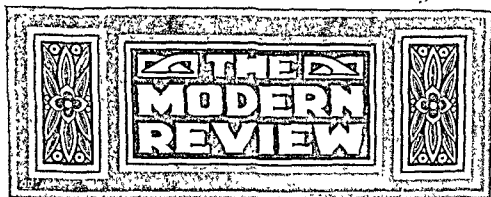
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VOL. XLIV
NO. 4

OCTOBER, 1928

WHOLE NO
262

MESSAGE TO THE WORLD LEAGUE FOR PEACE

By RABINDRANATH TAGORE

A literal translation of the letter addressed to the
Poet by the Director of the World League for Peace, Geneva

Ligue Mondiale pour la Paix. Geneve le 13 juin, 1928.

Honoured Sir,

Be pleased to permit us to approach you through the esteemed personality of Monsieur Romain Rolland, to pray that you be gracious enough to grant us an autograph for the Golden Book of Peace.

This work will consist of reproductions of the thoughts on peace from the most illustrious personages and the most eminent writers of each country.

We have received, up to this day, for this book, over 270 documents, among which are the autographs of Messrs. Heriot, Briand, Paul-Boncour, Poincare, Briens, Marcel Prevost, Chamberlain, Stresemann, Ador, Henri Barbusse, Maurice Donnay, Vandervelde, Charles Richet, Quidde and others.

We pray that you believe, Honoured Sir, that we shall consider it a very great disappointment if you do not consent to honour the Golden Book of Peace with some reflexion emanating from your great heart.

We feel sure that you will undoubtedly approve of our effort and that you will contribute to its moral success by letting us have a few lines that we solicit from your generosity.

Be kind enough, honoured monsieur, to accept the expression of our great admiration and the assurance of our profound gratitude.

(Sd.) Georges Dejean, Director, Ligue Mondiale pour la Paix.

A piece of vellum was sent for an autographed message from the Poet and he wrote the following lines and signed it both in English and Bengali :-

In our political ritualism, we still worship the tribal god of our own make and try to appease it with human blood. This fetishism is blindly primitive and averts truth that leads to death-dealing conflicts. To many of us it seems that this blood-stained idolatry is a permanent part of human nature. But we know in our past history, there have been things born of dark unreason producing phantoms of fear in our mind and ferocity of suspicion. Within the boundaries of night they also had loomed large and appeared as everlasting. But a great many of them have already vanished, making the social life of a fruitful peace possible in civilised communities.

Let us, to-day, by the strength of our own faith prove that the homicidal orgies of a cannibalistic politics are doomed, inspite of contradictions that seem overwhelmingly formidable.

Rabindranath Tagore

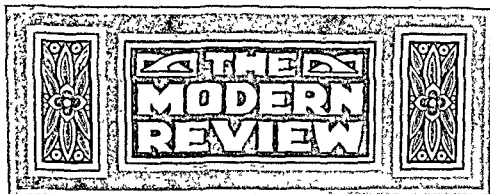
(Bengali signature)

The above was written on the morning of the 30th of September.



THE PAST AND THE FUTURE

By Mr. Sudhu Ramjan Khastagir



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UNITARIANS AND THE HALL OF FAME.

OR

THE RELIGION OF EMINENT MEN

By JABEZ T. SUNDERLAND

WHY does the American National Hall of Fame contain the names of so many Unitarians?

This question is not one of idle curiosity. There is in it a lesson which may well be pondered by all churches and all persons who care for religion.

No other single event connected with the celebration (in April and May, 1925) of the Centenary of American Unitarianism was so picturesque as the march (Sunday afternoon, April 19th) of the great procession of men, women, and children, through the long corridor of the Hall of Fame in New York, when a group of little girls, dressed in white as the procession advanced placed wreaths of flowers on the busts or the tablets of the *twenty-two eminent Unitarians* who had places there among the nation's most honored dead.

What is the whole number of names in the Hall of Fame, and what proportion do the Unitarians bear to the whole? The answer is, the total number is sixty-five and therefore the twenty-two Unitarians form a little more than one-third of all.

The names of these twenty-two (arranged alphabetically) are:

John Adams
John Quincy Adams
Louis Agassiz
George Bancroft
William Cullen Bryant
William Ellery Channing
Peter Cooper
Charlotte Saunders Cushman
Ralph Waldo Emerson
Benjamin Franklin
Nathaniel Hawthorne
Oliver Wendell Holmes
Thomas Jefferson
Henry Wadsworth Longfellow
James Russell Lowell
Horace Mann
John Marshall

Maria Mitchell
John Lothrop Motley
Francis Parkman
Joseph Story
Daniel Webster

Is it not astonishing, that a group or body of religious people so small in numbers as the Unitarian Church should furnish so large a proportion of the men and women who are acclaimed by the nation as its greatest sons and daughters? Is there not some mistake about it?

If we turn to the census of the churches, perhaps that will help us. The 1924-25 issue of the Year Book of the Churches, edited by Dr. E. O. Watson, secretary of the Washington office of the Federal Council of Churches gives the total membership of Protestant churches in this country, in 1923, as 48,224,014, and the total membership of the Roman Catholic church as 18,260,793. Adding these we have 66,484,807 as the whole number of members of all the Christian churches in the United States. What is the total membership of the Unitarian churches? It is about 110,000, or one six-hundredth part of the whole church membership in the land. Yet, this very small fraction, this one six-hundredth part of our Christian population actually contributes, as we have seen, one-third of the names in our National Hall of Fame.

Turning now from the census of the churches to the census of the whole nation, what do we find there? We find something quite as favorable to Unitarianism; the total population of the country is about 110,000,000. Of these, the Unitarians (110,000) form about one-tenth of one per cent. Yet it is this one-thousandth part of the whole population of the country that has furnished between thirty-three and thirty-four per cent of the names in our Hall of Fame, and seventeen per cent of the Presidents of the United States.

Let us pursue our inquiry further still. Fortunately, one of our eminent American scientists has recently published book which throws very direct and very important light on the subject.

In his volume, "The Character of Races," issued in 1924, a work which gives the results of extensive scientific investigation of the causes which produce eminence or inferiority in races and in individual men, the author Dr. Ellsworth Huntington, of Yale University, calls attention to the remarkable number of distinguished men and women produced by the Unitarian Church. He says "In proportion to their numbers the Unitarians, and especially their clergymen, have contributed a greater number of eminent leaders than has any other group of Americans for whom we have statistics." In the next paragraph he cites the fact mentioned above of the amazing disproportion of the Unitarian names in the Hall of Fame of New York University; and he adds: "The productivity of the Unitarians in supplying leaders of the first rank has been 150 times as great as that of the remainder of the population, while that of the Unitarian ministers has been nearly 1,500 times as great."

Since Professor Huntington wrote his facts, and conclusions have received confirmation from other sources. One of the most striking is that of investigations made by President Clarence Cook Little of the University of Michigan. On the 2nd of April, 1926, President Little gave an address before the Michigan Schoolmaster's Club, in which he affirmed his conviction that "intellectual leadership is closely connected with liberality in religion," and presented statistics which he had prepared, stating that persons belonging to various Christian denominations occur more or less frequently in "Who's Who in America" according to the liberality or illiberality of their creed.

President Little said that, using three letters of the alphabet, A. M. and W. he had tabulated four groups—medical men, scientists, authors or writers, and lawyers. The results, calculated on a percentage basis, when compared with the percentages of the various religious denominations in the whole United States, showed that Unitarians occur more than twenty-eight times as frequently as one would expect; Episcopalians ten and six-tenths times; congregationalists five and eight-tenths times; Universalists five and

five-tenths times, and Presbyterians three and five-tenths times; while in marked contrast with these Methodists occur only about three-fifths as many times as expected; Baptists a little more than two-fifths, and Roman Catholics between one-quarter and one-fifth.

The difference between denominations apparently is greater among scientists than among lawyers,—an interesting fact when one considers that science continually looks for new truths while law has for its chief duty the maintenance of the existing order. Thus, among the scientists, the Unitarians are found to be seventy times as numerous as expected, and the Congregationalists nine and four-tenths times; while the Catholics are only about one-fifth as many as their occurrence in the general population would indicate that they should be.*

What is the explanation of these almost incredible facts?

"There is only one possible answer, as both Professor Huntington and President Little make clear.†

The explanation is the superiority of Liberal Religion, the superiority of the Unitarian Faith, as a creator of the independent thinking, of intellectual strength, of moral character, and therefore of fitness and power to lead in the nation's higher life.

In other words the explanation is to be found in the fact that Liberal Religion in all its forms, but especially Unitarianism, differs radically from all forms of "orthodoxy," in that far beyond them all it trusts reasons, encourages investigation in religion as well as everywhere else; looks upon thinking as a religious duty, as much a religious duty as believing, and necessary as a preliminary to all believing that is worth anything or safe; welcomes science; rejects all backward-looking and mind-fettering creeds, and all external authorities imposed by priests

* It is worthy of notice in this connection, that when Sir Francis Kelton, many years ago made his study of the scientific men of England published in 1874 in his "English Men of Science: Their Nature and Nurture," he found that a surprising number of them, a number out of all proportion to the whole, were sons of Unitarian ministers.

† "Perhaps it ought to be said, that neither of these two men is a Unitarian; both are associated with orthodox churches; hence they cannot well be suspected of bias in favour of Unitarianism."

or churches; lifts the ethical above the theological, the practical above the ecclesiastical, deeds above profession; and dares to stand on its own feet and break new paths. These are exactly the qualities which modern Unitarianism in all its history has fostered and striven to develop in its people.

These facts and deductions are pointed out in no spirit of boasting, or arrogance, or

self-praise, or as a "flourish of authority," but simply and only to make clear to the American people the extraordinary value of the principles, the ideas, the religion for which the Unitarian Church stands, in building up the higher intellectual and moral life of the nation, and in creating leadership in all that is best in Christian civilization.

ART IN THE WEST AND THE EAST

BY NAGENDRANATH GUPTA

II

EUROPEAN writers in the references to Eastern art usually draw the line at Byzantium or Persia. Some writers have traced an affinity between Roman and Japanese arts. The land of the Chrysanthemum and the geisha has had a strong fascination for European travellers and holiday seekers, but no attempt was made to ascertain the indebtedness of Japanese and Chinese art to the ancient art of India. Much of the annals of Indo-Aryan civilisation is pre-historic but not mythic. History as such was never written by the Aryans, and their wisdom in this respect is justified by the doubtful truthfulness of many historical records. These ancient people in India recorded their thoughts on the tablets of their memory. So thoroughly saturated were their minds with a profound conviction of the illusory nature of the objective world, the evanescence of all worldly things and the transience of kingdoms and empires that neither dates nor history had any interest for them. The Hebrew Preacher said, "Vanity of vanities, all is vanity." This is an obvious truth but to the Aryans in India it was deep and real philosophy colouring all thought and governing every action in life. The original meaning of the Sanscrit word *itihāsa*, now translated as history, is tradition, and in this sense the great epics, the Ramayana and the Mahabharata, and several of the ancient Sanscrit dramas are historical. Cities like Ayodhya, Indraprastha

and Hastinapur were not poetic inventions. Among the ruins around Delhi a mound of earth is still known as the site of Indraprastha, frequently named in the Mahabharata. In the same epic a detailed account is given of a splendid Assembly Hall built for the Pandava Princes.*

Architecture is the earliest form of formative and decorative art. It is mentioned that the hall was ornamented with many pictures and the floor was so cunningly devised that it produced an optical delusion. The famous Rishi Narada, who was present as an honoured guest, gave King Yudhishthira elaborate descriptions of the assembly halls of some of the gods. In the *Mrichhakatilaka* (*Toy Cart*) believed to be the oldest Sanscrit drama and supposed to have been written a hundred years before Christ, there is a minute and full account of seven chambers in the mansion of Vasantaseva, the heroine. A man who has entered the house for the first time gives a description, beginning with the portico, or the various pictures and ornaments in the rooms. In the *Meghadutam*, or the Cloud Messenger, of the poet Kalidasa there is a wonderful, panoramic description of landscape, such as would be seen from an aeroplane sailing slowly over the country. Miniature paintings and likenesses from which an individual could be at once recognised

* The Mahabharata, Sabha Parva.

are mentioned in the Puranas, dramas and other works.

Beyond these records there are no remnants, no ruins, no fragments of Indo-Aryan art of the Vedic or epic period, or even of the time of Vikramaditya, the patron of the famous nine intellectual gems, of whom the poet Kalidasa was the most brilliant, the promulgator of one of the two eras now in vogue in India. There is a wide gap of time between prehistoric Indo-Aryan culture and the remains of sculptural and other arts which are found at the present time. No real broad-minded lover or critic of art in the West of either the traditions or remnants of art in India had any opportunity of observation or study in the early period of British rule in India. Attention was first drawn to the evidences of Brahmanic and Buddhist art by departmental Anglo-Indian writers, whose attitude of ill-disguised contempt towards the past of India was emphasised by their ignorance. Departmental archaeologists and antiquarians could not forget that they belonged to a race which now rules India, and the sense of superiority obscured their judgment. Pronounced scepticism and even denial of the great antiquity of the Vedas, utter ignorance of Aryan philosophy and literature, and the contempt for a race of heathens influenced their pronouncements upon the relics of Indian art. From the sculptures of the Gandharan school, admittedly the work of inferior Graeco-Roman artists and artisans, official English archaeologists rushed to the conclusion that India never had any original art, and everything was borrowed from ancient Persia, Greece or Rome. With a little more ingenuity these critics might have urged that Aryan mythology is borrowed from the Greek, that Krishna is merely an imitation of the Greek Orpheus, that the Mahabharata is a clever plagiarism from Homer, and, to complete the *reductio ad absurdum*, it may be maintained, with a sovereign contempt for chronological sequence, that the doctrine of *maya* must have been borrowed from Berkeley.

High above these pinchback professors of art and brummagen archaeologists stands John Ruskin, whose voice is heard as that of a preacher and prophet in his immortal books and of whom no one can speak without admiration and reverence. Ruskin himself wrote that he had seen every stone of Venice, but of Indian art he had seen

nothing beyond the careless and unrepresentative collection of worthless modern work scattered about in the British and South Kensington Museums. The great writer had never heard of the sculptures of Elephanta and Ellora, the paintings of Ajanta and the works of Indian art in Ceylon and Java. The poor specimens that he saw he designated as "barbarous grotesque of mere savageness as seen in the work of Hindoo and other Indian nations"* The still more grosser form of the barbarous grotesque was to be found among "the complete savage of the Pacific Islands" Thus in the opinion of Ruskin the Hindoo and other Indian nations were only one degree removed from the complete savage and the cannibal. In another place treating of architecture and referring to India, Ruskin makes a curiously infelicitous suggestion about keeping the lamp of memory alight "Let us imagine our own India House adorned in this way, by historical or symbolical sculpture: massively built in the first place; then adorned with bas-reliefs of our Indian battles and fitted with carvings of Oriental foliage, or inlaid with Oriental stones; and the more important members of its decoration composed of groups of Indian life and landscape, and prominently expressing the phantasms of Hindoo worship in their subjection to the Cross"† If this idea had been carried out and a building of the India Office designed in accordance with these suggestions it would have been a daily affront to Indian visitors and a monument of political unwisdom. But if Ruskin wrote of Indian art and the Indian people in ignorance he wrote of the followers of the Church of Rome with full and finished knowledge, and he poured his vial of contempt on 'Romanist idolatry' with burning iconoclastic zeal:—"It matters literally nothing to a Romanist what the image he worships is like. Take the vilest doll that is screwed together in a cheap toy-shop, trust it to the keeping of a large family of children, let it be beaten about the house by them till it is reduced to a shapeless block, then dress it in a satin frock and declare it to have fallen from heaven, and it will satisfactorily answer all Romanist

* Ruskin, *The Stones of Venice*, Vol. III

† *The Seven Lamps of Architecture. The Lamp of Memory.*

purposes."* Ruskin's literary judgment also is startlingly unconventional: "Cast Coleridge at once aside, as sickly and useless; and Shelley as shallow and verbose."†

Ruskin was far too great a man to wrangle with his early critics, but once, in the preface to the second edition of "Modern Painters" he replied to a critic in Blackwood's Magazine, and the first sentence may be quoted here: "Writers like the present critic of Blackwood's Magazine deserve respect—the respect due to honest, hopeless, helpless imbecility." The critic was none other than Professor John Wilson, 'the fair-haired Hercules-Apollo,' famous under his literary name of Christopher North. Language of such scathing contempt has not been applied even to the most ignorant critics of Indian art.

The word 'Hindu' is from the Persian word 'Hind' meaning black, and refers to the dark complexion of the people of India, but it has been accepted latterly by the Hindus themselves as distinctive of their religion. The word Hind occurs in the famous *guzal* of Hafiz:

"Agar an Toork Shirazi badastarad dile mara.

Bakhale hindyash bukshum Samarcando Bokhara ra.

If that Toork from Shiraz would take my heart in his hand I would make a gift of the cities Samarcand and Bokhara in exchange for the dark mole on his skin."

The word is an obvious corruption from the Sanscrit word Indu, the moon.

The illustrious Chinese traveller Hsien-tsiang, who travelled extensively in India, says that the country was called in ancient times Shin-tu (Sindh), also Hsien-tau ('Hindu') but the right pronunciation of the word is in-tu (Indu). The explanation of this name may be given in the traveller's own eloquent words: "The bright connected light of holy men and sages, guiding the world as the shining of the moon, have made this country eminent, and so it is called in-tu (Indu), the moon." It will be more accurate to refer to early Indian art as Brahmanic, Jain and Buddhist, for the word Hindu was unknown until the establishment of Islamic rule in India.

Preconceived prejudice, inability to appreciate the orientation of Indian thought and

Indian art, utter ignorance of ancient Indian theogony as contained in the Sanscrit scriptures, and of the hagiology of Buddhism and Jainism, and irresponsible empiricism have combined to make supercilious outside estimates of ancient Indian art utterly valueless. But the appeal here is not that of embalmed mummies and the trappings of death which have turned archaeologists into grave diggers, but of living thought and a profound symbolism. As Indian philosophy and Indian thought have penetrated the thick armour of Western materialism so has Indian art been vindicated and raised to its rightful place in the world of art. Continental critics like Foucher and Rodin, himself a great artist, the patient and earnest labours of Mrs. Herringham and her Indian helpers, and Victor Goloubeff have represented Indian art in its true light. Havell's works on Indian art and ancient Indian civilisation display an insight, an understanding and an intimate knowledge worthy of high admiration while Coomaraswamy has brought all the resources of his scholarship and all the enthusiasm of his patriotism to bear upon his exposition of Indian and Ceylonese art. And they have been succeeded by others, including a number of Englishmen, who have borne enthusiastic testimony to the greatness of Indian art, which is rapidly winning admirers and adherents in the West.

Time alone is not responsible for the destruction of works of art in India. Almost all vestiges of religious paintings have been effaced by the blind and indiscriminate passion of iconoclastic zeal. In considering the relics of sculptural and architectural arts that are still left the first feature that has to be stressed is the selection of the sites. With all the modern facilities of travel places like Elephanta, Karle, Ajanta and many ancient temples in South India are not difficult of access now. In ancient times they were entirely removed and remote from the haunts of men, and the men who worked in the cave temples and on rock sculpture lived in a state of complete isolation. The only forethought that they showed was in choosing a spot where there was a supply of fresh water near at hand, a natural spring of clear water or some mountain stream gushing out near by. In other respects their abnegation was as complete as of the *yogis* who renounced the world and went to the forest for meditation. It was sacred art at its highest and holiest. Their studio was the

* Stones of Venice, Vol. II

† Elements of Drawing, Appendix.

sea-girt island, or the steep mountain side. There were no admiring crowds to watch their work from day to day, no titles awaiting to reward their labours. It was a work of love, devotion and faith. The Greek sculptor chiselled out his figures or temples from blocks of marble or stone; the Indian sculptor attacked the whole mass of frowning unyielding and reluctant rock, and with hammer and chisel carved out colossal or small images, magnificent fluted pillars, wide, spacious monastic halls. It was the work of Titans done by humble and gentle laymen and monks, whose art was part of their religion. The physical peril was as great as the work was strenuous. The scaffoldings on which the sculptors worked must have been often erected over yawning chasms and a slip or a false step would have meant instantaneous death. Their indifference to fame was no less remarkable than their disregard of personal comfort and personal safety. There is no inscription, no memorial tablet to afford the slightest clue to the master artists who have left the impress of their handiwork on these rocks. Were they to obtrude their identity while making the images of the gods? Mr. Havell has written of the unknown Indian Michaelangelo, Pintoretto and Perugino who worked in the caves of Elephanta and Ajanta. In Western art we can easily reel off the names of ancient, medieval and modern artists, but in India not a single name has come down to posterity except the architects and sculptors of myth and fable, names like Visvakarma, the architect of the gods, and Moy, the demon builder. Ancient Indian art was an anonymous consecration of high talent, the culmination of self-surrender and self-effacement.

The second obvious feature of ancient Indian art is the greater attention paid to the durability of sacred structures as compared with secular. The Bharhut stupa is one of the oldest examples of Indian art and its date is approximately estimated about the third century B. C. There are no royal palaces of that date of which even the ruins have much attraction. The sculptures at Bharhut, Sanchi and Amaravati are not only of great artistic value but of considerable historic and educative importance. The great Chinese traveller Hsuen-Tsang when he visited India in the seventh century of the Christian era found the Nalanda University flourishing in all its glory but the old

capital cities of Magadha and other parts of India were in ruins. The universities at such places as Nalanda, Ajanta, Sudhanya Kata and Takshasila were sacred institutions and sacred learning was imparted in them. In the Brahmanic temples was heard the rise and fall of the Vedic chant, in the Buddhist chaitya houses learned and pious monks expounded the Law, in the Jain temples learned priests and Monis discoursed on the great Tirthankars, the Pillars of the Universe, the saints whose colossal images are to be seen at Jain shrines. The importance of Ellora is due not only to the Kailash temple, a marvellous combination of the finest sculpture and architecture, but also to the contiguity of Jain and Buddhist shrines. The Indra Sabha at Ellora is a Jain temple with sculptured figures of Mahavira, the twenty-fourth and last Tirthankar and a contemporary of the Buddha. There can be no more conclusive evidence of the tolerance of religious faiths in ancient India than that a great Saiva temple should be seen near other temples of other religions.

Of Ajanta Mr. Havell writes :

"Very rarely in the world's history has there come together that true symphony of the three arts—painting, sculpture, and architectonic design—creating the most perfect architecture, which are so beautifully harmonised at Ajanta."

In many places in India there are numerous relics of the finest plastic art, but the Ajanta frescoes reveal the acme of pictorial art, in its perfect technique, the bold and sure sweep of the lines, the living reality of portraiture, the variety of designs, the vividness and graciousness of expression. The idealised likeness of Prince Siddhartha, the Buddha that was to be, arrests the eye by the nobility of the countenance and the suggestion of latent spiritual splendour. A copy of a splendid fresco representing the Buddha after he had attained Enlightenment returning to Kapilavastu, with his beggar's bowl in his hand to see his wife Yasodhara and his son Rahul, was widely admired at the recent exhibition of Indian paintings at the British museum as "perhaps the noblest existing example of the art of the Gupta period, the classic age of all Indian culture." The pictures are not all hieratic and cover a wide range. Even in the sacred pictures there is evidence of the catholicity of the Indian mind. Brahmanic divinities are represented as freely as the Buddhist heavens. The Ajanta paintings cannot be dismissed as an

isolated or fortuitous incident; they are the remnants of a school of painting as gifted as the world has ever known. Buddhism undeniably gave the impulse to a period of unprecedented activity in art as it laid the foundations of the Empire of Asoka, a ruler and a saint as great as Constantine. Pataliputra, Asoka's capital, has been buried like other ancient cities of the world, but his monolithic pillar edicts, noble specimens of the sculptor's art, stand to this day as veritable sermons in stones.

Judged by territorial extent ancient Indian art wielded a wider influence than the art of Greece or Rome. In India itself the traces of Indian art are to be found from Gandhara to Gour in the north, from Rajputana down to the Bombay coast on the west, in Central India in the great stupas and temples, in the south in the temples and other structures at Mamallapuram, Srirangam, Madura, Rameswaram and Ceylon. Out of India on the west the famous capital of Mahmud of Ghazni was built by Indian architects, and the whole of far Eastern Asia was inspired by Indian art. The sense of the impermanence of things, "writes Mr. Binyon in *The Flight of the Dragon*, "the transitoriness of life, which in Buddhism was allied to human sorrow, became a positive and glowing inspiration in Chinese and Japanese art." Some of the finest Indian sculpture which has escaped the ravages of vandals and iconoclasts are to be found in Java. It is not in India but in the courtyard of a temple at Prambanam in Java that the finest series of relief illustrating the Ramayana has been found. There is no clear line of distinction between ecclesiastical and secular architecture, and "throughout all the many and varied aspects of Indian art—Buddhist, Jain, Hindu Sikh and even Saracenic there runs a golden thread of Vedic thought." Some of the Jain temples and other buildings are as splendid as the best Brahmanical and Buddhist temples. The towers of victory at Chitor, the vaulted shrines at Mount Abu, the hill temples of Palitana and Girnar, the colossal images of Tirthankars at Sravanbelgola, Karkalu and elsewhere are notable achievements of architectural and sculptural art.

To the uninterested and undiscerning observer from the West, the imposing figure of the Trimurti at Elephanta, the four-headed Brahma, the five-headed Siva, the elephant-headed Ganesha will appear as grotesque

sculpture to be classed with the centaurs, the satyrs and the fauns of ancient Greek art, monstrosities which are looked upon as divinities by a savage, heathen race. The difference between ancient European and Indian arts is that the former confines itself to the beauty of the figures whereas the latter suggests the beauty behind and beyond the figures. At its best the art of Greece and Rome is realistic in the sense that it seeks to typify and idealise beauty as perceived by the eye; Indian art represents the divinities of the different Indian pantheons as conceived by the mind and visualised by the eye of faith. It is possible for a man or a woman to resemble a sculptured Greek god or goddess, but no one in India would dream of comparing a human being to the image of a god. In actual practice Siva is not usually represented as having five heads, nor did the imagers and frescoists of Ajanta often depict Parvati with ten arms. Greek art was entirely detached from Greek philosophy. The Greeks attributed human suffering and sickness to the envy of the gods; the Indians ascribed them to Karma. The attainment of physical perfection in life was the great ambition of the Hellenic people and the Greek artist endowed his gods and goddesses with perfect symmetry of face and figure, the finest contour of the head and the most fascinating poise and grace of limb. The art of India is an academy of symbology. Even a flower like the lotus is a symbol of almost universal application: in architecture, in the theory of the creation, in the standing or sitting position of the gods, in ornamentation, the lotus recurs everywhere. No artists outside India ever thought of representing a god engaged in contemplation. In the classic art of Europe it is always the ripple of the muscle, the vivid vitality of the features, the dazzling outlook on life that arrest the eye; here in India art has fixed the tranquillity of repose, it has conveyed the majesty of meditation, the sublimity of aloofness and withdrawal. This calmness is not inertia, but the flickerless steadiness of a flame lighting a closed temple. The Western artist always thought of pose; the Indian thought reverently of posture. The great Buddha statue at Anuradhapura in Ceylon, the Trimurti at Elephanta, the statues of the Tirthankars, the Dhyani Buddha or Amitabha, the Bodhisattvas are all figures of physical restraint with intense

spiritual vitality. The image of the Buddha in its inconceivable calmness and passionlessness is the very embodiment of the immutability of the Law that he preached and the serene consciousness of the final and full attainment of liberty.

On the other hand, the fine bronze figure in Madras of Siva as Nataraja dancing the *Tandata* dance, is a symbol of cosmic commotion, the effervescent joy of creation. The Greek and Roman imagers knew nothing of the symbolism and significance of the gestures of the fingers and hands, the *mudras*, and it was only after the introduction of Christian art that the upraising of two fingers as a symbol of benediction is to be found in European pictures. If we place a likeness of the Apollo Belvedere by the side of one of the Avalokitesvara at Borobudur in Java, and of the Venus of Milo by that of Uma in meditation on the Himalayas we shall easily appreciate the difference and the distinction between Western and Indian art. If the art of Greece at its strongest and best may be likened to epic poetry ancient Indian art may be compared to the solemn and sacred poetry of the Vedas and the Gathas.

With the eighth century of the Christian era began the decadence of art in India, the perversion of religious thought and the political disintegration of the country. Some time later the repeated raids of Mahmud of Ghazni swept over parts of India like a hurricane of fire and destruction, the famous temple of Somnath was plundered, and destroyed and ten thousand temples in Kanauj were rased to the dust. With the coming of the Great Mughals there was a change and the conditions of life and occupation became more stable. Of the six Mughal Emperors from Baber to Aurangzeb it may be truthfully said that there is no other example in history of such remarkable heredity in conspicuous ability for six generations in lineal descent, but while the three greatest Mughals, Akbar, Jehangir and Shah Jehan, devoted themselves to the work of construction and consolidation, in Aurangzeb was born anew the unrestrained passion of iconoclasm and the fanaticism of bigotry, and his great energy was spent in the destruction of temples at Benares and other places, and in unwittingly sapping the foundations of the Mughal Empire. Akbar was one of those men to whom greatness comes from within, without help or guidance. Unlettered, he was

wiser than other men steeped in learning; untaught in religious dogma, he had the widest tolerance in religion; uninitiated in statecraft, he was one of the greatest statesmen the world has seen; ignorant alike of books and art he was one of the greatest patrons of art and letters and held some of the soundest views on art. As builders Akbar and Shah Jehan rank very high, but it is misleading to designate Mughal architecture as the Indo-Saracenic style. That would imply that there are different branches of the Saracenic style of architecture with certain features common to all. It would be clearly erroneous to make such classifications as Hispano-Saracenic, Turko-Saracenic, Arab-Saracenic and Indo-Saracenic, for Mughal architecture in India has nothing in common with any Saracenic style out of India. The Taj Mahal, the apogee of Mughal art, is essentially Indian in design, the ground-work, the central dome and the four small cupolas being conceived in the *pancha ratna* style. The decadence of Indian art did not mean its extinction. It became renescent in a modified form under Mughal patronage. At Agra, Fatehpur-Sikri and Jehanabad, Delhi, there are clear indications of a great and beautiful art, imperial in the magnificence of its proportions, and stamped by the individuality of Akbar and Shah Jehan. Mr. Havell very happily describes the Taj Mahal as a living image of Mumtaz Mahal herself in all the glory of her radiant beauty. In all inlaid mosaic work, whether in the Taj Mahal, Itmad-ud-daula or the tomb of Sheikh Salim Chishti the Koranic inhibition has excluded all living things, but the leaves, the plants, the vessels and the flowers are shown with consummate skill the coloured stones and the pearl and ebony being arranged with an excellent eye to effect. The 'fairy-like tracery windows' of the marble tomb of Sheikh Salim Chishti at Fatehpur-Sikri, the Pearl Mosque in the Agra Fort for the ladies of the Imperial harem, the perforated screens of marble are the productions of a delicate and dainty art. The mausoleum of Jehangir at Lahore is designed with great simplicity, the imperial idea finding vent in the great quadrangle on the four sides of the tomb and the roof with its impressive spatial effect.

Mughal painting as seen in miniatures,

* A. K. Coomaraswamy, *The Arts & Crafts of India & Ceylon*.

oil paintings, portfolio pictures in water colours, illuminated manuscripts and illustrations of books owes its origin to several influences. The Timurias were lovers of art and beauty in nature and Akbar whose views on all subjects, including religion, were extremely liberal, defended and justified painting on the ground that a painter was bound, while painting anything having life, to think of God as the Giver of life since the work of the painter stopped at the mere resemblance of the body. Persian and Chinese influence had a share but the tradition of painting in India had a larger and more definite influence. It is at this stage of the history of Indian art that the word 'Hindu' can be accurately used, for the word was then in use and the religious distinction between Hindus and Mussalmans was clearly defined. The fact that Akbar employed a large number of Hindu artists is proof sufficient because he would not have employed novices, and the similarity between Rajput and Mughal painting is unmistakable, though the contrast is equally obvious. The Rajasthani and Pahari groups of painting, the first from Rajputana and the second mostly from Kangra, Chamba and Poonch in the Punjab are older than Mughal painting which they survived till the last century. It is both sacred and secular whereas Mughal painting, which had a life of about two hundred years only, was of necessity merely secular and courtly. The Rajput artists, following ancient tradition, have left no means of identification behind them and their pictures bear no names; it is a repetition of the anonymity at Ajanta, Sarnath, Elephanta and a score of other places. Moghul portrait painting is of high merit and true to the life unless the artist had to paint a patron who required to be flattered. Moghul paintings bear names and the majority are Hindu names. Mansur, however, was a Mussalman and an artist of a high order, his portraits of animals being wonderfully life-like. Akbar and Jehangir admitted famous painters to intimate personal friendship. Artistic skill was not unknown in the zenana of the Emperors and the great nobles. Names have come down in history of cultured and highly intellectual queens and princesses and great ladies, some of them past mistresses of statecraft, others gifted artists and musicians, and authors of graceful verses. The impenetrable and inviolable secrecy of the purdah had

kept all their achievement from the notice of the world of men, but still the world knows of the saintly and vestal lady, a Princess of the Blood, Jahanara,* daughter of Shah Jahan, who devoted her life to the service of God and in ministering to her imprisoned father, and whose last request was that she should be buried in a pauper's grave with the green sward for a cover and the dome of heaven for a cupola, and who left the following simple and touching verse as an inscription for her resting place:—

*"Bur mazare ma gariban, na chirage,
na gule,
Na pare parwana suxad, na sadai
bulbule !*

On the grave of poor people like us there should be neither lamps nor flowers; nor should the wings of moths be burned, nor should there be the wailing of a nightingale."

It is reported that Rembrandt and Reynolds saw Mughal paintings and admired them and the former copied some of them.

The revival of Indian art and art tradition has begun in Bengal and is associated with the school of which Abanindranath Tagore is the leader. Their work has been appreciated and admired out of India. The influence of Japanese art is noticeable in their earlier work, but they have outgrown this stage and have produced original paintings conforming to Indian classic art. To keep alive the tradition of Indian art Indian artists, while fully receptive and responsive to modern and contemporary influences, and the far wider sweep of the vision of life, must seek inspiration in the ancient epics and dramas, in the symbolism of ancient sacred literature, in ancient philosophical thought and the multitudinous conceptions of supernal beauty. Mere portraiture, and painting from animated or still life can never be a high incentive to art, and this is one of the reasons why Mughal art, cramped by its limitations and debarred from dealing with all sacred subjects had such a brief career. And it is not only the artist who must be true to tradition and loyal to the ancient ideals of devotion, enthusiasm and selflessness, but our countrymen must return to the fold from which they have strayed and learn once again to breathe the atmosphere in which the ancient Aryans lived and had their being. How

* She lies buried near the tomb of Nizamuddin Aulia in Delhi.

many of the graduates of Indian universities have read the Ramayana and the Mahabharata. how many of them know even the names of Sanscrit dramas? The higher Vedic literature, the systems of philosophy are difficult subjects requiring special study, but there can be no excuse for educated Hindus being ignorant of literature and ideals which are still living forces in Hindu homes and Hindu lives. Modern manners and modern culture do not surely require that we should consign the past to oblivion.

In the present European sense painting means pictures in an oil medium. Auctioneers and professional dealers call paintings in water colours drawings. Indian artists have to be careful in the media they choose for their work. Sir Joshua Reynolds was praised as one of the purest colourists but his colours were sometimes so ill-chosen that some of his paintings are already fading. Well-known painters in Europe used sometimes lamp-black as an under-tint with the result that it came up to the surface and discoloured the upper coatings of different colours. Paintings at best are easily spoiled or loose colour even if they are not destroyed. Are the Indian artists who are attempting a revival of genuine Indian art satisfied that their work will endure as long as the Rajput and Mughal paintings? The paper, the pigments used by those artists are no longer in use. Is it not worth while to make an attempt to procure and reintroduce them? All the materials now used, the paper, the paint and the brush are brought from Europe. Artists' colourmen in Europe have put on the market more than two hundred colours of which less than twenty are reliable. The thought is disquieting that modern colours may not prove even so fast as those that were in use in India three or four hundred years ago. This is a matter that concerns primarily the present artists of India.

Truly has Ruskin said, "all great Art is praise": praise of all that is in nature, of all that has life, of the human form divine but above all what the mind and the spirit can conceive but the eye cannot see, of the noumena behind phenomena, of the thought symbol behind the projected object, of the absolute behind the concrete. Art is suggestion as well as representation eloquent not only by what it expresses but also what it leaves out. The aim of true art is not merely to produce fac-similes and verisimi-

litudes but to stimulate thought so that the mind of the beholder may endeavour to interpret the idea of the artist as outlined in the picture. The concentration of the true artist is as intense as that of the earnest worshipper. If there is joy in the artist's work, if there is pleasure in watching a thing of beauty grow under his hand there is reverence also in his devotion to this ideal, to the thought-image that he endeavours to shape in stone or trace on paper. It is the faculty of praise that tends to uplift man's nature and praise finds a noble expression in art. The original mouspring of all art in all lands is a conception of the divine. The form of faith may vary, but the divine transcends the human in all aspects and every thought of the deity is praise.

Since I began with a brief sketch of the history of art in the West these observations may be brought to a close by a reference to the prospects of art in that part of the world. The cultivation and development of art is among the triumphs of peace, but there is no real peace in the West. So real was the menace of extinction in the last war that the instinct of self-preservation has led the nations of Europe to establish the League of Nations, but the real guarantee of peace is in the heart and not in any tribunal or institution created for that purpose. The air is surcharged with jealousy and suspicion and thoughts of revenge are secretly nourished by the nations which were defeated and humiliated. There is no relaxation of tension, no relinquishment of aggressive vigilance. There is always a hint of rupture behind diplomatic relations, a chronic scepticism in professions of friendship. In the Far West across the Atlantic we see a new and great race founded originally by colonists and settlers from England and Ireland, and subsequently augmented by the interfusion of emigrants from the other nations of Europe. In industry and wealth the United States of America have left Europe far behind, but the nation is neither troubled nor stimulated by any memories of the past, nor does it recognise any tradition that has to be maintained. There are great names like Abraham Lincoln and Ralph Waldo Emerson, Benjamin Franklin and Thomas Alva Edison, but there have been no precursors of a great literature, or a great art, and it may be fairly doubted whether the Americans will achieve more

than they have already done. The architecture of America has introduced no new or attractive style. The great ambition is to erect sky-scrappers, piles of buildings high as the Tower of Babel. The usual comment of an American tourist when he sees some famous buildings in the Old World is that America has buildings twenty or thirty times as large. Since the Declaration of Independence America has not produced a single famous painter. The New World has introduced a new cult: Mammon and Megalomania sit throned on high, and the crowd bows down to them and worships them. Staggering figures of the fabulous wealth acquired by individuals are announced from time to time, but one looks in vain for any signs of any striking

use made of this hoarded treasure, of any liberal patronage of the arts, the erection of a structure that should arrest the eyes of the world, or any large endowment likely to benefit the cause of humanity. The great name of Andrew Carnegie alone has to be excepted. In ancient times wealthy men became famous because of the use they made of their wealth since there is no merit in the mere piling up of gold. Megalomania is a delusion of power and greatness that is considered a malady, but it has become a universal national failing. It is an omen of evil because the obsession of greatness is not good either for the individual or the nation. The auguries are not promising of a revival of great art in the Far West.

THE INDIAN STATES INQUIRY

By A. RAMAIA M.A., F.R. ECON. S. (London)

WHEN it was announced by His Excellency the Viceroy that a Committee had been appointed to inquire into the relations between the Indian States and the Government of India, it was expected by all people both in the States and British India, that the Committee was going to examine the various problems concerning the States and make suggestions regarding the future constitutional relationship between them and British India. This expectation was also strengthened by the appointment of the Statutory Commission, and it was thought, not unnaturally, that while the Committee would be engaged in finding out the best way in which the States could be made to fit in with the Government of British India, the Simon Commission would report about the further steps to be taken in developing self-governing institutions and extending responsible Government in British India. The exact terms of reference and instructions issued to the Committee have not been published. But during the course of the Committee's stay in India it has been made clear that its task is very limited and its terms of reference do not extend to more than examining the Treaty engagements with the ruling

Princes and reporting as to how far the position required modification in the light of modern developments. The whole work of the Committee in India has been from beginning to end conducted *in camera*, and no chance whatever has been given either to the subjects of the States or the people of British India to have their say in the matter of the Inquiry or express their views on any of its aspects, and except the movements of the members of the Committee from one State to another and their final departure to England from Bombay, nothing has been made known to the public in India. It would appear that even some of the princes were not enabled to understand the exact scope of the Committee's inquiry, for as the press reports of the proceedings of the Princes' Conference held at Bombay on the eve of the Committee's departure from India, would indicate, a good many of the Princes themselves were under a delusion that the Committee's scope of inquiry extended to an investigation of the constitutional position as between themselves and their subjects on the one hand, and as to the place which the States should occupy in any federal constitution of India which the Statutory Commission

introduction of the reign of law and elimination of arbitrary personal intervention with law and justice on the part of the ruler,

(v) Securing for all people in the State the ordinary rights of citizenship such as freedom of movement, freedom of speech, rights of property, freedom of the press, etc.,

(vi) The training of the people in some sort of responsible government by the introduction of representative institutions for purposes of legislation, and interpellation on all matters of administration.

In many of the Indian States all or some of these elements are lacking. Now, as the Montagu-Chelmsford Report itself pointed out, in spite of the varieties and complexities of treaties, engagements and Sanads which govern the rights and obligations of the ruling Chiefs, there is a general responsibility on the part of the Paramount power for the good Government and welfare of the people in the States, and if so, the attitude of non-intervention in matters of internal administration advocated by the same Report is hardly justifiable so long as even the elementary principles of good government as judged by modern standards, are found lacking in many of the States. It is a matter for regret, therefore, that a committee specially appointed for the purpose of inquiring into the relation between the States and the Paramount Power should have its task limited to an examination merely of the prerogatives, privileges and rights of the Princes arising under treaty engagements or established practice, and not also make a survey of the conditions of government in their respective States, which duty equally attaches under the same treaty obligations.

Indian States as well, any inquiry into constitutional matters should properly include an examination of the position of the States in the political organisation of India. Various practical suggestions have been made by thoughtful Indians for a federation of the whole of India as a single State, and even enlightened Princes have allowed their minds to turn in this direction. The Maharajah of Alwar, one of the ablest of his class, has declared: "My goal is the United States of India, where every province, every state working out its own destiny in accordance with its own environment, its tradition, history, and religion will combine together for higher and imperial purposes, each subscribing its little quota of knowledge and experience in a labour of love freely given for a noble and higher cause." When thus the attention of princes and people alike in the country is engaged in working out a constitution for the whole of India, the avoidance of an inquiry into the question both by the States Committee and the Statutory Commission is open to grave misgiving.

Though the States are many and found in varying stages of political development and there is no political unity between any of them and, British India, the country being a geographical whole, the peoples are brought together and closely united by common bonds of race religion, languages, culture and social and commercial intercourse, and they have also recently begun to exhibit common political aspirations. Until last year the people in the States took no part in the Indian National Congress and for the first time during the recent Congress held in December 1927, an attempt has been made to bring home to the minds of the people of both British India and the States that their interests and aspirations are so identical that, unless they united, there was no hope of realising *Swaraj* for the country. However much the Princes may resent this new development, it must in course of time, inevitably affect their position as rulers in their respective States, and unless they accede to the establishment of some sort of responsible government and assure at least as full rights of citizenship to their subjects as the people of British India enjoy, serious political disturbances may occur, which may even shake the very foundations of their position; in which case it will be a very delicate matter for

the Paramount power to interfere on behalf of the princes who would not move with the times and introduce constitutional government in their States even to the limited extent to which it has been introduced in India.

With regard to the relation between the States and British India there are, besides the establishment of harmonious political relations between them, other matters of considerable importance which being of common concern to the whole of India, require investigation at the hands of either the States Committee or the Statutory Commission, even if no political changes are to be introduced and the present state of things should continue. In the first place, the States are agitating for a share of the customs revenue of the Government of India, to which they lay claim on the ground that the seventy millions of people living in the States are also consumers of the imported goods on which duties are levied. They also claim a share of the revenue from salt and opium. Against

these there is the vital question of the enormous defence expenditure incurred by the Government of India for the benefit of the whole country but towards which not a pie is contributed by any of the States. There is also the question of unification of coinage and currency and also the question of the administration of railways, posts and telegraphs, in the control of which the rulers of the States evince a desire to have a share. In spite of their present importance, and in the teeth of the desire of the Princes themselves to have them thrashed out by expert investigation, the States Inquiry Committee has done nothing with regard to these matters and taken no evidence. In utter disregard of the real requirements of the situation, to confine the inquiry of the Committee to the very limited purpose of reporting on the relations between the rulers of the States and the British Government shows a lamentable lack of appreciation of the real needs of the country.

July 4, 1928.

THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, M.S. (Retd)

THE British jingoes had hardly ceased clapping their hands at what they regarded as a brilliant performance by the actors of their creed on the stage of Afghanistan, than that state presented other scenes which seemed almost to stupefy them. The tragedy was now being played out to the end. The principal actor, Sir Louis Cavagnari, for whose installation on the state of Afghanistan so much money and so many lives were spent, met with a fate which fully justified the apprehension of the late Ameer Sher Ali in declining to permit the location of British officers in his dominion as agents of the British Government.

The Gundamak treaty signed on 26th May, 1879 permitted the British Government to station a British officer at Cabul. Sir Louis Cavagnari was chosen by Lord Lytton as an envoy to the new Amir. He took up his residence at Bala Hissar. When Ata

Muhamad was the British Agent at Cabul he had no medical officer to attend to him, no escort to protect his person and no secretary to write to his dictation. But to give great importance to the position of the British agent in the sight of the people of Afghanistan, Cavagnari was furnished by the Government of India with a secretary, who was a member of the Indian Civil Service, a medical officer named Surgeon Kelly, an escort of twenty-five sowars and fifty sepoy of the guides corps and also another British officer named Lieutenant Hamilton, in command of the escort. Ata Muhamad's agency did not cost India one-tenth the amount which the British Embassy now did. The embassy proved a failure. Ata Muhamad used to mix with the people of Afghanistan and thus his informations were first hand. But the English envoy, with the characteristic hold-aloo-f-ness

of his race, had to employ a large band of spies to collect information. He was at the mercy of others. Hence those who had protested against replacing Ata Muhammad by a British agent were right when they wrote that:—

"It is indeed difficult to see in what respect a European Agent could have served us better or indeed, so far as the procuring of information went, served us so well."

No reliance should be placed on the informations furnished by Cavagnari to the Government of India, for he did not know what was going on under his very nose in Cabul itself. Within twelve hours of his last message to the Viceroy on the 2nd September 1879, which concluded with the words "All well", the Residency saw the repetition of the scenes of 1840. Cavagnari met with a fate which recalled to memory that of Sir Alexander Burnes.

By the Treaty of Gundamak the new Amir Yakub Khan was obliged to receive the British embassy at Cabul. Sir Louis Cavagnari with his staff and escort arrived at Cabul on the 24th July 1879. Yakub Khan showed every honour to the embassy. Cavagnari was quite pleased with the conduct of Yakub Khan. That prince was a great friend of Cavagnari, who had no reason to suspect the sincerity of his protestation of friendship for the British Government. We should be very chary in believing European writers when they accused him of treachery. Yakub owed his release from prison and the throne of Cabul to the Government of India. He was not held in respect by his Afghan subjects, and it appears that he was not an able man. This is not to be wondered at when we remember the fact that he had spent a good many years of his life within the prison-walls of Cabul, which had the effect of dulling his intellect.

Lord Roberts writes that towards the end of March 1879, at the time when negotiations between the British Government and Yakub Khan were opened, the latter issued a proclamation to the Khagianis, in which Yakub is alleged to praise and compliment the Khagianis for their religious zeal and fidelity to himself. He exhorted them to have no fear of the infidels, against whom he was about to launch an irresistible force of troops and Ghazis and was up as

'By the favor of God, and in accordance with the verse "Verily God has destroyed the powerful ones," the whole of them will go to the fire of hell for evermore. Therefore, kill them to the extent of your ability.'

Lord Roberts says that this proclamation was intercepted and brought to Cavagnari, on or about the 29th March 1879.

We are inclined to believe that this proclamation, alleged to have been issued by Yakub Khan, was a forgery, for it passes our comprehension that the astute officers of the British Government should have held any intercourse with Yakub Khan after they had grounds to suspect his fidelity. It seems clear that Cavagnari himself did not believe in the genuineness of the intercepted document, otherwise he would not have reposed implicit faith in Yakub Khan as he did. In his very last letter, dated the 30th August 1879, received after his death, Cavagnari wrote to the Viceroy:—

"I personally believe that Yakub Khan will turn out to be a very good ally, and that we shall be able to keep him to his engagements."

Lord Roberts' allegations and assertions against Yakub Khan are not worthy of much credit, since he was biased against that unfortunate Afghan prince. It was this noble Lord who kept Yakub Khan a prisoner while he came to his camp as his guest, and succeeded in persuading the Viceroy that Yakub Khan instigated the attack on the Residency at Cabul. Hence we repeat that Lord Roberts' statement, even if he were to swear on the Bible, (supposing he believed in the solemnity of an oath, should be taken with the proverbial pinch of salt, since he was an interested party in the transactions which brought on such unhappy consequences.

There is no record to prove that Cavagnari, like Macnaghten and Burnes, opened through the agency of emigrants and other malcontents in Afghanistan a campaign of political intrigue in that country. But his band of spies must have been a source of great annoyance to the Afghan chiefs and nobles as well as the common folk of Cabul. Seventy years before, when Elphinstone was an envoy at Peshawar, he was assured by the Afghan chiefs that they would not allow the foreigners to meddle in the affairs of their country. They said that they were content with discord, they were content with alarms, they were content with blood, but they would never be content with a foreign master.

Seventy years had not produced any

change in the national character of the Pathans. They still resented the interference of the foreigners in their country's affairs. Moreover, they saw Candahar in the possession of British troops, although the Gundamak Treaty stipulated the restoration of Candahar to the Amir.

The real cause or causes which prompted the Afghan soldiery to attack the British Residency will never be known. But from the fact that it was the troops from Herat which headed the outbreak, we may surmise that the retention of Candahar was to some extent the cause of this outrage on the person of the English envoy at Cabul. These Herat soldiers accused the British of bad faith. The occupation of Candahar must have alarmed them. As the occupation of Quetta was the first step which led to the occupation of Candahar, so the occupation of the latter made them believe that the British meant to occupy some day Herat. At first it was given out that the British troops would evacuate Candahar by 1st September 1879. The first of September still found Candahar in the possession of the British troops. Hence the Herat troops were confirmed in their belief that the concentration of troops at Candahar meant an advance on Herat.

On the morning of the 3rd September 1879, the Herat troops asked for their pay which had fallen in arrears. The Cabul treasury was almost empty. The treasurer did not know what to do. He was besieged by the troops clamouring for their pay. To release himself from these troops he pointed them out the Residency.* It is probable that by

* This account appears to be the most probable of all the writer has come across and heard while on the frontier.

This differs, from the official version. In the Note issued by the Press Commissioner, on the receipt of the news of Cavagnari's murder at Simla on 6th September 1879, it is stated: "That certain Afghan Regiments, which had already shown strong symptoms of mutiny against the Amir, had been assembled in the Bala Hissar to receive arrears of pay which they had demanded. They suddenly broke out into violent mutiny and stoned their officers. They next made an attack on the British Residency which is inside the Bala Hissar."

The writer has inquired of many respectable and educated Pathan gentlemen as to the history of the outbreak. Their accounts differ from the official one in many important material points. One account was that the treasurer told the soldiers that the Amir in all state affairs was under the guidance of Cavagnari and that the latter

so doing the treasurer meant to remind Cavagnari of the payment of the subsidy stipulated for by the Gundamak Treaty. From the official records it does not appear that the annual subsidy of six lakhs was ever paid to the Ameer Yakub Khan. This amount was agreed upon

"for the support of His Highness the Amir in the recovery and maintenance of his legitimate authority".

It appears to us that this sum should have been paid in advance to Yakub Khan. The finances of Afghanistan were taxed to the utmost to meet the expenses inseparable from the war. When the Amir's troops crowded into the courtyard of the Residency in the Bala Hissar, clamouring for their pay, Sir Louis Cavagnari became angry at their thus invading him and said the matter was not one in which he could interfere, and ordered his escort to turn them out of the courtyard. Disappointed and ill-treated, the troops broke into open mutiny. They opened fire on the Residency. The invasion of their country by the British was still fresh in their memory. That invasion brought on them and their families nothing but ruin, miseries and disasters. Smarting under such grievances, and the Herati Regiments seeing that the occupation of Candahar meant an advance of the British on their country someday, it is not to be wondered at that they attacked the embassy. They tried to attract attention to their grievances by means of these demonstrations. The Residency was set on fire; and its inmates were all killed. The officers and men fought very bravely, but to no purpose. By the middle of the day, the Residency was a heap of ruins.

But what was the Ameer doing all this while? No sooner did he hear of the attack on the Residency than he sent his Commander-in-Chief, named Daud Shah, to the rescue of the Christian officers and men besieged in the Bala Hissar. Daud Shah was severely wounded. Afterwards Yakub Khan sent his own son. He met with no better fate. It was not necessary for Yakub Khan to go in

had prohibited the Amir from paying the troops; on hearing this, the men went to the Amir, who is said to have ordered the treasurer to pay the men. But the treasurer still refusing it, the men went to Cavagnari and demanded payment. Cavagnari turned them out; the men believing that the British ambassador had really prohibited the Amir from paying them, attacked the Residency.

person. Moreover, he was prevented from doing so, as the Mutineers had also besieged him in his palace. The Mutineers entertained no respect for Yakub Khan, for he had contracted alliance with the enemies of his country and sold the independence of his subjects to the Government of India. There is no evidence to prove that he either instigated, or connived at, the attack on the Residency.

The news of the fate of the Residency was conveyed to the Political officer at Ali Khel, named Captain Conolly, by a spy in the employ of Sir Louis Cavagnari. Captain Conolly at once telegraphed the news to General Roberts, who was at that time in Simla, engaged on the work of the Army Commission. In his work, named "Forty-one Years in India," Lord Roberts writes:—

"Between one and two o'clock on the morning of the 5th September I was awakened by my wife telling me that a telegraph man had been wandering round the house and calling for some time, but that no one had answered him. I got up, went downstairs, and taking the telegram from the man, brought it up to my dressing-room, and opened it; it proved to be from Captain Conolly, Political officer at Ali Khel, dated the 4th September. I was paralyzed for the moment, but was roused by my wife calling out 'What is it? Is it bad news from Cabul?.....' I replied, 'Yes, very bad, if true. I hope it is not.' I woke my A. D. C. and sent him off at once to the Viceroy with the telegram. The evil tidings spread rapidly."

Lord Lytton was dumb-founded and dazed. This attack on the embassy condemned his transactions of the past three years and justified the predictions of Lords Lawrence and Northbrook. Hurriedly, on that day, a Council of War was called, when it was decided to telegraph Sir Donald Stewart who was at Candahar to hold the place against the mutinous soldiery of the Amir. The Khyber column under Sir Samuel Browne had been broken up; but the Kurram Field force was still in existence, under the temporary command of Brigadier General Durham Massy, during the absence of General Roberts. General Roberts at once telegraphed to him

"to move 23rd Pioneers, 5th Gurkhas, and mountain train to Shutar garden, crest of pass; to entrench themselves there and await orders. Ten days supplies."

General Roberts was ordered to proceed at once to Kurram, resume his command there from General Massy and change the name of his force as the Kabul field force, as the object of the force was to advance on

Cabul, and sack that city to avenge the fate of the British embassy.

Roberts left Simla on the 6th September, 1879. On reaching Ali Khel, Captain Conolly handed him the two letters from the Amir.

The Amir expressed his regret at the unfortunate events that had occurred in Cabul. The Amir wrote:—

"After God, I look to the Government for aid and advice. My true friendship and honesty of purpose will be proved as clear as daylight. By this misfortune I have lost my friend, the envoy, and also my kingdom. I am terribly grieved and perplexed."

General Roberts' reply to these letters, under the instructions of Lord Lytton, was very stiff and harsh. He wrote that the British envoy had been deputed to his court as the Amir agreed by one of the articles of the Gundamak Treaty to protect the envoy and that the

"British Government had been informed that emissaries had been despatched from Cabul to rouse the country people and tribes against us, and as this action appeared inconsistent with 'friendly intentions,' General Roberts 'considered it necessary for His Highness to send a confidential representative to confer with him (Roberts) and his (Amir's) object."

Roberts relied on Ghulam Hussain Khan for all the reports and rumors against the Amir. This man had been the British Agent at Cabul and made himself obnoxious to Ameer Shere Ali. He bore a grudge against Shere Ali and his family. No wonder that he poisoned the mind of Roberts against Shere Ali's son, Yakub Khan. Ghulam Hussain Khan's good fortune and prosperity depended on creating confusion and disorder in Afghanistan. So he found a good opportunity to gain distinction and honor by getting Yakub Khan in trouble. Roberts also easily lent his ears to the machinations of this low and contemptible place-hunter. This man succeeded in convincing Roberts "that the Amir was now playing us false."

Yakub Khan, with the characteristics of a simpleton which his long imprisonment had made him, believed that matters would be set right if he proceeded in person to the camp of General Roberts and explain all the circumstances of his case. Accordingly he came on 27th September to the British camp at Kushi with a suite of 45 members and an escort of 200 men. Great was his chagrin when he found himself a prisoner in the

British camp. Lord Roberts writes that he detailed a guard

"ostensibly to do him honor, but in reality that I might be kept informed as to his movements. Unwelcome guest as he was I thought the least of two evils was to keep him now that we had got him, as his presence in Cabul would be sure to increase the opposition I felt certain we should encounter."

For our own part, we are of opinion that the opposition which the British army met with, was principally due to the people of Afghanistan believing that their sovereign Yakub Khan had been treacherously made a prisoner in the camp of the Christians. So many lives would never have been lost, and so much treasure would never have been squandered, had the proposal made by Yakub Khan been acceded to. That prince asked the British Government to leave the matter of punishing the murderers of Cavagnari and the men of the British embassy in his hands. There was nothing unreasonable in this request. He considered himself to be a friend and ally of the British Government, and that as the outrage on the British envoy had taken place within his dominion, he had the authority to punish the perpetrators of that foul deed. Supposing that a British envoy had been at that time attacked and killed in St. Petersburg, by the enraged Russian soldiery, and supposing the Czar expressed his regret for what had happened in his territory, and also his willingness to inflict adequate punishment on the perpetrators of the deed, would the British Government have gone to sack St. Petersburg to avenge the murder of the envoy? No one would ever think of doing such a thing. Yet the British Government of India did not hesitate to sack the capital of an ally for avenging the murder of their envoy. To lend color of justification to their proceeding, they even went to the length of not only suspecting the good faith of their ally, but accusing him of instigating and conniving at the foul deed, and making him a prisoner while he visited their camp as their guest.

Yakub Khan urged strongly upon the British Government the advisability of delaying the advance on Cabul, that he might have time to restore order amongst his troops, and to punish those who had participated in the attack on the embassy; and the innocent people in Cabul with their families would suffer, if the British troops were to march into Cabul.

But the advisers of the Government of India were determined to see Cabul sacked. The prospect of Cabul in flames delighted the hearts of many a good Britisher. The correspondent of the *Pioneer* wrote from Ali Khel on the 28th September 1879 :—

"The fate of the city (Cabul), in case any opposition is shown when our army moves forward, should be sealed. The only argument an Afghan understands is direct and severe punishment for offences committed, and the punishment should now be dealt without stint, even if Cabul has to be sacked. Not a man in the force that is now about to make the final advance would feel other than the keenest pleasure in seeing Cabul forced, Sunday next should see the British troops encamped before Cabul, and then will begin the punishment of a city which is only connected in the surest way with the expansion of our power in Asia."

In deference, however, to the Amir's wishes, a proclamation was issued, in which it was announced that

"The British Army is advancing on Cabul to take possession of the city. If it is allowed to do so peacefully, well and good; if not, the city will be seized by force. Every effort will be made to prevent the innocent suffering with the guilty but it is necessary that the utmost precaution should be taken against useless opposition."

After receipt of this Proclamation, therefore, all persons found armed in or about Cabul will be treated as enemies of the British Government."

To quote the words of the correspondent of the *Pioneer*, this proclamation was issued

"As a test of the disposition of the citizens, in deterring the soldiers from attempting to defend the place, as their position would be untenable were the feeling of the people shown to be against them."

It was perhaps due to the issue of this Proclamation that when the British troops entered Cabul, they found the city deserted.

Neither Yakub Khan nor his army had ever thought that the British Government, would again so soon plunge their country into the horrors of a war. Accordingly they were quite unprepared. But when the news of the imprisonment of Yakub Khan was made known to his soldiers, they tried to oppose the British advance. But the Afghan troops, owing to the rapid advance of the British force, had no time to organize and oppose Roberts' column. However, on the 6th October 1879, a battle was fought at Charasia, in which the Afghans were defeated. The road to Cabul now was clear. General Roberts with the British troops reached Cabul on the 10th October 1879.

On the 12th October 1879, General Roberts invited all the leading chiefs of Afghanistan to a durbar held by him on that date. They attended the durbar, when the gallant general read out to him his Proclamation, in which it was announced that the people of Cabul would be disarmed and placed under martial law. He said :—

"It would be but a just and fitting reward * * if the city of Cabul were now totally destroyed and its very name blotted out. But the great British government is ever desirous to temper justice with mercy, and I now announce to the inhabitants of Cabul that the full retribution for their offence will not be exacted, and the city will be spared. Nevertheless it is necessary that they should not escape all penalty, and that the punishment inflicted should be such as will be felt and remembered. Therefore, such of the city buildings as now interfere with the proper military occupation of the Bala Hissar, and the safety and comfort of the British troops to be quartered in it, will be at once levelled with the ground, and further a heavy fine, the amount of which will be notified hereafter, will be imposed upon the inhabitants, to be paid according to their several capabilities. This punishment, inflicted upon the whole city, will not, of course, absolve from further penalties those whose individual guilt will be held hereafter proved. A full and searching inquiry will be held into the circumstances of the late outbreak, and all persons convicted of bearing a part in it will be dealt with according to their deserts. I further give notice to all that in order to provide for the restoration and maintenance of order, the city of Cabul and the surrounding country to a distance of ten miles are placed under martial law. With the consent of the Amir, a military governor of Cabul will be appointed to administer justice, and to punish with a strong hand all evil-doers. ... For the future the carrying of dangerous weapons, whether swords, knives, or fire-arms, within the streets of Cabul, or within a distance of five miles from the city gates, is forbidden. After a week from the date of this Proclamation, any person found armed within these limits will be liable to the penalty of death. ... Finally, I notify that I will give a reward of Rs. 50 for the surrender of any person, whether soldier or civilian, concerned in the attack on the British embassy, or for such information as may lead directly to his capture. ..."

The Durbar did not pass off without imprisoning some of the important officers in the employ of the Afghan Ruler. General Roberts asked the Wazir, the Mustaufi, Zahiga Khan (father-in-law of the Amir), and his brother Zakariah Khan to stay as he wished to speak to them.

"They doubtless thought that they were to be consulted on questions of high policy, but their chagrin was great when they were told that they have to remain as prisoners until their conduct had been thoroughly investigated."*

This in plain language meant a treacherous act which the gallant general practised with an easy conscience.

The measures adopted by the enraged Europeans engaged in the task of suppressing the Indian Mutiny of 1857, now found favor with General Roberts and his officers. As soon as Cabul was captured, a military commission, consisting of three military officers, was appointed, with the object of trying all those persons who were concerned in the attack on the Residency or those who offered armed resistance to the advance of the British troops with the Amir under their protection on Cabul. This commission pronounced the sentence of death on all those who were brought before it. It was a pleasant occupation for British officers and men to see poor Afghans hanged day after day. The correspondent of the *Pioneer* wrote on the 23rd October 1879 :—

"Ten o'clock is the hour at which men are generally hanged; and now daily, a little crowd of soldiers, camp-followers, and traders from the city gathers near the 72nd quarter-guard. ... The soldiers in shirtsleeves and with the favourite short pipe in their mouths, betray but faint curiosity, looking upon the culprits with hearty contempt and only regretful that they have not had to meet them in fair fight."

All the sentences pronounced by the commission were confirmed by General Roberts, harshly and executed within twenty-four hours. The proceedings of the commission, at last, attracted the attention of the public in England, and General Roberts' conduct was very severely criticized. Roberts' proclamation of the prize-money of Rs. 50 made many a poor and hungry Afghan accuse their enemies and thus earn the reward. The leaders were not captured. To quote again the correspondent of the *Pioneer*.—

"It makes one exasperated to see the rank and file of these wretches being marched off to execution, while their leaders are still at large, and but few of the Cabul rabble have been brought to account. One grows sick of hanging ten common men a day."

Roberts' Military Law had the effect of quieting Cabul, for

"The shadow of the scaffold is over it, and not one among the ruffians who throng its narrow streets, and hides its filthy perils, but feels its influence. They have hitherto traded upon our known weakness—the worship of the quality of mercy,—and it is only now that they understand the new principle of retribution we have

of the *Pioneer*, from Camp Siah Sung, 12th October 1879.

*—Extract from the letter of the correspondent

introduced into our policy. ... Whether we withdraw again or not there will be the tale of lives taken by our hangmen still to be counted over in the city and the villages.*

General Roberts had after all to yield to the clamour raised against his hanging the innocent and the guilty alike provided that a few witnesses swore as to their taking part in the attack on the Residency or the resistance against the advance of the British on Cabul. On the 12th November 1879, he issued his proclamation of amnesty in which he withdrew the offer of reward as announced by him in the Darbar on the 12th October. His blood-thirstiness was satiated with the judicial murder of many men carried on uninterruptedly for a period of one month. The hanging of those men who fought for their hearths and homes by resisting the advance of the British on Cabul will always remain an indelible stain on the character of General Roberts and the Government he was serving under. He knew fully well that the Amir was a prisoner in his camp. He knew also that the people of Afghanistan who resisted his advance had good reasons for believing that the Amir had been made a prisoner by him while he visited his camp as his guest. Knowing all these facts, it puzzles us to understand, how General Roberts could honestly and conscientiously proclaim to the people of Afghanistan :—

"I hold out no promise of pardon to those who, well knowing the Amir's position in the British camp, instigated the troops and people of Cabul to take up arms against the British troops. They have been guilty of wilful rebellion against the Ameer's authority, and they will be considered and treated as rebels wherever found."

The special commission consisting of Colonel Macgregor, Dr. Bellad and Mahammad Hayat Khan, appointed to inquire into the conduct of Yakub Khan and those high officers of Afghanistan whom General Roberts treacherously imprisoned in the Darbar on the 12th October 1879, carried on their proceedings within closed doors. Witnesses were examined by the members of the commission, but the accused had no opportunity to cross-examine them or know the nature of their

evidence. The character of at least one member of the commission, that of Mahammad Hayat Khan, was not above suspicion. It was hoped that in due course the government would publish a connected narrative of the events of the Cabul affairs and the world at large would then be able to judge on what basis of proof suspicions against Yakub Khan and his ministers had rested. Contrary to expectation no such narrative has ever been published. But Roberts writes that the perusal of the proceedings satisfied him that Yakub and his ministers were guilty of all those crimes which he had suspected against them. He recommended their deportation to India. Lord Lytton, as he was bound to do, approved of Roberts' recommendation, so the unhappy prince, whose only fault was that he placed implicit trust in the good faith of the British Government, was despatched by double marches to India on the 1st December 1879. With his departure, the future of Afghanistan looked very gloomy. It seemed as if the Afghans were to lose their independence for ever. The government of India appeared to take over charge of Afghanistan on the alleged voluntary abdication of its throne by Yakub Khan. Roberts' proclamation of the 26th October 1879, left hardly any doubt in the minds of the Afghan people what the future government of their country would be like. In this proclamation, it was announced

"that the Amir having of his own free will abdicated, has left Afghanistan without a Government. In consequence of the shameful outrage upon its envoy and suite the British Government has been compelled to occupy by force of arms Cabul, the capital, and take military possession of other parts of Afghanistan. ... The British Government desires that the people shall be treated with justice and benevolence, and that their religious feelings and customs be respected. ... The British Government after consultation with the principal Sardars, tribal chiefs, and others representing the interests and wishes of the various provinces and cities, will declare its will as to the future permanent arrangement to be made for the good government of the people."

It is said that the Disraeli (or rather Beaconsfield) Ministry caused the Government of India to authorize General Roberts to issue this proclamation. Afghanistan now was virtually made a British province.

* The *Pioneer* correspondent in his letter dated 12th November 1879.

So long the Amir Yakub Khan's authority was proclaimed as justifying all the acts of General Roberts; it was given out that the British army was advancing on Cabul to punish the rebels against His Highness. But on reaching Cabul, General Roberts changed his tactics. The presence of the Ameer in the British camp served the gallant Christian general a great and useful purpose. It facilitated his advance on Cabul. But now it was necessary to get rid of him, for in no other way was it possible to make Afghanistan a British territory. In his work on forty-one years in India, Lord Roberts writes:—"the Amir was in my camp ready to agree to whatever I might propose." So it does not require much intelligence to understand that Roberts proposed to the Ameer to abdicate the throne of Afghanistan.

"My doubts as to what policy I ought to pursue," writes Lord Roberts, "with regard to Yakub Khan were all solved by his own action on the morning of the 12th. October* He came to my tent before I was dressed, and asked for an interview, which was, of course, accorded. My Royal visitor, then and there announced that he had come to resign the Amir-ship..... His life, he said, had been most miserable, and he would rather be a grass-cutter in the English camp than ruler of Afghanistan."

This reads like a dramatic performance carefully rehearsed before and merely enacted by the Amir at the bidding of Roberts to make the world believe that he abdicated the throne of Afghanistan out of his free will. Does it not appear very remarkable that the Amir should have voluntarily abdicated his throne on the day of the Durbar and the imprisonment of his ministers and relatives on mere suspicion? The coincidence is so significant that none but a fool would believe that Yakub abdicated the throne on the 12th. October out of his free will and choice.

The official records do not mention why Yakub Khan was led to take such an unusual step. We are not furnished with any satisfactory reply to the question, "What made Yakub Khan take such a step?" In a footnote to his work above referred to, Roberts writes.

"At an interview which Major Hastings, the political officer, and W. Durand, Mr Political

Secretary, had with his highness at my request on the 23rd October, he said, referring to the subject of the Amirship: 'I call God and the Koran to witness, and every thing a Musalman holds sacred, that my only desire is to be set free, and end my days in liberty. ... I earnestly beg to be set free.'

From this it appears that he abdicated the throne either by having been persuaded to do so by Roberts, or that the imprisonment in the British camp had become so unbearable to him that he earnestly begged to be set free so that he might end his days in liberty, and therefore he was even willing to abdicate the throne of Afghanistan. That Yakub Khan's abdication was not quite voluntary would appear clear to any one who reads between the lines of the letter written by the correspondent of the *Pioneer* from Camp Siah Sung, on the 28th October 1879, when he wrote:

"This morning only did it become publicly known that Yakub Khan had abdicated the Amirship.

"Up to this afternoon it was believed that the Ex-Amir was acting in good faith but within the last few hours we have had reason to change our opinion.

To-day has been marked by a new change of front on the part of Yakub Khan. Whatever his fears or suspicions may be, he has withdrawn so far from his position of the 12th,—that he has contemplated flight to Turkestan. Such at least, is the information generally believed to have been received; and the action taken this afternoon proves, that he has so far committed himself as to jeopardize his future freedom. About five o'clock his tent was isolated by the removal of all those of his servants pitched about it; his guard was increased to forty British soldiers, and instead of two sentries there are now four facing to and fro with fixed bayonets. A fifth sentry is within the tent itself, and the Ex-Amir is as close a prisoner as he can be made. Four personal attendants only are now allowed to him, and these, also, are under guard."

The sentences italicised in the above passage bear a very significant commentary on the alleged voluntary abdication of the throne of Afghanistan by Yakub Khan. On the 28th October 1879, when news was received that Lord Lytton had approved of the abdication by Yakub, it was considered a stroke of policy to closely confine that unfortunate Afghan Prince because it was alleged that he contemplated flight to Turkestan! Yakub's voluntary abdication resembles on all fours the abdication of the throne of Kashmir by the Dogra Prince of the Happy Valley in 1889, with this exception that while the public know, thanks to Bradlaugh and Digby, how the latter was

* On the same day (12th. Oct.) Roberts held his Durbar in the Bala Hissar, when, as narrated further on, the Amir's ministers and father-in-law were imprisoned by the gallant General.

obliged to take that step by the machinations of the British Resident, the true account of Yakub's abdication is still enshrouded in mystery. Roberts was prejudiced against Yakub and suspected him of conniving at, if not instigating, the attack on the Residency at Bala Hissar. He writes in his "Forty-one Years in India" that the truth of the murder of Cavagnari could not be discovered, as the people were afraid to give evidence fearing that they would be punished for so doing on the withdrawal of the British Force from Afghanistan and on the restoration of the authority of Yakub. The *Pioneer's* correspondent wrote on the 20th October 1879 from Camp Siah Sung ;

"It has been no easy matter to collect evidence in Kabul, many witnesses being afraid of after consequences, if they bore testimony to the conduct of men under suspicion. We have not notified in any way what is to be the duration of our stay here, and once our protection over our well-wishers is removed, their fate may be readily imagined. There is no one who cherishes revenge more fervently than an Afghan, and every witness would be marked down by the kinsmen of those against whom he had appeared."

Does it not appear then clear that it was considered political expediency by Lord Roberts to make Yakub Khan abdicate the throne in order to facilitate the task of the Military Commission of Inquiry which had been appointed on the very day the British Force occupied Kabul? Roberts suspected Yakub and his ministers as accomplices in the murder of Cavagnari. To prove that his suspicions were well-grounded, he made Yakub take the suicidal step, very likely under threats and promises, just as it is not an uncommon thing in India for the police to extort confessions from suspected persons. Roberts never concealed the fact that he suspected Yakub and therefore kept him a prisoner in his camp. On the 23rd October, the same correspondent to whom reference has already been made, and who was on that date ignorant of the fact that Yakub Khan had been made to abdicate the throne, wrote :

"Our relations with the Amir are on a different footing, though it would puzzle a Russian diplomatist to say what is the basis of our policy. It is a mixture of suspicion, forbearance, and contempt. Once Yakub Khan had thrown himself upon our protection and disowned the acts of the mutineers, his personal safety was assured, and this no doubt was his first aim. But how much further did he mean to go? That he heartily desired his turbulent regiments to be punished one can well believe, and that he schemed to save Kabul from the fate it had courted is quite

possible ; but unless an accomplice in their acts, he could not have expected that his most trusted ministers and kinsmen would be arrested and himself confined to our camp. Here he must see our suspicion peeping out ; but then mark our forbearance. In our proclamations rebellion against the Amir has been cited as worthy of death ; we are living upon tribute grain collected, as due to him, the citizens of Cabul have been declared 'rebels against His Highness,' and our Military Governor of the city is 'administering justice' and punishing with a strong hand, all evil-doers' with his consent. The Amir's authority is proclaimed as justification for many of our acts ; and yet at the same time we loot his citadel, and seize upon, as spoils of war, all guns and munitions of war ; our camp-followers are masquerading in the warm uniforms of Afghan Highlanders. This is the feature of contempt in our policy. The drift of evidence seems now fairly in his (Amir Yakub Khan's) favour."

But when the abdication of the Amir became known 'the drift of evidence' was all against him. The same correspondent, writing on the 30th October 1879, says :

"There is no bottom to the well in which Afghan truth was sunk ages ago, and it is disheartening to sound it now. The ex-Amir's partisans have lied honestly enough to shield their master, while he was still protected by us ; but now that he is a nonentity and all semblance of power has passed from him, there may be a change in their attitude. They have a certain role of faithfulness to their salt ; but when they see their Chief arrested without a word of warning, after being allowed to move freely among us for weeks, their fortitude may not be equal to the emergency, and they may seek to purchase their own safety by voluntary disclosures."

Whether these witnesses spoke the truth when they gave evidence against Yakub, is a matter which they and their conscience alone know, but this much is certain that they purchased their own safety by so doing because such evidence was pleasing to the prejudiced minds of the military officers who had occupied Afghanistan.

Lord Roberts writes :

"The progress (of the Inquiry Commission) had been slow, particularly when examination touched on the part Yakub Khan had played in the tragedy ; witnesses were afraid to give evidence openly until they were convinced that he would not be re-established in a position to avenge himself."

So then it is evident that to get "the witnesses to give evidence openly against Yakub Khan" it was necessary to assure them that that prince would never again rule over them. Such is the story of the "voluntary abdication of the throne of Afghanistan by Yakub Khan."

DONOUGHMORE DYARCHY FOR CEYLON*

By ST. NIHAL SINGH

I

THE recommendations made by the Special Commission on the Ceylon Constitution presided over by the Earl of Donoughmore, are, as I anticipated in an article entitled *Ceylon's Political Emancipation* printed in the issue of this Review for July 1927, meant to strengthen the hands of the bureaucracy in the Island, which is still predominately British. If those proposals are adopted, such power over the permanent officials as, through the holding of the purse strings, the existing Legislative Council has managed to acquire, will completely disappear and the public servants, instead of being under complete parliamentary control as they are in Britain and the self-governing Dominions, will become a law unto themselves, owing no responsibility to any Ceylonese individual or organization. The Governor who, according to statements publicly made by the present incumbent of that office and by his predecessor, had, in the natural course of constitutional evolution in the Island, become practically powerless, is not to become a figure-head, as in the case of the representatives of the King in the Dominions, but is to be armed with formidable powers which, it is expressly stated, are to be created, for actual use and not for mere ornamentation.

In view of the circumstances in which the Commission was appointed, nothing else could have been expected. As I noted in *"Ceylon's Political Emancipation,"* it was called into being at the request of a British pro-consul (Sir Hugh Clifford) who, according to his own statement, "had left his own country at the age of seventeen"; since then had spent only "an aggregate of ninety months in" the land of his birth; and had not stepped into "the House of Commons more than a dozen times in the last forty-one years." Having reached his sixty-first year while ruling British possessions in

Asia and Africa, he had acquired the temperament and habits associated with personal rule and had developed an antipathy toward the parliamentary type of Government. During the short period that he was Governor of Ceylon he naturally chafed at such power as the Legislative Council exercised; as, indeed, did the other British permanent officials. Speaking for them quite as much as for himself, he declared at a dinner party that the existing Constitution gave the Un-official Members of that Council "complete liberty to paralyse the Executive at any moment by declining to vote supplies."

The reference that the Colonial Office made to the Commission that it appointed in conformity with the plea put forward by that pro-consul showed that the virus had taken effect. That Commission was instructed.

"To visit Ceylon and report on the working of the existing Constitution and on any difficulties of administration which may have arisen in connection with it; to consider any proposals for the revision of the Constitution that may be put forward, and to report what, if any, amendments of the Order in Council now in force should be made."

An examination of these instructions shows that the Commission was not appointed for determining ways and means for devolving further powers upon the Ceylonese. The people in the Island had not, in fact, asked for such devolution. They, on the contrary, felt that the existing Constitution would not be changed for at least ten years. A statement to that effect was made by the Duke of Devonshire, then presiding over the Colonial Office in the despatch in which he communicated his final decision regarding the last series of reforms.

If any Ceylonese individual or association had pressed for constitutional reform the Colonial Office would have lost no time in issuing a ukase pointing to that declaration and refusing to reopen the question before the expiry of the proscribed period, say until 1933. The officials, however, wished for their own purposes, to put the Constitution in the melting pot and they treated that pronouncement as a scrap of paper.

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II

The Colonial Office must have exercised great care in choosing the men to whom could be entrusted, the task of re-writing Ceylon's Constitution so that the officials would no longer be in the grip of the Ceylonese legislators. As the sequel shows no better selection could have been made to ensure that object.

The Earl of Donoughmore, whom the Colonial Office placed at the head of the inquiry, was Irish by descent and British by education and residence. As Chairman of Committees of the House of Lords he had had great experience in dealing with questions of highly controversial character and had acquired much tact in handling men. He, for that reason, had been specially selected from among the members of the Conservative Party by Edwin Samuel Montague to accompany him on his visit to India for the purpose of consulting Lord Chelmsford and other officials in regard to constitutional reforms. During 1921, when Lloyd George was talking of having "murder" in Ireland "by the throat" and Earl of Birkenhead was declaring war to the knife against the "Irish rebels," the Irish blood flowing in Lord Donoughmore's veins caught fire and he, I am told, joined hands with several others to bring warfare to end and have the issues outstanding between the Irish and the British settled by consent.

Sir Mathew Nathan, who was associated with the Earl of Donoughmore in the Ceylon enquiry, is a Liberal of a type that has virtually disappeared. Nearly a quarter of a century ago, when I was in journalism in Hongkong, he was Governor of that Colony and was esteemed by every one I knew as a man of kindly disposition. After leaving Hongkong he held high office in other parts of the Empire, including Australasia and Ireland.

Sir Geoffrey Butler, who was also appointed to the Special Commission, comes of a family two members of which Sir Harcourt and Sir Montagu have held governorships of Indian provinces. He belongs to that group of young Conservatives who call themselves "Tory-Democrats." A man of exceptional ability, he has a charming manner, as I can attest from personal experience.

The only other member of the Special Commission, Dr. T. Drummond Shiels, is a Socialist of the mild variety known as Fabian.

He went to the war with Edwin Arnold's *Light of Asia* in his pocket and came back with a Military Cross. He entered the House of Commons after I had left England; but when I came across him in Canada year before last, especially after renewing his acquaintance in Ceylon, I formed the belief that he would not remain a Labour back-bencher for long. He has the Scotsman's cannyness, great social talents and untiring industry; and if he has half a chance he will go very far.

The Colonial Office appointed Mr. E. A. Clutterbuck, one of its most competent Civil Servants, as Secretary to the Commission.

These, then, were the men who were asked to find a way to get over the difficulties that grated upon the nerves of an Orientalized British pro-consul, as, indeed, they roused resentment in British Officials in general who had come out to rule Ceylon, not *serve* her. After reading their report I have not the slightest hesitation in saying that they showed rare ingenuity in performing that task I cannot conceive of any set of men who would have done the very difficult job entrusted to them more efficiently.

III

Two separate streams run through the pages of the report tendered by the Donoughmore Commission to the Colonial Office. One of them is "profession." The other is "performance." Or one may be called "good intentions" and the other "recommendations." The two run side by side, but never mingle. To the end of the volume they remain quite distinct.

The good intentions expressed by the Earl of Donoughmore and his colleagues do them credit. They profess to give the Ceylonese government "the responsibility of managing their own internal affairs, subject only to certain safeguards in the background," as they say. They tell them that they do not propose to reserve any subjects of administration, or to divide the Budget into compartments. They are not enamoured of the Indian device of dyarchy, which Mr. Lionel Curtis claims was invented by Sir William Duke of the Indian Civil Service and later of the India Office, but which Sir C. P. Ramaswami Iyer declares, is as old as Rome. Neither the Chairman nor his colleagues, would in any case, touch it with a ten foot pole. (So they say). Subject to a few constitutional safeguards and some

reserve power to be used by the Governor in critical moments, they propose to make the Ceylonese supreme in the managements of their own affairs. These are indeed sentiments worthy of respect.

Perhaps because I have spent so large a portion of my life in Britain, I am a matter-of-fact man. I do not, therefore, wish to delve into the good intentions expressed by the Commissioners, but confine myself to a searching examination of the recommendations that they have actually made.

Such an analysis shows that both in respect of composition and functions, the Commissioners have recommended the creation of a system which if it comes into being, should become known as the "Donoughmore dyarchy." Their proposals, if adopted as they stand, would abridge the legislative powers enjoyed by the Ceylonese under the present Constitution in many matters, instead of giving them new powers. They would particularly make it impossible for any Ceylonese to exercise any control whatever over the Executive, and if the Ceylonese who, under the Donoughmore dispensation, are called to office or become members of the projected State Council, show any spark of manhood, administrative complexities and crises would be inevitable.

These are conclusions which the perusal of the Donoughmore Commission report have forced upon me. I have nothing to do with Ceylon politics and I am personally biased, if anything in favour of the Commissioners.

IV

I shall now proceed to state the reasons which have made me arrive at these conclusions.

—First, as to the Donoughmore dyarchy :

The organ of Government that the Commissioners propose to set up in Ceylon will consist of two separate elements. One will be white, the other will be brown. The differentiation in colour and race would hardly matter if the white section were recruited from the permanent population of the Island and were it not there merely for a time for gainful purposes.

The two sections will be different in other respects as well. A part of the governing body will neither be appointed by nor will it be answerable to any authority in Ceylon. Even the emoluments of the members composing it will be outside the

control of the legislature, which in fact, will not be able to enforce its will upon them. Persons composing the other section will, on the other hand, have their roots sunk in Ceylon's soil and their tenure of office will depend entirely upon the pleasure of the State Council, as the new legislature is to be called.

If these arrangements are not of a dyarchic character, I should like to know what a dyarchical institution really is.

Group number one, irremovable by the Ceylon legislature, is to consist of three permanent officials. They are to be known as Officers of State. Each of them will receive emoluments upon a scale determined by the Colonial Office, will be answerable for his actions to that Office through its agent in Ceylon—the Governor—and will look to that Office for the protection of his interests while he is in the Island. Yet all the three are to be superimposed upon the legislature. None of them is to have the privilege of voting, but each of them is to enjoy the status of a Minister.

The second group may or may not consist entirely of Ceylonese. It is expected that a number of Britons engaged in growing tea or rubber or other products in the Island will be returned by certain constituencies and one or more of them may be called to ministerial office. Whether that development takes place or not, the seven Ministers are to owe responsibility to the State Council, and are not to be laws unto themselves, as the Officers of State will inevitably be.

Peculiar devices have been improvised by the Donoughmore Commission for the appointment of the Ministers. To understand their nature, it is necessary to know something of the projected State Council. It is to consist of :

(a) the aforementioned three Officers of State :

(b) sixty-five members elected by various constituencies upon an exclusively territorial basis ; and

(c) some twelve members, of whom as many as six may be non-official Britons, to be nominated by the Governor.

The Council is to sit in Executive as well as Legislative Session. Immediately after assembling the elected and nominated members (some seventy-seven in number) are to resolve themselves into seven committees. Each of these committees is to elect its own President, and that person,

if the Governor has no objection to him, will enjoy the status of a Minister. (The italics are mine)

This new-fangled system will naturally make it impossible for even those Ministers who are not merely in the legislature but are also of it, to be responsible in the manner in which Ministers are responsible to Parliament at Westminster or in any of the Dominions. Each Executive Committee being mandatory and in no sense advisory, is to hold the poor Minister in the hollow of its hand. He nevertheless is to be "individually responsible," together with his respective committee, "to the Council for the direction and control of the department."

It is difficult to understand why the Minister should be *individually* held responsible for acts which may have originated with the Committee or which may have been forced upon him.

The Commissioners have been so chary of giving details in respect of this system and the language they employ in giving such particulars as they have vouchsafed is so ambiguous that it is impossible to tell what they mean when, in addition to making each Minister individually responsible, they make him responsible together with his Executive Committee as well. Just what they mean passes my understanding. Perhaps it passes their understanding, too: for other parts of the report show that when a thing is intelligible to them they do not lack the gift of language to make it clear to others.

The Commissioners justify the creation of these seven standing Committees on the plea that political parties do not at present exist in Ceylon and they can come into being only along racial and religious lines. I do not agree with the latter assumption, since the line of political cleavage is already visible to any person who comes to look beneath the surface. The system which Lord Donoughmore and his colleagues propose will *artificially* split the state council into seven more or less water-tight compartments.

It is idle to ask if any Ceylonese with a spark of manhood would assume office under a system so manifestly unfair. A Ministership has great glamour even for persons belonging to nations that have not been in subjection for centuries as has been the case with the Ceylonese. The Commissioners have besides, recommended a salary of Rs. 27,000 per annum—an amount which few Ceylonese who have not inherited or married money

are able to earn. The suggestion that they have conveyed that they were offering Ceylon a form of government more democratic than that which exists in any country in Europe or America, moreover, tickles the fancy especially of some of the younger politicians who have yet to cut their wisdom teeth. I can, therefore, conceive that the Ceylonese will be falling over one another in the scramble for ministerships.

It is more profitable to turn from these speculations to the recommendations made by the Commissioners which, if adopted, would enable the three permanent officials who, without being made responsible to the State Council, are to be given the status of Ministers, to be able to administer the respective departments placed in their charge. To explain why they are thus merciful to their own countrymen—for it is not to be assumed for a moment that Ceylonese are normally to be appointed to hold one or more of these offices of State—the Earl of Donoughmore and his associates put forward the plea that "the functions of these officers will be largely advisory and the activities of their departments complementary of the decisions of the Council."

V

These words have a soothing sound. I have, however, lived too long among the British to be lulled into somnolence by such jingles. What is precisely their import?

An examination of the functions that the Donoughmore Commission reserve to these irresponsible officers of State—I am merely using constitutional phraseology and—those that they propose to transfer to their colleagues elected to the Council and responsible to it in the peculiar manner suggested by the Commission, will show exactly the position the two wings of the Donoughmore dyarchy will occupy in the administration of Ceylon if it is to be modelled upon that pattern.

The principal among the three Officers of State is to be known as the Chief Secretary. Hitherto Britons who had distinguished themselves in other parts of the Empire have held the analogous office—that of Colonial Secretary—and some of them have been liberal-minded and statesmanlike. I can speak from personal knowledge in those terms of two of them—the present incumbent of that office—Mr. A. G. M. Fletcher; and one of his predecessors—Mr. Graeme Thompson. The Commissioners, how-

ever, recommend that in future a man who has grown up in the Ceylon Civil Service shall be made the Chief Secretary; and if their proposal is given effect to, it will mean that Britons bound about with local prejudices will occupy the most important position in the Ceylon administration.

Whatever may happen in this respect, the Chief Secretary will, according to the Donoughmore scheme, control External Affairs, including affairs, concerning the Maldive Islands, which constitute a dependency of Ceylon. He will also be in charge of Defence, including Volunteer Corps or the Defence Force, to adopt the more modern phraseology. The drafting of legislation is further to be his concern. Lastly, and perhaps most important of all, he is to control Public Service administration. Such importance do the Commissioners attach to that matter that they specifically reserve to him the making of appointments and even transfers and matters pertaining to discipline. As I have already hinted and as I shall show later in detail, all officials of any importance are not only to be under the control of the Chief Secretary, who is to be irresponsible but they themselves are to be outside Ceylonese legislative control.

The Chief Secretary is also to keep an eye on the Audit Department.

While the Attorney-General, another member of this trinity, is not to be entrusted with the drafting of legislation, he will nevertheless prepare all legal instruments and contracts and advise the Government on all legal questions. He will also be responsible for the conduct of elections. He will further control the administration of justice. Justice in other words, is not to be a transferred subject.

The third member of the trinity—the Treasurer—will perform the functions that in constitutional countries are reserved for the Chancellor of the Exchequer, who, as the custodian of the money-bags, is able to dominate administration. He is to be responsible for the collection, disbursement and custody of revenue from whatever source; and the preparation of the annual Budget and estimates and of supplementary estimates. His advice is to be sought on taxation, exchange, loans, currency and other matters pertaining to financial policy. He is to control the investment of State funds, including the making of loans to local authorities, etc., as also the management of the public debt. Finally, he

is to supervise financially all departments, including contracts, stores, financial regulation of Public Services, strength of establishments, leave regulations, salaries, pensions and allowances.

The Commissioners insist upon placing the Treasurer in a position which will enable him to "be in intimate touch with the financial aspect of all questions from their inception." They further insist that he shall "be given an ample opportunity of expressing his opinion from the financial point of view in the initial stage of a proposal, in the intermediate stage at the Board of Ministers (of which more later), and in the final stage of discussion in the Council." He is to have both "the status and authority of a Minister," but he is not to have the responsibilities of a Minister. Unless he certifies that a Bill is free from provisions that will affect the financial credit of the Island, the State Council cannot proceed with it. The Treasurer will, in fact, be the Mussolini of the Donoughmore dyarchy.

It took genius of the highest order to sum up, in innocent sounding phrases, functions of such diverse and vital character entrusted to these three permanent officials completely outside the control of the legislature but who, through control of (a) the Public Servants and (b) the coffers of the State, or (c) on the plea of legal objections, would be able to exercise a formidable check upon the elected Ministers. The British have such genius in superabundance. They however, make a great mistake when they delude themselves into the belief that the nations under their political subjection lack at least a few individuals who possess the wit to lift the cloak in order to see the form over which it is thrown.

Do External Affairs or matters pertaining to Military, Naval and Aerial Defence of the Island fall into the category of "advisory" functions, or are they to be classed as functions "implementary of the decisions of the Council?"

Though I have examined the report from cover with the greatest care, I have not been able to come to any decision in regard to the authority, if any, that the Council is to exercise over these Departments. The statements that the Commissioners have permitted themselves to make in these connections are both scrappy and ambiguous. In the matter of defence of the Island they write:

"Among the Imperial affairs referred to above

is one of vital importance, viz. : the defence of the Island. In this matter we do not contemplate any change in the well-understood relations between the Governor as Commander-in-Chief and the Officer Commanding the Troops.

"On the question of direction by the Governor (in this and in matters affecting external relations) we think it necessary to state that while we are definitely of opinion that those affairs for which the Imperial Government is responsible to the Parliament of the United Kingdom, and to the people of the whole Empire, should remain under Imperial direction, we are not fearful that there will be any desire on the part of the representatives of the people of Ceylon so to order the policy of the Island as in any way to militate against the general interest of the Commonwealth of Nations to which they belong, or against the special interests of the people of Great Britain who have commercial, financial or other connection with the Island. What we heard and saw in Ceylon, the treatment meted out to ourselves there, the respect we observed to be shown on all occasions to His Excellency and to his High Office, the candid recognition to us of benefits derived from the long association of the Island to (with?) the United Kingdom, all forbid this fear."

The Ceylonese will no doubt be grateful for the trust that the Commissioners have thus shown in their good sense. Do these statements imply, however, that the legislature of the future will have nothing to say in external affairs and defence of every description, while having the privilege of voting supplies? Notwithstanding the trust that the Commissioners wish to repose in the Ceylonese, they have devised machinery whereby any obstreperousness upon the part of the Council in respect of such supplies can be easily and automatically overcome, while they deny to that Council the right of entertaining, much less passing, any Bill dealing with such matters, unless the British themselves ask it to do so.

And pray why should the activities of departments which are entrusted with functions "implementary of the decisions of the Council" be reserved in a system supposed to be constitutional, to persons who themselves are not made responsible to the legislature? No procedure could, in my judgment, be prescribed that would more completely secure the negation of responsibility than this.

VI

The allocation of the remaining functions of government to the Ministers--the junior partners in the Donoughmore dyarchy--does not call for any comment. I have already noted that in administering the department over which they are supposed to preside

they will have to reckon with the Executive Committees, and not merely with the legislature, as is the case in Britain and the British Dominions. That is, however, only one of the entanglements that have been specially created by the Commission for their benefit.

Each Minister is, for instance, to be "provided with a permanent official Secretary who would be a member of the Ceylon Civil Service" or at any rate of one or another of the superior Services. The grade in which that permanent official is serving is to be such that he will not be able to assume "a position of official superiority" when dealing with the heads of departments--his fellow permanent officials. He is, however, to act as "intermediary between the Chairman and, the heads of departments as the latter did not consider a case for direct personal touch." The "latter," of course, refers to the permanent officials occupying the position of heads of departments. The poor Minister evidently is not to have even as much initiative as they. He, it appears, is to be in the grip of the Secretary.

It has already been noted that none of the Ministers is to be competent to make appointments or even transfers in any of the departments he is supposed to administer. That power has been reserved to the permanent official who is to be known as the Chief Secretary and is to belong to their own caste and, at any rate in case of most high officials, also to their own race.

It needs, however, to be added that none of the high officials is to be under the control of the Minister placed at the head of the department in which they serve in the sense that public servants in Britain and the British Dominions are under the control of their political chiefs. In those countries the legislators, as a body, hold in the hollow of their hand all permanent officials, be they great or small, drawing large emoluments or in receipt of mere pittance.

The Donoughmore Commission actually recommend the abridgement of the control which the existing legislature in Ceylon possesses and exercises over officials in precisely the same manner, i.e., through the power of the purse. They propose that its successor, the State Council, shall have only the right of "comment and criticism" in respect of "all matters affecting the pay and allowances, pensions, prospects and conditions of service of public officers."

(The italics are mine). The scale for emoluments and conditions of service are to be laid down by Whitehall with the assistance of an "independent" Commission (independent, no doubt, because it is to be appointed from Britain and will consist, largely, if not exclusively, of Britons). And the decision of Whitehall in all service matters is to be final and binding upon the Ceylonese who will have to post the bill.

The Donoughmore Commission seek to give the impression that there is nothing in these proposals that is out of the way. The talk about "independence" and "fairness" would come better from them if positions carrying large salaries in Ceylon were not the monopoly of their people and they did not show anxiety to reserve a very considerable percentage of such posts for their own people for a long time to come. They moreover, suggest increase in the emoluments, partly on the plea that their countrymen are exiles "from the temperate climate which is their birthright" and partly because they must preserve "a standard of living and hospitality in keeping with their own traditions and those of a Service which for over 125 years has represented a great Imperial Power." So solicitous were they for the welfare of their countrymen serving in Ceylon (or is it ruling Ceylon?) that they did not forget to ask "whether some arrangement could not be made by Government for the storing of furniture of officers proceeding on leave of absence from the Island." The Commissioners wish, on the other hand, to enforce a "Ceylonese standard upon all Ceylonese serving in their own country, in tropical conditions, their birthright." The economy thus effected would go some way in meeting the increased expenditure upon the British officials.

I must point out that the benefits that the Donoughmore Commission wish to confer are not to be limited to the permanent officials already in the employ of the Ceylon Government, but are to be extended to all those "who may in future be recruited for posts under the Ceylon Government the filling of which is subject to the approval of the Secretary of State for the Colonies" and all important posts I note, are to be reserved for the signification of his approval.

The Commissioners cap these proposals with another series of recommendations which would give an "unqualified" right to enable any official (including even the

Ceylonese) recruited before the publication of their report to retire from the Service and demand "proportionate pension with compensation for loss of career." That option is to be "continuous" and not to last only "for a specified period."

In the space at my disposal I have not been able to deal at as great length as I should have liked with the "safeguards" proposed by the Earl of Donoughmore and his colleagues. I hope however that I have, indicated their drift sufficiently to enable the reader to realise that the high officials who will serve under the Ceylonese Ministers, will be their "subordinates," in mere name, and their masters in reality.

VII

The Ministers, even in their relations with their Executive Committees, are to be under the oversight of the permanent officials. The "Civil"—or the "Public"—Servant who is to act as the Secretary is to be present. So will be the head of the department concerned in the proposals under discussion. They will, of course, be there to assist the Minister. The head of the department, though at liberty to join in the discussion, is not to have any vote, and I dare say the Secretary will be in a similar position. The senior partner of the Donoughmore dyarchy—the permanent official occupying the position of Chief Secretary—is to "have the right to attend" any such meeting "either personally or by deputy" and may speak but cannot vote. I presume the remaining two senior partners of the dyarchy—the Treasurer and the Attorney-General—may be invited to be present, if necessary. They will, in any case, have their fingers in the pie, for hardly any important governmental matter can be divorced from financial or legal considerations.

The Commissioners take particular pains to emphasize, that the Governor is to be appraised of what happens in the administration. The Agenda of Executive Committee meetings will be placed simultaneously before him and the members. The substance of discussions relating to important matters is to be communicated to him.

Then there is to be a Board of "Ministers." I have placed the word Minister in inverted commas because it is used in the Donoughmore Commission sense and not in the ordinary constitutional connotation.

That Board is to consist of the three "Officers of State" and the seven "Ministers." The Chief Secretary is to be its *ex officio* Chairman. The position of Vice-Chairman is to be reserved for the Minister who may be elected to that office. The Secretary is to be a member of the Ceylon Civil Service. This Board is to "last the lifetime of the Council which would be four years," though the elected element would change from time to time, as individual Ministers incurred the displeasure of the Council and had to retire.

To this Board is assigned the function of settling "the order of business for the Council, both in Executive and in Legislative Session; and" the determining of "the procedure by which matters which concerned more than one Standing Committee could most be conveniently arranged." The Commissioners speak of these functions as "routine matters," though the settling of the order of executive and legislative business is considered in their own country to have an important bearing upon both administration and legislation.

The concurrence of this Board must be obtained by the Officers of State and Ministers before they, or any one of them, can initiate a money-bill or any proposal creating, in any manner, "a charge upon the public revenue." No other Member of the legislature than these Decemviri is to have such a right. I apprehend that this proposal is meant to stop the existing practice which has enabled unofficials to get a number of Bills involving considerable expenditure passed by the present Council.

The Board is to be the complete arbiter of the annual Budget and estimates as also supplementary estimates as they are introduced into the State Council. The responsibility is to be "collective."

The term within inverted commas has certainly been used loosely. How can there be any collective responsibility in a body which is presided over by an "irresponsible" permanent official and has two other equally or "irresponsible" permanent officials as members, all three superimposed upon the State Council, which cannot touch a penny of their pay, much less remove them from office? In this circumstance "collective responsibility" can only mean that the rejection of the Budget would make the Councils' are fall upon the necks of the elected Minister, as the Commissioners themselves say on another page.

The Budget will be unitary in name, but dyarchical in character. The salaries, allowances of various descriptions, pensions and gratuities of Public Servants constitute by far the heaviest item of expenditure. That item, as I have shown, will, if the Donoughmore recommendations are adopted, be open merely to "comment and criticism" of the State Council, but in reality will be unvoteable. Much the same can be said of the estimates relating to External Affairs and Military, Naval and Aerial Defence; and possibly of the other services such as finance, audit and justice, reserved for administration by permanent officials instead of by elected Ministers.

Apart from the very wide powers that the Governor will have, as will be pointed out later, he is specifically made competent to meet the situation that might arise through obstreperousness on the part of a Minister or his Executive Council. "Should any Executive Committee," propose the Commissioners, "omit to present its estimates within a reasonable time the Treasurer should report the omission to the Governor, who would be empowered to make up, with such assistance as he might require from the Board of Ministers and the heads of the departments concerned, what would be known as 'certified Estimate.'"

VIII

The Donoughmore Commission propose to confer formidable powers upon the Governor. He will be supreme in legislative matters, will hold the whip-hand over the State Council in both its legislative and executive capacities; and will constitute in certain circumstances, a second chamber comprised solely of himself, whose fiat will have the force of law, completely overriding, if in his estimation need be, the will of the Council.

The Donoughmore Commission recommend that the Governor shall remain the Commander-in-Chief. They propose that he be given the "power to declare," at his own initiative, "a state of emergency and after such declaration to take over the control of the police and of any other department or service which he may consider it in the public interest to direct." He is to be, in fact, given complete initiative to "take executive action, in default of the co-operation of the Council, in matters of paramount importance to the public interest." What these

days could not appear there, with his basket of red flowers. Now Krishnadasi had become the object of her envy, in the place of Bela. Krishnadasi did not possess beautiful red ribbons and smart frocks, like Bella, but what a wonderful voice she had! Miss Nag used to land her up to the skies. "Mukti can sing too," she would say, "but she is no match for Krishnadasi." Mukti wished Krishnadasi would leave the school. Then Mukti would be sure to get the prize for singing. But that girl was much fairer than Mukti. Did not Sushie-didi say so only the other day? It was very hard for Mukti. She could not bear Sushie to praise anyone besides herself. She wished she could keep Sushie to herself. When the bell rang for tiffin, the big college girls would take Sushie-didi by the hand, and walk about with her and laugh. They would whisper in her ear, and Sushie's beautiful face would become quite pink. She would laugh and slap those girls. But those girls would not get angry and go away. They stayed and talked on. Sushie-didi looked very beautiful and happy, at these times. Mukti liked to gaze at her face then. But when Mukti talked to her, she did not become pink, neither did she laugh like that. So Mukti hated those big college girls. Sushie-didi would never cast a glance at Mukti, when she met those girls. One day she rushed in amongst them, and clasped one of Sushie-didi's hands and tried to say something. But those big girls began to laugh, as if Mukti had no rights to Sushie. From that day, Mukti did not go near them. But even when these creatures had left, in those big buses, Mukti could not feel easy. Sushie-didi would then begin to praise Krishnadasi's beauty. Had not Mukti a right to feel angry then? She was so mad with Sushie, that she did not go near her the whole evening. Molina had praised Mukti's hair, so she stayed with her.

Just as in her old home, grandma teased her to drink her milk and brush her hair, so did Molina here. As the last bell rang at school, Molina would take away Mukti, wash her face, and brush and tie up her hair in a pigtail. Mukti did not like this. Still Molina was better than grand-mother. She did not tie up her hair in a tight knot as grandma did, she did it nicely and put in a big bow of ribbon.

One thing was very strange here. There were no fathers or mothers here, only

Mashimas (aunts) and Didis (elder sisters). Even the very big girls did not put vermilion marks on their foreheads, veil their faces or sit quiet with grave faces. They laughed, read from picture books and enjoyed lozenges and toffees. But when Mukti lived at home, she had visited many houses and found all the big girls busy cutting up vegetables or rebuking little children. They talked very gravely. None of them had picture books, they possessed large bunches of keys, big boxes and babies.

But Mukti now knew the reason why. Those were homes, and this was a boarding house. The Didis (elder sisters) lived in boarding houses and read books. Mukti was a fool when she came here, so she got puzzled. But now she understood all. When she grew big, she too would read in the college from big red books. She would not have to stand up and say her lessons to Miss Nag then. Men teachers, with English dresses on, would teach her, and she would have only to listen and write a bit now and then in her notebooks. She would get many hours off, every day. But she would not read at night as Sushie and Molina did now, sitting round a huge round table. Mukti would skip over a big rope to her heart's content, bathe as long as she liked and eat plenty of sour pickles, behind the back of Miss Nag.

Mukti's days passed on thus, day dreaming. She would seldom remember her father or her grandmother during the school hours. But when the last bell had gone, and the big buses rolled out of the stables and came and stood in front of the stairs, and Bimala, Aparna and the other little girls rushed to get into them with their books and slates, then Mukti would begin to get homo-sick. She wanted to get into one of those buses and drive home to her grandmother. But these big carriages never went the way to her home. Besides Sushie-didi had told her that little girls from the boarding house could not go home every day. If they went they got terrible punishment. Still Mukti would have gone, if the coachman Pitambar had taken her. But the man always refused, saying, "No, little Miss, I cannot drive all that way. My horses would get dead tired. Then who would pull this heavy bus tomorrow? The Big Mem Sahib will scold me very much."

Mukti could have torn her hair and howled with rage, at those times. If Molina happened to come for her then, she wanted

to beat her. But this was a boarding house! So the poor little girl had to swallow her anger, as well as she could.—She had to follow Molina, descend those ugly iron stairs and enter the dressing room. But if anyone mentioned her home then, she could restrain her tears no longer. Out they would come in a flood. Then Sushie would rush to her, take her up in her arms, kiss her, and make her laugh some how. Mukti would forget all her sorrows at the touch of Sushie's beautiful face on her own.

At night, the Christian maid-servant, who dressed in chemise and saree like a gentlewoman, would ring the bell loudly. Then she would bring up bowls of milk on a tray into the bed-room, where the girls slept on iron bedsteads. Mukti would sit up on the bed, with her small legs dangling in the air and remember her grandmother and their huge bedstead with regret. Her grand-mother would carry her in her arms from the kitchen where Mukti used to have her supper, and put her to bed. Then after finishing all her duties, she would come and sleep by Mukti's side, clasping her lovingly in her arms. Sometimes her father would come home early, and sit down to have his supper by Mukti's side. Mukti would lean against him and thus fall asleep. But if she fell asleep here, at the supper table, the other girls laughed and poked her. She had to walk up to the bedroom and sleep alone on the iron bedstead. If Miss Dutt had not been so angry at two girls sleeping on the same bed, Mukti would have taken her little pillow and gone to sleep with Sushie every night. She had done so once, but Miss Dutt came and scolded Sushie-didi in a loud voice and with very angry red eyes. She felt terribly nervous while sleeping alone, she wanted to cry. She would wake up in the middle of the night and tremble with fear, to find all sleeping and the street lamp shining through the windows and casting fearful shadows on the walls. She felt terribly frightened to remain awake alone, but that very fear kept her awake, even if she covered herself up completely and put her head under her pillow. Her fear reached its climax, if the wicked men of the street shouted, "Bala Hari, Hari bol!"* in their harsh voices. Little Mukti would grow cold with fear, her tongue would cleave to the roof of her mouth and she

would feel paralysed. One night, she rolled down from the bed, somehow. She must have fallen asleep then, because she seemed to wake up after a while, and found Sushie, Molina, and the other big girls putting water on her hair, and fanning her. Then for a few days, she slept in the house-keeper's room, but in a separate bed. But now she had come back to the big bedroom. She had not fallen down from the bed again. If the people in the street shouted, the other girls screamed and clasped one another in fear, but Mukti did not move. She would lie, stiff and cold with fear in her own bed.

Then the morning bell would ring very loudly, and Mukti would open her eyes to find the other girls leaving their beds, with tousled hair and sleepy faces. They would thrust their feet inside embroidered Japanese slippers or Burmese sandals and go out to wash their faces. Mukti would be astonished to find Sushie and a few other big girls walking about on the big verandah, even so early. She never could know when they got up. She would feel ashamed of sleeping late, and would sit up hastily on her bed. Then Molina would come and kiss her on her sleep-laden eyes, and take her away to wash her face. If she would sleep really late, Molina would come and gently rouse her up, passing wet fingers over her eyes. "Get up Mukti," she would whisper in her ear, "or Miss Dutt will scold you."

One day she would not get up at Molina's words. Miss Dutt really came then and shook her so roughly that even her bone began to ache. She remembered with regret the privileges of living in one's own home. There she used to sleep, all she desired and nobody shook her. Only grandma had sprinkled water on her eyes once or twice. Miss Dutt was not satisfied with shaking her, but she scolded Molina too. "Don't spoil the child like this," she said, "I did not put her under your charge for that." Then she said something in English, which Mukti could not understand. Molina's face became red, and she took away Mukti at once to the bath room.

But during the daytime Mukti was too busy learning her lessons, playing, singing or talking to her friends to remember her grievances. She would remember her grandma in times of sorrow, but would forget her with the passing off of her melancholy. But on a certain day during the

* The chant of Bengalis, while carrying a dead body.

"matters of paramount importance" are have been left undefined—if, indeed, a definition is possible—and the Governor will have an exceedingly wide latitude in consequence.

As already stated, the Commissioners propose that the Governor be "given the power to appoint the Chairman of Executive Committees"—i.e., the Ministers. He is also to be given the right of making appointments to the public Service, to be exercised, if I have read the recommendations aright, through the Chief Secretary—a permanent official enjoying the Status of Minister (in fact, Prime Minister) without owing any responsibility to the Legislature. The "prerogative of mercy" is "to be vested in him alone."

The Governor is to be furnished with "copies of all agenda and minutes of every Executive Committee and of the Board of Ministers." He is also to be given "copies of all documents supplied to the (State) Council, including the Orders of the Day and the official record of the proceedings."

The Commissioners declare that the desire to enable the Governor to keep in touch with what is going on actuates them in making these recommendations. I note, however, that they propose that the Executive is not to "be competent—to take action on any items approved by the" State Council, either in its legislative or executive capacity "until the Governor's ratification has been received." They go so far as to ask that "he should have power to approve, refuse approval, reserve approval pending submission to the Secretary of State (for the Colonies), refer back to the Council for further consideration, or certify any particular item" of executive action "as involving an important question of principle and so requiring the support of two-thirds of the members of the Council."

The submission of papers concerning executive as also legislative matters to the Governor is therefore, not meant merely to enable him to pass away time or to take a purely academic interest in the proceedings. He is, indeed, to make it possible to delay action, have it modified or entirely stopped and, if the Council takes offence and refuses co-operation, he, as aforementioned, will have power to act quite independently of it.

In legislative matters, too, the powers of the Governor are to be increased, if the Donoughmore Commission's recommendations

are to be adopted. He will not only be competent to reserve assent to a Bill passed by the legislature "pending signification of His Majesty's pleasure," but will be able to: Refer it

"back to the Council for further consideration with or without suggested amendments.

"Certify a Bill coming within the Article of the Order in Council which demands its passage by a two-thirds' majority.

"attach to his assent a condition withholding the ordinance from operation for a period not exceeding six months," or
"refuse assent."

The Governor is to be able to exercise all these powers "at his unfettered discretion" subject to being overruled from Whitehall.

Just as in respect of executive matters the Governor is to be given full scope for action independent of the legislative and executive machinery of every description, so in legislative matters he is to be able to act for himself. In case he "is of opinion that the passing of any Bill or any clause of it, or of any amendment to any such Bill, or of any resolution, or vote, is of paramount importance," he is to have the absolute "power to enact legislation" at his own discretion, and no "voting on" such a measure or measures shall "be required."

The Donoughmore Commission nevertheless wishes the world to believe that they are assigning to the Governor functions merely of a negative rather than positive, supervisory rather than executive" character. The worst of granting such formidable powers is that they have a tendency to overawe the Executive and the Legislature and to make them subservient.

IX

The Donoughmore Commission recommend the abridgement of the powers of the Legislature in respects other than those already named. It is, for instance, to be incompetent to legislate on the following matters, except with the prior consent of the Governor or at his request:

"Any Bill whereby the rights or privileges of public servants may be prejudiced.

"Any Bill whereby the financial stability of the Island may be prejudiced.

"Any Bill relating to questions of defence or public security, or any matter affecting naval, military or air forces or volunteer corps or the control of aerial navigation or aircraft.

"Any Bill relating to or affecting trade outside the Island or docks, harbours, shipping, or any

lands, buildings, or other matters of naval, military or aerial interest or of Imperial concern.
 "Any Bill relating to or affecting the administration of justice in the Island."

If these recommendations are adopted, the field of legislation will be very much restricted; and the legislature will really lie in the hollow of the Governor's (and Treasurer's) hands.

It is to be remembered that the Colonial Office is to retain the right of disallowing "any law assented to by the Governor." There is to be the Whitehall veto over the Queen's House (the Governor's residence in Colombo) veto.

It is to be further noted that the British Parliament will continue to have concurrent as well as over-riding authority.

X

The report is so smoothly worded that few Ceylonese have had the intelligence to grasp its implications. With two or three exceptions, even those few have not stated their views with force, much less urged upon their countrymen to beware of it.

Many among the Ceylonese, on the contrary, have been unable to resist the flattery that the Commissioners have bestowed upon them. That is particularly true of the younger inexperienced politicians.

In matters other than that of flattering Ceylonese vanity the Earl of Donoughmore and his colleagues have shown a wonderful grasp. They have, for instance, attached a salary of Rs. 27,000 per annum to each Ministry. For a people who have been given

only three Executive Councillorships of the second class—i. e., the right to sit in the Executive Council without any Departmental responsibility or executive functions—they have designed a system which would enable seventy-seven legislators to feel that they are Executive Councillors. By doubling the strength of the legislature they have enlisted the support of many aspirants. Their recommendation in favour of the extension of the franchise to all adult males and women over thirty, with certain residential qualifications, have won them support from both sexes, on a far greater scale.

The Ceylon National Congress has not been ignored. The proposal to get rid of the electoral machinery for filling seats reserved to certain minority communities has been advertised as the abolition of "communal representation," and the Congressmen have accepted that profession at its face value.

For these and other reasons of a similar nature the report has been swallowed. It is true that certain Ceylonese political associations have accepted it subject to specific reservations but the British are canny and have no doubt taken a correct measure of the Ceylonese at whose instance those "reservations" were made. It may, therefore, be taken for granted that if any modifications are made they will certainly not be in the direction of liberalizing the report, but to make it even more acceptable to the British official, financial, industrial and planting interests in Ceylon and their supporters and principals in Britain.

THE GARDEN CREEPER

By SAMYUKTA DEVI

(5)

IN childhood, we are great friends with nature and mother earth. We respond easily to every call of theirs. Joy and sorrow flash across our lives, like lightning, leaving no trace behind. As we grow older, we become strangers to our old friends. But joy and sorrow would no longer come and go, and leave no trace behind. They leave

glorious pictures or deep scars, which we carry to our last days.

So Mukti soon became accustomed to her banishment. She made friends with the small people round her, and accepted this boarding house as her home. This became her world, and Aparna, Krishnadasi, Sushie-didi and Bimala peopled it. Her father and grand-mother could seldom enter into it. Even the Oriya gardener, her slave of

week, she could think of nothing else except the garden and the house at Bhowanipore. On Friday, as soon as she got up, she would run down to the dressing room. She would take out a large towel from the big wardrobe and would take this with a big safety-pin to Molina. "Please Molina-di," she would begin coaxingly, "pack up my clothes. I shall go home today."

Molina would laugh and push her away, saying, "Go away madcap, are you starting this very minute? Wait till the evening and I shall make everything ready for you."

But Mukti stuck to her, till she had to give way. She would make a bundle with some of Mukti's clothes and fasten it up inside the towel, with the safety-pin and give it to her, saying, "Now run away with your bundle." Mukti would go about the whole day, with the bundle clasped in her arms. She would rehearse to herself all the stories, she would tell father and grandma, again and again. She would carry the bundle with her books to the class. Miss Nag scolded her for this, but Mukti never reformed. She did not like to go back to the hostel for it, before running to the bus which would carry her home.

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Mokshada Devi found it very hard to pass her days, now that Mukti had gone off to the boarding house. The large house seemed like a desert. There was no sign of man or child anywhere. How could a woman live in such a place? She had begun to pester her son now to take unto himself a second wife. The wee bit of a girl had made the place homelike, but she too had been sent away to the school, for becoming a *Mensahib*. The house seemed like a haunted one now, so silent and deserted it had become. A mother could not tolerate such a state of affairs. Her son was young, why should not he marry again? He had no son, to inherit the estate or to carry on the family name. He ought to consider these points and to marry again.

But her son would not listen to her. So Mokshada had to fall back upon her old threat of going away to the country-house. She managed to while away the time making jams, fruit preserves and pickles for her grand-daughter. Mukti was very fond of these things. Shiveswar hated these things like poison. But though he spent a fortune

in biscuit, chocolates and lozenges, Mukti would cast greedy eyes at her grandmother's store of unwholesome delicacies. Though she was of her father's opinion, in all matters relating to dress, she sided with the old lady, when eating was concerned.

Her grandmother was busy the whole week, preparing for her home-coming in the week end. She looked forward to these two days with the eagerness of a young woman expecting her beloved. Mukti liked to put on sarees, like grown up girls, with a train trailing behind. So Mokshada Debi would call cloth vendors and buy all kinds of coloured sarees for Mukti. The barber's wife would receive strict orders from the old lady, to come punctually on Saturday, in order to paint Mukti's small feet with lac. She was under the impression, that Mukti did not get food enough at the hostel. So she would make fresh butter for her and keep it safe.

For five days these preparations went on. On the sixth day, Mukti was given a right royal reception.

Shiveswar, too, found time hanging heavy on his hands. There was nobody now to run out to welcome him home, when he returned tired, with the days' work. Nobody insisted on eating from the same plate, or drove him mad to take her out for a drive. All her toys, her tricycle, her swing were thrust in a corner and presented a forlorn sight to the eye. They too seemed to await her magic touch to wake into joyous life. Nobody ran to put *pan* in his mouth now after he had finished dinner.

He had wished to bring up his little daughter himself and to train her in the way he thought best. But fate intervened, and he had to send her away to school. She only came to him for the week end, so there was no time to teach her, the two days being completely taken up by petting and spoiling. But the time hung heavy on his hands. His mother was the only other person in the house besides himself, but it was rather difficult to talk to her. She had only one topic of conversation, viz., a second marriage for Shiveswar. "I plead and plead," she would wail, "but you never listen to me. Won't you bring home a bride?"

But Shiveswar was adamant on this point. And Mukti was at school and likely to remain there for a good many years. So he must think of some other way for passing his time.

He began to think over various schemes, when one day his mother said: "Do you know, Bishu had arranged a match for his daughter, with that boy of Bishnu's, I told you about. The girl is only a year older than our Mukti. You became quite wild, when I told you to secure him for your daughter. What do you think of it now? You will have to give your daughter in marriage, sooner or later, now, would not you?"

Shiveswar was probably thinking of something else, so he replied absent-mindedly. "Yes, yes, I shall settle about it soon."

His mother could hardly believe her ears. "With whom?" She asked eagerly.

"Oh, I shall tell you, when I have made up my mind," he replied.

Mokshada had to be content with this, and went off to the kitchen.

Shiveswar entered his office-room and called his bearer. The man answered and entered, with great alacrity.

"Did not you ask leave, for going home?" Shiveswar asked. "Well, you may go."

The servant was astounded. He had never expected such generosity. He had mentioned the matter, about a month ago, but Shiveswar had not deigned to answer then.

He replied with folded hands, "Yes sir, I shall go soon, I may even go to-morrow."

"All right," Shiveswar answered. Then as the man was about to go out, "What caste are the people of your village?" he asked.

"There are many castes, Sir," the bearer replied. "Most of them are untouchables like ourselves, There are two or three good castes also."

Shiveswar remained deep in thought, with a deep frown puckering his forehead.

After a while, he spoke again. "When you come back," he said, "bring an orphan boy from your village. I suppose there are many? Choose some one who knows how to read and write."

"So the master is thinking of adopting a boy," thought the bearer. "All right, Sir," he said and went away.

A few days passed off. Then as one fine morning Mokshada Devi was ordering the gardener to pick some green mangoes for her which she wanted for a favourite dish of Mukti's and the gardener was trying to excuse himself, the maid-servant, Nitya, came running up to her mistress. "Please Ma, come and look," she shouted, "a fine looking boy is coming with master's bearer."

The old lady was busy preparing for the weekly reception of Mukti; so she replied hotly, "Let him come. Do you want a band playing for him? He does not need to be received like a son-in-law." The maid went away rather embarrassed. After a few minutes, the bearer appeared, accompanied by a small boy of fresh complexion and fine features. He looked countrified and shy in his manners. Mokshada barely cast him a look. She had no time to waste on servants' relatives just at present, as she was expecting Mukti every minute and had not yet prepared a green cocoanut for her.

Mukti rushed in, within a few minutes. As she passed by her father's office room like a small hurricane, she saw a boy, slightly older than herself, sitting inside, to whom her father was talking. The boy wore ugly clothes and strange amulets.

Mukti was surprised, but she did not stop. "Grandma, I have come," she shouted and ran inside.

(7)

Gopal was a child from the bearer's native village. He lost both his parents when quite young and was taken away by a kind-hearted gentleman, who used to know his father. But his wife Mohini took an instant dislike to the boy. He seemed quite out of place in her well-arranged home. She was living very happily, with her two small children and her husband, when that great fool went and wasted a lot of money over some dying friend. Not content with that, he brought over to his home this spivelling wretch of a boy. Though her own husband was entirely responsible for this arrangement, Mohini made the unfortunate boy the scapegoat, and vented her anger on his devoted head, to her entire satisfaction.

Gopal felt himself an utter stranger in this household. He was not accepted as one of the family, neither was he treated as a guest. He became a parasite without root in any soil. His heart remained starved. Mohini kept her own children scrupulously apart from him and never came down from her heights herself to the level of the poor boy. The master of the house had probably forgotten all about the poor boy, for he never took any notice of him. Besides that he was seldom at home, business keeping him in Calcutta for the greater part of the year.

The house of widowed Kamini was the

only spot on earth where this homeless creature felt at home. She was also the only person who talked kindly to him. But her house was not easily accessible, because Mohini did not like Kamini. Kamini sold fried rice going from door to door, for her livelihood; so she could never be treated as an equal by her. And so no inmate of her house, though he be nothing but a recipient of charity, could get so familiar with her. The family prestige had to be maintained.

So four or five years passed off. There was no change in Gopal's condition. His only solace was Kamini's love, his only occupation was reading. Mohini had grown no kinder. Gopal always stood much better in the class than her own son Subodh. This had not served to endear Gopal to her.

Suddenly the face of the world changed for him. Bepin Babu died of a few days' illness. Mohini's relatives appeared in a horde, and within a few hours, everything became ready for starting. Nothing was settled about Gopal, because they were in a hurry, the only decision being that he was not to be taken with them. Mohini told him that she would arrange about him within a few days and so left, leaving him for a few days in Kamini's house.

But though weeks passed, there was no sign from Mohini. Kamini's love was superior to the power of her purse, so she had no other option than to apply to Mohini by post. She got a reply, soon enough, but it was far from satisfactory. Mohini's brother had replied for her. He was in no way responsible, he said, for all the stupidities of his dead brother-in-law. It was enough that he was supporting his sister and her children. But he had no desire to open an orphanage at his house.

So, as Kamini could not drive away the poor orphan, she had to accept service as a cook in a neighbour's house, in order to maintain him. But she could not pay his school fees, so the boy had to give up his studies. The last day he went, the headmaster told him that his name had been removed from the school roll, on account of non-payment of fees. So the boy came back with tears in his eyes, carrying his torn books and broken slate. "Why do you come back so soon?" asked Kamini.

Gopal threw himself in her arms sobbing. "They won't let me stay there," he said, "I have not paid my fees."

Kamini did not know how to comfort

him. She wiped her own eyes and went away to her work.

In the afternoon she had a bit of leisure. She did her own cooking at that time, before starting for her employer's. As she was about to take down the pot of boiling rice from the oven, somebody at the front door, shouted, "Is my little mother in?"

"Oh dear, it is uncle," cried Kamini, running to the door. Gopal stared with wide open eyes at the newcomer. Needless to say, it was Shiveswar's bearer, our former acquaintance. He had a name, viz, Krishna, which was of no service to him, in his master's house, because he hated anything connected with idolatry.

Krishna came up to the earthen verandah and sat down. "I have just arrived," he said. "It is a long while since I came home. My master is too strict, he would never give me leave. This time my luck was good, so I got leave for a few days. Who is this boy?"

Kamini related the whole history of Gopal. Krishna listened carefully, and shook his head very wisely at the end. He said nothing however, but left, promising to come again.

He came the very next morning. "Look here, my little mother," he began as soon as he saw Kamini, "I want to have a few words with you. You are a poor widow, how could you bring up another's child? It is no easy job. So, what I say, is this. Give him to me and I shall take him to Calcutta, to my master's house. He is a very rich man, there are many living on his charity. If the boy goes there, he will be well-provided for. He has even asked me to be on the look out for just such a boy."

Kamini was surprised at this whim of a great man. "Indeed?" she asked, "has not he got children of his own?"

"Only a girl," Krishna said, "and even she has been sent away to a Mem Sahib's school. The large house seems like a desert now."

"Then take him away," said Kamini, her eyes filling with tears at the very thought of parting from Gopal. "He had become like my own son, and my heart will break to part from him. But I won't stand in his way. He will have to starve to death before my very eyes, if he stays on here." Gopal began to weep, when told of the arrangement. But he did not

object. He knew he had no rights, anywhere or over anybody. He had no right even to be angry or to cry. He knew sorrow to be his birthright, and joy always came as a most unexpected miracle.

So four or five days after, one foggy night, he started in a bullock cart, in company with Krishna, for his new home. The doors of the houses he passed were mostly closed, there was no other light,

save what the hurricane lantern, tied under their cart, cast on the road. The wheels of the cart creaked and the village curs yelped. There was no other sound.

Krishna sat and smoked his *hookah*. Gopal's head began to nod and, after a while, he fell asleep, putting his head on the bundle. Kamtai had made for him. His cheeks still bore the stain of tears.

(To be continued)

RESTRICTION OF THE ACREAGE OF JUTE—A STUDY OF THE CONGRESS POLICY *

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RECENTLY the restriction of the acreage of jute was officially adopted as an item in the programme of the Bengal Provincial Congress Committee. It became a slogan for the time being and a campaign was started in the jute-growing areas to bring about a restriction in the supply of jute for the season 1928-29. In view of the importance of this question it is desirable to take stock of the present situation in the jute market from a strictly economic point of view in order to clear up the issues and to present the problem in its proper perspective.

Some of the fundamental facts of the situation will be clear to us if we examine the statements made by the two successive presidents of the Jute Mills Association about the position of the jute industry in 1925 and 1926. Reviewing the position of the jute mills in 1925 the President remarked that the high price of jute manufactures was due to the scarcity of the raw material, jute yield, it was pointed out, has remained stationary at about 80 lacs of bales, whereas the number of looms has gone up from 21,000 in 1905 to 50,000 in 1925. Even on the basis of current consumption by Indian mills the average output required would be 100 lacs of bales which represent the maximum consuming capacity of the world in 1913. Even then we neglect the extension of plant in other centres and we also suppose that the present consumption of 50,000 looms in 4 days is equal to that of 37,000 looms in 6 days in 1913. From these facts it was inferred that the lowest deficit would be something like 20 lacs of bales so that it was easy to see that the high prices in 1925 were due to the shortage in the supply of raw jute. The President then went on to say that the short supply was due to the

nervousness of the cultivators about the state of the market. But they should mark that there is a deficit of something like 20 lacs of bales so that there is no chance of slackening of demand and low prices.

Reviewing the position in 1926 the next president of the Association Mr. Sime of Andrew Yale and Co. had an altogether different story to narrate. He summed up the situation by saying that in 1926 in accordance with the short time agreement, 54 lacs of bales were consumed by the mills to produce 144 crores of yds. of Hessian and 50 crores of sacking bags. If they were to work 81 hours, the maximum permitted by the Factory Act, they would produce 216 crores of yds. of Hessian and 77 crores of sacking bags and to produce this 91 lacs of bales will be required. This will mean an increase of about 50 p. c in the production of manufactured goods and the amount of jute required and it will have an effect of swamping the market. The situation seems to have been transformed in the course of a single year. We find that the mills were working 54 hours a week under the shorttime agreement in order to restrict their output. There is no complaint about the scarcity of raw material this time. We can well imagine that the President of the Association for the previous year felt very uncomfortable in the face of the stubborn facts stated by Mr. Sime. What a pity! His prophecy was falsified so soon!

The plain economic fact is, that in 1925-26 when the average price of jute was Rs. 18-11 per md. and the jute yield was 91.1 lacs of bales there was naturally a feeling that the high prices of manufactured goods were due to scarcity of the raw material. But in 1926-27 there was a sharp fall in the prices of jute, Hessian and sacking. The total imports of jute into Calcutta were 121½ lacs of bales; the stock in local mills on the 1st of July, 1927 was about

* A paper read before the Dacca University Economic Association.

37 lacs of bales. This large carry-over was due to the fact that the local mills as well as the foreign spinners took advantage of the sharp fall of prices and purchased more than their requirements. Under the circumstances there can be no question of a scarcity of raw material and it is easy to see that a supply of 81 lacs of bales which was considered too short in 1925 should be considered sufficient to swamp the markets of the world in 1926.

Certain important facts emerge from this brief analysis of facts. Firstly, it is well to bear in mind that there is a combination of jute manufacturers which seeks to make its influence felt on the market for manufactures as well as on the market for raw material. This prevents cut-throat competition and increases the strength and efficiency of the mills by eliminating, to a certain extent, the wastes of competition. That the advantages of such a combination are real is evidenced by the threat which Mr. Sime, the President of the Association, held out in course of his presidential address to those who are thinking of starting new mills in the face of the glut in the jute market. Mr Sime said, "From the day any of these projected new mills start on the floor the present agreement (to work short-time) will cease to operate."

Secondly, it must be clear that the world-demand for manufactured jute is an uncertain factor which must be taken seriously into account when we consider the price of raw jute and its supply. There can be no sacrosanct figure such as the pre-war average of 100 lacs of bales which will represent the world-demand for jute. The fact that a supply of 81 lacs of bales was considered as insufficient in 1925 and the fact that the same supply was considered sufficient to swamp the markets of the world in 1926 can be reconciled with each other only if we admit that the world-demand for jute products as reflected in the prices of Hessians and sacking is an element which has its influence upon the demand for raw jute and hence upon its supply. A further illustration of this simple economic truth is to be found in the fact that the price of raw jute has been higher in a year of increased production. The production in 1922 was 51 lakhs of bales as against 39 lakhs in 1921. Yet the prices of First Marks in the season 1922-23 were roughly Rs. 15 higher than in 1921-22. In 1924-25 the total supply (including carry-over from the previous season) was 9,328,366 bales and the average price of First Marks in Dundee was £12-0-0. In 1925-26 the total supply was 9,560, 419 bales; and in spite of an increase the average price was £11-1s-9d. A similar illustration can be cited from the cotton trade. The production of Indian cotton dropped from 57 lakhs bales in 1919-20 to 36 lakhs in 1920-21 and the index number of total world production fell from 50 to 77. Yet the price of Omara in the Liverpool Exchange sagged from 1-4, to 8d. Moreover, the increasing consumption of jute for other than mere sacking purposes in recent times shows that the demand for jute has acquired a wider outlet and has become somewhat elastic. Before the war 10 p. c. of the Hessian imported into U. S. A. was devoted to purposes other than making bags; but at the present time the percentage has gone up to 30 or 35. Considering the fact that the two American

continents together took 87 p. c. of the Hessian exported from Calcutta in 1926 this recent change in the character of jute consumption must be taken seriously and it cannot be denied that an artificial restriction of supply will react upon the consumption of jute for other than sacking purposes without securing to us the full benefits of restriction.

So far as the supply of raw jute is concerned it is important to remember that the price is dependent not only upon the actual imports of jute into Calcutta but also upon the carry-overs from the previous season in the shape of stocks in the mills and in the hands of speculative dealers. The yield of jute is liable to fluctuations of rainfall; moreover official estimates of yield are highly inaccurate and misleading. In 1921-22 the actual crop exceeded the fore-cast by 38.57 lacs of bales, in 1922-23 by 9.03 lacs of bales, in 1923-24 by 9.14 lacs of bales and in 1924-25 by 9.91 lacs of bales. Hence it is that the supply of jute is highly amenable to speculative dealings so far as the carrying of stocks is concerned. It has been estimated that at the end of the season 1927-28 the market will be burdened with a carry-over of about 50 lacs of bales which is bound to have a depressing effect upon the price of jute, and it is but proper that there should be some restriction in the output of jute to prevent a further fall of prices. But at the same time it is well to take note of the fact that speculative dealings have a predominant influence upon the price of jute. The low price of jute in 1926 was due more to speculative dealings than anything else. Early in 1927 it was reported that shippers and bazaar operators had absorbed futures up to the end of December and that they were bound to manipulate for an advance in order to liquidate their holdings; and it is not unlikely that the heavy stocks outstanding are the result of speculative dealings. Moreover it is a significant fact that many of the speculative dealings, especially in the Loose Jute market, are no better than gambling transactions. In a memorial submitted to the Secretary of State for India the London Jute Association characterised the Bhitari Bazar of Calcutta as a 'gambling arena' and a 'menace to legitimate trade'. There is no representative organisation to control the dealers; there is no system of written and stamped contracts, no legal right to offer and demand delivery, no minimum amount of jute below which no transactions shall be allowed. Only the other day 28 Marwaris and up-country men were arrested at the office of the North Bengal Jute Association in Cotton Street on a charge of gambling. This sort of illegitimate speculation brings about an uneven distribution of supply and is a highly disturbing factor in the market.

Bearing these obvious economic truths in mind let us try to understand the present situation. As pointed out just now, the organisation which the jute mills have set up seeks to make its influence felt upon the market for raw material as well as the market for manufactured jute. It is obvious that the mills stand to gain when the price of manufactured jute rises and that of raw jute declines and they lose when it is otherwise. The year 1926 was a year of falling prices all round. The price of raw jute declined by 50 p. c. from Rs. 26 in January to Rs. 12 in December.

But the price of Hessian too declined from Rs. 20 12 as. in January to Rs. 14-12as. in December and the price of sacking declined from Rs. 70 in January to Rs. 49 in December. This situation is reflected in the declining profits of the Jute Mills. The total profits of the mills were Rs. 2,78,35,616 during the second half of 1925 but during the first half of 1926 the profits were Rs. 1,51,62,549 and during the second half of 1926 the profits were only Rs. 87,39,212. Throughout the year 1927 the supply of jute continued to pour in and the market for raw jute showed a bearish tendency. Between July 1926 and December 1926 the highest price of white jute did not fall below Rs. 13-8as., and fluctuated mostly in the neighbourhood of of Rs. 11-0as. But during 1927 the highest price was Rs. 10-1as. in January; Rs. 11-8as. in February; Rs. 13-2as. in March; Rs. 13-0as. in April; Rs. 12-12as. in May, and Rs. 11-12as. in June. But although the price of jute was at a low figure the prices of Hessians and sacking were not only not depressed as in 1926 but were at a distinctly higher level. Whereas the price of Hessians in 1926 declined from Rs. 20-12as in January to Rs. 14-12as in December, in 1927 there was a rise from about Rs. 15 in January to about Rs. 25 in December. Obviously this had the effect of increasing the output and profits of the jute mills. Exports of jute cloth from Calcutta were 57,065,487 yds. more in 1927 than what they were in 1926, whereas the exports of Jute bags were 13,180,991 more in 1927 than what they were in 1926. The improvement in the position of Jute mills is clearly reflected in the rate of dividend offered. The Anglo-India Jute Mills Co. Ltd. declared the following rates of dividend at the successive periods which we are reviewing:—50 p.c. in September 1925; 30 p.c. in March 1926; 10 p.c. in Sept. 1926; 50 p.c. in March 1927, and 55 p.c. in March 1928. These facts give us an idea of the exact situation at the present moment. The market for raw jute is facing the bearish fact of a heavy carry-over and the middlemen apprehend that if the supply of jute in the season 1928-29 remains unrestricted the prices will be still further depressed; so that on the one hand they will be unable to liquidate their holdings and, on the other, this situation will react very favourably upon the output and profits of the jute mills. In view of this contingency it is but natural that the programme of jute restriction initiated by the B.P.C.C. should be so warmly supported by the speculative middlemen.

What are then the facts of the situation? There has arisen a very wide disparity between the price of raw jute and the price of Hessian and this disparity has been increasing further owing to the bearish fact of a very heavy carry-over and the consequent fall in the price of raw jute and owing to a simultaneous rise in the price of Hessian. It has been explained how these conditions are working to the advantage of the jute mills and how output as well as profits have shown a steady upward tendency. Now the impression is that the mills have a whip-hand over the situation because of the monopolistic control of output on the one hand and because of large stocks of jute in their warehouses

sufficient for nine months' consumption on the other.

The question of combination among the sellers of jute would therefore arise as a matter of course in the face of the present situation. Recently the jute dealers of Calcutta formed an association called the Bengal Jute Dealers' Association with an influential and representative Executive Committee and with Mr. H. P. Bagaria as the Hony. Secretary in order to protect their interests. As soon as the Association was formed there was a tussle between it and the Bengal Jute Mills Association over definite standards of loose jute, the absence of which has rendered jute business almost a gambling transaction. The Association resolved recently not to enter into seasonal contracts unless the Mills could agree upon a definite standard. In this connection it is interesting to note that a strong plea for the creation of a central organisation for the control of the jute trade in Bengal was recently put forward by Mr. B. Kanoria in his presidential address delivered at the first annual meeting of the East India Jute Association. The object of such an organisation would be in the words of Mr. Kanoria, 'To avert crisis and enable the trade to present a united front and make a united demand.' (The Statesman, Dak Edition, 31-8-28).

But the point is that a combination of middlemen only cannot reasonably be a solution of the real problem which has arrested our attention at the present moment. Evidently we must have a combination of jute-growers which will be able to control the output judiciously in much the same way as the mills are doing not only to tide over the present period of over-production but also to be able to face the jute mills combine in future.

Thus the campaign of jute restriction may be considered from two points of view. It might be regarded only as an opportunist move in so far as it is the outcome of the present situation in the jute market and in so far as its object is to remove the temporary glut. But it might also be regarded as the beginning of a genuine attempt to keep production of raw jute permanently at a "pegged" level to counteract the monopolistic control of output and consumption of raw material enjoyed by the jute mills. In the second case it will not be merely a problem of restriction but essentially a problem of the judicious control of output by a representative organisation of jute-growers which would possess an expert knowledge of the complex conditions of the market. When we consider the problem of restriction we should carefully separate these two distinct points of view.

Moreover, it must be remembered that when we talk of a combination amongst the sellers of jute we should not complacently think that the interests of the jute-growers and the interests of the middlemen both of whom are sellers of jute are identical. It is well-known that owing to the interposition of middlemen the price of raw jute in Calcutta exceeds the price of the same jute in the villages by as much as 20 p.c. to 30 p.c. There is the financial grip of the middlemen over the jute-growers as a result of which they do not get a fair economic return in the sense that the prices at which they have to sell their crops do not bear a fair relation to the

prices in the world-market. Hence the interests of the middlemen and the interests of the jute-growers must always be clearly and unambiguously distinguished. We need to be reminded of those very plain issues because to all intents and purposes these issues have either been hopelessly confused or conveniently suppressed by those who have been advocating the policy of jute restriction in the nationalist press.

We will now examine the case presented by Mr. H. P. Bagaria, the Hony. Secretary of the Bengal Jute Dealers Association, in an article published in the *Forward* at the time when the jute restriction campaign was in full swing. Mr. Bagaria begins by saying that the policy of restriction is not an impracticable possibility. He gives examples of the British rubber restriction and the cotton restriction in U. S. A. Two years back the price of cotton came down as low as 12 cents a pound—a price which left little margin to the cultivators. The various cultivators' organisations in U. S. A. decided upon a 20 per cent reduction of acreage for the next year. The result was that prices rose as high as 26 cents per pound. He also points out how the acreage of cotton in Egypt is controlled by the Government according to changes in world-prices. It must be noted that Mr. Bagaria speaks of the cultivators' organisation in America; but he does not emphasise the point that in order that the farmers might get an economic return for their produce what is wanted is a judicious control of output by a representative co-operative organisation which will restrict or increase the output according to the necessities of the case. Restriction has not been impracticable in America because the farmers are organised in strong co-operative organisations. But it will be impracticable in the case of Bengal because there are no such organisations here. Restriction is a practical proposition when every one knows that every one else is restricting his acreage to a proportionate extent and that by combined action it will be possible to get higher prices. But this is possible only when there is a strong co-operative organisation which can inspire confidence in the minds of the individual farmers and has the proper sanction behind its policy of restriction. Moreover the existence of a co-operative marketing organisation on which, as explained just now, the success of restriction absolutely depends would also mean the elimination of middlemen. Can Mr. Bagaria who is the Hony. Secretary of a middlemen's organisation reflect upon this contingency with perfect equanimity? He ought to understand that the interest of the middlemen and the interests of the jute-growers are not identical.

is high and the output and profits of the mills are at a steadily higher level. If the output is unrestricted the middlemen will be unable to liquidate their holdings and will incur heavy losses. But if they were to wait for the growth of a widespread co-operative organisation it will be waiting till the Greek Calends. So the best thing was to bring about a restriction of the acreage for the season 1928-29 with the help of Congress propaganda in order that the present glut in the market may be relieved and the middlemen may be able to liquidate their holdings at satisfactory prices.

If that is the problem, why play the game of hide and seek? Why assume that the farmers will necessarily gain from a policy of restriction? Why don't the members of the B. P. C. perceive that nothing will avail in the face of the financial grip of the middlemen? Why forget that the conflict of interests is not directly between the jute mills and the poor jute-growers but between the jute-growers and the middlemen? Why not face the facts squarely?

Mr. Bagaria then proceeds to point out that the policy of restriction carries with it the essential condition that the country practising it must be in a "Commanding position in respect of the commodity." Of course, this is one of the truisms of economic theory. But before considering the question as to how far we have a monopoly of jute we should do well to turn our attention to the point of view from which Mr. Bagaria, as a representative of middlemen, is surveying the problem.

As we have already shown, at the present moment the market is over-burdened with a heavy carry-over to the extent of 50 lacs of bales and we hope we may be excused for reiterating the fact that unfortunately the advocates of restriction have their eyes only on the narrow problem of the depletion of accumulated stocks.

Mr. Bagaria says—"There is a considerable surplus of jute and reduction of output is sure to improve the price of jute." Then he goes on to say that if the crop in the present season is 110 lacs of bales the price will be possibly Rs. 50 a bale; but if the output is restricted to 90 lacs the price will be at least Rs. 90 per bale so that by means of restricting the output by 20 lacs the price of the total crop will increase by Rs. 12½ crores. Mr. Nalini Ranjan Sarkar, the Economist of the Swaraj Party in Bengal, also gave similar calculations of the benefits, which our poor cultivators will derive from a policy of jute restriction. In course of a speech delivered at a meeting of the Bengal National Chamber of Commerce. He was at it to show that if 10 lacs of acres now sown with jute are released for rice the farmers would get Rs. 42½ crores for jute only instead of Rs. 40 crores which they are getting now and in addition they would get Rs. 7½ crores for rice which will substitute jute; so that by the policy of restriction the country will be richer by Rs. 10 crores. The arithmetic is quite convincing but the economics is extremely unconvincing.

Both Mr. Bagaria and Mr. Sarkar do not consider the question whether the growing of rice on jute-lands would be an economic agricultural possibility or not. Moreover how far the restriction of acreage will go and what will be its reactions upon the price of Russian and the world-demand for jute are questions which are

left beautifully vague. Mr. Bagaria seems to be aware of this very important consideration when he says "I do not mean to say that the price of jute should be forced up to unprecedented heights. In spite of the fact that jute is our monopoly that may not ultimately prove beneficial." But what does he mean when he says that indiscriminate restriction will not be ultimately beneficial? Does he mean to say that forcing up prices to unprecedented heights will be temporarily beneficial to our country? As a matter of fact, Mr. Bagaria as a businessman is thinking only of the present glut in the jute market. He does not explain what he means by discriminating restriction and how far and under what conditions it will be ultimately beneficial to our cultivators.

Let us now take up the vexed question as to how far we can utilise our monopolistic position in regard to jute in the matter of getting as high a price as possible. The case has been sought to be proved by means of statistical evidence. It has been pointed out that—"Three years back when the crop was damaged and it was expected that the total supplies will fall short of consumption by more than a million bales the price of jute went up by more than 100 p.c. The very next year when the sowings were large and it seemed that the crop was to be a bumper one prices came down by as much as 40 p.c." But it must always be remembered that statistics often cut both ways. It is not difficult to show that prices have been higher in a year of increased production and lower in a year of restricted production. In 1921-25 the total supply of jute was 9,328,366 bales and the average price of First Marks in Dundee was £42. In 1925-26 the total supply was 9,560,419 bales; but in spite of an increase of output the average price was £53-1s 9d. In 1922 the output was 54 lacs of bales as against 39 lacs in 1921; yet the prices of First Marks in the season 1922-23 were roughly Rs. 15 higher than in 1922. How will Mr. Bagaria or Mr. Nalini Ranjan Sarkar explain these recalcitrant facts? Are we not unreasonably making too much of our monopolistic position with regard to jute?

As we have already seen we cannot, in the heat of the controversy, afford to forget the simple economic question of demand and supply. There is no denying the fact that we possess a commanding position in respect of jute. But we should remember that the demand for jute is not so absolutely inelastic as the advocates of jute restriction would have us believe. In the earlier part of this paper we have analysed the facts of the situation to show that fluctuations of demand have their reactions upon the price of jute in much the same way as fluctuations in the supply of jute. The President of the Jute Mills Association pointed out in 1925 that a supply of 31 lacs of bales was insufficient and in the very next year the same supply was considered by the next President as abundant enough to swamp the markets of the world. Here the main deciding factor seems to be the fluctuations in the world demand for jute. Moreover, as already said the demand for jute has acquired a wider consuming outlet and has become considerably elastic because it is wanted in increasing quantities for other than sacking purposes. 87% of the Hessian exported from Calcutta goes to America. Formerly only 10% of it was devoted to other than sacking pur-

poses; but now 30% or 35% is devoted to these purposes. Now, if as a result of the policy of restriction the price is bolstered up to a very high level it is bound to react upon the American jute imports and farmers will not be able to reap the full benefits of restriction. We state these facts over again because they bear repetition in view of loose thinking which the arguments of the advocates of restriction clearly betray. Allied to the question of monopoly is the question of substitutes. Mr. Bagaria says "We have seen jute selling at Rs. 140 per bale—a price double the present ruling prices. No substitutes came then". He means to say that the question of substitutes is nothing but a skeleton in the cupboard or rather a red herring drawn across the trail. If so, why not practise indiscriminate restriction? Why does he say then that "In spite of the fact that jute is our monopoly forcing up prices to unprecedented heights will not be ultimately beneficial to us"? As a matter of fact, price of Rs. 140 per bale which Mr. Bagaria mentions was the price which ruled under the abnormal conditions of the war-period. There was a phenomenal demand for sandbags which must be had at any price, moreover, high prices were due to a rise in the general level of prices throughout the world. Those were glorious days for speculators and middlemen like Mr. Bagaria. But if he thinks that it is possible to live them over again then he is seriously mistaken.

Mr. Bagaria then goes on to say 'So long as you can get in India a labourer to work at 6 annas a day in waist deep water under the most insanitary conditions there is no danger of any country becoming the rival of Bengal in the production of jute'.

Good heavens! Is the labourer to work at 6 annas a day even after the policy of restriction has been adopted on an expensive scale? If restriction does not improve their lot, is it then going to enrich only the *Dadandars* and loose jute merchants? We had thought that it was otherwise.

We cannot leave this question of monopoly without referring to the curious evolution of economic opinion on this problem. When the question of imposing a jute export duty was being debated in the press people connected with the jute trade raised a tremendous outcry against it. The arguments against the jute export duty were based on the ground that we do not possess the so-called monopoly in jute to a large extent and that the demand for jute is not inelastic so that the duty will not be shifted on to purchasers of Hessian. This view was also strongly expressed by Mr. Nalini Ranjan Sarkar in course of an article published in the *Modern Review*. But it is puzzling to find that these gentlemen are advocating jute restriction at the present moment on the ground that we do possess a monopoly of jute and that the elasticity of demand need not seriously be taken into account.

The policy of restriction has been sought to be supported by another argument which seems very plausible. It is pointed out that we need not bother our heads about the question of monopoly or of possible substitutes for jute. These questions arise when we enquire whether and how far higher prices of jute under the regime

of restriction will bring about a reduced consumption of jute. But it is argued the present margin between the price of Hessian and the price of raw jute is substantial so that the jute mills are making tremendous profits; and if the price of raw jute is bolstered up it will not have any effect upon the output and price of Hessian. The mills will have smaller dividends that is all that we can expect. Now the present accumulation of stocks and the fall in the price of raw jute as well as rise in the price of Hessian have increased the profits of the jute mills. Under the circumstances some amount of restriction is desirable in the interest of those who are supplying the raw material.

But the point is, are the cultivators to benefit from the policy of restriction even if it does not result in a reduced consumption of jute? The average cost of production of jute is something like Rs 7½ per maund and the average price realised by the cultivator during the last two years cannot be more than Rs. 8½ per maund. But is this poor margin going to increase as a result of restriction? Is it not a fact that so long as *Dadandars* and middlemen flourish like water-hyacinth the margin cannot be increased? Will not the policy of restriction merely enrich the middlemen?

Mr. Bagaria forgets that the interest of jute-growers and the interests of middlemen are not identical. What is sauce for the gander is not sauce for the goose. We find that he bursts into a righteous indignation against mill-owners and says—"The mill-owners may roll in wealth but the poor cultivator has no right to more than a loaf of bread (?) and a strip of cloth to cover his body." But Mr. Bagaria does not mention the link in the chain which connects the mill-owner and the cultivator. We all know what the link

is and against whom we should properly express our righteous indignation if at all.

Now the question will naturally arise—Why has the Congress thrown itself so suddenly into a whirlwind campaign of jute restriction. We all remember that one of the many unfulfilled projects of the late Deshbandhu Chittaranjan Das was to link up the jute-growers of Bengal into a vast sale and supply organisation in order to secure to the cultivator a proper economic return. Deshbandhu Das realised that it was a gigantic problem which can be solved through the efforts of the Congress. It might be remembered that he seriously thought of raising a large sum of money with which he could finance the project. As we have already said the wider problem is not one of restriction but of judicious control of output by means of co-operative organisation which will not only secure a fair return to the cultivator but will also rid the market of the pernicious influence of speculators. Deshbandhu Das had this wider problem in view when he thought of this project. But we do not know what the B.P.C. mean by taking a narrow view of the problem and rushing headlong into a spurious campaign of restriction. Moreover, don't they understand that a policy of restriction can never be successful without a strong representative organisation amongst the farmers and that if such an organisation ever grows up at all in Bengal the question of regulating the output will solve itself automatically? Then why did the Congress Committee commit itself to the policy of restriction? Moreover, have the members of the Congress Committee considered carefully whether the cultivators, in whose name the Congress really stands, are likely to benefit by the temporary policy of restriction or whether it is the middlemen who will be the real gainers?

BIRESWAR SEN

A Painter of graceful figures

By L. M. SEN. A. R. C. A. (LONDON)

IT is an established fact that without the intimate knowledge of human anatomy and the delicate and accurate perception of form, one cannot be a painter of the figure. The knowledge of the body beautiful requires the study of a life-time, but alas! how many of us have shirked the patient and devious way which alone can lead to the mastery of the art of figure drawing!

The works of Bireswar Sen have already achieved a great reputation for their fine sense of composition, richly decorative quality and beautiful eastern colours, which he

studied so intimately from his master Abanindranath.

Before I had the occasion of studying Mr. Sen's work so intimately, I was under the impression that the New School of Artists are perhaps always doubtful of their drawings and forms, and were consequently afraid of putting bright and cheerful colours, so that the bad drawings may not be too patent. With Mr. Sen, however, we have to deal with an artist who has firmly established his reputation to be regarded as one of the most skilful and accomplished draughtsmen of the



THORN

By Mr. Bireswar Sen

Prabasi Press, Calcutta

New Bengal School. His highly finished and delightful water-colour drawings have been, for some years, among the chief attractions of the exhibitions of the Indian Society of Oriental Art. An artist like Mr. Sen seldom produces a gloomy picture with dirty colours as a cloak to hide a bad drawing; when he does so, it is because it offers him an opportunity to express his forms in a new and delightful way. It is always a pleasure to see Mr. Sen's paintings, so full of accurate details, carefully drawn and balanced, with fresh and beautiful colourings, —and one cannot but wonder at the long hours of careful and patient labour with which he produces his little water-colour pictures. The chief feature of his work is that every bit of the composition, whatever it might be, the sky, trees, figures or even the smallest minor details, is very clearly defined with the magic touch of his brush. They gleam like jewels and are very rarely wrapped up in a shadowy and depressing haze. This shows how alert he is to notice and record faithfully every natural detail.

Though Mr. Sen's works are unlike that of any other artist, they cannot be labelled as representing any of the 'Isms,' for none of the others' work has influenced him at all. His pictures are individual expressions of an intensely sensitive and thoroughly sincere artist, who goes on in his own way, yet pursuing what is best in all the different Schools native or foreign. He is a person who feels very deeply the beauty and joy of the world of life and who tries to express it beautifully. People always say that the works of this New School are not realistic at all; this is hardly a drawback, for, in Art there will always be idealists.

Mr. Sen was born in Calcutta in the year 1897 of a well-cultured and educated Bengalee family. He was sent to Hare School at the early age of seven, where throughout his boyhood he had aims to be a painter. I have heard him say that the reproductions of Greek sculptures contained in the "Legend of Greece and Rome", one of his text books, influenced him a good deal at this early period, an influence which, to my mind, has produced its life-long impression on his

sensitive nature. During his school days he used to draw and paint with feeble and weak drawings, the vague artistic forms naturally stored in him, with a distinctly Hellenic touch.

In one of these days, when he successfully passed one of his School examinations, his grand-father presented him a copy of Edmund Dulac's Picture Book which re-



S. Bireswar Sen
Portrait by Mr. L. M. Sen

vealed to him a new world of glorious colours and form, and from this gifted Frenchman, as once he himself told me, he learnt to mix beautiful colours in that indefinable manner, which has at the present time been one of the most distinguished characteristics of his work. Although he has been influenced a little by Dulac's colours, he is seldom imitating the mannerism and tricks of technique of the French artist and usually takes the rhythmic impressions of nature and moulds it to his favourite decorative patterns,—a method which perhaps he has inherited from the older traditions of the Rajput and Moghul Master Painters.

During his College days, Mr. Sen luckily came in contact with Dr. Abanindranath Tagore. Abanindranath who chanced to notice some of the young artists' unaided work, saw at once the spark of genius latent in his work and encouraged him a good deal

by allowing him to work in his Studio under his personal guidance. Though untutored, the pencil drawings of Mr. Sen at this period bore a marked resemblance to the work of the late Aubrey Beardsley, and both Mr. Tagore and Mr. O. C. Ganguly directed that he should continue to work in the same style. This resemblance of Mr. Sen's work with that of the great English draughtsman is surprising, considering the fact that the artist had never come across Mr. Beardsley's work at this period. It was here in his studio that young Bireswar began studying the art of

such as could be led away with the mere imitation of the work of any other artist. Coming in contact with Abanindranath was the foundation-stone of his future artistic development. It was here that he realized that there was something more to be achieved than merely imitating his predecessors and contemporaries. The *Ustad's* art is valuable because it is the product of individual effort translating an individual outlook, but the copyist of any great master is usually empty of aim and barren of achievement.

I have already hinted that Mr. Sen, unlike the other artists in our country, excepting a very few, was a student of the Presidency College, Calcutta. Like most parents of our poor Bengali artists, his too did not regard the profession of art as lucrative or honourable enough as a future career, and as such Mr. Sen had to run the gauntlet of all the University examinations. He passed the M. A. Examination in English with a first class. It is not generally known that Mr. Sen is a distinguished scholar in English and Sanskrit, and this cultural background has stood him in good stead, in his artistic endeavours. The lyrical note in his paintings with their sunny charm is no doubt derived from the old and modern lyricists in verse, like Theocritus, Omar Khayyam, Shelly, Keats, Wordsworth, Magha, Kalidas, Bharavi and Rabindranath. Paintings like his famous illustrations of Omar Khayyam,* "To whom shall we offer our sacrifice?"* "Rama the Deer-slayer", "The Rill", "The Milkmaid",* (the only picture by an Indian artist which was sold at the British Empire Exhibition at Wembley) go to show the scholarly lyrical note which pervades most of his work.

The year following the University life, saw him in the Indian society of Oriental Art amongst his *Ustad* and friends. It was there that the writer first made acquaintance with this artist's work and he can still distinctly remember the impression created on his mind by pictures from Mr. Sen's brush. Some of his paintings excited a great deal of notice, and from this time onwards the artist established a solid reputation in the new school of painting, and his pictures found places of honour in the private collections of connoisseurs like Lord Carmichael, Lord Ronaldshay, the Countess



King Shibi and the Hawk
From a Colossal tempera painting on cloth
by Mr. Bireswar Sen

painting in the true sense of the term. He learnt all the secrets of the technique of water-colour, which is the favourite medium of the Indian artist, by seeing his Guru and others working; but his temperament was not

* Published in the *Modern Review* and Chatterjee's Picture Albums.

of Lytton, Rabindranath Tagore, O. C. Gangoly, Sir Dorab Tata, Sir Francis Stewart, and the Maharani of Cooch Behar, etc. His pictures are always satisfying and one is really very happy in front of the work of this young artist. His small water-colour "The Porcelain Palace," (in the possession of the Maharani of Cooch Behar), was very much appreciated by all true lovers of art. It still remains fresh in our memory as a thing of beauty and joy for ever. During these days, our Silpa-Guru Abanindranath once remarked, "Biru's hand is like mine of the earlier days," and expressed the hope that he would become a leader of the young generation of painters one of these days. He paints his figures with the native vivacity of the Rajput and Mogul masters, and his paintings are veritable feasts of colour; the orientalism of his reds and blues gives to Mr. Sen's art its special value and distinction, and the deft use of gold and silver in some of his pictures remind one of Bihzad. I imagine that in painting his pictures the artist's principal aim is to produce a decorative design, pleasing in line and sensuous in colour. This of course should be the primary aim in every picture of every Indian artist and it is evident that Mr. Sen has discovered the best way for the naturalistic treatment of decorative designs though it must be admitted that Mr. Sen has a distinct fondness for the more conventional treatment of old Indian masters.

"The artistic temperament is by its very nature erratic and uncertain. The artist is a rover, like a butterfly who sips nectar, where and when he can. A seeker after the new and beautiful, who refuses to be bound by time and place" This spirit of restlessness worked in Mr. Sen for some time and it was doubtful whether he would lean towards art or towards scholarship. Art, it is universally known, is the neglected Cinderella of our Educational Institutions and it is for this reason that most of the Indian artists have to lead a precarious existence depending solely on the sale proceeds of their pictures. Nearly every artist has thus been compelled to take up uncongenial duties, not because he particularly likes it, but because there is no other way to keep the wolf from the door. For this reason, Mr. Sen had to accept a Professorship of English Literature at Patna in 1923, far from his home and the centre of the new art movement. The dull life in an old town like Patna could not be very fruitful, so far

as artistic activities are concerned, and in spite of the production of some of his most beautiful water-colours "The Sea Maiden," "Rama the Deer-Slayer," "Damayanti," etc., the genius of Mr. Sen was not appreciated to the extent it ought to have been by the local connoisseurs.



Buddha Carrying the Crippled Goat
By Mr. Bireswar Sen

Sequestered living in a sleepy and lifeless town soon gave an introspective tone to Mr. Sen's painting and his technique was marked by a novel transformation, as is evidenced by his "Spring Flowers," "The Temptation of Buddha," etc.

In February 1926, he left off teaching in Patna and joined the Government School of Arts and Crafts, Lucknow, for the exposition of the beauties of the dry-as-dust works of English minor poets soon tired him. Naturally

* Published in the *Modern Review* and Chatterjee's Picture Albums.

averse by temperament to the dissection of the beauty of poetry for the benefit of the young hopefuls in Colleges his work as a teacher which failed to lure him with the beauty of light and shade and form and colour, the vividness of the paint, the fine tonality, the subtle colour-contrast and the masterly perspective, soon lost all its charm and finally the super-sensitive tendency towards art which he possessed made him come to Lucknow—the garden city of India. Here inspired with the beautiful colours and forms of the late Islamic art and architecture, he has produced some notable pictures like the "Sisters," (in the possession of T Chatterji, Esq., Calcutta), "Fruit Gathering," "Zebunnisa reading her divan to Aurangzeb" and "The Thorn" (reproduced as frontispiece), whose colours are fine, lustrous and vivid, yet not shrieking.

It is essential that an artist like Mr. Sen should be in a congenial atmosphere of art like the Government School of Arts and Crafts, Lucknow. He has already entered upon that settled productive stage in the career of an artist which must come to every artist, if he is to reap the harvest. Like every true Indian artist, he is never

content to paint merely what he has seen, but wishes to translate what he feels into glowing colours and flowing lines. With him the subject of his picture is comparatively unimportant, so long as it lends itself to the scheme of colour and the decorative form of design he wishes to present. It is doubtless he has been successful in his mission both as an artist and as an art-teacher. Short as his stay has been at Lucknow, he has produced pupils of whom a great future has been predicted. Mr. A. D. Thomas, whose work is already familiar to the readers of this magazine, is one of the first batch of his students and it is hoped that a long line of illustrious pupils will succeed Mr. Thomas.

Mr. Sen's work in the School of Arts and Crafts, Lucknow, has been prolific. He has designed brassware, furniture, wall-paintings and other large decorations and has shown his activity in manifold directions. Though of a retiring disposition, it is impossible for Bireswar Sen to hide his light under a bushel. I firmly believe that he is one of the unique Indian artists of the present day and that he is assured of a still more brilliant future.

SOME PROBLEMS CONNECTED WITH HARSHA

PROF. A. S. ALTEKAR, M.A., Benares

THE recent discussion about some problems connected with the age of Harsha has drawn public attention to a number of controversial points. A few of these will be discussed here:—

1. 'Kumaramatyā'—Prof. Mookerji interprets this term as 'counsellor for a prince' (*Marsya* p. 106). This interpretation seems to be natural, but the epigraphical evidence, I am afraid does not support it. For,

(i) Harishena who was directly serving under Emperor Samudragupta at Pataliputra in the military and foreign departments is designated as *Kumaramatyā*. Samudra Gupta was no longer a *kumara* at this time and so the title should have been *Paramahattarakumatyā* if we accept Mr. Chatterji's interpretation and *rajamatyā* if that of Dr. Mookerji.

(ii) From the Karamdanda Inscription (E. I. X p. 171) we learn that Sikharasvami was a minister to *Maharajadhiraja* Chandragupta and still he is designated as *Kumaramatyā*; similarly his son

Prithivishena was first a minister to *Maharajadhiraja* Kumaragupta I and was then made the Commander-in-Chief. If *Kumaramatyā* meant counsellor to a prince sent as governor then that title could not have been used with reference to these two officers who were directly serving under Emperor they should have been styled *rajamatyā*.

(iii) In the Damodarpur plates we find that the *Kumaramatyā* Vittravarman was a district officer appointed by the governor Chiradadatta (plate No. 1 & 2). It is on the strength of this passage that Prof. Mookerji suggests that *Kumaramatyā* was a counsellor for a prince appointed as a Governor. But there was no royal governor at Pundravardhana nor any royal district officer at Kotivarsha when the *Kumaramatyā* was appointed. If there was any royal district officer at Kotivarsha his name would certainly have been mentioned in plate no. 1 which enumerates all officers in the city, including *nagarasreshthin*, *sarharaha*, *prathamakulika* and *prathamakavyasika*. Plate no. 1 therefore makes it clear that a district officer

could be called a *Kumaramatya* although he was not connected with any prince appointed as Governor.

The above evidence makes it abundantly clear the *Kumaramatya* was not necessarily a counsellor to a prince but was a general official title applicable to officers of a certain rank. Prof. Banerji's theory that there were four ranks of *Kumaramatyas*, those equal in rank to the Emperor himself (*Paramabhattarakapadiya Kumaramatya*) those equal in rank to the heir-apparent (*yutarajapadiya Kumaramatya*) those equal in rank to the younger princes of the blood royal (*yutarajapadiya Kumaramatya*) and ordinary *Kumaramatyas* of the lowest rank presupposes that *padiya* means 'as reverential as' or equal in rank to. If the reading were *padiya* this sense may have appeared plausible. *Pada* or *charana* is used after the names of persons or offices to show the reverence in which these persons or offices are held by the speaker or writer of *talapada* or *tacharana* Sri-Govinda Bhagavat-pujapada, *shushrasya* Sri-Sankara Bhagavat. *Pada* is thus used to show reverence to the person after whose name it is used and not to show that the person by whom it is used is to be as highly respected as the person after whose name it is used. I hold that the four expressions in question do not indicate four ranks of *Kumaramatyas*. If this were so we expect that Harishena who was obviously a favourite of Samudragupta would not have been a mere *Kumaramatya*. Prithivishena was a mere *Kumaramatya* when he was made a Commander-in-Chief; one expects that a person who was translated to that high office should have been not a *Kumaramatya* of the lowest rank but at least of the third or second if not of the first. As a matter of fact Gupta inscriptions nowhere refer to any of *yutarajapadiya* or *Paramabhattarakapadiya Kumaramatyas* they are to be seen only in seal legends. Seal legends of the various offices would naturally use the most pompous phraseology, *yutarajabhattarakapadiya baladhikarana* or *kumaramatyaadhikarana* would simply mean the office of commander or minister attached to the heir-apparent; *padiya* is used after his name to show respect to him. Apart from this difference, I agree with Professor Banerji that a description of the Gupta system of administration while discussing administration under Harsha is irrelevant unless it is first proved that Harsha continued that system. Items of taxation, for instance, varied considerably with different kings and times. To proceed to determine sources of revenue of Harsha from the evidence supplied by the 6th and 8th century Valabhi grants would be hardly a flawless procedure. If this method is followed one can as well suggest that Harsha had imposed a tax leviable at the festivity of attaining puberty for a seventh century Chalukya inscription mentions such a tax [I. A. XIX p 145]. As it is the above suggestion can neither be confirmed nor contradicted for the simple reason that there is not sufficient evidence to come to any conclusion.

2. I agree with Prof. Banerji that the discussion of the Gupta art in a book dealing with Harsha is as irrelevant as the procedure to incorporate a description, extending over nine pages, of the land and sea routes connecting India with China, in a chapter of fifteen pages dealing with social

life under Harsha. I am further afraid that one cannot determine the nature of art under Harsha of which hardly any specimens are handed down from the art specimens belonging to Ellora and Badami, places never included in Harsha's empire. The art at Ellora besides shows greater resemblance to the Pallava than to the Gupta art.

3. With reference to the word *Dranga*, there is no doubt that most of the Sanskrit dictionaries assign to this word the sense of a town they all rely on Yachaspatya who says on the authority of Hemachandra IV. 37 that it denotes a kind of town, *pubhed*. The Koshas describe *Dranga* as *Karalad-adhamo drangah pattanad-uttama-sha yahi* the point at issue then is to determine the nature of town denoted by *dranga*. I think that Stein's able and exhaustive note [*Raydarangini*, II pp 291-2] makes it abundantly clear that *drangika* denoted an officer in charge of a frontier station. So that was the sense of the word at least in the 12th century and in Kashmir. It may be pointed out that Hemachandra, whom all the modern dictionaries follow does not go against this interpretation, he simply says that *dranga* was a kind of town, it may as well have been a frontier town or watch station. In this connection it may be interesting to note that even today in Sind *dang* is used, as my colleague Prof. Sipah Malani informs me to denote a boundary, and that *Drangiana* is the name of the boundary province that separated the Dravidian Brahuhs from the Aryans in Afghanistan I, therefore, think that we have to accept the conclusion that *Drangika* was an officer in charge of a frontier station rather than the current view reproduced by Prof. Mookerji that it denotes a city Magistrate.

Prof. Mookerji's description of the economic conditions under Harsha further raises a serious issue. He says (p 171) "The Brahmins had no part in the industrial life of the country but lived as non-economic men concerned only with the spiritual interests of life. The work of administration was taken over by the Kshatriyas."

I am afraid that such was not the condition under Harsha. Even as early as the time of the *Jatakas*, many among the Brahmins were following some of the prohibited professions. The long lists of Brahmanas that we come across in Smritis when they enumerate Brahmanas prohibited at Sraddha following forbidden professions shows the same thing. The Sungas and Kanvas were Brahmins and yet rulers of Kingdoms. Among Harsha's contemporaries, kings of Assam, Ujjayini, Chichito, and Maheswarapura were Brahmanas as we learn from Yuan Chwang. Inscriptions supply us with innumerable instances of Brahmins occupying the posts of ministers, district officers and provincial governors. We similarly learn from Yuan Chwang that many contemporary kings were Vashyas and some even Sudras. To say therefore that the work of administration was taken over by the Kshatriyas is inaccurate. In ancient as in modern India, all classes tried for posts in the administration and got them. I think that it is never a safe procedure to draw conclusions about the actual conditions of Hindu Society of a particular age from traditional dictums incorporated in Smritis written several centuries before.

[This Controversy is now closed.—Editor, M. R.]



Some Conquerors of the Atlantic

THE LESSONS THEY DRAW FROM IT

The western flight over the Atlantic has shown that an airplane can conquer the winds and that we have learned lessons that will be of great value in the future.

I believe that passenger service will not be made use of so much at first as the mail transport. However, if we are in possession of motors

which will enable us to cover 180 miles or more an hour, the dangers caused by changing weather will be lessened and the passenger service will gain favor in the public's eye.

I have no doubt whatsoever but that such motors will be constructed in a short time, and we can confidently expect successful developments in this direction in the next few years.

BARON VON HUENFELD

As a representative of the Irish Free State Flying Corps, says Captain Fritz Maurice, one of the world's youngest flying services, I welcomed the opportunity to come to America as co-pilot of the "Bremen" not only for the honor of helping fly the first plane across the North Atlantic from east to west, but because of the impetus our successful flight will give to aviation in my native land.

The location of Ireland as the nearest point in the Old World on the great circle course to the New World will make it the cross-roads of Atlantic aerial navigation in the future.

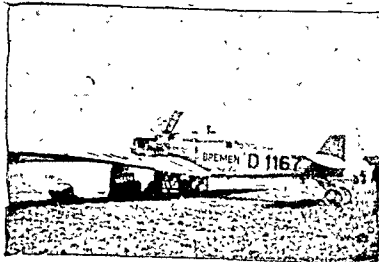
Capt. Kohl writes, The great lessons from the "Bremen" flight center around the combat of the atmospheric conditions with a rugged plane and proper instruments. That the day is not so very far off when many others will be following our trail from east to west over the Atlantic, there is



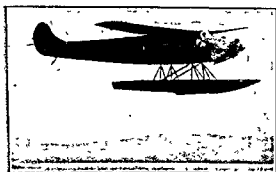
The Three of the Bremen



Miss Earhart the First Lady to hop the Atlantic



The Bremen

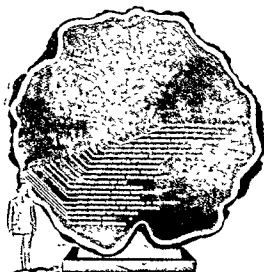


Friendship, which carries Miss Earhart

no doubt in my mind. The "Bremen" flight taught me that.

Rings of Trees that Solve Weather Mysteries

Light on the weather changes of the past is gained from a study of the rings of trees and furnishes a basis for forecasting the fluctuations



Rings of Trees that Solve Weather Mysteries

of the future, according to experts who have spent considerable time in reading the "language of the trees," as revealed in the annual rings. Dr. Andrew E. Douglas, of the University of Arizona, discovered that there was a striking correlation between the rings of a large number of trees he studied and the actual weather conditions as shown by government reports. Some

of the larger changes in the ring record appear to correspond with the sunspot cycles.

A Buddha Head ?

Stone Head from a mural decoration on a Yucatan Temple is presented here; many of the Mayan and Aztec carvings are striking works of art, despite the ravages of time.



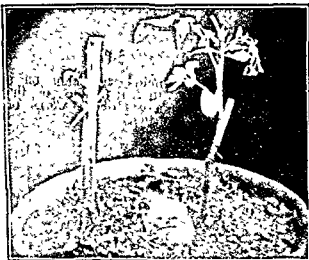
A Buddha Head

The Potato-Tomato

By skillful grafting, one may obtain a plant that will bear tomatoes as fruit above ground and potatoes as tubers below it.

The plants which bear them are closely related, tomatoes and potatoes are very different in their development. The tomato is produced in the air, the potato in the ground. We can graft the shoots of one on the roots of the other.

"If, for instance, we take the buds out of a potato stem and replace them with buds from a tomato plant we will obtain such a freakish individual. The potato shoot has been cut back and the tomato buds, healed in place, have started to grow. If they continue, as did the plant in the picture, they will eventually produce a plant which will be like a tomato above the graft and like a potato below the graft. Two or three such plants are now on exhibit at the Missouri Botanical Garden and are a surprising sight with their



Potato-Tomato a week after grafting



Potato Tomato-in fruit

tomatoes ripening in the air and their young potatoes already visible at the surface of the ground.

"It is remarkable how completely the two tissues, that of the potato and that of the tomato, preserve their identity, tho so closely associated. There seems to be practically no influence of the one on the other. The potato roots remain like potato roots, and the underground stems produce perfectly ordinary potatoes as unconcernedly as if they had always been watched over by a tomato stepmother.

Literary Digest

'Mother in Art'

The price paid by Sir Joseph Duveen for the Desborough *Raffel* is declared by him to have been £875,000. Next autumn the picture will come to America and doubtless hang somewhere in one of the great private galleries. The painting, also known as the 'Niccolini Madonna,' or the 'Cowper Madonna of 1508,' was inherited by Lady Desborough from her brother Francis Thomas, the seventh Earl Cowper. It was purchased out of the Niccolini Palace, Florence, by George Nassau, the third Earl Cowper, then-



Whistler's Mother

the British Ambassador to the Court of Tuscany and taken out of Florence in the lining of his carriage. The Madonna wears a red tunic, blue mantle and a gauzy headress. The sky forms the background. The expression in the eyes of the Child which is chiefly produced by the strong shadows under the lower lids is particularly remarkable. The Virgin, on the contrary recalls in purity and elevation of expression the Canigiani Madonna and the Madonna with the palm in the Bridgewater Gallery.

Epstein's 'Oriental Madonna' for which an Indian lady acted as the model has been differently appraised by different critics, some bursting into eloquent praise, some condemning it with as



Epstein's Oriental Madonna

much fury. It, however, helps to show how the mother motive is being treated—and treated with conspicuous success as most of us would be inclined to say—by one of the greatest of the modern artists.

Whistler's 'mother' is celebrated—though not exactly a 'madonna motive.' The famous portrait of his mother, was exhibited in the Royal Academy in London, in 1872, was purchased by the French Government, where it hung for many years in the Luxembourg on its destined way to the Louvre. "Mr. Whistler called this picture an arrangement in Gray and Black," protested that the fact of the original having been his mother was no concern of the public. Mr. Whistler, however, did not realise how largely our feelings and emotions stimulate our power of appreciation, and it is a fact that the knowledge, of the relationship does add to our interest in a portrait which reveals, to use Mr. Swinburne's words, 'intense pathos of significance and tender depth of expression.'



Rafael's Madonna

Insect Musicians

A few of the grass-hoppers make sounds that are perhaps music in their own ears. *Chloacalis* is a fiddler and plays two instruments at once. The fiddles are his front wings and the bows his hind legs.

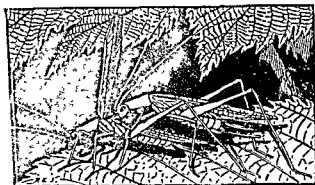


How the Grasshopper Makes Music

It produces the sound by scraping its toothed hind thigh over a sharp-edged vein (b) on the wing. (*Chloacalis conspersa*). A, the male grasshopper, showing stridulating vein (c) of left wing. B, inner surface of right hind thigh, showing row of teeth at a. C, the teeth more enlarged.

The katydids, Mr. Snodgrass tells us, show the highest development of the art attained by insects.

Ship That Ferries Train



A STRANGE INSECT SONGSTER

Notice this tree-cricket family. The male is singing with wings extended. The female is bending over him, doubtless attracted by the music, and is eagerly lapping up a clear fluid which she finds at such times just between the wings of the singer.

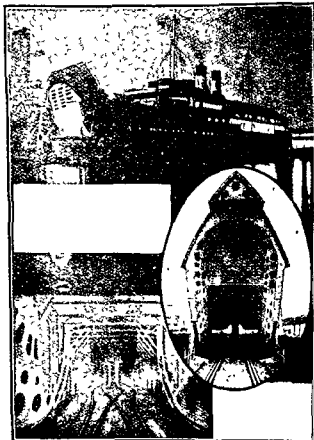
The katydids always fold the wings with the overlapping straight, and in this position the file of the former lies above the ridge of the latter. If now the wings are moved sideways, the file grating on the ridge or scraper causes a rasping sound, and this is the way the katydid makes the notes of its music. The tone and volume of the sound however, are probably in large part due to the vibration of the thin basal membranes of the wings.



OUR AUTUMN FRIENDS, THE KATYDID

Here is the true katydid. His music is the most familiar of all sounds in the country these early fall evenings.

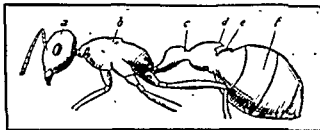
The chirp of the cricket is considered by Mr. Snodgrass the most familiar note of all insect music. The unceasing ringing that always rises on summer evenings, that shrill melody of sound that seems to come from nothing but from everywhere out-of-doors, is mostly the chorus of the tree-crickets, the blend of notes from innumerable harpists playing unseen in the darkness. Next comes the cicada, which is the insect popularly the incorrectly known as the "locust." Its loud song is always a feature of the day time from midsummer till early fall, while the chorus of the seventeen-year species is a special event.



Ship That Ferries Train

Ants as Musician

With all the Accomplishments for which the ant has been famous since the days of Solomon,



The Musical Ant and his little Banjo

a is his head; b his thorax c his 'stalk' or petiolus; d his plectrum; which strikes e, the grooved 'lute,' and makes the music, f the abdomen.

it has hitherto not been celebrated for its musical gifts. However, certain species possess a stridulating instrument consisting of a finely ridged 'lute' upon the abdomen and a plectrum so situated that by rasping the surface it can produce an extremely delicate and high-pitched musical note. This phenomenon is described and commented upon by Dr. Robert Staeger in *Kosmos* (Stuttgart). In the course of a mountain expedition he came upon a nest of large red ants (*Myrmica Rubra*), and was puzzled by certain sounds.

"All of these little 'musicians' among the ants make use of a similar instrument, differing only in being attuned to a higher or lower pitch. This instrument consists of two distinct parts, which we will call the lute and the plectrum. The 'lute' is situated on the abdomen and consists of microscopically fine grooves; the plectrum is in the shape of a rod or pencil attached to the segment which unites the abdomen and the thorax. When the ant moves its abdomen rapidly up and down the pencil moves in brief intervals across the grooves of the 'lute'; there ensues a sort of a humming chirp which is perceptible by our ears only when great numbers of the little musicians unite in a 'symphony.'

Changing Sahara

Ten thousand automobiles in modern Tunis, of which five hundred are autobuses, touring far into the Sahara Desert, stimulate the mind to consider how East and West have met since the after years of the war. The blessings of urban civilization have "penetrated to the remotest oases."

Literary Digest



A Sahara Newsboy

THE KASHI VIDYAPITHA

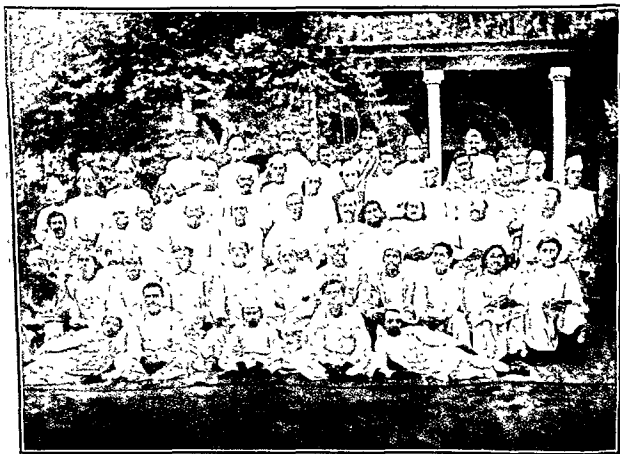
By DEVAVRATA SASTRI

SOME educationists and nationalists of Benares resolved to start a national (educational) institution that may produce men of independent minds and means, who might realize the dignity of manual labour, regenerate the ancient Hindu civilization and cultivate in them a spirit of service and sacrifice.

Mahatma Gandhi wrote to Babu Bhagwan Das of Benares to start a national college at Benares. Finding this opportunity very suitable to their intentions and to the country, Babu Bhagwan Das and Babu Shiva Prasad Gupta decided to establish a national college there, and the institution named 'Kashi Vidyapitha' was established by:

Mahatma Gandhi on the tenth February, 1921. It was decided that the Vidyapitha would not be in any way under the present government or in future even under the 'Swarajya' government, but the 'Swarajya' government might recognise it, unconditionally. It was also decided that the medium of education would be 'Hindustani' the language and 'Devanāgarī' as the script

qualification, can be admitted into the first year class. Hindi, English and Sanskrit are compulsory subjects for the first year students and they have to choose one subject more, out of Sociology (History, Economics and Politics), Philosophy and Sanskrit as optional subjects; and after the first year, they have to specialise in that chosen optional subject along with English as com-



A Group of *Snatakas*, Professors and students at the Convocation of the Kashi Vidyapitha

and technical education would be one of its main objects. The world-famous Oxford and Cambridge universities are quite free from government control and there are many such independent universities in Japan and America, that are doing a great service to their countries. The Vidyapitha has got four departments, i.e., college, school, technical and publication.

COLLEGE

Any matriculate of a national or a government university or having equivalent

pulsory, through the remaining three years. Education is quite free and there is also provision for fifty scholarships of Rs. 10 each for deserving and meritorious students. The wearing of Khaddar and spinning half an hour daily are compulsory for the students.

There are two kinds of examinations in the Vidyapitha called 'Visharad' and 'Shastri.' The course of 'Visharad' is equal to the Intermediate standard of other Universities and 'Shastri' is equal to that of the M. A. Up-till-now nearly 400 students have passed

the 'Visharad' examination and 35 have graduated from the Vidyapitha. The degree of 'Shastri' is conferred on the graduates of the Vidyapitha at the convocation held each year. Four batches of graduates have completed their course and have received this degree. These four convocations were addressed by Acharya Bhagwan Das, Acharya Rajendra Prasadji, Acharya A. T. Gidwani and Acharya C. V. Vaidya. Graduates of this institution are leading a life of independent occupation. They are giving their services to the country under prominent political and social organization such as the Servants of the People Society. All-India Khadi Service, All-India Achhuto-Dhar Sabha and others. Many of them are professors and teachers in national colleges and schools and editors of newspapers. There are also good speakers and intelligent writers among them doing a remarkable service to Hindu literature. A few of them are learning French and German at Shantiniketan with a view to going to France and Germany for higher education.

SCHOOL

The Vidyapitha has got a high school like a collegiate school. In non-co-operation days there were many national high schools of U. P. and C. P. recognised and examined by the Vidyapitha, but gradually nearly almost all of them breathed their last and at present only a few are remaining.

TECHNICAL DEPARTMENT

As already mentioned, this department has been opened, that students of this institution may not wander from door to door in search of their livelihood, and may lead an independent life with the help of their technical training. There were six sub-sections of this department. But except carpentry, sewing and cane-work, others have been closed, as students were not so much interested in them. It is hoped that in future this department will get more importance and success.

PUBLICATION DEPARTMENT

The fourth is the publication department. It publishes a series of books called Jnanmandal Series. This is a well-known series. The department has published many use-

ful books, specially on history and politics. Every professor has to write a book each year in his subject and they are published in this series. It is well-known to all that this 'Jnanmandal' series is fulfilling a great need of Hindi literature, though with a very slow speed.



Sreejukt Babu Shriprasad Gupta

The Vidyapitha has got about twenty-five professors and teachers in all these departments. The professors are very learned and experienced, and are specialists in their subjects. They take small honorarium only to maintain themselves. Babu Bhagwan Das, M.A., the renowned scholar and philosopher, is the Chancellor, Sjt. Narendra Deva M.A. LL.B., is the Principal and Sjt. Sriprakash, B.A., LL.B. Bar-at-law, specialist in politics, is the Vice-principal of the Vidyapitha.

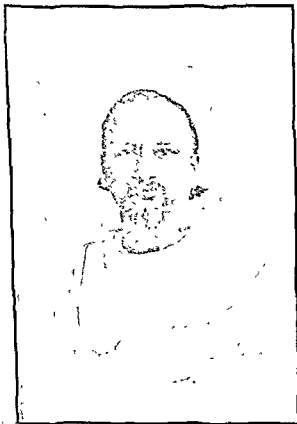
COMMITTEES

The Vidyapitha has got three committees—Supervisory (Nirikshak Sabha), managing (Prabandh Samiti) and the Senate (Shiksha Parishad). The Senate controls and manages all

the educational functions of the institution. Students also have got an assembly, named Vidyarthi Parishad (Students' Union).

HOSTEL

Almost all the students reside in hostels. No seat rent or anything of the kind is charged from them; moreover, they are supplied with furniture and all kinds of necessary medical treatments in case of their illness. Inter-dining is compulsory and professors too take their food occasionally along with the hostel students.



Sj. Babu Bhagwandas

Besides this, on the occasion of the Vidyapitha anniversary and convocation, as also on other important functions, a general feast has become a usual tradition of the Vidyapitha, joined by all the inmates and sympathisers without any distinction of caste or creed. There are two hostels at present and nearly fifty students along with some professors reside therein.

The Vidyapith life is a life of 'plain living and high thinking'.

The Kashi Vidyapitha is also a training institution for self-dependence. Students have to do all their work (except cooking) themselves. And because of this self-dependence and simple living, they are very much profited economically too. At present when government college-students spend 40 to 80 and 100 rupees a month, these students of the Vidyapitha spend only 15 rupees a month for their higher college education.

DAILY ROUTINE AND TEACHING

Classes begin with congregational prayer and the 'Vandemataram' national song. Classes are held in the morning throughout the whole year, so that students may be able to work in technical departments in the after-noon. The medium of education as mentioned above is Hindi. All the lectures are delivered in Hindi and examination-papers written in 'Devanagari' script. No doubt, students are profited by the Hindi medium, but they have to bear difficulties too because the books on history, economics, politics, philosophy and others, are only a few in Hindi literature and so they have to read books on every subject in English. Classes are held in the open pleasant airy ground and under trees.

There is an arrangement of popular lectures on different subjects for adding to the general knowledge of students and this has proved very interesting and beneficial to them, subjects like history and economics are taught with great care. Students from most of the provinces of the country such as :—U. P., Behar, Bengal, C. P., C. I., Maharashtra, Karnatak, Andhra, Madras and the Punjab, etc., come to the Vidyapitha, but the majority consists of Behari and U. P. students.

LIBRARY

Babu Shiva Prasad Gupta has given his whole up-to-date and well-equipped library, containing nearly 15 thousands of selected books in English, Hindi and Sanskrit, to the Vidyapitha. But at present as the Vidyapitha has not got a good building for such a library, only 2000 books have been brought from 'Seva Upavan' Babu Shiva Prasadji's residence. In addition to this, the Vidyapitha has bought nearly 1000 books, out of its own fund. There is also a reading room, equipped with many Hindi and English daily, weekly and monthly magazines.

PUBLIC ACTIVITIES

Teachers and students of the institution always play a prominent part in political and social works. At present, the institution has begun an admirable work in Benares city. It has arranged public lectures by its professors, on different useful and interesting subjects. Sjt. Narendra Deva and Sjt. Sri Prakash have finished their series of very interesting lectures on Buddhist India and political science, and lectures on 'Vedic religion' and other subjects are going on.

BUILDINGS.

Vidyapitha has bought about eight acres of land,—five minutes' walk from the Benares Cantonment station and two buildings have been constructed. Yet it has to hire a few more buildings.

NATIONAL EDUCATIONAL CONFERENCE

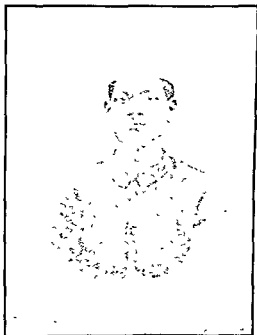
The Kashi Vidyapitha initiated a magnificent movement about national education in 1923. Babu Bhagwan Das, the then principal of the Vidyapitha, resolved to hold an educational conference to consider about the stability, shortcomings, reformation and improvement of national educational institutions. All the national and semi-national institutions were invited to send their representatives to the conference and 28 delegates of the Tilak Maharashtra Vidyapitha, Poona, the national medical college, Bombay, the Gujrat Vidyapitha, Ahmedabad, the Kashi Vidyapitha, Benares, the Behar Vidyapitha, Patna, the Komi Vidyapitha, Lahore, the National Art and Science College, Bombay the Tilak Komi Vidyalaya, Hyderabad (Sindh), the Tilak Vidyalaya, Bhivabham, the Satyabadi School, Puri, the Prem-maha Vidyalaya, Brindaban, the National Muslim University, Aligarh, the Hindu University, Benares, the Hindi Sahitya Sammelan, Allahabad and the Bengal National Education Board, Calcutta, assembled at 'Seva Utsav' Benares, from February 23 to March 6, 1923. This conference passed many useful resolutions about the improvement and reformation of national education. *

It was also decided to hold such a

conference every year at different places, but nothing more has been done from that day.

FINANCIAL CONDITION

Babu Shiva Prasad Gupta is well-known in India for his generosity and patriotism. This national university of northern India is the fruit of his love of national education. He has donated his property worth ten lacs, for the advancement of learning through the medium of Hindi. This fund is called 'Sri Harprasad Educational Fund (Sri Har Prasad Shikshavidhi)' in memory of his late younger brother Sjt. Hara Prasad. The trust deed of the donation has been registered. The members of the trust are Sjt. Shiva Prasad Gupta, Rai Bahadur Babu Mukunda Lal,



Principal Sri Narendra Deb

Sjt. Krishna Kumar, Sjt. Sri Prakash, Sjt. Narendra Dev, Pt. Jawahar Lal Nehru, Sjt. Purasottam Das Tandon, Pt. Ramakant Malviya and Pt. Hindayanath Kunjarn. Guptaji has written in the trust deed that the interest of this fund (nearly five thousand rupees per month) will be spent on national and technical education, and the institution taking this sum, will have to use 'Deranagri'

* The report of the conference is published in English, and it can be had from the Registrar, Kashi Vidyapitha, Benares Cantt.

script and 'Hindustani' language as its medium of education, without any government control; and technical education will be one of its main subjects. The interest of the donation is given to this institution at present. Besides this, the Vidyapitha gets as sum of Rs. 1200 yearly from Joshi Damodarji and something like that from Babu Bhagwan Dasji. Besides this, Babu Bhagwan Das donated a sum of Rs. 1000 for the hostel building and at the same time he with his son Babu Sri Prakash, works in the Vidyapitha without any honorarium. With these funds the Vidyapitha has spent nearly a lac of rupees in buying plots of land and

erecting buildings, etc., the remaining sum has been spent on professors' honorarium, scholarships, servants' salaries, etc.

This is a brief account of the Kashi Vidyapitha. No doubt the failure of the non-co-operation movement has affected the Vidyapitha, but as it has got a strong footing with remarkable aims and objects, it has no anxiety about its shining future and it can be said that, through the great enthusiasm and labour of the authorities, with proper sympathy of the public, a day will come, when this national university will prove itself to be one of the greatest universities of the world.

LIBERTY

LEILAMANI NAIDU

Why should I care for aught they say
What is their song to me?
No morrow knows nor yesterday
My dream of liberty,

I want no other's tongue to tell
Life's secret of sad tears;
Nor other's hand nor might to fell
Its canopy of fears.

I have a song none else may sing,
A deed none else may dare;
A hope-some sweet fantastic thing,
Some sweet ecstatic prayer.

There is a seed that I must sow
A harvest I must reap;
A secret no man else may know
A tear that I must weep.

It is my own, my liberty,
My life, my soul, my fate
And freedom to eternity
My Master and my Mate.

O, let them sing for aught they might,
What is their song to me?
No morrow bids nor yesternight
My dreams of liberty.

(From "The Indus")

BOUND

By LIZETTE WOODWORTH REESE

Could I shake you out of my heart,
As water out of a cup,
A little silver on the grass
The sun would soon dry up—

Would I be poorer for this thing,
Tho' wiser, too? I know
By all our days of ill or good
I dare not let you go.

You are to me, I am to you
Common, and found, and plain,
As is a window to a house,
As yarrow to a lane.

Too close to see each other else
Than earth-thick to the core;
So near there is nought left to us
But to love and love the more,

—The Literary Digest



[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticising it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

The Highest Mountain in the World

I am glad to find a colleague in the *Modern Review* for September commenting on my article "The Highest Mountain in the World" which appeared in the *Modern Review* for August, 1928. But my colleague has perhaps unwittingly done a little injustice to me. By "our ignorance" I certainly meant ignorance of the people of India—of course, excluding Nepal, and I am still of opinion that from the Indian side this peak was not known and consequently there was no name for it before it was actually discovered by the Survey of India—not a so-called discovery, as my colleague calls it.

The "Gauri-Sankar" was not unknown to me nor its association with Mr. Schlagintweit, but my colleague does not take into consideration the fact that the Survey of India definitely proved that what Schlagintweit saw was Gauri-Saakar no doubt—but it was never Everest. It was this mistake on the part of Schlagintweit that was responsible for the misnomer of Gauri-Sankar for Everest and its currency in the Indian and Continental literature of Europe. Mr. Freshfield's connection with the question is indeed a new one to me for the mention of which I am thankful to my colleague. But I have it on the authority of the Royal Geographical Society of London (their letter, dated the 11th March, 1925) that Gauri-Sankar is another peak than Mount Everest. This is also corroborated by the Survey of India. The long list of publications quoted by my colleague can certainly have no authority over the Royal Geographical Society of London.

My colleague has taken me to task for having supported the English people in their naming Mount Everest after Col. Everest. I might tell him for his edification that years ago I wrote an article in Bengali (*Prabasi*; *Magh*, 1925) wherein I hinted that Mount Everest could not perhaps be named after its actual discoverer, probably because the honour of having actually discovered the highest mountain in the world fell to the lot of an Indian whose name was thus thrown into oblivion. I also suggested an investigation into the matter with a view to finding out a suitable Indian name for Mount Everest. I also put the matter up to the *Bangiya Sahitya Parishad* for their consideration and necessary action in the

matter but practically speaking I got no response or sympathy from my countrymen. In the meantime on my enquiry to them the Royal Geographical Society of London let me know that Mount Everest was discovered in the course of routine work of the Survey of India in determining the heights of all the peaks visible from the plains of India. The observations upon which the discovery was based were made by different officers and so it is not possible to speak of any one man as the discoverer. This was also confirmed by the Survey of India. If after all this I am compelled to acquiesce in the name of Everest I hope I am not greatly to blame.

Lastly I must thank my colleague for having put in his views and knowledge before the public and I shall be glad if he can further enlighten me on these and such points.

Satya Bhusan Sen

Foundation of the Brahmo Samaj

An error has crept into Mr. N. C. Ganguly's article "Foundation of the Brahmo Samaj" published in "Modern Review" for September 1928. On page 293 of this issue, Mr. Ganguly says "A house belonging to Kamal Lochan Basu on the Chitpur Road in Jorasanko was selected and reated from its owner."

The name of the owner of the house referred to above is Ram Kamal Basu (better known as Feringee Kamal Basu) and not Kamal Lochan Basu as mentioned by the writer.

In my book (Puratony page 67) I have stated the reason why Babu Ram Kamal Basu was called Feringee Kamal Basu. His house on the Chitpore Road where the first meeting of Brahmo Samaj was held on the 20th August 1828 was No. 45 Chitpore Road as it appears from the Collector's receipt for taxes, (of the year 1813) some of which I had opportunity to get hold of. I know that this house is still standing on the Chitpore road, though it is no longer owned by the descendants of Feringee Kamal Basu.

Ram Kamal Basu and Ram Mohan Basu were two brothers. They were residents of Chander-

nagore. To distinguish one brother from the other they were perhaps called by the second part of their names—Kamal and Mohan. From Kamal Basu, Mr. Ganguly perhaps concludes that the full name of the man was Kamal Lochan Basu.

Harj Har Sett.

Professor Sarkar on the Ancient Hindu University

Professor Jadunath Sarkar, C. I. E. has said in the *Hindustan Review*, July as quoted in the Indian Periodicals Columns of the *Modern Review* September, that "the ancient Hindu University without being rigidly isolated, was kept at a safe distance from the noisy luxurious capitals and gave the purest form of physical, intellectual and moral culture possible in any age, if we leave out natural science and mechanics." With all my respect for Prof. Sarkar's scholarship and historical acumen I presume to point out one omission in his estimate of the ancient Hindu University. The omission is the non-mention of spiritual culture—Atmavidya, the knowledge of the Self being the ultimate goal to which every individual soul must press forward. This was the most outstanding feature of the Indian national educational system. On the secular side the theoretical instruction was supplemented by the Upavedas and also by the Vidya's and Kala's (sciences and arts). I am at a loss to understand why Prof. Sarkar thinks that the ancient Indian University entirely excluded "natural science and mechanics" from their curriculum. Is it not a fact, on the contrary, that the experts in machinery (Yantravidya), craftsmen, and metallurgists of the ancient Indian Universities discovered the fast dye, indigo extract, and the tempered steel leading to the secret of Damascus blade, the

earliest contribution to the scientific art of distinction?

DHIRENDRA NATH CHOWDHURY

"Raja Rammohun Roy at Rangpur"

I was interested to see a paper on the above subject, by Mr. Jyotirmoy Das Gupta, in the September number of the *Modern Review*. It is unfortunate that the letters as printed in his paper—the originals of which are among the Board of Revenue Records of the Bengal Government and copies of which I hold—are not only full of serious omissions, but also of errors that wholly nullify their value. I have no time to enumerate all of them, but I simply point out that the story, which he has taken so much pains to build up, that Rammohun Roy served at Rangpur "as Sherishtadar from the beginning of September to 3rd December, 1807" (i.e., the year in which he was made Diwan), goes to pieces, for the very simple reason of his misreading Rangpur for RAMGUR, in the following passage of Mr. Digby's letter to the Board of Revenue:—

"...Rammohun Roy, the man whom I have recommended to be appointed as Diwan of this office, acted under me in the capacity of Sherishtadar of the Foudzary Court for the space of three months whilst I officiated as magistrate of the Zillah of RAMGUR."

In the version printed by Mr. Das Gupta (see letter No. 2) Rangpur stands for Ramgur—an obvious mistake in deciphering. This has naturally led the writer to wonder "why there is no mention of the Raja's service at Rangpur—by Mr. Digby in letter No. 2..." Dr. Sir Devaprasad Sarvadhikari, in his Presidential Address, delivered on 29th July 1928, at the 11th Session of the Uttar-Banga Sahitya Sammilan, held at Rangpur, has published the correct texts of the letters.

BRAJENDRANATH BANERJI

ERRATA

M. R. Aug. 1928

Page 158, Col. 1, line 11,
For 'Word' with'
read 'Word. With'

Page 158, Col. 1, line 12,
For 'Cleanthes, The author'
read 'Cleanthes' the author'

Page 161. Col. 1, line 30,
For 'Kosoms'
read 'Kosmos'

M. R. September 1928 Page 289, Col. 2 line 14
for majestic read maieutic.

P. 305 Col. 1 line 13 for husband being dead or
the husband read husband or the husband, being
dead.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

ENGLISH WORKS OF RAJA RAM MOHUN ROY, Vol. I. Published by Mr. H. C. Sarkar, M. A. Secretary, Brahma Samaj Centenary Committee, 210 6A, Cornwallis Street, Calcutta. Cloth, gilt letters. Rs. 3.

This is the first volume of the English works of Raja Ram Mohun Roy, published on the occasion of the Brahma Samaj Centenary. It contains twenty-one of the Raja's translations of the Upanishads, controversial tracts, the Trust Deed of the Brahma Samaj, Autobiographical Sketch, the *Brahmical Magazine*, &c. It is neatly printed and elegantly bound in cloth.

THE PEOPLE OF INDIA. THEIR MANY MFRITS. By Distinguished Europeans who have known them. Collected in 'India' with an introduction by Mr. Alfred Webb, President of the Tenth Indian National Congress. Reprinted and Published with an appendix, containing additional testimonies by H. A. Talcherkar, B. A. Barrister-at-Law, Veronica Street, Bombay. Pp. 54. Price Four Annas.

It is humiliating to have to vindicate and establish our national character by publishing the testimonies of foreigners. But as our people have been continually calumniated for more than a century and as the slanderers have recently redoubled their efforts owing to well-known reasons, the publication of this pamphlet must be considered quite timely. The testimonies here brought together are quite reliable, as they were unsolicited and occurred in various publications of various dates by authors of different ranks following professions far different in character from one another. Publicists and all other English-knowing Indians would do well to keep a copy of the pamphlet by them. It is of greater importance to circulate it in America and Europe than in India. But for that purpose some occidental publisher will have to

be chosen and the paper must be better, the type bigger and the cover more attractive.

We thank Mr. Talcherkar for the copy presented to us

ECONOMIC AND FINANCIAL ORGANISATION. Revised Edition. Information Section. League of Nations Secretariat, Geneva Pp 118 6d.

THE REDUCTION OF ARMAMENTS AND THE ORGANISATION OF PEACE. Information Section. League of Nations, Geneva Pp. 106, 1sh.

The Information Section of the League of Nations is to be congratulated on the publication of this series of pamphlets. They state in an interesting and non-controversial manner what the League aims to do, has done and has been doing in various directions. Principles, methods and organisations are also described.

WITH GANDHIJI IN CEYLON. By Mahadev Desai, S. Ganesan Publisher, Triplicane, Madras. Pp. 159. Nine illustrations Rs 1-0.

Like the first volume of Gandhiji's Autobiography, this is a book which I had kept for perusal, page by page, when I had leisure. But the leisure never came, and may not come so long as life or eye-sight lasts. So I notice it in the conventional manner without further delay.

Gandhiji had a very cordial and enthusiastic reception in Ceylon from all sorts and conditions of men. Though he described his visit as a 'mercenary' one with humorous and engaging candour, the people of that island refused to regard it in that light and understood it instead as a humanitarian one.

The first part of the book contains the Journal, consisting of five chapters. Part II contains 32 speeches in various places. Part III is an appendix giving an account of the Khadi collections.

We call below at random a few passages from Gandhiji's utterances.

From *Message to Ceylon Congress*: "Claiming as you do, allegiance to India and endorsing, you do, your connection with the story

Ramavara, you should be satisfied with nothing but Rama Raj which includes Swaraj. When the evil stalks from corner to corner of this enchanting fairyland, you must take up the question in first earnest and save the nation from ruin.

"Then there is the other thing, untouchability. You consider the Rodyas as untouchables and their women are not allowed to cover their upper parts.

"It is high time for the Congress to take up the question of the Rodyas, make them their own and enroll them as volunteers in their work. Democracy is an impossible thing until the power is shared by all, but let not democracy degenerate into mobocracy. Even a pariah, a labourer, who makes it possible for you to earn your living, will have his share in self-government. But you will have to touch their lives, go to them, see their hovels where they live packed like sardines. It is up to you to look after this part of humanity."

From *More Memories*: [At another meeting of the missionaries (at Jaffna) he developed this last thought, in reply to a question as to what he would wish India to be like in matters of religion. He reiterated his impatience with the missionary or the Musalman who thinks of getting hold of the untouchables for the sake of increasing his flock, and said that like the Dewan of Mysore he would ask them all to strive to make the untouchables better Hindus if they could]

"I should love all the men,—not only in India but in the world,—belonging to the different faiths,—to become better people by contact with one another, and if that happens the world will be a much better place to live in than it is today. I plead for the broadest toleration, and I am working to that end. I ask people to examine every religion from the point of the religionists themselves. I do not expect the India of my dream to develop one religion, i.e. to be wholly Hindu, or wholly Christian, but I want it to be wholly tolerant, with its religions working side by side with one another."

The book is clearly printed on opaque paper.

A WEEK IN INDIA (AND THREE MONTHS IN AN INDIAN HOSPITAL). *By Fenner Brockway. 1sh net. The New Leader Ltd. 14 Great George Street, London, S. W. I. Pp. 83.*

Mr. Fenner Brockway spent three months and one week in India, the greater part of which was spent in a hospital owing to an accident. This book gives the reader the experiences of his visit. It contains word pictures of Gandhiji, N. M. Joshi, the Ali Brothers, A. Jinnah, the late Hakim Ajmal Khan, Mrs. Sarojini Naidu, Sir Chimanlal Setalvad, Balubhai T. Desai, S. A. Brelvi, B. G. Horniman, K. Natarajan, the King of Afghanistan, Shuaib Quorochi, Sir Dushaw Wacha, Dewan Bahadur M. Ramachandra Rao, Dost Mahomed Peer Mahomed, Dr. Ansari, Dr. Annie Besant, S. Srinivasa Iyengar, and Jawaharlal Nehru. But it contains much besides these pen portraits. It is brightly written and describes the India he saw ("a minute fraction of the whole") and to give a human picture of the men and women he met. He begins by saying that "this is not an authoritative book on India." But it is quite worth reading notwithstanding.

HELL FOUND !! *By S. A. Dange, Author of*

"Gandhi vs. Lenin." Vanguard Literature Company. 2-1, European Asylum Lane, Calcutta. Price one Rupee, Pp 123 i.e. Red paper covers.

In this book, which is very clearly printed in big type on thick paper, Mr. Dange describes what he experienced and observed in the lock-ups and jail where he had to pass his days for more than three years. He has indeed found Hell. The rooms, the raiments, the food, the treatment received by the prisoners, etc. as described by him in this book, not unoften with grim humour, are all disgusting, abominable, horrible,.....

Says he:

"I have succeeded, if at all, in casting a mere furtive glance at the huge vaults where tales of oppression lie submerged. And I am sure no individual human power will be able to open them.

"The tale of the Bourbon oppression and the secrets of the Bastille could be unearthed only by the united and exasperated will of an oppressed French proletariat. The bones of the murdered people hidden under the polished marble pilases of Czarsim got new tongues only after the wrath of the workers and peasants had shaken the foundations of Imperialism. Therefore such attempts as mine have only a critical value and will remain incomplete without the complement of the determined action of a whole people to right its wrongs."

The author quotes in his preface the following article from the U. P. Jail Manual:—

"Art. 978 Labour in a jail should be considered primarily as a means of punishment and not of employment only; neither should the question of its being highly remunerative have much weight, the object of paramount importance being that prison work should be irksome and laborious and a cause of dread to evil-doers."

And then observes: "The picture that you see in the following pages will show how mild the above words are for what is being done in the jails.—Against this, see the law in the workers, republic. Art. 9 of the Soviet Criminal Code says, Measures of social defence may not pursue the aim of inflicting physical suffering or degrading human dignity, nor does it aim at vengeance or punishment."

R. C.

ANCIENT INDIAN CULTURE IN AFGHANISTAN: *By Dr. Upendra Nath Ghoshal M.A., Ph.D., Greater India Society Bulletin No. 5. Price Re 1 only.*

The history of India's cultural relations with her neighbours when fully written, will have two broad divisions: viz., her relations with the Western and with the Eastern nations. At present the accumulation of rich relics of this relation of India with Indo-China, Sumatra, Java, Bali, etc., has naturally produced the idea that Greater India meant India's relations with eastern peoples alone. But the epoch-making discoveries at Harappa and Mahenjodaro have forced us to look to the West for the earliest outside contact and this remains true down to the age of Asoka, who in his mission activities showed a marked preference for the Western neighbours. Dr. Ghoshal has done a great service to the Greater India movement by emphasising in this monograph the importance of this line of investigation, starting with Afghanistan, and

provoking other investigators to seek on similar lines, the relics of Indian culture in Iran, and in the further West as well in Africa, Madagascar and other lands to the west of the Indian Ocean. In the preface of his stimulating Bulletin Dr. Ghoshal very rightly observes :

"Situated at the gateway of the Indian continent whence it commands all the main lines of its inland communication with Western and Eastern Asia, Afghanistan has been the channel through which have flowed the numerous cultural and other influences that have shaped the history of India in the past. On the other hand, the Indian influences, especially under the urge of the great movement of cultural expansion associated with Buddhism, have overflowed the western frontiers of India, and the signs of their triumph are writ large not only in the existing monuments of Afghanistan, the stupas, images, cave-shrines, pillars and the like, but were abundantly illustrated in the prevailing forms of religion, language and social manners before they were engulfed by the advancing tide of Islam. Verily the history of Greater India would be lacking in some of its important chapters. If the story of India's cultural contact with its western neighbour were left untold."

The book should be read by every serious student of Hindu cultural expansion. It gives for the first time a faithful resume of the latest discoveries in the field made by the French and German scholars.

A HISTORY OF HINDU POLITICAL THEORIES : from the earliest times to the end of the seventeenth century A.D. By Dr. U. N. Ghoshal, M. A., Ph.D. Oxford University Press, Second Edition 1927.

To all those who want a sober and fully documented study on Hindu political theories, the new edition of Dr. Ghoshal's book will be welcome. Within the narrow compass of 250 pages the author has managed to condense and criticise almost all the important texts and theories relating to Hindu political science, and the beginners in this line of study will find the book a faithful and stimulating guide. In every discussion Dr. Ghoshal shows a remarkable spirit of fairness and a laudable solicitude for ascertaining the tenor of the original texts. In weighing evidence he displays a largeness of outlook that is characteristic of a historian and he puts the orthodox and heterodox schools of thought in the same scale, assigning as much importance to Brahmanical as to Buddhist and Jain speculations. Moreover, Dr. Ghoshal traces the progress of Hindu political thought from the early classical to the mediæval stage of its evolution as represented by the earlier *Niti* and *Smṛiti* texts, as well as in the *Dashabodhi* and *Vishnu Nataka* of the epoch of Marhatta and Sikh revivals. Some of the appendices and his concluding chapter, breathing a spirit of comparative study and sound evaluation, go to make the book a precious guide in the jungle of partisan theorisings. We congratulate Dr. Ghoshal on the publication of this second edition and recommend the book to all lovers of Indology.

K. N.

SEVEN MONTHS WITH MAHATMA GANDHI VOL. I : By Krishnadas. S. Ganesan, Triplicane, Madras, S. E. Pp. 449. 1928.

What Mahatma Gandhi is writing of himself in *Young India* week after week, can, by no means, be considered as the only materials with which one would build up a biography of his. The account of his examination of himself is bound to be inadequate for a biographer, for, it excludes many details and minor incidents of his life, which to a biographer is of essential value to paint a complete picture of his life. The book under notice portrays very nicely the daily life led by Mahatma Gandhi during the active days of the non-co-operation movement. Herein we find Mahatmaji in delight over his success some day, in extreme agonies over his failures, in the patience and endurance of a saint in the midst of overwhelming activities and in the purity and strength of a supremely spiritual mind. Mr. Krishnadas is a very keen observer and is fully aware of the possible curiosity of his readers. He leaves out no details as insignificant and paints Mahatmaji in his daily routine of life, in his habits and manners and in his friendly talks and humorous luts. This book will be of great help to a future biographer of Mahatma Gandhi. The book is so highly interesting that we have finished it with as much eagerness and pleasure as we do a good novel.

It is a history of the progress and development of the non-co-operation movement, as conducted by Mahatma Gandhi, the hero, the martyr and the saint.

The book is bound in Khaddar and its get-up is nice. It also contains a picture of Mahatma Gandhi.

P. SEN GUPTA.

BENGALI

NANA KATHA (Miscellaneous Essays) : By Upen-dra Kumar Kar, B.L. Publisher—Sitansh Choudhuri, Pleader, Chandpur. Typerra. Price Rs. 1.

However unpretentious and uninviting this volume of Essays of a little over two hundred pages, printed in an unknown Mofussil press, may seem at first sight the reader will be delightfully surprised to find that the letter press contains few errors, the writer has a wonderful command over his mother-tongue which he can wield so dexterously as to express the most abstruse thoughts, and that the thoughts themselves are of a high order, far above the parochial topics of a Mofussil station, and even worthy of serious consideration by the best minds of the country, minds engaged in our well-known centres of culture in voicing the problems that vitally affect us and in making suggestions for their solution. That thinkers of such wide culture are to be found here and there in the remote provincial towns augurs well for the future of the country.

The collection of essays under review may be broadly divided into two groups, philosophical and literary. In both these groups the writer reveals a remarkably clear grasp of basic truths. His wide reading in the Vedānta and the Upanishads on the one hand, and the best poetry of modern Bengal on the other, and his power to apply the problems of philosophy and poetry to the facts of our moral and social life, mark him out as a practical thinker of no mean merit. Through

these essays he shows an intimate acquaintance with the causes of our social ills, the hide-bound customs and traditional usages which have choked our freedom of thought and acted as a barrier to further progress, but what distinguishes his writing is the undercurrent of spiritual emphasis which runs through all the essays, so that we rise from their perusal refreshed and purified in body and mind, and with the biblical query rising like a perpetual refrain in the innermost recesses of our mind: What shall it profit a man, if he gain the whole world, and lose his own soul?

Where there is so much that is of a high order of excellence, one word of caution may be permitted. The author is above everything, sane and level-headed and yet on occasions we come across a faint note of indiscriminate admiration of the glorious traditions of India's past which, in the minds of the less thoughtful and less well read sections of the community, may easily be turned into an attitude of selfcomplacent inactivity, shutting the doors of the mind to every current of fresh air that blows from the bracing climate of the West. Michael Modhusudan Dutt's preference for Indrajit to Rama in his famous epic has been ably interpreted, but our author is not happy till he is able to say that by accepting Meghnad as his hero the poet was only accentuating our ancient Indian ideal. In his able exposition of Rammohan Roy's life and work the author says that the Raja regarded the Veda as infallible and as the revealed word of God. We doubt if this was actually so, * and even if it were, it certainly called for a word of comment instead of being accepted with uncritical approval, for the writer himself observes that the Raja stood for all-round emancipation, which must include above everything, the emancipation of the mind. Again the writer is an ardent admirer of Ramkrishna, whom he calls *yugavatara* or the Messiah of the modern age, and refers to his great work of religious synthesis and his profound message "Each religion is true—as many beliefs as there are paths". Now the science of comparative religion is responsible for the discovery of the generalisation that there is truth in every religion, but it is a far cry from this to the other generalisation associated with the revered name of Ramkrishna that every religion is true. It is no doubt a fact that to a really earnest and devout seeker after God religious forms offer no insuperable barriers, and that the follower of every religion, by practising the highest lessons it preaches, may attain the *summum bonum*. But to characterise the facile tolerance which finds every religion to be true and makes no discrimination between the higher and the lower elements of which it is composed as a religious synthesis of supreme importance for the discovery of which the world had to await the advent of an *Avatar* is to lose sight of that sense of proportion which is so habitual with the author in everything else he writes. One would be bold indeed who could say that popular Hinduism, by absorbing all the cults and rituals of non-Aryan origin, has gained in worth in any real or vital sense. The writer has rightly enough, nothing but contempt for mere catchwords and shibboleths of Western origin.

* Ram Mohun Roy did not believe in the infallibility of any scripture, Editor, M. R.

To be consistent, he should have the same contempt for catchwords of indigenous origin, and tread the middle path beloved of Lord Buddha, and pointed out in his *Heart of Aryavarta* by Lord Ronaldshay, whose activities on behalf of Indian philosophy the writer so admires, as the one which educated India should follow if she wants to make her own contribution to the civilization of the modern world.

We hope the present volume will be followed by other volumes of essays, replete with ripe wisdom, and revealing a deep culture and couched in language which the author knows how to make a worthy vehicle of his thoughts which the reader may peruse with equal pleasure and profit.

BOOK-LOVER

RAJA RAMMOHAN RAYER GRANTHADALI, PRATHAM KHANDA.—Published by Mr. H. C. Sarkar, M. A. *Brahmo Samaj Centenary Committee*, 210-6A, Cornwallis Street, Calcutta.

This is the first volume of the Bengali works of Raja Ram Mohun Roy, published on the occasion of the Centenary of the Brahmo Samaj. No student of Bengali literature can do without a perusal of Ram Mohun Roy's works. Those who wish to know all about the beginnings of the monotheistic movement and the social reform movement in India must also study his works. This first volume of his Bengali works contains the *Vedanta Grantha*, Sanskrit text and Bengali commentary; *Vedanta-Sara*, Sanskrit text and Bengali commentary; *Atmanatma-viveka* by Sankaracharya, Sanskrit text and Bengali commentary; the first chapter of *Vajrasuchi*, an ancient brochure by Mrityunjayacharya against caste, Sanskrit text and Bengali translation; and *Tulavakara Upanishad*, Sanskrit text and Bengali rendering.

The volume is neatly printed on antique laid paper. The cloth binding with gilt letters is quite elegant.

R. C.

SRI SRI DURGA: By Umesh Chandra Chakrabarti, Published by Suresh Chandra Chakrabarti 31-1 Ghose's Lane, Calcutta. Price Two annas.

This illustrated booklet contains a compilation of Durga Stabas (prayers) written by eminent Bengali writers, viz. Bankim Chandra, Bharat Chandra and others. The author has also attempted to trace briefly the origin and development of the worship of Durga. This is a timely publication and we hope this little book will be widely read in Bengal.

P.

SANSKRIT

THE NIGANTU AND THE NIRUKTA—critically edited from original manuscripts: By Lakshman Sarup, M.A. (Panji), D. Phil (Oxon.). Sanskrit text with an appendix showing the relation of the Nirukta with other Sanskrit works. Pp. 39+292.

FRAGMENTS OF SKANDASVAMIN AND MAHESVARA ON THE NIRUKTA. Edited for the first time from

original palm leaf and paper mss. with an introduction and critical notes : *By Lakshman Sarup, M.A. (Panj.)*, D. Phil. (Oxon.). Pp. 15+133.

It is full seventy-five years since the great pioneer scholar Rudolph von Roth first published the Nirukta of Yaska in Germany and now we have this, one of the most important works in the whole Sanskrit literature, in the edition of Dr. Lakshman Sarup. A single glance at these two editions is sufficient to tell how the science of Indology has progressed during this period. Dr. Sarup's is a work which we as Indians may well be proud of. It is the result of the collation of 37 manuscripts—it is difficult to imagine what a strenuous labour it means. Roth, on the other hand, had to depend merely on 7 manuscripts. During all this period many editions of the Nirukta have appeared; yet it is not exaggeration to say that they have all been replaced by the present fully scientific edition furnished with all important variants given but facultatively by Roth.

Apart from the not very few typographical blunders, from which this edition too unfortunately is not free, the chief defect in Roth's edition seems to be the lack of punctuation marks which renders the simple language of Yaska quite unintelligible in many places. The text in Dr. Sarup's edition is fully punctuated and the perusal of a few pages in the two editions side by side will convince every reader of the great improvement effected by Dr. Lakshman Sarup. This is the third volume of Dr. Sarup's works on the Nirukta. Instead of Roth's introduction which is a rambling disquisition about the Vedic literature—yet it must have been of great help in those days—we have now Dr. Sarup's valuable introductory volume; the texts have been already dealt with, and in the place of Roth's meagre "Erläuterungen" we have now a complete translation of the Nirukta. It is true that Yaska's Sanskrit is not very difficult to follow, yet Yaska has his own peculiarities just as Patanjali's apparent simplicity soon proves to be deceptive—and these peculiarities could not have been easily understood without the help of one who is fully acquainted with the mysteries of Vedic philology, this Dr. Sarup offers us through his valuable translation and notes.

In the first three volumes it may perhaps be said that Dr. Sarup has followed in the foot-steps of Roth; but in the fourth volume Dr. Sarup has given the lead. In this volume our author has published for the first time fragments of the commentary of Maheśvara-Skandasvamin—the mysterious joint authors whose interrelation has very probably been rightly indicated by Dr. Sarup. It is interesting to note the summary way in which the author in his introduction has sent the commentator *Ugra* back to his pristine non-existence. This volume is also enriched by an appendix constituted by extracts from Skandasvamin's work in Devanāgarī script's well known commentary on the Nighantu. We offer our heartiest congratulations to the learned editor and recommend his book to all students of Sanskrit philology and Vedic lore.

Sātibhāna.

HINDI

HINDUSTHANI SANGIT PRAVESIKA—*Parts I and II. By Mr. Murari Prasad, B. L., Advocate, High Court, Patna. Patna Law Report Press, Patna.*

The author has creditably supplied a great want and will be congratulated by all beginners of Hindusthani music. His primer is calculated to serve as a guide-book as regards both the theory and practice of music. The notations and their explanations are extremely helpful. The chapter on the various classes of Hindusthani music is informative.

ANARKALI—*By Umarao Sinha Karunkh, B. A., Jnanprakash Mandir, Meerut.*

Translation of a Bengali story by Dr. Rahindranath Tagore.

AKSHARA-TATVA—*By Mr. Gouri Shankar Bhattacharya, Masanpur, Cawnpur.*

The "geometrical" elements which go to the formation of the letters of the Devanagari alphabet are discussed and displayed with a number of diagrams.

KUNTI DEVI—*By Mr. Bhagavandas Kela, The Bharatiya-grantha-mala, Brindaban.*

The life sketch of a distinguished lady worker in the Prem Maha Vidyalay of Brindaban.

PUNARVIVAH VIDHANA—*By Pandit Mata Sena Pathak, Swadeshi Store, Sarsa, Dt. Allahabad.*

Remarriage of Hindu widows as approved of in the Sanskrit texts is the subject matter of this book. The author also repudiates early marriage.

RAMES BASU.

MALAYALAM

PULAKAMKURAM—*By Nalappat Narayana Menon. Edited with introduction by C. P. Govinda Menon. B. A. and L. T. Mangalodayam Press, Trichur. Pp. XXVI+51. Price as. 10.*

We had sometime ago the pleasure of commending in these pages, Mr. Nalappat Narayana Menon's beautiful poetical work entitled *Kannuruthullu*. Now we have before us another work of his, *Pulakamkuram*, containing ten short pieces of poetry, three of which are composed in the Sanskrit metres and the rest in the Dravidian. Some of the pieces written in the *Manjari* style in this little book have reminded us of certain songs of Tagore in the Crescent Moon and the Gitanjali. Mr. Nalappat's poems composed in the Sanskrit metres are equally elegant.

The printing and get-up of the book leave nothing to be desired. The lengthy remarks in the introduction regarding the poet's personal beauty, modesty and numerous other "qualities" might be felt as a burden by most of the readers!

GIRI-PRAKASHANAM—*By K. T. Lonappan. Bharatavilasam Press, Trichur. Price as. 4.*

This is a very faithful translation of the "Sermon on the Mount" composed in the *Manjari* style. We congratulate the young poet on his venture.

SWATANTRYA-MARGAM : *By K. Velayudha Menon. Sahadara Press, Cochin. Pp. 78. Price as. 12.*

This is one of the very few books in Malayalam which deal in detail with the conditions of labourers in India giving full and up-to-date statistics. Though one may not agree with the views of the author in all respects, the book as it is deserves very careful study. It contains also statements which are inaccurate; for instance, on page 49, in the chapter on exploitation the average income of an Indian is recorded as 1 anna 6 pies per year. We hope this and other inaccuracies will not be overlooked in the next edition. The book is well got-up.

A TREATISE ON TEXTILE INDUSTRIES—By C. Swaminath, L. T. M. (Bom.) Head Master, Govt. Industrial School, Cochin State. Published with the sanction of the Director of Public Instruction, Ramanuja Printing House Ltd. Trichur Pp. 212. Price Rs. 1-4-0.

We congratulate the author on his excellent production. There is no doubt that the book with the numerous illustrations it contains will be of great help to students who take up to weaving industry. We wish the author could have, however chosen a Malayalam title to his book which is written in Malayalam!

P. ANJAN ACHARYA

MARATHI

DR. SIR R. G. BHANDARKAR (a biography): By S. N. Karnatak, published by the author at 249 Haste Peth, Poona. Pages 438. Price Rs. 2-8.

The late Dr. Sir R. G. Bhandarkar was a scholar of world-wide reputation. A keen intellect, a large heart, strong convictions, as well as his deep faith and unimpeachable character have left a deep impression on thousands of his pupils and others who were fortunate to come into contact with him. Mr. D. G. Vaidya of the *Subodha Patrika* has already given us a true picture of the religious side of Bhandarkar's life. But a biography dealing with all its aspects was badly needed, and that want is in a great measure supplied by Mr. Karnatak's book, which is thoroughly well-written and thoroughly interesting. One draw-back, however, must be mentioned here. It is the want of an Index, a work common to a very large number of Marathi books.

BHARATWARSHIYA PRACHIN AITHASIK KOSH OR DICTIONARY OF INDIAN ANTIQUITIES: By the late Jagdishlal Bhaskar Godbole. Published by the Chitraghata Press, Poona. Pages 148. Price Rs. Three.

This is a mere reprint of the work published in 1876, when researches in Indian history had scarcely begun and the task of identification of countries, cities, mountains, rivers, etc., mentioned in old Sanskrit works was an extremely hard one. But no such excuse can be pleaded in these days, when the combined efforts of Western and Indian scholars have made available immense materials for such identification. For instance, now to say merely that who caught is a name of a province in India will hardly enrich the store of one's knowledge. It ought to be stated that it is the ancient name of the province which in later times came to be known as Magadha and now bears the title of Bihar. With this serious defect running throughout the

work, the dictionary surely supplies a want which was being keenly felt for nearly a quarter of a century.

VIDYUT-SWALAMBANA—or self-help in Electricity by G. K. Date. Published at Vidyut Karyalaya, Magadha, Bombay. Price as. six.

This brochure of 34 pages gives very useful hints to householders, who desire to have installed electric lights to illuminate their houses. The book is profusely illustrated.

V. G. APTE.

ORIYA

The Ganjam Store of Berhampore (GANJAM) has recently published a good number of good books. CHANAKYA, one of the series of the Promode Bharati Granthamala by Iswar Saha is a book of about 250 pages. It is both illustrated and elaborated. The style is in keeping with the subject, virile and somewhat Sanskritic. The last annexe giving the code of morals of Chanaka is valuable for the reader to understand the historical situation of the country at that remote period and the policy necessitated by it. It is a splendid book.

BEER BHARAT (12 annas): By Basudeb Mahapatra one of the life-workers of the Satyabadi school of late Gopabandhu Das. Basu Babu is an acknowledged virile Oriya prose writer and nothing remains to be said against the subjects or style chosen by him. The various subjects such as Panna, Prithwiraj, Kusumkumari, Chanda's promise, etc., etc. will no doubt inspire youthful reader.

NADA GITIKA OR NEW SONGS. It is a collection of national and devotional songs collected by Sarathi Sahu. Price twelve annas. Contains 156 pages.

HINDU RAMANI, (a drama): By Sri Aswinikumar Ghosh M. A. one Rupee.

Aswini Babu is a drama-writer of long standing and great fame. He has caught the staging side of the play very well. His pictures are, however, a little overdrawn. The style is moving and simple. But one defect in all his dramas is that he has freely introduced Bengali phrases into Oriya language. This should be guarded against, in future.

SUBHADRA By Dayanidhi Mishra B. A., L. T. (12 annas in prose, pp. 137).

Dayanidhi Babu is a well-known writer of old historical characters. He excels in delineating the characters he handles. The illustrations are not bad.

The Oriya Sahitya Prachar Sangha which is popularising lives of eminent people of India and outside has also been at times publishing books like PRANANATH PRAKASHI that is before us. The author, Professor Ratnakar Pati, M. A. of the Ravenshaw College is a Professor of philosophy. The essays he has written were written at different times as magazine articles. Philosophy has been naturally woven into his writings. The style is rather involved. The essays are thoughtfully written but the ideas do not grip the mind, they are not so clear. The subjects chosen are also responsible for the style and thought to some extent.

The Utkal Sahitya Samaj has published a kavva called *RASALAHARI* (price 12 annas) written by Maharaja Raghurath Bhanj of Mayurbhanj (1728-1750) in the old style of *Chhanda* and *Raga*. Page 138. The beginning is rather done with much effort, the latter *chhandas* are rather unaffected. There is no peculiar merit in this book except that historically it has a place as it comes after Upendra Bhanja and from the pen of a Raja. The preface written to this book by Sriyut Sasubhusan Ray, Secretary of the Utkal Sahitya Samaj, is worth reading.

ANIAR LIFE: By Samanta Sri Narasingha Pullanayak.

The book contains talk between the lover and the loved (Nayak and Nayika). Each poem again supplies the main thought of that poem from the first letters of each line. As an artistic piece, the poems deserve some credit.

PILA GITA: By Bidyadhar Mahanti.

A small book of poems meant for recital by children. Some of the sentiments are nice. Price six pice.

AME JANE: By Bidyadhar Mahanti.

It contains some satirical and ironical poems, in no way inferior to D. L. Roy's in *Kalki Abatar*. Price two annas.

L. N. SART

GUJARATI

NEW BAL POTRI: By Kanti Kahdai Joshi.

This is a text book for little children who are beginners in education. It is designed by an experienced teacher.

RUBAIYAT-E-OMAR KHAYYAM: By D. N. Patel. Printed at the Allen Press, Bombay. Paper cover, pp. 25. (1927).

This is a translation in Gujarati of the Quatrains of Omar Khayyam, as that peculiar vogue of versification called *Beitboy* which distinguished Parsi writers of the old school.

A CLARION CALL TO CASTES (Jhatone Padkar): By Nanji Lalji Farmar. Printed at the Dharma Vijaya Sthan Printing Press, Limda. Cloth bound, Pp. 128. Price Rs. 1-4-0. (1927).

The writer wants to preserve castes and not uproot them. With that view he has written this book in which he offers suggestions in animated and feeling language as to how to destroy those evils which have crept in and made them engines of oppressions instead of means of happiness.

A FEW SCATTERED FLOWERS: By Jayendrarao Bhag Vaneal Durkal, M.A. Printed at the Jnan Mandir Printing Press, Ahmedabad. Cloth bound, Pp. 194. Price Rs. 1-4-0. (1927).

The author is the Professor of Gujarati and English Literature in the Arts College at Surat, and has naturally to do a lot of thinking and observation. The result of both the processes is this book, which is a collection of his original writings on various literary and social subjects. They are all well presented and would repay exertions.

ANJO (a play): By Chandraradan C. Mehta, D.A. The life of this cold-smith metaphysician and poet of mediaeval Gujarat was never dramatized before. That has now been effectively done

and the play successfully staged through the fashion of the author.

TWO ALHYANS: By Gojendrasankar L. Pandya, M.A., B.T. Lecturer, Gujarat College, Ahmedabad. Printed at the Aditya Printing Press, Ahmedabad. Paper cover. Pp. 155. Price Rs. 0-14-0. (1927).

Vallabh, a well-known poet of Gujarat was distinguished as a "Thunderer". Mr. Pandya has a soft corner for him and has written out a play with him as his hero and called it Vallabh-Garjanakhyan. The other Alhyan is called Gurjan Prasannakhyan, and is written in the vogue of old Gujarati writers. They are both readable performances. K. M. J.

URDU

ZIKR E MIR (Persian) With a Foreword by Maulvi Abdul Haque B.A. Pp. 113+XX. Price Rs. 2. Publisher Anjuman Taraqqi Urdu, Aurangabad Deccan.

Mir Taqi Mir is the acknowledged father of Urdu poetry. This is his auto-biography written in an admirable style, and published for the first time after an oblivion of a century, and a half with a very able and interesting foreword by Maulvi Abdul Haque. Copious foot-notes and a detailed table of contents are useful additions.

HAMARI SHIKRI By Syed Masud Hasan M.A. Lecturer Lucknow University. Pp. VIII+60+124. Price Rs. 1. Publisher—Anjuman Taraqqi Urdu Aurangabad, Deccan.

The book may fittingly be described as an apology for Urdu poetry. Urdu poets and poetry have long been a target of ugly criticism and ridicule by the "western educated" Indians. A number of changes has been brought against Urdu poetry under the following main heads,—that it is unnatural, that it is immoral, and that it is narrow and barren, and the whole of it has been condemned outright. The author takes all such charges one by one and with a masterly analysis worthy of an eminent lawyer ruthlessly exposes the hollowness of these silly charges and smashes them once for all each and every one of them. His reasoning is sound throughout and his style is simply entertaining. Not a trace of bitterness, and yet his exposure of his opponents is merciless. His discourses on the nature of poetry, the proper value of poetry and the merits of Urdu poetry as distinguished from those of English poetry are illuminating. The author has done a distinct service to the Oriental literature and has admirably filled a long-felt want. The book supplements at a very opportune moment the great Hali's great *Muqaddama* and no one interested in Urdu or Oriental literature ought to miss reading it.

NABUTAT AUR NABATI KHOGREK: By Mr. Mohan Lal Sethi, M. Sc. Lecturer Botany, Govt College Lahore. Pp. 304. Illustrated. Price not given. Publisher: The Farnab Central Publishing House, Lahore.

An interesting treatise written in a simple style and as far non-technical as possible on plant life. His chapters on the evidences of plant life, seeds, fruits, flowers, manures, vegetables, vitamins, bacteria diseases of plants &c. Contains useful information about agriculture and horticulture. Can be used as a good hand book both by the student and the layman. A. JI

"MOTHER INDIA OR FATHER INDIA?"

A GERMAN CRITICISM ON MISS MAYO'S BOOK

Translation with Note by S. P. RAJU, B. A., B. E., A. M. I. E

[Note. Under the title "*Mutter Indien—oder Vater Indien?*" (Mother India or Father India?) has appeared a criticism of Miss Mayo's Book in some German papers, a translation of which I am giving below, as it would be of interest to readers in India, especially in view of the alleged attempt of the authoress to bring out a German edition of her book. The article has been published among other papers in the Literary Supplement of the "*Reichspost*" in Vienna, and the "*Ostasiatische Rundschau*" (East Asiatic Review, in Hamburg. The latter is a periodical published in combination by the "*Verband für den Fernen Osten*" (Union for the Far East) in Berlin, "*Ostasiatischer Verein Hamburg-Bremen*" (East Asiatic Association Hamburg-Bremen) in Hamburg, and the "*Deutsch-Ostasiatischer Klub*" (German-East Asiatic Club) in Leipzig; associations that interest themselves among other things with the cultural problems of the East, and as such supposed to give a lead to the intelligent public opinion in the country in matters pertaining to the Orient.

The writer of the article, Prof. Dr. J. B. Aufhäuser, is a German Professor of Philosophy and Comparative Religion in the University of Munich, who toured in most parts of India last winter, visiting the Poet Tagore and his School in Shantiniketan. This year also he has already left Germany for Sumatra, Java, Australia, etc., and circumstances permitting, he hopes to acquaint himself with the other parts of India, that he could not see in his last journey.]

TRANSLATION

It was evening in the middle of November after a fearful tropical thunderstorm, as I waited in the Refreshment Room of Madura Railway Station (South India) for the night train to Trichinopoly, when two Indians of high caste joined me, and very soon we fell into a lively conversation about the situation in India from the European and the Indian points of view. "What do you think of that

book, 'Mother India,' by Miss Katherine Mayo?" asked one of them, a distinguished advocate of the city. At that time I did not know of the publication of this book, and had the contents related to me. I could quite understand that both the gentlemen, one a Hindu lawyer and the other a Christian (Protestant) were greatly excited about it. At the earliest opportunity I bought a copy of the American illustrated edition of the book. The edition circulated in India, as I was told, represented a certain amount of toning down in many places. In view of the great interest that many sections of the German cultured Society take in Indian affairs in relation to the evolution of world politics of the present day, a short description of the nature of "Mother India" may perhaps be desirable.

In one word: Miss Mayo's work is a book with a politico-cultural purpose. Based on a painting of the land in the darkest possible colours, the proof is said to be made out, that India, i.e. its peoples and its tribes, on account of the cultural, sanitary, social and economical conditions of the land, are not in the least ripe for self-government, nay more, on account of the hygienic disparities form a sort of world-danger, against which perhaps even the League of Nations had to be invoked. The authoress, at whose disposal the India Office in London, and the official Anglo-Indian offices in India placed their materials, was warned by these offices not to generalise from special observations (Cf. Page 13). But she did not unfortunately stick to this well-meant advice. Some of her own personal observations during a winter sojourn of five months from North India up to Madras (1925-26), communications and opinions from official or friendly British or Anglo-Indian side, utterances of leading Indians taken out of their context*, or facts collected from newspaper articles, in hospitals or law-courts, make the American lady-tourist draw a one-sided,

*Among others Gandhi and Tagore also protest against the distortion of their statements.

dark and therefore an untrue and unjust picture of the Indian people, their civilisation, their spiritual culture and their social and economic conditions. True, many of the evils censured in the book are facts, and were known for a long time; and this book brings hardly any new observations. Only never before were they described in such a wickedly generalized way, as if it were meant to be a public showing up of a whole people in glaring colours by a mountebank with so much of journalistic advertisement for wide circulation. Sometimes one asks one's self involuntarily, "How is it then at all possible, that this nation, i.e., the Indian races, represented as physically degenerate, morally depraved and economically unproductive, could for 5000 years continually keep itself vigorous, especially when in addition to this such bad sanitary conditions prevail?" Miss Mayo has unfortunately failed to get into personal touch with the actual reformers, or the Social Reform Associations of Indian men and women, or with Societies, which long before she herself went there, have been insisting upon the removal of those social and sanitary evils. Even today educated Indians admit that much of what is said in the book is founded upon facts. But gross exaggeration and generalization paint these things in an unheard of fashion, and distort the whole of Indian culture into something coarse. In the whole of the book there is practically no word said, that is favourable to the Indian people. The picture drawn by it shows only the dark side and not the bright. The dedication "To the People of India" (See Book) is supposed to indicate that a "sincere friend" wishes to do something good to the country. But in reality is this people with its ancient culture only calumniated and degraded indiscriminately in the eyes of the English and American reading public. But educated leaders of India like Gaudhi among others, above all ill-temper and ill-will, hold this book before their people today as a mirror of their practices for the improvement of many social and hygienic shortcomings.

The book deals with the actual problems that are at present greatly discussed by the social reformers in India: the child and early marriages (e. g. the Census of 1911 showed 9,077,627 married and 335,015 widowed girls from 0 to 15 years of age, and in ages from 10 to 15 years 13 p. c. of the boys and 40 p. c. of the girls, and in

ages from 15 to 20 years 32 p. c. of young men and 80 p. c. of young women married), the problem of the widows (the Census of 1921 numbered 26,831,838 widows out of a total female population of about 152.6 millions) with all their alleged suffering, the impossibility of remarriage in orthodox circles, maternity in India with its grave hygienic evils, the life of the woman in zenana, the strictly closed apartments of women, temple prostitution in the provinces of Madras and Orissa, the question of caste, especially the lot of the 60 million despised out-castes (Panchamas). In addition to these cultural questions are discussed also the economic problems e. g. the unprofitableness of Indian cattle-breeding (out of 146,055,859 oxen and sacred cows about 50 p. c. are agriculturally unprofitable), the exploitation of land by cotton, wheat and tea culture, industrial and money problems, the national movement, the exploitation of the land by English industrial concerns through railway and other undertakings under English hands, the English army of occupation and civil service, relation between Hindus and Mohammedans, Pax Britannica, Anglo-Indian Reforms, and finally sanitary and health problems; epidemics like malaria, plague, cholera, smallpox as a kind of world danger, especially on account of the unhealthy conditions in the sacred rivers, wells and ponds, when they are visited by hundreds of thousands of pilgrims; sacred cities like Benares have only primitive drainage systems, and so on.

To the reader to whom in the beginning (page 13) is given the picture of young consumptive Indian students pouring over bolshevistic literature and gruesome repellent religious practices in Kali Temple in Calcutta, it remains quite a puzzle, how a people so degenerated, and physically and morally so sunk as Miss Mayo has described here (pages 16f, 21f, 56ff, 102ff, 201ff, etc) could live for hundreds, nay, thousands of years under such primitive hygienic conditions, and revive themselves again and again. Whoever accepts uncritically the picture given here, will, on account of the sanitary and economical conditions prevailing apparently as the effect of partial autonomy already granted to the Provinces, refuse an extension of the self-government demanded by the Indians. India is, so Miss Mayo wishes to prove, not in the least ripe at present for self-government.

Certainly he who travels in India without

taking the trouble to enter into the Indian mind and into Indian conditions without any prejudice at least, if not with sympathy, lacks the necessary independent view for an impartial judgment. He who looks at Indian conditions with European and American standards will and must judge harshly and unjustly. In spite of many failings the mixed variety of Indian life appears on real examination to have advantage in many respects over the attempt at making the world uniform, that is so much yearned for by the American lady tourist. Take the life of the Indian woman itself. For millions today is Sita the ideal wife, who has given herself up to her husband in indissoluble marriage and devoted loyalty. What a sharp contrast to it are the matrimonial confusions of America and Europe! The inexhaustible physical fertility of Indians makes us always wonder how the people there without the development of modern hygiene, without modern education, and without woman's emancipation have for thousands of years revived themselves and not lost their vitality in their struggle for existence. The selection of nature has certainly demanded the early death of many new born ones and weaklings, but has always given the survivors fresh vitality.

An enormous number of protests have been raised against Miss Mayo's book in the Indian newspapers and periodicals of all kinds and shades of opinion, not only from Indian communities but also from leading

individuals. It was not at all difficult in one reply* to emphasize that even the writers of the Far-East after travelling in the West could paint a dark picture of the European and American state of affairs. The author of the rejoinder throws light on the above-mentioned problems from the Indian point of view, and gives for comparison effective illustration of and parallel information about American conditions based on statements made by qualified Americans themselves. From the descriptions given there Miss Mayo will feel at any rate that she has been paid back in her own coin.

From the point of view of cultural exchange between the East and the West, or the bridging of the differences, or even the influencing of India through the Christian religion of the West, Miss Mayo's book is still more regrettable. She increases the aversion of Indians, already strong enough as it is, against the efforts of Christianity to displace or reform their own ancient Hindu religion, which offers wide scope for every religious sentiment. It is probable that the American missionaries in the first place may experience a certain amount of passive resistance. Sometimes at any rate during my visits to temples or sacred places the indignation of the Brahmans against Miss Mayo's descriptions was expressed to me. Injustice whether against an individual or a nation always produces bitterness.

* C. S. Ranga Iyer, Father India, a reply to "Mother India".

RAM MOHUN ROY, THE DEVOTEE

By PROF. DHIRENDRANATH CHOWDHURI, VEDANTAVAGIS

MANY brochures and booklets are published, lectures, and addresses delivered every year on Raja Ram Mohun Roy depicting him as a great man, a versatile genius—a pioneer and tribune, a patriarch, a rishi and prophet, a universal man, nay, even a hierophant moralising from the Eiffel-tower of the world's progress on the far-reaching vistas of human civilization. All this is very true, not a single epithet is misapplied to Ram Mohun. But they do

not indicate the source from which his greatness springs. The source is Ram Mohun's *Brahmo Sadhana*. Above all, the Raja was a *sadhaka*, a Bhakta, a Psalmist. The Raja appears different from all *Sadhakas*, so called, not because he was less a *Sadhaka*, but because he refused to cut himself off from all human interests as has been the wont of the "*Sadhakas*" all over the world in all times, our own not excluded. The Raja was cast in nature's regal mould not

only spiritually but physically also. His personality was not deficient in the emotional element; but his physical frame was immune to all attacks hysterical natures are liable to. It is because of this that Ram Mohun as a *tapasuin* does not so much impress the popular mind. Moreover, his earlier preparatory stages are never brought out in the ordinary delineation of the Raja's career.

In his early life the Raja was eager to adopt *sannyasa* from taking which step he was prevented by his mother. In his early boyhood he prepared bricks with the mystic syllable (*om*) imprinted on them and built a *vedi* (platform) with them on which he sat hours together in practising spiritual exercises. The austerities he had practised before he hurled himself headlong into the Titanic activities of the modern life will compare not unfavourably with those of the reputed *sadhaks* of old. Ram Mohun denied himself the luxury of the reputation of a medieval saint, though his *sadhana* was none the less exacting. This peer of Bentham and Voltaire was also the associate of Rishis and Tapasvis. His Biographers inform us that the Raja performed *purascharana* not once or twice, but twenty-two times, while a single performance means practice of austerity of the severest type for months together. *Purascharanas*, as enjoined in the puranas and tantras, are of different kinds. Ram Mohun, who later in life severely condemned some phases of tantric worship and described them as "horrible tantric practices", himself began as a tantric *Brahmajnani*. And it could not have been otherwise. In those days if *Brahmasadhan* was to be met with among any people in Bengal, it was surely among certain sects of *tantrikas*. And he tactfully managed to bring down Hariharananda Tirthaswami from Benares to be initiated by him. It may be presumed that Ram Mohun began with the pauranic form, as his family on the father's side belonged to the Vaisnava fold. But gradually he transferred his allegiance to the tantric cult. So far as the central idea is concerned, there is very little difference to be noticed among the *sastras*, differences arise as they go into details. The main point in a *purascharana* is to take a *mantra* the name of a God or an attribute of God for mental repetition and to concentrate the mind on the name in such a way that at every repetition the thing connoted by the name may be perceived as

present. If there is no perception, no mere recollection of the name is ceremonially valid. And one invalid recollection will mar the whole performance.

The devotee must rise early, and, taking his seat as the sun rises, he must go on mentally repeating the *mantra* in this way till the sun reaches the zenith. During this whole period he must not allow his attention to be diverted to anything else. If he does, the whole thing is marred and counts for nothing. He is to begin anew. Until the whole course is finished, the devotee is required to observe twelve austerities, prominent among them being the vow of silence, sleeping on the ground without a bed and *Brahmacharya* properly so called. In this way he will have to complete the prescribed number of the repetition of the name. And the prescribed number is ten, twenty or thirty thousand, culminating in thirty-two thousand of the Mahanirvan Tantra, which dispenses with the restriction of time and place as well as of eating and drinking but promises immediate deliverance.

Anti-idolatrous monotheist as he was, Ram Mohun could not take kindly to the Bengal Vaishnava cult. But his sympathies were all with the Sufis, in whom is found the synthesis of the Theosophy of the Upanishads and the ecstatic Bhakti of the Vaisnavas. Ram Mohun found strange corroboration of the *purascharana* from them. Such a practice was in vogue among them with all its paraphernalia—repetition of the name, austerities, and all. The name is to be repeated till the word ceases to be uttered and thought comes to a standstill. This is called *Dhikr* among the Sufis. However, this repeated performance of *purascharana*, and Ram Mohun did this twenty-two times, requiring a high degree of concentration of mind on a single point, technically called *abhyasa*, helped Ram Mohun in no small degree to prepare for *Atmasakshatkar* and *Brahma-samadhi*, in which, later in life, the Raja would be frequently found absorbed, all his distractions notwithstanding. Lesser minds retire from the world, thereby drawing the eyes of all on them, in order to be able to engage themselves in devotions, but Ram Mohun found room for *Samadhi* even in the midst of multifarious distractions of a supremely active life. For the Raja *Samadhi* is not an abnormal physiological change of the body that be effected at will, not generated as in sound sleep but

spiritual culture of perceiving Brahman in all and the habit of surrendering the self to the higher Self. *Atmasakshatkar* to him was not to deny the existence of the world and turn a deaf ear to the claims of humanity as illusion, but to perceive God in every bit of preception, in the *prapancha*. He could attain *Brahmi-Stithi* as soon as he desired it. It was not necessary for him to retire to the wilderness for the purpose. This fact, so challenging in the life of the Raja, is explicable only on the supposition that Ram Mohun was pre-eminently a *Sadhaka*. And the best that all these *Sadhanas* gave to his mind he retained to the end of his life. He never meant to die in harness, but entertained the fond hope that, after all his feverish activities had ceased, he would

retire from public life with Hafez and Rumi for his companions. This is most significant. A Vedantist in every pulse of his being, Ram Mohun failed not to perceive that the Upanishads were not sufficient to satisfy the Bhakti hankerings of the soul, nor was he able to side with the Bhakti cult of Bengal, as we have already pointed out. But the needs of Bhakti would be met by the Sufis, as he hoped. That hope was not to be realised in this mundane existence. He departed this life before his desire was fulfilled. But by the endeavours after the life spiritual as it was permitted him to undergo and realise in his individual experience, he has left us pregnant hints for the cultivation of that mystic life of the soul which for a hundred years the Brahma Samaj has sought and striven after.

Leaves of India

Ever since the holding of the first Exhibition of Modern Indian Painters in Paris in 1911 the French people are exploring the different departments of cultural activities on contemporary India. From Painting to Literature was a natural transition in this spirit of discovery innate in the French mind. Rabindranath Tagore through the transition of his Gitanjali by the famous French Poet Andre Gide, opened a new channel of aesthetic realisation and his actual visit to France intensified this movement of Franco-Indian rapprochement. A group of his admirers gathered round him in Paris during his second visit in 1920 and started a most fruitful line of collaboration. The Society of the Friends of the Orient (Amis de l'Orient), housed in their famous Oriental Museum of Paris, Musée Guimet, the Publishing House of Bossard, and the group of Pacifists and Internationalists led by the great French writer Romain Rolland, all helped, each in its own way to create a genuine interest in India of today. Andree Karpeles is a notable figure in this group and her ardent artistic sympathy forced her to visit India and spend sometime in Santiniketan. That direct contact with the creative artists of modern India, made her discover the fact that India was not simply a dead specimen in the museum of Past history but a living growing creative entity. She started publishing a series of delightful books on the art, myths and legends of India and Ceylon in the Bossard series and when she found a worthy partner of her life in Mr. Hogman who shared her ideals and aspirations, the husband and wife started a series named Chitra Publications of which *India and her Soul* is the first volume. With touching devotion she has decorated it with 40 of her exquisite wood carvings, and the book is printed with as much taste as it is prepared with rare judgment in selection. Opening with a short yet profound message from Mahatma Gandhi the book shows in succession

a series of papers, poems, songs, short-stories etc. that will certainly open the eyes of many Europeans as to the creative output of India's men and women. Rabindranath's "An Eastern University" and "The Meaning of Art" is followed by Sir J. C. Bose's "Unity of Life's Mechanism," and Abanindranath Tagore's delightful study on the "Chanchal" designs of Bengal. There is a series of interesting papers by Arthur Geddes on the songs of Tagore (some with notations transcribed by the author while in Santiniketan). The famous novel *Srikanta* of Sarat Chandra Chatterjee finds an honoured place, with a remarkable descriptive passage translated by that passionate friend of Indian lore and life—Madeleine Rolland, the talented sister of Romain Rolland. She had further contributed a wonderfully faithful and brilliant translation of Santa Devi's "Ugly Bride" which even in the French *zéro* looks as fresh as the Bengali original. Women writers and thinkers find a good place in this anthology of Indian thought. Mrs. Sarojini Naidu, Sarala Devi, Indira Devi, Anundita Devi, and others form a brilliant group not forgetting Sister Nivedita of holy memory who gave her all to Mother India revealed to her by her master Vivekananda. Of art critics Ivvell and Coomaraswamy are represented by short yet pregnant papers and there is a thoughtful and informing essay by Mr. K. M. Panikkar on the "Religious Movements of Medieval India."

When we consider that all these fragments had to be artistically rendered into French before being published—we cannot but be grateful to these far off Friends of India in France, who are devoting so much of their time and energy to vindicate the claims of the Indian people in the family (if not in the League) of Nations. We accord our best thanks to the organiser of this work and recommend the book to all interested in Indian culture and oriental renaissance.

K. N.



Rabindranath's Message

The *Star* official organ of the Order of the Star prints the facsimile of a message from Rabindranath:

Thy heart goes out to all those of whatever faith who are eagerly waiting for the dawn of a new age amid the darkness that overhangs the world of humanity today. Therefore, I send my greetings across the dark to those who have gathered to welcome the light.

Rabindranath Tagore

May 18
1928

Rabindranath on Baul Songs

Rabindranath contributes at illuminating Introduction to a collection of Baul songs by Md. Mansuruddin, which has been published in the July issue of the *Vista-Bharati* Quarterly. The poet begins by saying.

I still remember how, when I was young, I first heard a Baul, from the countryside near about Sheldah, singing in Calcutta to the accompaniment of his one-stringed instrument (the *ektara*):

Ah, where am I to find Him,
the Man of my heart?

Alas, since I lost Him,

I wander in search of Him
thro' lands near and far.

The words are very simple, but, lit up by the tune, their meaning was revealed to me with a clarity unfelt before. The same message was declared of old in the words of the Upanishad:

Tam vedyam purusham veda,
Ma vo mrityuh parivyathah.

Seth, thou to know Him who is to be known, else shall the agony of death be thine.

I then heard afresh, from one devoid of all learning, in his naive words, to his rustic tune that same message: *He who is above all to be known, above all is the sorrow of knowing Him not.* In the voice of this Baul was the cry of a child that in the darkness cannot see its mother. When the *antaratara padayama* (the innermost Spirit of our being) of the Upanishads found utterance in his words as *the Man of the heart*, it came on me with a shock of glad surprise.

Long afterwards, I have come across, in Khitmonan Sen's priceless collection, wonderful Baul songs which, in the simplicity of their words, the depth of their thoughts, the penetrating poignancy of their tunes, are beyond compare as

a blend of wisdom, poetry and devotion. I doubt whether the folk-lore of any other part of the world can yield anything so unique.

Then he traces the causes of antagonism between the Moslem foreigners and the people of the country.

The Moslem foreigners, who came sword in hand, made it difficult for the people of the country to commingle with them. The primary antagonism was due to property, inasmuch as it was concerned with rival claims to the ownership or enjoyment of the country's wealth. This is inevitable when the ruler of a country is a foreigner. During Moslem rule, however, this was gradually decreasing, because the conquerors had adopted the country as their own, and consequently, in the matter of its enjoyment had become co-partners with us. Moreover, the greater part of the Mussalman population of Bengal being Moslem only by religion, but Hindu by blood, they could claim an equal moral right to such partnership.

But amidst these differences and antagonisms arose great souls from amongst both communities.

Much more bitter was the antagonism, due to differences of religious creed and observance, that still remained. Nevertheless, from the very beginning of Moslem domination, great souls arose from amongst both communities who by their life and their teaching endeavoured to reconcile these differences. The more difficult appeared the problem, the more wonderful was the way they rose superior to it, for thus does God evoke the best in man by the rigour of the ordeal. We have repeatedly witnessed the manifestation of the Highest through successive periods of India's history, and we may surely hope that its working has not yet come to an end.

In the souls where the divergent streams of Hinduism and Islam found their confluence, there were formed permanent centres of pilgrimage for the Indian mind. These sacred centres are not limited by space or time, but are established in the everlasting. Such pilgrimages are to be found in the lives of Ramananda, Kabir, Dadu, Ravidas, Nanak and so many others. In them all differences and antagonisms, all the multitudinous clashes of variety, are found resolved in their united acclamations of the victory of the One.

Those of our countrymen who take pride in their modern education, are busy in search of devices for the bringing together of Hindu and Moslem; for they have learnt their history lessons in a foreign school. The real history of our country has, however, always borne its message of unity in the deepest Truth lying in the inmost

recess of its heart, not in any vehicle of expediency or necessity. Among the Bauls we see the fruit of such endeavour, in a culture that was alike Hindu and Musalman,—in which they came together, but did not hurt each other. This union of theirs did not give rise to platforms of public speech-making, but evoked songs of untutored sweetness in language and melody. In such uniting of the voices of Hindu and Moslem, there was no discord between Koran and Parān. In that union was manifest the true Spirit of India,—not in the barbarism of the latter-day communal rivalry. In the Baul songs we may see how, outside the ken of the modern schoolmaster or college professor, the inspiration of India's higher culture was at work, clearing a common ground on which both Hindu and Moslem could take their stand.

That is why I appreciate so highly the work that is being done by Md. Mansuruddin in gathering and publishing these songs,—not for their literary excellence, but in the hope that in them we may gain glimpses of the way in which the better mind of humanity has striven to express itself through the despised masses of our motherland.

The Jaipur Administration

The Feudatory and Zemindari India for August enumerates the following amongst others' grievances of the Jaipur State subjects.

The most important grievance is increasing cost of administration due to modernising process and importation of *Ghair Muklis* into the civil service of the State. The people however do not seem to have reconciled themselves to the present minority administration there. At any rate we are obliged to infer that there is something wrong in the State as an open letter is addressed to the Viceroy on behalf of the citizens of Jaipur. It is stated that the real wants of the people have been ignored that the State subjects have not been given their due share in the administration and that the different departments have been made top-heavy with imported Officers.

New Constitution for Ceylon

In the course of an informative article in *the Indian Review* for August Mr. St. Nihal Sing sketches some of the main features of the recommendations of the Donoughmore Commission as follows :

In four respects, the recommendations made by the Commission presided over by the Earl of Donoughmore for the reform of the Ceylon Constitution are epoch-making in the British Orient.

Firstly, they recognize that the possession of the franchise by certain communities upon a religious or racial basis is vicious in principle and disruptive in effect; and must therefore, be abolished.

Secondly, they abandon that supercilious attitude

which inclines many Britons and other Westerners to look upon the unlettered millions of the East as ignorant and, therefore, unqualified to discharge any political function, and have refrained from imposing any literacy test.

Thirdly, they have risen superior to the prejudice that actuates certain constitution-makers to limit the exercise of the franchise to persons possessing a certain minimum of income or property; and have asked for the abolition of all such qualifications prescribed by the Order-in-Council at present in operation.

Fourthly, they have not tried to evade the responsibility of deciding the question of granting the franchise to women. Councils of timidity have so far prevailed in that respect among those Britons who were assigned the task of reforming the constitutions of the Oriental units of the British Empire; and they have, without a single exception, followed the line of least resistance, and left the issue to be settled by Orientals, to whom, however, they refused to allot self determination in any other sphere.

Indian Education

Mr. K. S. Ramaswami Sastri apprehends in *the Indian Educator* for August that India's vitality of racial and cultural life is threatened from without and from within. If Indian Education is to be a successful defender of Indian culture, he says :

Our schools and colleges and universities must be in rural surroundings. Only then will there spring into existence again intensive thought and simple life in pure and lawful union. India has to remain largely an agricultural nation served by cottage industries and decorated by handicrafts and arts. Such higher culture must be based on *Bramacharya*. It must be through the medium of our languages. It must at the same time be modern and national. It must enable us to realise how India is the *Karna Bhumi*, the *Bhogra Bhumi*, and *Punya Bhumi*. Our boys and girls must be trained and taught to become modern without losing Indianness and to retain and glory in their Indianness without falling back in the modern race for wealth and power and glory.

Agricultural Research in Universities

Dr. Nares Chandra Sen Gupta, M.A., D.L., criticises the different aspects of the voluminous Report of the Royal Commission on Indian Agriculture in the July-September issue of *the Bengal Co-operative Journal*. With regard to agricultural research and instruction in our Universities the writer observes.

The Commission observe that very little attention has been paid by the Universities to agricultural research and instruction. They have not investigated the fact any further. If they

had, they would have found that this fact has a history behind it and that it was determined to a large extent by social and economic considerations and the futility under the present conditions of higher agricultural education. They would also have found that when efforts were made by some Universities to make some advance in this direction they not only failed to secure the sympathy of the Government but met with positive discouragement and obstruction from the agricultural department. The records of the Dacca University, for instance, would have given the Commission some idea of the reasons for this inefficiency on the part of the University.

But as I have indicated above, the promotion of research and a better endowment of the department are far from being the primary needs of agriculture at the present moment. Agricultural research, to be fruitful, requires what we sorely lack at the present moment—an economic organisation of the industry. A considerable transformation of the land system and the reconstruction of agriculture on the most up-to-date scientific lines would be necessary before the agriculturist can be really benefited by an elaborate scheme of agricultural research. In dealing with these problems the Commission was no doubt somewhat handicapped by the limited scope of its terms of reference. But in respect of the problems it was competent under the terms of reference to deal with, it has produced a most inadequate and unsatisfying report.

The Nature of Intelligence

Dr. A. S. Woodburne writes in the *Indian Ladies' Magazine* for August.

In the earlier days of mental testing, one of the criticisms that was levelled against the procedure was that we could not know what was being tested. We were working in the dark, and how could one measure something, the nature of which was unknown? The German psychologist Stern, gave the well-known answer that we measure electricity and pay our electric current bills, in spite of ignorance as to the real nature of electricity. Analogously, though we cannot define intelligence with the precision that we would like, we have learned a good deal about its functions, and many tests of intelligence have been devised. Not only so, but intelligence testing has enabled us to formulate a certain number of inductions, whereby our knowledge of the nature of intelligence is broadened.

It is hardly necessary to point out the complex character of intelligence. It is not only true that it involves abilities to do several different kinds of things but it is also true that the combinations of abilities in different subjects, whom we classify as intelligent, are different. Much argument has been devoted to the problem as to whether intelligence is general or specific. Is it a sort of reservoir into which we try to dip our testing vessels on successive occasions? Or is it a system of many strands from which we attempt to extract samples time after time? Some psychologists insist that the tests are methods of sampling specific abilities, that vary in different

subjects. Others warn us that the theory of specific abilities smacks rather of the defunct faculty psychology. If we remember our first observation, and guard against using the word too loosely as a substantive, much of the difficulty will be obviated.

One thing is quite obvious: No one test has been devised that is adequate, and most psychologists believe that none can be devised. The variety of human reactions is so great, and the possibilities for intelligent responses so wide, that many tests have to be used. The only way to discover whether a subject can respond intelligently to a given situation is to give him the opportunity of making that type of response. The tests succeed in so far as they typify the various possible reactions.

Banks vs. Insurance Companies

We read in *The Indian Insurance* for September

It has been the bitter experience of the Indian people that whenever they show restlessness to get freedom, vested interests at once get busy and do their best (in many cases successfully) to thwart such attempts. This has been prominently brought out in the 1919 Reforms and in the present constitution of what is known as the Simon Commission. This of course refers to the political domination of this country.

When we come to consider the industrial and economic condition of this country, here again the experience of every Indian business-man has been that he has always encountered not only difficulties but positive opposition from vested interests. Taking a concrete case, the general insurance companies of India are trying, against great odds, to build a steady business. In all countries outside India, banks and insurance companies are working side by side as one cannot exist without the other. It is only in India that banks not only do not co-operate with Indian insurance companies, but deliberately discourage their customers from taking out policies from Indian insurance companies. Merchants have necessarily to go to banks for accommodation. Money is advanced both on goods stored in a warehouse and on goods exported from this country. In both cases, insurance policies are required against fire and against the perils of the sea. These policies have to be assigned to the banks as collateral. It has been the experience of some of the Indian insurance companies that when their policies were handed over by parties, non-Indian banks have either refused to accept them or have in many instances given hints to the customer that all future policies should be taken from British companies. Whenever the matter was taken up with the bank direct, the invariable reply given had been that this was being done under instructions from Head Office. The banks do not evidently realise—probably do not care to realise—what a great deal of harm—perhaps unwittingly—their attitude is doing to Indian insurance companies. The customers, after all, are easily influenced by the opinion of the banks about the insurance companies and when incidents of refusal take place, they draw their own conclusions adverse to Indian insurance companies.

recess of its heart, not in any vehicle of expediency or necessity. Among the Bauls we see the fruit of such endeavour, in a culture that was alike Hindu and Musalman,—in which they came together, but did not hurt each other. This union of theirs did not give rise to platforms of public speech-making, but evoked songs of untutored sweetness in language and melody. In such uniting of the voices of Hindu and Moslem, there was no discord between Koran and Puran. In that union was manifest the true Spirit of India,—not in the barbarism of the latter-day communal rivalry. In the Baul songs we may see how, outside the ken of the modern schoolmaster or college professor, the inspiration of India's higher culture was at work, clearing a common ground on which both Hindu and Moslem could take their stand.

That is why I appreciate so highly the work that is being done by Md. Mansuruddin in gathering and publishing these songs,—not for their literary excellence, but in the hope that in them we may gain glimpses of the way in which the better mind of humanity has striven to express itself through the despised masses of our motherland.

The Jaipur Administration

The Feudatory and Zemindari India for August enumerates the following amongst others' grievances of the Jaipur State subjects.

The most important grievance is increasing cost of administration due to modernising process and importation of *Ghair Mulkis* into the civil service of the State. The people however do not seem to have reconciled themselves to the present minority administration there. At any rate we are obliged to infer that there is something wrong in the State as an open letter is addressed to the Viceroy on behalf of the citizens of Jaipur. It is stated that the real wants of the people have been ignored that the State subjects have not been given their due share in the administration and that the different departments have been made top-heavy with imported Officers.

New Constitution for Ceylon

In the course of an informative article in *the Indian Review* for August Mr. St. Nihal Sing sketches some of the main features of the recommendations of the Donoughmore Commission as follows:

In four respects, the recommendations made by the Commission presided over by the Earl of Donoughmore for the reform of the Ceylon Constitution are epoch-making in the British Orient.

Firstly, they recognize that the possession of the franchise by certain communities upon a religious or racial basis is vicious in principle and disruptive in effect; and must therefore, be abolished.

Secondly, they abandon that supercilious attitude

which inclines many Britons and other Westerners to look upon the unlettered millions of the East as ignorant and, therefore, unqualified to discharge any political function, and have refrained from imposing any literacy test.

Thirdly, they have risen superior to the prejudice that actuates certain constitution-makers to limit the exercise of the franchise to persons possessing a certain minimum of income or property; and have asked for the abolition of all such qualifications, prescribed by the Order-in-Council at present in operation.

Fourthly, they have not tried to evade the responsibility of deciding the question of granting the franchise to women. Counsels of timidity have so far prevailed in that respect among those Britons who were assigned the task of reforming the constitutions of the Oriental units of the British Empire; and they have, without a single exception, followed the line of least resistance, and left the issue to be settled by Orientals, to whom, however, they refused to allot self determination in any other sphere.

Indian Education

Mr. K. S. Ramaswami Sastri apprehends in *the Indian Educator* for August that India's vitality of racial and cultural life is threatened from without and from within. If Indian Education is to be a successful defender of Indian culture, he says:

Our schools and colleges and universities must be in rural surroundings. Only then will there spring into existence again intensive thought and simple life in pure and lawful union. India has to remain largely an agricultural nation served by cottage industries and decorated by handicrafts and arts. Such higher culture must be based on *Bramacharya*. It must be through the medium of our languages. It must at the same time be modern and national. It must enable us to realise how India is the Karma Bhumi, the Bhoga Bhumi, and Punga Bhumi. Our boys and girls must be trained and taught to become modern without losing Indianness and to retain and glory in their Indianness without falling back in the modern race for wealth and power and glory.

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ing article from the pen of Dr. W. C. Dalbey D.D. on Tooth Formation and Decay. The learned doctor says that tooth Decay can be prevented if the following rules are observed.

Tooth decay can be prevented by proper care—principally by keeping the mouth and teeth clean. It is a fundamental law that a clean tooth cannot decay. Regular visits for inspection to a reliable dentist are advisable, and if there is occasion for treatment, have it done and done right. If work is done in the first stages of decay, the filling is quite painless. A good rule is that when you think your teeth are all right visit your dentist. The longer a person waits the bigger the cavity becomes, and the nearer the nerve it gets the more painful the filling process is. A break in any other part of the body may grow up, but a break in a tooth constantly gets larger if not stopped. If it is not stopped, the nerve will eventually die: then you will have to look out for trouble sure enough.

The little invisible enemies—the microbes—are not the only ones that injure the teeth, however. There is another enemy, in many respects just as bad. This enemy is called salivary calculus, or tartar. This tartar, by a natural process, forms round the teeth, especially near the gums. While not so dangerous as the microbes, if allowed to remain, it sets up an irritation (as it is a foreign substance) within the free margin of the gum around the teeth, thereby causing the gums to recede. The gums become unduly inflamed, and later on the teeth loosen so much that it brings about a very bad order of things—pyorrhea, the most baneful disease of dentistry. In very bad cases the teeth literally fall out. This is not all: the whole system is badly deranged. Rheumatism, arthritis (gout), heart disease, stomach disorders, neuralgia, neuritis, and kindred ailments have been directly caused by, and are the result of, such a condition. All tartar should be removed.

Another enemy to good teeth preservation is an overindulgence in certain kinds of food. Too many sweets in general may cause havoc, because they are prone to ferment and manufacture acids quickly when left upon the teeth. Such food is the microbes' joy.

Teeth, as well as other organs of the body, must have exercise, and they cannot get this necessary exercise unless they are allowed to chew hard food. Of course, nuts should never be cracked by the teeth, as this puts undue strain upon them and is liable to crack the enamel. Neither should the teeth be picked with hard objects, as knife blades or nut picks.

The Ideal of Civic Life

In a small inspiring message to *The Indian*, the organ of The Indian Association of Singapore, the poetess Sarojini Naidu thus lifts up her voice in utterances of truth and beauty.

The thing which is very necessary for us to

remember is that as modern civilisation progresses, as the world becomes more and more international in giving and receiving enlightenment, we are absorbing from other countries as we are giving to other countries. With such ideas, such treasures of knowledge and experience of wider horizon and scientific thought, the responsibility of personal service becomes greater. Life is more complex. I ask: you to dedicate your life to this cause, to make your lights ready to be kindled at the flame of devotion, to serve your country worthily. I do not say to you to become teachers to preach or politicians by this or by that. Whatever your sphere in life is however small you are, remember, you are an indispensable unit in making up that vast social organisation which makes the country a nation. I want you all to remember that the greatness of a country will not be in its great men, but in its average good men, who realised the daily life of purity, truth, courage in overcoming such obstacles that stand in the way of progress by giving equal opportunities to all human beings, of all castes and creeds and not to withhold from any man or woman his or her God-given, inviolable right to live to the fullest capacity

Biologists and Life

Just at this moment when the scientists are claiming to have at last found a clue to the "Mystery of Life," it may be interesting to know how people, who are not scientists but all the same rational, look upon some of the much vaunted claims and assertions of the biologists. The Editor of the *'Prabuddha Bharat'* in a thoughtful and thought provoking contribution thus looks beyond the frontier, as he says

We have mentioned the biologists' argument that all their observations show that life is always associated with matter. In our opinion that proves nothing. They are simply making their ignorance an argument. Unless they try to see incarnate life, they will always find life associated with matter. By their own admission, the biologists know nothing of where life comes from. They know life only in its middle state, they know nothing of its origin or its ends, and from a partial knowledge no correct conclusion is possible. There are facts, on the other hand, which do show that life and consciousness can subsist without their usual material associations. The case of the Hindu monk, Handas, putting himself in a box and being interred in a grave which was carefully closed with earth and rising up from it after forty days, is well-known. His nostrils were closed with wax, so he could not breathe; and when he was taken out of the sealed box, an English physician carefully examined him—he was medically dead, there was no pulsation of the heart, the temples or the arm. He had remained in this "dead" condition for forty days; yet within half an hour of his disinterment he could talk freely with all. How did the monk's life subsist so long, if material association

In this way, not only a great deal of direct harm is being done to Indian insurance companies in driving away customers from their field, but even other classes of insurance business with which the bank has nothing to do are also affected.

Most of the exchange banks doing business in this country earn their profit from the people of this country. Is this the sort of reward that Indian concerns should get in their own country from non-Indian banks? We hope that the banks will seriously consider this aspect of the matter and will see to it that they do not place any embargo on the normal growth of Indian insurance companies. These companies never ask for any direct help from banks.

Kolar Gold-Fields

The Bengal-Nagpur Railway Magazine for September publishes an interesting article on the inner workings of the Kolar Gold mines.

The Gold Fields present the appearance of huge sandhills with giant shafts sticking out of them like masts. Around these sandhills lie clusters of red-tiled, squat houses of the mining staff. Further out are hives of *shaferi*-work huts of the coolies.

From the rough quartz to glittering gold is a magic transformation, but few people realise what amount of labour and industry goes to the production of that precious metal which is so dear to every one. That glittering little hoop on the finger of a young lady, the symbol of her romance, may thrill her heart as she presses her lips to it and conjures up visions of her lover, but it seldom reminds her of those who toiled in the bowels of the earth to obtain it.

Nature guards her treasures very zealously and those who want to wrest them from her have to delve deep. The quartz, a greyish and sometimes bluish rock, lies buried hundreds of feet below the surface and to get to it shafts are sunk. They are usually sunk about a hundred feet at first and then "drives" are made north and south. The miners then go down in shifts, sometimes as many as 500 men, armed with pneumatic drills and picks.

I had the thrill, though not without some misgivings, of going down a shaft—*facilis descensus Avernus!* My Virgil, an officer kindly lent by the Superintendent of the Mine, and I were shut in a "cage" a sort of an iron box with holes for ventilation. A touch of the button and the cage began to go down, down, past lit-up "plats" or stages, till we reached the working stage where operations were in progress. We found ghostly figures moving about with small points of light from their safety lamps. The drills and picks were busy.

On our upward journey, we stopped at one of the stages. Electric fans were in motion and swing-doors worked automatically to aid ventilation. In addition to these precautions, the stages which were buttressed with logs of wood, were also supplied with compressed air and in some places there were airholes or winzes. It was strange to hear a telephone bell tinkling so many hundred feet underground.

The quartz was carried up in "skips" or wagons which were worked by electricity. They ran automatically to a landing stage near the crushing mill which was pounding away like cannon shots. The powdered quartz passed through a funnel where it was mixed with a solution of mercury and acids, and then flowed over large trays with strainers. Small particles of gold that escaped with the overflow were caught in blankets, but even then some of the finer grains of gold escaped. To trap these elusive particles, the water and sand were again mixed with a stronger solution of mercury and acids.

In the melting department the miracle of science was completed. There were ventriloquist walls of gold bars which one's fingers itched to touch, though one feared it would all crumble away as in a dream.

The history of the mines has not been without some interesting incidents. On one occasion, a carpenter whose duty it was to pack gold bars in wooden boxes, cleverly concealed a bar of lead of equal size and weight in his tool box. In the process of packing he deftly substituted the bar of lead for a bar of gold. Shortly afterwards the packages were sent off to England and a little later the carpenter resigned his appointment and left the fields. When the fraud was discovered, inquiries were instituted by the police and the crafty carpenter was eventually brought to book. On another occasion, a sawyer of gold bars took to collecting secretly the fine gold dust which fell from the bars. In course of time he collected gold dust to the value of one thousand rupees, but he was afraid to take it away himself lest he should arouse suspicion, so he tied the dust round the waist of his son and sent him home. Unfortunately, for him there was a theft on the train and the police, suspecting the boy searched him and found the precious bundle which the ingenious father had tied round his waist.

Lowest Paid Employees in the E. B. R.

The E. B. Ry. Labour Review remarks editorially :

Rai Shahab B. C. Ghosh, Superintendent, Statistical Office, replied through the column of the *E. B. Ry. Supplement* to the *Indian State Railways Magazine*, to a query about the "lowest paid employees salary" by stating that "it is Rs 13." But is that the lowest level? Rai Sahib may find it difficult to climb down below the level of Rs. 13 a month. But that is no reason for supposing that a still lower level does not exist. Our information is that a "Box Bearer" in the Traffic Department has long been drawing an allowance of Rs. 11 per mensem. No one cares to know how that employee feeds and clothes himself on Rs 11 a month. To hundreds of railway employees he is hardly a human being with human requirements.

Prevention of Tooth Decay

The Oriental Watchman and Herald of Health for September publishes an interest-

the effort that now that the nation has committed itself all differences would cease till the crisis was over.

A not less noteworthy characteristic of Britishers is their love of orderly progress and hatred of all revolution.

Another great asset of England is the absolute freedom of her citizens from religious prejudices in matters political. In days gone-by Englishmen were far more intolerant than the Indians of today and with less justification as England had only sectarian differences and not such vast religious differences as exist between Hinduism and Islam. But now things have radically changed.

The thirst for knowledge and the desire to utilize it for the country's benefit is another predominant trait which should not be overlooked. Englishmen realize that the moment they become intellectually stagnant their greatness will be a thing of the past. So learning and research are encouraged both by the State and by private citizens. In experiments the Englishman is careless of loss of money or even life.

We are no anglophil; but we find more grounds to agree with the writer than to dissent from him.

Christian Missions and Industrial Problems

"The Gospel of Christ contains a message not only for the individual soul, but for the world of social organizations and economic relations in which individuals live." With this prefatory remarks the Jerusalem Council gives its opinions on industrial problems that rage through the Christian world. We learn from *The Youngmen of India* the following:

The Council advocates the abolition of all forms of forced labour. The following standard of legislative protection for the workers in industry was accepted:—

A limit of working hours and one day's rest in seven

A minimum wage.

Elimination of child-labour.

Protection of women.

Accident and sickness insurance.

Adequate inspection.

Freedom of association.

This standard is in harmony with that set by the League of Nations and the Council had the benefit of a member of the permanent staff of the International Labour Office with them in all their deliberations on this subject.

Of the foregoing provisions India has accepted all but the second. Elimination of child-labour below the age of 12 years has now been achieved by law in British India. The standard in all these matters is usually lower in Native States where the British Factory Act does not run. Protection of women is proceeding gradually. The question of eliminating women's work underground has now been taken up. In the

coal mines, where the largest number are employed, Government proposes to take 10 years to achieve this end. Accident insurance has been introduced. There is as yet no sickness insurance. There is a system of Factory Inspection, but inspectors themselves would be the first to declare that it is not adequate owing to the smallness of the staff. Freedom of association for workers was granted with the passing of the Act recognizing Trade Unions and providing for their registration.

It remains to be seen however, how the Christian people view these Christian conclusions.

Indian Labour Unrest

Under the above caption, Mr. N. M. Joshi M. L. A. discusses in *The Indian Labour Review* the cause and cure of the malady which nobody can ignore. Nor can any one afford to ignore what Mr. Joshi has got to say in the matter. Says Mr. Joshi.

The general unrest in the country gives us a clear warning that the conditions of work and life in organised industries in India require the immediate and sympathetic attention of the Government, the employers, and the general public. The condition of the workers, both as regards hours of work, wages and security of employment and provision against risk of sickness, unemployment and old age require to be substantially improved. The workers have suffered too long on account of conditions which should not be tolerated in any civilised country.

The several strikes and lock-outs that are at present going on are only an expression of the discontent that exists and that has been unheeded and unattended to so long. The fight in Bombay and Lilloah is against worsening of conditions, the fight at Jamshedpur, and on the South Indian Railway is against the impending unemployment. Nobody can blame the workers for putting up a fight to protect their interests. It is a natural corollary to the conditions which lie at the root of the present wide unrest.

No, I do not agree with you. The Communists could not have succeeded if there had been no real unrest. They may, and certainly do, exploit that unrest and the real grievances of the workers, but they do not create that unrest; the unhappy condition of the workers do that. I do not of course approve of extremists and Communists methods. But the extremists and Communists will not disappear so long as the workers are not convinced that they can improve their conditions quicker by other methods than those propounded by Communists.

And unfortunately the Government and employers do not appreciate milder methods; they will only give better conditions when they are coerced by a strike or a threat of a strike. It is therefore clear that the workers must resort to a strike when they can get their grievances redressed only by that method. The advice of mode to postpone a strike until all other methods

essential to its existence? During all those forty days, the monk had no air, no food, no water; his whole organism was at a standstill. Yet he lived!

The case of Sri Ramakrishna also is well-known. Often while in deep Samadhi, he would show all signs of death. Expert physicians of Calcutta sometimes examined him in that state, and found that the heart had stopped beating and there was a complete cessation of breath:—there was no sign of life anywhere in the body. This happened many times during his life. But though the body was dead, the mind and consciousness apparently existed.

Nor do we find the other argument of the biologists that if the soul were an immaterial spirit, death would have been instantaneous, convincing. They mention the fact that apparently dead persons can be revived by artificial means. But do they mean that all dead persons can be so revived? Has the process been found invariably effective? We do not think medical men go so far in their assertion, if then, there are many cases in which artificial means of revival have failed, why not consider that the cases in which they succeeded, were really not cases of death but of deep unconsciousness?

Imperialism or Satanism?

Writing in *Triveni* about 'The Self-Defense of India' Dewan Bahadur Mr. Ramachandra Rao thus concludes his able and well-balanced article.

The relation of empires to subject communities is, in fact, a great seed-ground for those states of mind which Professor Gilbert Murray has commendably grouped under the name of Satanism. The spirit of unmixing hatred towards world-order is increasing. It is felt to some extent against all ordered Governments, and Professor Murray thinks that it is chiefly directed against Imperial governments and it is directed more widely and intensely against Great Britain than against any other power. From the point of view of the British Commonwealth, the possible remedy for these evils is, in his opinion, that the British statesmen must first think carefully what their principles are, and secondly they must sincerely carry them out. The British have repeatedly said that they are in India, not for their own profit, nor to use Indians as food for cannons, but to enable India to govern itself. If this is their ideal, Great Britain must carry it out honestly and faithfully. Let there be no hypocrisy, conscious or unconscious, about the matter.

Why England is Great

"What are the secret of England's greatness?" asks A. S. Panchapakesa Ayyar, M. A., (Oxon) in *The Garland*, and he does not forget as he tries to answer the question that

The disgruntled and superficial Indian is apt to give the reason as mere possession of physical strength and the ability to thrust her yoke on others.

Mr. Ayyar is neither blind:

I do not deny that part of England's greatness is undoubtedly due to her great military, naval, and aerial strength. But these themselves are the result of certain qualities of her citizens which have little to do with fighting qualities proper.

But, he tries to be fair as he enunciates his aim in the examination of the question.

My aim below is to describe some of the most outstanding of those qualities.

There is in England a public spirit the like of which is not to be seen in India. Several thousands of people render services of the most valuable nature every day honorarily.

With this aim he begins his reply and the reply is presented here in brief excerpts:

Many fire brigades are manned wholly by such workers.

Almost all the hospitals of England are maintained by public subscription. India has the first hospitals maintained by citizens. The great hospital at Pataliputra was wholly maintained by the Municipality and the contributions of wealthy citizens and was the first thing of its kind in the world. There is a beautiful tradition which says that the hospital even refused with thanks the princely aid offered by the Emperor Asoka on the score that thanks to his Majesty's beneficent rule the citizens were able to run the institution themselves and so the money might be diverted to the purchase of medicines and drugs to be exported to the less fortunate neighbouring countries like Syria and Egypt. And so it seems was, done. Well, things are far different in modern India.

Englishmen exhibit their public spirit also in aiding the police in detecting crime.

A remarkable way in which the public spirit of Englishmen manifests itself is in the periodical searches for missing persons and rendering valuable assistance to the police in murder cases. It does one good to read that a fleet of cars scoured Dartmoor or some other desolate region free in order to trace out missing persons. When will such a thing be possible in India? Again, almost undetectable murder cases have been detected, sometimes after years owing to the co-operation of the citizens.

Another sterling virtue of the Britisher is his respect for the law and trust in the courts.

Unity in crises is another great civic quality of the Britisher. In times of crises when the country's honour or safety or prestige is at stake all disputes are postponed for the time being and a united front is shown towards the foreigner. Thus when Mustapha Kemal Pasha was threatening to fortify the Dardanelles and close the straits there were keen differences in the English press about the desirability of going to war for this. In the midst of this war of words the cabinet sent a stiff note to Kemal Pasha and despatched two squadrons from Aldershot to the Dardanelles.

I was surprised to find in all the morning papers photos of the troops sent and leaders to

the effect that now that the nation had committed itself all differences would cease till the crisis was over.

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- Elimination of child-labour.
- Protection of women.
- Accident and sickness insurance.
- Adequate inspection.
- Freedom of association.

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The general unrest in the country gives us a clear warning that the conditions of work and life in organised industries in India require the immediate and sympathetic attention of the Government, the employers, and the general public. The condition of the workers, both as regards hours of work, wages and security of employment and provision against risk of sickness, unemployment and old age require to be substantially improved. The workers have suffered too long on account of conditions which should not be tolerated in any civilised country.

The several strikes and lock-outs that are at present going on are only an expression of the discontent that exists and that has been unheeded and unattended to so long. The fight in Bombay and Lilloah is against worsening of conditions, the fight at Jamshedpur, and on the South Indian Railway is against the impending unemployment. Nobody can blame the workers for putting up a fight to protect their interests. It is a natural corollary to the conditions which lie at the root of the present wide unrest.

No, I do not agree with you. The Communists could not have succeeded if there had been no real unrest. They may, and certainly do, exploit that unrest and the real grievances of the workers, but they do not create that unrest: the unhappy condition of the workers do that. I do not of course approve of extremists and Communists methods. But the extremists and Communists will not disappear so long as the workers are not convinced that they can improve their conditions quicker by other methods than those propounded by Communists.

And unfortunately the Government and employers do not appreciate milder methods: they will only give better conditions when they are coerced by a strike or a threat of a strike. It is therefore clear that the workers must resort to a strike when they can get their grievances only by that method. The advice of Mr. Joshi to postpone a strike until all other methods

exhausted is lost on the workers when they find by experience that a strike is the only method by which they can get something.

Technical Education in India

L. D. Coneslant thus concludes his article on the above subject in the *Calcutta Review*.

We should beware of the fallacy that teaching of mere craftsmanship is the whole, or even the most important, part of technical education, and should not allow it to be assumed that all that is wanted is a great multiplication of institutions teaching skill. India will ultimately have to take her place in the modern world, and as was explained in the beginning the direction of industrial development is away from skill.

If India refuses to accept the machine she may do one of two things. She may exclude the machine-made article by prohibitive duties, in which case the whole of the consuming public will be compelled to pay very high prices for an inferior article. Or she may open her ports, and see the producers in her own country ruined by a competition impossible to resist.

It will be of no avail that labour in India only costs a tenth as much as in the West. One man armed with power-driven machinery can do the work of a hundred artisans working with their hands. Besides, who that loves India can hope that labour will continue to be cheap? "Cheapness of labour" in this connection is only a euphemism for "misery of the working class."

Indian Medical Council

Calcutta Medical Journal discusses editorially the bill for the establishment of an All-India Council that is being sought to be introduced into the Central Legislature, and the points it makes out are instructive as the following excerpts show.

We are doubtful whether it is possible at present to lay down a uniform standard of qualifications in Medicine for the whole of India. The Universities and Colleges in a province are now part of the Medical Departments under the Control of Ministers in charge of transferred subjects. This provision in the Government of India Act of 1919 is meant to ensure that the administration of educational institutions in Medicine and of the hospitals attached thereto, should be under the control and guidance of a person who shall be influenced by public opinion. There can be no meaning in having this department transferred to a popular Minister unless the Act intended that the course of study, the control of examinations, the qualifications required to be possessed by medical practitioners before they are allowed to practise, should under the guidance of a minister, be adjusted to the peculiar needs of each province and that the people of the province should have a voice, however indirect it may be, in these respects.

There is a further difficulty in this matter of control of the standard of qualifications by a

Central Council. The standard of qualification, the courses of study pursued and the examination conducted in each province are controlled by the Universities or by the Provincial Councils of medical registration who enjoy statutory powers for this purpose. It is difficult to understand how a bill, even if passed by the Central Legislature, can take away the privileges and rights of these statutory bodies unless there are provisions in the bill repealing these powers so far as the Universities and the Provincial Councils of Registration are concerned. The present bill makes no mention that such procedure would be adopted. It therefore, comes to this, that the medical institutions would be controlled by two bodies, viz., by the Indian Medical Council and by the Provincial Statutory Bodies as mentioned above.

The bill before us gives no indication as to whether practice of medicine according to systems other than Allopathic will be affected by the provisions of the bill. If it is so, it would mean an undue interference with the indigenous system of medicine hitherto known.

The system of medical education based upon European methods is of a recent growth in many of the provinces in India. We do not consider that sufficient time has elapsed for each province to meet difficult situations and then only a centralised body would be of any use. We therefore, unhesitatingly condemn this bill.

Witness of the West

T. L. Vaswani returned to India, as he says in *The Kalpaka* to find no echo there of his own inward faith and strength. Says he in his characteristic way:

I know that Indian idealism is being trampled upon in India. Several years have passed since I returned to her shores with the new experiences and the new hopes given me in my lonely wanderings in the West. I have looked into the eyes of India's men and women buying and selling in the market-place. I have looked and found them busy with many things but not with the one thing needful. With mournful cry I have lifted up my voice, saying, "Where, O Lord, where is the song of the Rishis of the past?" I have gazed into the eyes of the youngmen studying science and arts at the schools and the universities. I have found them eager for intellectual attainment but not for self-renunciation. I looked into the temples, once honoured centres of the sacred light, and a sadness has entered my heart. I have looked into the faces of the poor, down-trodden, patient multitudes of the land, and I have cried with a sorrowful heart, "Where art thou, O Lord, and where the song of the Rishis of the past?"

Can it be that the ancient message is dead? Is the sacred song stilled forever? I cannot think so! Not yet are snatched the chords of our souls. For even in these days if someone pure and, devout, a teacher of idealism, a true *sadhu*, a bhakta of God comes to us, we are still able to offer him the homage of our hearts. We are

fallen from the heights, but under the merciful Providence that shapes India's life we are, I believe, being prepared to rise again and play our part in building a new civilization. Will the day come soon when men and women of East and West may glimpse the beauty of the Rishis' vision, and worship together in the Temple of Humanity the "One whom the Sages call by many names?"

As the darkness is deepening, I cling yet closer to my faith that India will yet be free and the Nations yet brothers be. For they all are His. And the world we live in is beautiful.

Jihad

'Jihad' forms the first instalment of a series of valuable studies. Pandit Champupati is contributing in *The Vedic Magazine*, and the following deduction and conclusion of the writer deserves attention:

If the behaviour of the Arab Muslim towards his non-Muslim fellow-countrymen, during the first century of Islam, when the sources of inspiration were not yet soiled by the contaminating expiry of time, be taken to be the nucleus round which all subsequent inter-religious jurisprudence gathered as a system of Islamic exclusive imperialism, the riddle of the Hindu Muslim troubles in India is immediately solved. It is *Jihad* pure and simple. That the process in progress here is desultory is no fault of the Mulla. The biggest of the Prophet's battles would seem skirmish by the side of present-day wars. Islamic law-books mention tiny weapons of warfare, such as missiles and swords, the place of which is today taken by brickbats and butchers knives, and the fanatic section of the faithful derives infinite solace from the present-day re-enactment of the drama of the Quran. Only, they do not call these *Saria* and *ghazas*, titles reserved for battles waged by the Prophet himself. Lying in wait and stabbing in the back, pillage and arson and brutal outrages on women are to a keen-sighted observer simply echoes of the din of the guerilla wars with which Islamic literature, beginning with the Quran, is full.

Paul Dahlke

We catch a glimpse of the great and devoted student of Buddhism, Dr. Paul Dahlke, from an informative study in *The Maha Bodhi*.

He was of opinion that there is already in existence all the books about Buddhism that we

need; perhaps too many. For already in their multiplicity they tend to become a distraction from Buddhist life, instead of a promoting towards it. He felt, in fact, that what the European world to-day needs, is not Buddhist books, but Buddhist Viharas,—places where men can retire awhile from the press and throng of every day life with all its clamant needs, and "come to themselves," collect themselves, find out just what they are and what is their position, and take the steps needed to improve it along inner lines, having followed too long already the so seductive, but so deceptive, methods of trying to improve it along merely outward paths. This latter method, he felt, Europeans had followed for long enough now, and the result was only what he called a "polished barbarism" whose blackness was not a whit any the less for the high degree of its polish.

The savage 'barbarism' of mid-war Germany and the financial crisis of post-war Germany failed equally to cool the ardour of this devoted worker for *ahimsa* and the translator of the Gospel of *ahimsa*.

He persevered, and quietly and unassumingly gathered together what was needed to purchase the land on which he eventually built his Buddhist House. But as most of the money so gathered was his own, the "House" was always his own, as also the land on which it was built. But it was always open for anyone whether they called themselves "Buddhists" or not, to stay there, so long as they observed the Rule of the House, for a period of three months free of charge, if they were unable to meet the cost of their food. But after that, if they wished to stay longer, they were expected to contribute towards their living expenses.

There were never more than a few inmates of the House at any one time, but quite a number of people—some of them, people of some eminence in the course of the few years since it was founded, passed through the discipline of the House, and doubtless some of them found it good for them, and received impressions which will stay with them throughout their lives. This fewness of residents did not surprise the Doctor. He quite recognised that only a very few people are "ripe enough"—his own phrase—for Buddhist life as apart from Buddhist doctrine. But he felt that such people ought to have waiting for them as soon as they were "ripe" a place to which they could go and live the life they wanted to lead; and he felt that he had done his part in providing such a place, and was quite satisfied to have done so; whether many or few took advantage of it, so he said, was their look out not his. He had done his share in the matter. It was now for others to do theirs, as soon as they were "ripe" for it.



Centenary of the Brahmo Samaj

The following interesting information imparted by *The Inquirer*, that many foreigners are coming to participate in the Centenary now lends support to the view that Brahmo Samaj stands for a Universal religion. The information runs thus :

The Delegation from England to the Centenary meetings of the Brahmo Samaj in India will consist of Dr. and Mrs. W. H. Drummond, Mrs. Woodhouse, Miss Ruth Nettlefold and Mr. and Mrs. F. W. Monks and Miss Monks. Dr. and Mrs. Drummond will leave London on September 8 by the S. S. *Mulbera* and proceed by sea to Calcutta, where they are due to arrive on October 11. The rest of the party will leave Liverpool a few days earlier by the S. S. *Oxfordshire* and will join the *Mulbera* at Colombo. The English delegates will proceed almost at once to Darjeeling for the celebration by the local Brahmo Samaj. Subsequently they will take part in a missionary tour to important centres of the work in other parts of India, prior to the large meetings which will be held in Calcutta in January. Dr. Drummond has been invited to lecture on behalf of the Hibbert Trustees during this Indian visit. The leaders of the Brahmo Samaj have requested that he should deal specially with the growth of liberal religious life and thought during the past hundred years (1) in Europe (2) in England.

Dr. and Mrs. Drummond have accepted an invitation from Herr Rohrer of Jerusalem to visit the Temple Colonies in Palestine on the return journey next spring. It is hoped that other members of the party will also visit Palestine.

The Changing Face of Islam

We read in *The Commonweal* the following :

Dr. Hans Kohn, in "Foreign Affairs" for June, writes on the wonderful change in Turkey. "Twenty years ago ... Turkey was a mediaeval theocracy ... the Ottoman Empire with its head, the Caliph, was an embodiment of Islam ... not only a religious creed, as present day Europe understands it, but a creed embodying a definite attitude and outlook on all things sacred as well as profane, public as well as private. ... The Caliphate has been abolished, religious service modernised and strictly regulated, the power and influence of the clergy broken, European dress and headgear made obligatory, and—the greatest revolution of

all—the Islamic Code of Law replaced by the Swiss Civil Code. ... Islam has no longer any official status in Turkey."

Indeeds Islam is not alone in this respect, as the *Commonweal* recognizes.

It is impossible that the great religions of the race can fail to be affected by the physical science of to-day, which undermines the conception of the physical and material world common to all of them; by the modern study and knowledge of human history; by the modern recognition of evolution, or development, or growth, as a law of life physical, mental, moral and religious; by the spread of education; by the growing intercommunication of the different races and nationalities to-day; by the spread of democratic ideas; by the new study and literature of Comparative Religion; by the decay of dogmatism (Religion based on external, miraculous authority; and by the growing recognition of the spiritual nature of man as the fountain of true religion of which Love is the supreme manifestation.

In Bahaiism and Sufism, the Brahmo Samaj, Modernism, Idealism, Religious Conference etc., we seem to see as it were a flowing tide that is gradually submerging the old world. Man, by virtue of the divine spark in him, is, we hope, emerging to a new level of physical, intellectual, moral and religious life. We must die to live.

East and West

Is Western Civilization Worth Saving?" asks Mr. Paul Arthur Schilpp in *The World Tomorrow* and concludes that the West cannot remain in exclusion from the East.

Whatever of hope there may be for western civilisation cannot be found in any belief in inevitable progress and certainly not in the vain arrogance of a nordic supremacy complex. We are no more the chosen people of any deity playing favorites than any other nationality or race, past or present. We are chosen as were the Hebrews only in so far as we lose ourselves in these activities and tasks which, in the nature of the world-process or, if you will, of the divine purpose, carry on the constant evolution of world-creation. In so far as we block the road of that process, we must expect it to overrule and overpower and, if need be, ultimately to annihilate us—not as the punishment of an angry God, but as the inevitable consequence of ignor-

ance, unwillingness or inability to learn the workings of the world-process.

The important thing for us at this time is the return to a new emphasis on the humanities which might stave off the debacle of western civilization a little longer. Nothing can be reached by a continued one-sided emphasis on the physical sciences but the impasse of a pure mechanism and with it the ruin of western culture. For the salvation of the western world there is needed a good dose of the quietistic reflection and self-control of the oriental mind, even as the oriental cannot hope to survive unless he adopts something of the mechanical achievement of the occidental. In other words, we need not merely respect the distinctive features and characteristics of the cultures which distress fundamentally from our own, but the realization that each must learn from the other and the acknowledgement that only by a reciprocal approach and a filling up of the gaps of our own character can we hope to "hang on." As Max Scheler and Count Keyserling have put it, what is needed is "a reconciliation between the occidental and the oriental cultural hemispheres." Thus, perhaps, the western man may once again find his soul and survive

The Future of Marriage

Selected passages from the sermon of Dr. John Haynes Holmes, reproduced by the *Birth Control Review* of America, throws light on the above interesting topic, which the greatest minds of the world are speculating upon. Says Dr. Holmes.

Marriage, like every other social institution will change because it must change. Nothing stands still in this unfolding world, not even the most firmly rooted of our social practices. But evolution is of two kinds. First, there is the evolution of progress, the change which moves onward and upward. This process operates in two ways; first by accumulating innumerable little changes which prove to be beneficial to life, and secondly by preserving these changes and building them into a permanent system of growing intricacy and beauty.

The second type of evolution the evolution of reversion or retrogression is the change which turns back and reverts to more primitive forms. Evolution social as well as biological, does not necessarily mean progress. It is the peculiar mission of man to control the onward sweep of cosmic forces. Man, if he will, may master evolution in himself and in the world at large, and drive it to ever onward goals. But evolution will not do this of itself. Change may as easily go backward as forward. Man must hold what he has gained, and gain still more if he would be saved.

Return now to the changes in marriage. Are we preserving the things gained with infinite labour and sacrifice, or are we wantonly throwing those things away and returning to where we started. It is not because I am opposed to change but because I fear the kind of change which seems implicit in the present tendencies in sex

relations, that I am opposed to much that is now sweeping down upon us. In present tendencies in marriage we see the forces of dispersion at work, biologically and sociologically the forces of rampant and anarchic individualism. Along these lines lies the way back to primitive man not forward to a more civilized and enlightened man of the future. The more I study the development inevitable in the marriage relations, the more sure I am that certain great achievements, infinitely favorable to man's higher life, will remain as fixed foundations upon which to build in years to come.

What are these achievements? Enumerates Dr. Holmes

First among these achievements destined to endure is the idea that sex relations between men and women are matters of public and not merely of private concern. The sex bond is a covenant, and it must be an open covenant openly arrived at.

Secondly, the union of husband and wife shall not only be public as a matter of knowledge but shall be bound by the social sanction as a matter of procedure.

Lastly, the union between men and women shall be a monogamous one and not a promiscuous one. Sexual love shall be restricted to one person at one time because we have learned through centuries that love is most potent and beautiful, as it flows through a single channel. In these conditions is a line or direction of progress along which we must move, unless we choose to return to those conditions of primitive barbarism from which we sprang. Within these bounds, however great and beneficent changes are certain to take place, as they are already taking place.

Thus it has already become manifest that in the future woman shall be wholly free, master of herself and her destiny. Man and woman, in other words will be equal partners in the central experience of their life, each giving and taking in the glad exchange of utter master and utter surrender.

Secondly, in the future, as gradually now in the present, children will be conceived and born in marriage only as they are wanted. Generations will hence forth be a matter not of accident but of choice.

Thirdly, divorce will more and more be recognized as the inevitable complement of marriage. Even today divorce is still regarded as an evil. This must disappear, as men come to recognize that mistakes in marriage are only more liable than they are in other less difficult relationships, and must be corrected by some established process of relief. The process will certainly be more dignified and reverent than what we know today, but it will be as freely at the disposal of those who love no longer, as marriage is now at the disposal of those who love.

These are mere suggestions of change in the marriage relation. They very fact that such changes are inevitable only proves that marriage is succeeding. Throughout the whole range of physical and spiritual life runs the passionate demand of men and women for one another. In spite of every adjustment and every noble sublimation, there is certain and tragic frustration in

the life that is denied union with the other sex. Marriage is today what it has ever been and it will be tomorrow, for all its inevitable changes, the best attempt that men have been able to make or even conceive, in the establishing of ideal conditions under which the basic hunger of life may be satisfied.

Women's Movements in Japan

In an informative article in the *Young East* M. Mita recounts the victories so far attained by the women of the far-east in some spheres.

To cite the most salient of instances where the movements of the women have by this time been duly rewarded, the following may be noted with no small interest:

Legal:

The women have practically succeeded in getting the attorneys' license act and criminal code so revised as to render the women eligible to the attorneyship, and also to share equally with their husbands the duty of chastity which has hitherto been unilateral with the fair sex. In this country in trying a fornication case the Court used to find the women alone guilty, but according to the Government bill introduced in the preceding session of the Diet, which unfortunately proved abortive on account of the dissolution, the man fornicator will in future be punished as much as the female fornicator.

Political:

The women have succeeded in passing through the Diet for enforcement by the Government in the near future their petition for investment of the fair sex with public citizenship, and also in asserting the women's liberty of participating in any political organizations.

Social:

The freedom of the factory girls to go out of their workshops at any time they want has been recognized by the Tokyo Mushin Company, although the factory girls have hitherto had to lead in their manufactories a practically imprisoned life for the terms contracted. The example will be followed by all the other factories in the near future. The general shipping companies have come to recognize the eligibility of women to ships' captainship, and as the first captain ever registered in this country has already been appointed Miss Tsuchiko Katapama.

Educational:

A success has been secured at length by the women movers in persuading the Government authorities to estimate the sum of ¥350,000 next year for the creation of the first Government Higher Technical School of Women.

A private women's college called Bunka Gakuin has been established by Dr. Yoshino and other scholars interested in the women's cause, for three years' economic course for graduates from the higher girls' schools, while the women's higher commercial school, the first of the kind in Japan has been brought into existence by Mr. Yoshiro Kojima, principal of the Hinode Higher Girls' School. The school authorities have been persuaded to entitle women as well to the right of

gaining the degree (scholastic), and already the Doctorship of Science has been conferred on Professoress Konoko Yasui, of the Tokyo Higher Women's Normal School, this being the first female Doctor in this land.

Nor are the daughters of Nippon resting on their oars.

They are going to push on the following still more important causes to be accomplished:

Social:

Abolition of prostitutes system.

Stricter temperance act.

Exclusion of the geisha from public assemblages of any nature.

No more licence to be granted for geisha girls dancers, and cafe-maids.

Patriotic savings movement among the women's associations and higher girls' school students to persuade them to save one sen per diem for six years to redeem the Empire's foreign debts.

Protection of women workers and juvenile workers.

Political:

Enfranchisement of the women.

Election of Mayors by citizens.

Legal:

To so revise the existing civil code as:

To make wife's consent essential to the legal validity of husband's recognition of his illegitimate children.

To give the legitimately born girls the right of precedence over illegitimately born boys recognized by the husbands later, in succeeding to the headship of a family.

To entitle women to the right of sharing the privilege of inheriting parents' estates with their brothers.

Educational:

Elevation of women's school status.

International:

Apart from peace movement, the women of Japan have come to take no small interest in the various international conferences of the fair sex and will always insist to send their delegates whenever any subjects of their own interest are to be discussed at such conferences.

Are the American Races Japanese?

Shujiro Watanabe in the August instalment of the series "The Japanese and the Outer World" that he is contributing in *The Japan Magazine* considers the relationship between the Japanese and American races. Considerable curiosity must be roused to learn the following from him:

When Kamper visited Japan in 1690-2 he saw a map drawn by a Japanese in which Kamchatka and the N. W. part of America was exactly depicted. He ascertained that America had been accidentally discovered by the Japanese who sailed the Pacific in ancient times. Another writer, Messman, referring to native traditions, remarks that the Japanese were the first discoverers of America. In a map published in France about 1710, the straits are described as "Detroits do

Iesso" or Straits of Yezo, and Alaska is called "Terro de Iesso" or land of Yezo.

Canada, according to European geographers, was discovered by Cabot in 1497. Its ancient history is obscure, but there are two traditions. One of these, current among the inhabitants of the Arctic Circle, is that a Norseman called Leif Ericson drifted in a boat to the coast of Labrador and was the first discoverer, while another is that in ancient times Asiatics came to the country, crossing the straits on the opposite coast. Concerning these traditions a Japanese who has travelled in the country remarks: "The inhabitants of the north insist that Europeans were the first discoverers, but this is quite out of the question. The tradition that Asiatics were the first may be considered to conform with the truth, for the face of the natives of British Columbia (called Siwashees) greatly resemble those of the Japanese, and armour, nearly similar to that of Japan, had recently been unearthed at Vancouver. The opinion is not, however, based on any further proofs, and but one thing is certain that in ancient times there were troglodytes in the country, as their caves and relics have been found in various places between the Bay of Mexico and Winnipeg. Their caves dug out in shady woods are of immemorial age. Most of them are now dilapidated and so have lost their primitive form, but their original state is clearly discernible. Their history, however, can not be traced, as the Indian natives have no traditions concerning them, and no account has been furnished by early visitors from Europe. The natives are long-haired, bare-footed and very stupid, worshipping strange gods and other objects. Their copper coloured faces and black hair resemble those of the labourers of Japan, so that it has been supposed that they are of the same race; but the inhabitants of the eastern portion of the country are considered of a different stock as they have skins of a deep red colour."

As stated above, the Siwashees or aborigines of America so resemble some of the Japanese in face, physique and general aspect that they are often mistaken for the latter. In British Columbia and Mexico the natives call a sandal *waratie* or *warazi* and a hoe *luuz*, which seem derived from Japanese words.

Japan and Manchuria

That China is not yet out of the wood, so far at least as her territorial integrity is concerned, will be evident from the reply of Baron Yoshiro Sakotani, "a former cabinet minister and one of the most prominent and active publicists in Japan at the present time," to Lloyd George. *The Japan Magazine* for September gives the reply the place of honour apparently to endorse it. We reproduce the reply of the Baron:

We are informed, according to a press despatch of July 30 that Mr. Lloyd George had expressed the hope that there would be no practical annexation of Manchuria by Japan. I am absolutely con-

silent that there is not a single statesman in this country who entertains any views opposed to his. At the same time, I wish to call his attention to the following points.

I. While no Japanese statesman harbours any such thought as the annexation of Manchuria, it must be remembered that it is quite different from any other part of China in its historical, economic, geographical and other relations with Japan. The Chinese people themselves have, in the past, paid little or no attention to it. In some respects, they looked upon it as a "white elephant" and never exerted any special effort for the welfare of its inhabitants.

Nor did China ever raise a finger to put an end to the Russian encroachment in the Far East. The fact is so well known in history that when Russia demonstrated her unquestionable design to annex Korea, Japan was forced to take up arms against her in 1904-5. It was she alone, however, who was called upon to bear the brunt of the task of driving Russia to the north.

At present due to the Japanese guards scattered along the South Manchurian Railway, the safety of the transportation of both passenger and freight is secured, and incidentally this has prevented the spread of civil strife to that section of China, thus giving untold blessings of peace to those otherwise unfortunate people. Nor should the fact that no less than 800,000 annually seek haven there be ignored.

Hence while Manchuria is nominally under the sovereignty of China all that the Chinese Government has done was to exact something from it giving nothing in return. On the other hand Japan afforded the people of this section, peace and prosperity and required nothing in the way of compensation. Although our neighbours to the west of us enjoyed their sovereign right over Manchuria they assumed no responsibility consonant to it. A large share of this burden, economic, security or otherwise, rests upon Japan's shoulders.

II. Since 1905 Japan has developed Manchuria by virtue of the treaties between the two countries. She has invested billions for the improvements of its harbours and railways; she opened its mines and increased the export of its agricultural products, thereby contributing, in no small measure, to the civilization of the world. That she has peacefully promoted the economic welfare of this district is universally recognized. Its benefits are being shared by the nations of the world under the principles of the open door and equal opportunity; and Japan entertains no such irrational and district idea as to monopolize them in the future.

III. Thus, that Japan has a great interest in the affairs of Manchuria goes without saying. Besides the vested interest above mentioned, the number of the Japanese subjects including Koreans scattered throughout this vast area, is well over one million. Hence its peace and order are absolute prerequisites to the safeguarding of Japan's existing interests as well as for the benefits of the Chinese themselves. The development of Manchuria is not only necessary for Japan and China alone, but it is a great concern of the whole world. We feel, therefore, the maintenance of peace there should be studied from a broader vision and world viewpoint.

How similar Imperialist arguments are all over the world !

To the publicist and ex-cabinet Minister we make a present of the following Editorial Comments of the *New Republic*.

The conflict between China and Japan over Manchuria grows steadily more serious. The Chinese revolutionists are seeking to win over General Chang Hsueh-liang, who has succeeded Chang Tso-lin as overlord of Manchuria. They know they have no chance in a war with Japan, but they wish to strengthen their influence in Manchuria in every possible way, pending an appeal to the public opinion of the world, or perhaps to the League of Nations. They have not forgotten that such an appeal caused Japan to relinquish the Shantung peninsula in 1922. In this case, however, Japan's position is quite different. Food and raw materials from Manchuria are essential to the maintenance of her crowded population; and, whether wisely or not, she feels that her military strategy demands control of the province. Baron Tanaka more than a year ago announced his country's "special interest" in Manchuria; and before and since then, Japan has acted as though she had annexed the territory. The excuse she now gives for objecting to the spread of Nationalist influence north of the Great Wall is that the Chinese government is still insecure, and has "a Red tinge." The first of these charges is no business of Japan's, and there is every reason to believe that the second is false. But if the Chinese government were like Gibraltar and as conservative as Poincaré, Japan would still fight to keep Manchuria.

Nanking—not Peking

Arthur De Sowerly thus considers the respective position of Peking and Nanking in the *China Journal*, the removal of the Capital of the Nationalist China giving him the occasion for it.

The decision of the Nationalist Party in China now, dominant throughout the country, to transfer the seat of government from Peking to Nanking will doubtless be received throughout the world with mixed feelings. To all those travellers who have visited the ancient city in the north, and have been charmed by the sights, life and atmosphere of this old-world capital, the news will come as something of a shock, while we could well imagine that the members of the various foreign legations and other foreign residents in Peking itself will receive it with feelings akin to consternation.

The Chinese, on the other hand, with the exception, perhaps, of the Chihli people, will undoubtedly hail the transference with satisfaction, for Nanking to them is much more the capital of China than Peking has ever been.

Nevertheless, Peking, or Peiping, as it is now styled by decree of the Nationalist Government, in many ways far surpasses Nanking as a capital city. Its numerous magnificent palaces, mighty temples and well laid out parks far out-rank any-

thing that the southern capital has to show; while the fact that for centuries, all through the period of Manchu dominance, as well as during the latter part of the Ming Dynasty, a period of high culture in many ways and picturesque ceremonial in court and official circles, it has been the seat of government, affording hospitality to the representatives of foreign governments in the Legation Quarter, has created an atmosphere of romance, a sort of glamour, an almost mediaeval remoteness, that has rendered it unique amongst the capitals of the world. Nanking, on the other hand, while it has had its history, and has seen days of glory, pomp and majesty, has practically nothing to compare with the palaces, temples and even modern government buildings of Peking. Nothing but crumbling ruins now exist, where once stood the palaces of princes, not even picturesque ruins, but mere flat heaps of rubble and crumbling brick.

Brains—How Come ?

Nothing can be more engrossing in interest and perhaps more baffling in ultimate solution than the above question which *Evolution* seeks to answer as follows :

His better brain makes man supreme over the other animals. The gap is wide between him and his nearest rival, so wide that even some scientists once took exception here to the theory of evolution. They admitted the probability of physical evolution; but surely that wonderful thing, the human mind, must have been specially created and implanted. Just how, they did not explain. Perhaps, at bottom, this reaction was not reasoned, but rather the prejudice of pride with demanded for superior man superior origins and graces. Nevertheless, there is a real problem here, the problem of how man got that way. The modern scientific answer is that man's hands made his brains.

Man's close relatives have all died out, but some second cousins, the anthropoid (man-like) apes still live. For mere animals, they have pretty good brains, stand almost humanly erect and have hands and use them. We shall find that hands make brains, so they might well be getting somewhere if man had not beaten them to it and crowded them off the high road. Now they haven't a chance.

But they do have the family look. Just compare them with some of the old family portraits we have dug up. We really had to dig for them, these portraits, for the family album is the earth itself and the portraits are the fossil bones we have found. It must be confessed that the earliest grandfather of them all, old *Pithecanthropus Erectus* of Java, was an unlovely low-brow. He was not an ape, oh no, but he certainly had the marks. In the scale of brains, he stood right between the ape below and ourselves above.

But just how did man get his brains? Well, he just happened to get the right training. Then too, Nature gave him several good boosts. His hands, however, can take most of the credit. With hands he handles things, examines them, does things to them. He always learns best by doing. He learned reality by doing, for it really works. Apply an idea and you test it. If it is true, it

works; if false, it fails. Man got his truths that way. As he does his doing with his hands, he got his truths through his hands.

Our Double Heredity

Jesse H. Holmes reminds in *Unity* the 'double heredity' of man—a rational side and a material or animal side of his existence:

In spite of pseudo-science and pseudo-metaphysics everyone knows that in some sense he is both mind and body and that at one time or another either may be the dominant partner. It is a pity we cannot stop here, but it is impossible, for another feature of this self-complex turns up in a capacity we have of evaluating the demands of mind and body. This demands a third person of the personal trinity who is by no means wholly impartial, but is, I think, on the whole a just judge. It pronounces for the claims of the body when hungry, thirsty, or tired, against it when experience shows that its demands are not for its own best interests. Also it decides for the mind in its search for understanding, in its struggle for clear vision, in its efforts to plan effective futures. Moreover it selects the mind as the more important element to which the body must yield in the cases where their interests conflict. It is not an infallible judge, for it may be overinfluenced and even carried away by bodily passions, or by exaggerated mind-vanities which condemn the body as essentially evil. This seems to me at least one way of helpfully viewing the "self" for practical purposes, and in considering this trinity I think there is much more danger of confusion in "confounding the persons" than in "dividing the substance"

Christianity and Evolution

Professor Lewis G. Westgate, writing in the *Current History*, does not forget the point of the above writer; but in evolution he sees a truer aid to the religious belief. Concludes the professor.

Science gives valued support to intelligent religious belief. Science teaches that we live in a world of law, in a dependable world. And we are coming to see not only that the world of nature apart from man is a dependable world, but that our human world as well is a dependable social and moral order. What a man sows that shall he also reap. This conception is fundamental to religion.

Science makes a second and not less important contribution to religious belief in evolution. Evolution is not only not in conflict with essential Christianity, it is the strongest support which science can give to the spiritual interpretation of the world and so to religion. Evolution includes plants and animals below man and man himself; not only his body, but his mind and spirit as well—his total personality. As body and mind evolve together (we know not how) in the development of

each individual, so they have evolved together (again we know not how) in the history of the race and of life. Through millions of years life has been developing, producing in succession the higher groups of animals. Through several hundreds of thousands of years mankind has been developing through half-human ancestors, through savagery and barbarism to civilized man at his best as we know him today; to Isaiah, Socrates, Paul, Savonarola, Shakespeare, to the countless men and women who in their limited spheres are living helpful, courageous constructive lives and aiding in the onward march of humanity. The whole process is a unity. It can be judged only when one sees the end, or enough of it to get some idea of the end. Different people will interpret in the different ways, and there is much about it that we cannot, perhaps never can, understand. Some are saying that it came about by the chance concurrence of atoms, in a purely mechanical way, with no intelligence behind it. Some of us cannot take this view of it, cannot look at this long result of time and believe that it took place without a directing intelligence behind it, an intelligence akin to our own but vastly greater, and conscious of the direction and meaning of the whole process. The stream cannot rise higher than its source. If at the end we find moral and spiritual values, they would seem to imply an intelligence caring for moral and spiritual values. But this is to make the universe spiritual and not material, to conserve religious values. I know perfectly well that this is faith, not knowledge, philosophy, not science. But no thinking scientist no thinking human being, can avoid becoming at times a philosopher. It is not a question of becoming a philosopher but of what kind of a philosopher one shall become.

The critical and pressing problem today is: Is this world spiritual? Does it conserve personal spiritual values, or is it indifferent to all that man holds dearest? The doctrine of evolution, proposed first in the field of biology to explain the origin of species and since extended to cover the origin of the earth and of the solar system, of the stars, and of man, both body and personality, offers a definite contribution to the solution of this problem in a way that can help religious belief.

How a German Servant Girl Spends her Money

It is interesting to learn from *Frankfurter Zeitung* (reproduced in *The Living Age*) how a German cook spends her money.

Some idea of what this 1928 German servant girl is like can be gained from a knowledge of how she spends her money. A correspondent sends to the *Frankfurter Zeitung* the following expense schedule of a twenty-old German cook:

| | |
|---|--------|
| One pair of silk stockings..... | \$1.36 |
| One chemise..... G | .23 |
| One pair horn-rimmed spectacles (without glass) | 2.02 |
| One comb | .17 |
| One pair knickers..... | |

| | |
|--|-----|
| Two detective stories..... | 42 |
| Monthly installment on cookery book..... | 30 |
| One ring with fancy stone..... | 36 |
| Lipstick, scent, and powder..... | 143 |

The German servant girl is modernizing herself according to what she believes from the American films she sees, to be the best American tradition. She put silk stockings on her legs, that they may be displayed to as good advantage as the legs of the film stars; she watches her appearance carefully, paints and powders, spends little on undergarments not exposed to the gaze of friends and passers-by; she is literary to the extent of reading detective stories in addition to cook books and, to increase the intellectual impression which is reported to have a strong effect on the German equivalent of the American boy friend, she wears horn-rimmed spectacles, even though in her case she does not go to the needless expense of having lenses put in them.

The cook seems to be no way worse off than many an Indian College boy.

Provision for the 'Teachers' Dependents

In considering the retirement system for the teachers in U. S. A. the *Monthly Labour Review* (July) offers to our teachers, who are organising themselves as well as to the employees of the other public-service department, some very useful suggestions which they may examine for their own benefit. Provision for dependents differs in the different States as follows:

Eight of the State systems—Connecticut, Maryland, Massachusetts, New Jersey, New York, Ohio, Pennsylvania, and Wisconsin—provide that at the time of retirement the employee may choose one of several options, either taking a straight allowance to be continued through his life, or choosing a smaller allowance, part or all of which is to be continued after his death to some selected beneficiary, or receiving some other actuarial equivalent of the total amount credited to him. In case of the death of a contributor before reaching pensionable status Maryland and Wisconsin give death benefits. The other 10 systems make no provision for dependents.

Among the city systems, New York, Minneapolis, and the New York Board of Education provide options at the time of retirement. Under the Minneapolis system if a member dies in service the amount of the city's deposits to his credit, with interest, is paid as a death benefit. New York gives six months' salary as a death benefit if the decedent had qualified for retirement, and the Board of Education system gives the same amount if a member dies in the service from ordinary causes. If, however, the death was due to injury received in the service, a pension of one-half the average annual salary for the last five years is given to the widow, dependent children, or dependent parent. The other systems make no provision for dependents of either contributors or pensioners, though in Milwaukee and in Washington if a pensioner dies before he has drawn benefits to

the amount of his own contributions to the fund the difference will be returned to his heirs.

The Eleventh International Labour Conference

The conclusions in brief of the Eleventh International Labour Conference that met at Geneva from 30 May to 16 June to consider the questions of minimum wage and industrial accidents are reproduced below from the *International Labour Review* :—

The Eleventh Session of the Conference may be said to have closed on a general note of optimism. There was every justification for this since the Conference brought its work to a successful conclusion. It adopted a Convention and a Recommendation on Minimum Wage-Fixing Machinery, thus laying down the lines of the future work of the International Labour Organisation on the question of wage regulation.

As far as the question of accident prevention was concerned, the Conference decided to place on the agenda of the 1929 Session the general problem of accident prevention and the special questions relating to the safety of workers engaged in loading and unloading ships. Here again the work was accomplished without any very serious difficulty. The incidents which arose during the discussion of the question relating to work in ports were closed by a compromise which left no room for misunderstanding. The solution adopted on the question of accidents due to couplings on railways is only an interim one, but it is nevertheless a solution accepted by the principal parties concerned. Moreover, the period of waiting will be passed in an active and not in a passive way, since the Conference proposes that a permanent committee representing all three groups of the International Labour Organisation shall be set up to follow the technical development of the question until it comes up for discussion again. Thus, the Conference arrived at definite solutions on all the subjects on its official agenda.

Sacco-Vanzetti—Crime

"The Nation" of New York (Aug. 22, 1928) in a call for action reopens the story of the lamentable crime of statecraft of which a year ago the two unfortunate persons were the victims. Particularly noteworthy and reprehensible is the following aspect of the affair:

Probably the aspect of the case which to most people seemed especially unjust was that in the entire six years that intervened between their trial and their execution, and in spite of the appeals to various courts, Sacco and Vanzetti were never able to obtain a reexamination of the evidence upon which the jury convicted them of murder.

All appeals had to be based on errors of law. A reexamination of the evidence was possible only through a new trial to be obtained by order of the judge who had presided at the first one. The obstinacy and prejudice of Judge Webster Thayer in refusing a new trial sent the prisoners to the electric chair without ever a chance for a re-investigation of a chain of testimony, some of which was outrageous nonsense and all of which was passed upon in the hysterical year of 1921 by a jury hot with passion against foreigners and cold with fear of radicals. After the execution of Sacco and Vanzetti Governor Fuller himself recommended amendment of the Massachusetts law so that in capital cases the right of appeal should carry with it the power to reexamine the evidence as well as the legal procedure. A bill was drawn which in this respect would have placed Massachusetts beside New York, but it was allowed to die.

—

Inventor of the Color Camera

The real inventor of some worthy attainment is hardly known to the public, who cheer the head or apparent leader. *The Nation* in examining the summer 'spasm of progress' cheers such an inventor.

Television by Radio, gas bullets that can be fired around corners, practical color cameras, three kinds of talking motion pictures, automatic repairing machines for silk stockings—we are dizzy with the multitude and variety of inventions that have been announced in the last few weeks. The summer of 1928 should be remembered in history as a continuous spasm of progress. The surprising thing about most of these inventions is the anonymity of the inventors. We remember Stephenson and Morse and Bell; our children will see their pictures in the school-books for many generations. But what name emerges from the brilliant summer of 1928 as immortal? The average American could not mention a single name as associated with any of the recent great inventions. Yes, perhaps he could mention one name, that of George Eastman in connection with the color camera. But who invented the color camera? Not Mr. Eastman or even the able head of his research laboratories, Dr. C. E. Kenneth Mees. The inventor was a man who spent ten years in the Eastman laboratories studying color photography. His name is John G. Capstaff. Three cheers for Capstaff!

—

Talking Robots

We learn from an interesting article reproduced by *The Literary Digest* August

18, that the mechanical man can now talk back. We read.

THE EVOLUTION OF THE MECHANICAL MAN has taken a further step, we are told by a writer in the *New York Times*. Formerly it could do nothing but hear and obey. Now it can talk back. The Televox was hailed as the perfect employee when it was first invented by R. J. Wensley of the Westinghouse Company, because it could obey orders, and do nothing else. It could not even speak when spoken to. Now, the writer says the inventor has endowed it with words. It continues.

"When it is hailed over the telephone it responds in a well modulated and deferential voice.

"Televox speaking."

"It can even imitate a conversation. If something goes wrong, for instance, at a power substation where the Televox is on duty, it can lift the receiver and say

"This is the televox calling for Main 5000."

"When the televox is connected with that number the conversation will continue in buzzer code. The man at headquarters will ask by interrogatory buzzes what is wrong and the televox will reply in the same form, one, two, or three buzzes, of a combination of buzzes, each meaning something different.

"In place of vocal cords the mechanical man has had a talking film introduced among its organs. The words to be spoken are recorded by photography on a film and introduced into the physiology of the man that was born in a laboratory.

"An English-speaking race of machines is now being reared by the Westinghouse Company to substitute for watchman in power substations where the information to be transmitted is not complicated. Adjustments are made so that a break in the electrical current in one place causes a set-up in the machine which reports that fact. A break elsewhere causes a different set-up and a different report.

"A particularly human touch was introduced by the inventor, who had started the talking career of his electrical young men by furnishing them with language in which to complain about the weather. They have adjusted so that they can call up headquarters and report. 'It's hot' or 'It's cold. This information is of value as a warning because too much heat or cold is dangerous to the engine.

"The first three members of the mechanical race—famously known as 'Adam,' 'Cain,' and 'Abel,' Eve being omitted because the automatic kingdom has not been divided into two factions—are on duty in Washington as employees of the War Department, assigned to report on the condition of the city's water supply. Adam, Cain and Abel furnish daily bulletins on the amount of water in each reservoir.

INDIAN Womanhood



The All-India Leaders' Conference at Lucknow has done well by nominating SRIMATI SAROJINI NAIDU as India's ambassador to America for replying to the vile and inspired propaganda by interested people against Indians in general, and India's womanhood in particular. Early in 1924 Mrs. Naidu

ed calumniators against Indians and dispel the ignorance of average Americans regarding India's culture and civilisation.



Mrs. Sarojini Naidu

went to South Africa on a mission on behalf of the oppressed Indians and rendered great service to the Overseas Indians. We think no better selection could have been made this time too, as by her culture and erudition she is the most suitable person to be entrusted with this noble mission. We hope she will give a smashing rejoinder to interest-



Mrs. Sriram Bhagirath Ammal

MISS AMIYA GANGULI of Dacca, a girl of ten, was awarded several special prizes for her success in the recent Two Miles Swimming Race at Dacca. His Excellency the Governor gave away the prizes.

Miss. MANORAMA, of Vizagpatam is the first Oriya lady to come out successful in the recent S. S. L. C. Examination conducted by the Madras government. She comes off a poor family and is now a student of the college classes in the Mrs. A. V. N. College, Vizagpatam. Her school career was



Mrs. Raghava Ammal

equally brilliant—she having won some certificates and medals of distinction in music, knitting, and for general proficiency.

Mrs. SRIRAM BHAGIRATH AMMAL has just been appointed as a member of the Chingleput District Educational Council (Madras Presidency).

Mrs. RAGAVA AMMAL and Mrs. AMRITH AMMAL (a lady belonging to the Adi-Dravida community) have been nominated as municipal councillors at Vellore and Chidamburam respectively.

We print in this issue a photograph of SHIMATI SANTISUDHA GHOSE about whose academic



Mrs. Amrith Ammal



Miss Manorama



Srimati Santisudha Ghose



Miss Amiya Ganguli

distinctions we referred to in the *Modern Review* for August.

RAM MOHUN ROY ON INTERNATIONAL FELLOWSHIP

[The letters printed below have been sent to us for publication by Mr. Brajendranath Banerji, who is well-known for his researches among old records. In the communication to the Foreign Minister of France, the reader will find the principle underlying the League of Nations, with its international court of justice, anticipated by Raja Ram Mohun Roy. His belief in the unity of mankind, referred to by Rabindranath Tagore in his centenary address on the Raja, published in our last issue, receives a fresh illustration in this communication. All these show how much in advance of his age he was.—Editor, *The Modern Review*]

To
T. Hyde Villiers, Esq.,
Secretary to the India Board
Sir,
India having providentially been placed

under the care of the Board of Control, I feel necessarily induced to have recourse to that authority when occasion requires. I, therefore, hope you will excuse the intrusion I make with the following lines.

I am informed that for the purpose of visiting France it is necessary to be provided with a passport and that before granting it, the French Ambassador must be furnished with an account of the applicant.

Such restrictions against foreigners are not observed even among the Nations of Asia (China excepted). However, their observance by France may perhaps be justified on the ground that she is surrounded by Governments entirely despotic on

three sides and by nations kept down merely by the bayonet or by religious delusion.

In the event of my applying to Prince Talleyrand for a passport I beg to know whether I shall be justified in referring to you in your official capacity as to my character. All that I can say for myself is, that I am a traveller and that my heart is with the French people in their endeavours to support the cause of liberal principles.

Sir Francis Burdett, at Mr. Byng's, liberally and spontaneously offered to give me a letter of introduction to General Lafayette, but this will not, I think, serve my purpose on my first landing in France.

I have the honor to be,

Sir,

Your most obedient servant,

RAM MOHUN ROY.

London, 48 Bedford Sq.

Decr. 22nd, 1831.

To
Hyde Villiers, Esq.,
Secretary to Board of Commissioners
for the Affairs of India

Sir,
I have the honor to receive your letter of the 27th instant and I beg to offer my warm acknowledgements to the Board for their attention to my application of the 23rd of this month.

I beg to be permitted to add that, as I intimated to the Board my intention of eventually applying to the French Ambassador resident in London for a passport for France, I now deem it proper to submit to you for the information of the Board a copy of an intended communication from me to the Foreign Minister of France, the result of which I shall await before I apply to the French Ambassador.

Unless I have the honor to hear from you that such an address would be irregular and unconstitutional, I shall forward it to a friend in Paris to be presented in due form.

I have the honor to be,

Sir,

Your most obedient Servant,

RAM MOHUN ROY

London

December 28th, 1831.

[Endorsed]

28 December, 1831.

Rajah Ram Mohun Roy

Transg. copy of an intended com-

munication to the Foreign Minister
of France.

Private note from Mr Villiers to
Ram Mohun Roy, Jan. 1, 1832.

To
The Minister of Foreign Affairs of France,
Paris.

Sir,

You may be surprised at receiving a letter from a Foreigner, the Native of a country situated many thousand miles from France, and I assuredly would not now have trespassed on your attention, were I not induced by a sense of what I consider due to myself and by the respect I feel towards a country standing in the foremost rank of free and civilized nations.

2nd. For twelve years past I have entertained a wish (as noticed, I think, in several French and English Periodicals) to visit a country so favoured by nature and so richly adorned by the cultivation of the arts and sciences, and above all blessed by the possession of a free constitution. After surmounting many difficulties interposed by religious and national distinctions and other circumstances, I am at last opposite your coast, where, however, I am informed that I must not place my foot on your territory unless I previously solicit and obtain an express permission for my entrance from the Ambassador or Minister of France in England

3rd Such a regulation is quite unknown even among the Nations of Asia (though extremely hostile to each other from religious prejudices and political dissensions), with the exception of China, a country noted for its extreme jealousy of foreigners and apprehensions of the introduction of new customs and ideas. I am, therefore, quite at a loss to conceive how it should exist among a people so famed as the French are for courtesy and liberality in all other matters.

4th. It is now generally admitted that not religion only but unbiassed common sense as well as the accurate deductions of scientific research lead to the conclusion that all mankind are one great family of which the numerous nations and tribes existing are only various branches. Hence enlightened men in all countries must feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it in order

promote the reciprocal advantage and enjoyment of the whole human race.

5th. It may perhaps be urged that during the existence of war and hostile feelings between any two nations (arising probably from their not understanding their real interests), policy requires of them to adopt these precautions against each other. This, however, only applies to a state of warfare. If France, therefore, were at war with surrounding nations or regarded their people as dangerous, the motive for such an extraordinary precaution might have been conceived.

6th. But as a general peace has existed in Europe for many years, and there is more particularly so harmonious an understanding between the people of France and England and even between their present Governments, I am utterly at a loss to discover the cause of a regulation which manifests, to say the least, a want of cordiality and confidence on the part of France.

7th. Even during peace the following excuses might perhaps be offered for the continuance of such restrictions, though in my humble opinion they cannot stand a fair examination.

First: If it be said that persons of bad character should not be allowed to enter France: still it might, I presume, be answered that the granting of passports by the French Ambassador here is not usually founded on certificates of character or investigation into the conduct of individuals. Therefore, it does not provide a remedy for that supposed evil.

Secondly: If it be intended to prevent felons escaping from justice: this case seems well-provided for by the treaties between different nations for the surrender of all criminals.

Thirdly: If it be meant to obstruct the flight of debtors from their creditors: in this respect likewise it appears superfluous, as the bankrupt laws themselves after a short imprisonment set the debtor free even in his own country; therefore, voluntary exile from his own country would be, I conceive, a greater punishment.

Fourthly: If it be intended to apply to political matters, it is in the first place not

applicable to my case. But on general grounds I beg to observe that it appears to me the ends of constitutional government might be better attained by submitting every matter of political difference between two countries to a Congress composed of an equal number from the Parliament of each; the decision of the majority to be acquiesced in by both nations and the Chairman to be chosen by each Nation alternately, for one year, and the place of meeting to be one year within the limits of one country and next within those of the other; such as at Dover and Calais for England and France.

8th. By such a Congress all matters of difference, whether political or commercial, affecting the Natives of any two civilized countries with constitutional Governments, might be settled amicably and justly to the satisfaction of both and profound peace and friendly feelings might be preserved between them from generation to generation.

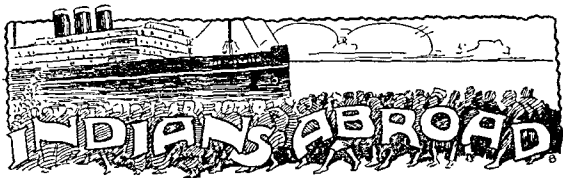
9th. I do not dwell on the inconvenience which the system of passports imposes in urgent matters of business and in cases of domestic affliction. But I may be permitted to observe that the mere circumstance of applying for a passport seems a tacit admission that the character of the applicant stands in need of such a certificate or testimonial before he can be permitted to pass unquestioned. Therefore, any one may feel some delicacy in exposing himself to the possibility of a refusal which would lead to an inference unfavourable to his character as a peaceable citizen.

My desire, however, to visit that country is so great that I shall conform to such conditions as are imposed on me, if the French Government, after taking the subject into consideration, judge it proper and expedient to continue restrictions contrived for a different state of things, but to which they may have become reconciled by long habit; as I should be sorry to set up my opinion against that of the present enlightened Government of France.

I have the honor to be,

Sir,

Your most obedient humble Servant,
Sd. RAM MOHUN ROY



By BENARSIDAS CHATURVEDI

Overcrowding on Board the 'Coolie' Steamers —

Newspapers have published to-day the following news from Durban. —

Durban, Sept. 25.
Twenty-four Indians died on board repatriation ship "Sutlej" which called here on a voyage from George Town.

The "Sutlej" has seven hundred and seventy-five Indians on board and these were employed at George Town as indentured labour on sugar plantations. — "Reuter."

It is a pathetic news, the full significance of which has not been understood by our papers. There is a barbaric rule—a relic of the old Indenture days—according to which so much space is allowed to the labourers on board the 'coolie' ships and though the indenture system has been abolished this rule still continues to hold good and consequently there is very much overcrowding on these steamers. Last time S. S. the Sutlej brought to Calcutta more than 900 persons from Fiji—all packed up like animals. I interviewed Honourable Badri Maharsaj and Mr. Gopendra Narayan, who returned by that steamer, about this question and they bitterly complained against overcrowding on board the Sutlej. Now comes the news that twenty four Indians returning from British Guiana have died on board the same Steamer. Who is responsible for these deaths? The Government of India or the British India Steam Navigation Company? Imagine the case of those poor people, who were deceived and sent away to British Guiana under indenture and who were returning to their Motherland after a long period but who died in the way on board the steamer. The cable has been sent from Durban and the Sutlej has still to make a voyage of 20

days more. We are therefore afraid that some more death may take place before she reaches her destination. It is the duty of the Government of India to enquire into



Prabhu Singh in S. Africa

this case, immediately after the arrival of the steamer. The inhuman regulations which allow this overcrowding ought

be removed from the statute book as early as possible.

The Successor of Right Honourable V. S. Srinivas Sastry

Mr. Sastry has decided to return from South Africa in the beginning of the year 1929. It is needless to say anything about his work there. Mr. Sastry has won the hearts of our people in South Africa by his great generosity, wonderful eloquence, perfect manners and above all his unaffected humility. A combination of these qualities of head and heart is very rare indeed and even India cannot produce two Sastris at a time. Now that he is coming away to the Motherland we have to consider the question of his

is we cannot find another man of Sastry's eminence to succeed him. Three names have been suggested by some papers, Sir Mohammad Habibullah, Mr. Jayakar and Kunwar Maharaj Singh. We do not intend to make any comparison of their respective qualifications. There is only one consideration which must outweigh others and that is, who will be able to serve the cause of our people most of all in South Africa at this stage.

From this point of view the choice of Kunwar Maharaj Singh will be decidedly the best under the circumstances. Kunwar Sahab was sent by the Government of India to Mauritius, British Guiana, Trinidad, Kenya, Uganda, Zanzibar and Tanganyika and he did his work in these colonies to the great satisfaction of our compatriots abroad. The dignified reply which he gave to Sir Edward Grigg's unfortunate utterance at Nairobi will not be forgotten by the latter for a long time to come. It was to a great extent due to the efforts of Kunwar Sahab and his friend Mr. Ewbank that our countrymen in East Africa could show a united front at the time of the Hilton Young Commission. Kunwar Sahab's speeches in Mauritius went a great way to bring about unity among our people in that colony and that gave an appreciable help in the election of two of our countrymen to the Legislative Council. His report about Mauritius was an admirable document. There is another gentleman in the Government of India whose services to our people abroad must be mentioned here and he is Sir G. L. Corbett. Sir Corbett's despatches about South and East Africa and his part in preparing the Fiji report, which has been suppressed by the Government of India, will always be remembered with gratitude by our people. He can certainly be expected to defend our rights in S. Africa and were it not for the reason that we want an Indian to go to South Africa at this time, Sir Corbett's choice would have been as good as that of any Indian.



Prabhu Singh as at present

successor. Unfortunately none of our first class leaders can be spared at this time and what is still more regrettable most of them do not take any interest in the problems of Indians abroad. One thing is certain and that

There is one thing more in favour of Kunwar Sahab. He is an educationist and our people in South Africa will receive great help from him in connection with their educational schemes. It is to be hoped that the Government of India will select him to succeed the Right Honourable V. S. Srinivas Sastry.

Indian Question in Kenya

In view of the fact that conversations were going on between some of our leaders in Kenya and some reasonable Europeans in that colony regarding some sort of settlement of the Indian question, we think it necessary to give some definite opinion on this subject. We should urge it upon our countrymen in Kenya to keep before their eyes the following fundamental principles affecting the Indian position there :—

(a) There must be no encroachment at all by any immigrant community upon Native Reserves or Native rights in land.

(b) There must be no racial segregation as between immigrant communities in any shape or form by statute or regulation. Where such racial differentiation exists steps must be taken, as occasion arises, to substitute for it legislation or regulations of a non-racial character. This involves, for example, that Indians cannot on principle recognise the reservation of the highland area for exclusively white settlement or of any portion of the lowland area for exclusively Indian settlement. In practice it is highly probable that almost no non-white settlers will desire to settle in the highlands and that almost no white settlers will desire to settle in the other non-reserved areas. Theoretically, there should be the right of any community, including the Natives, to acquire land for settlement purposes in any part of the non-native areas of the Colony.

(c) There can be no recognition of communal franchise. The common franchise is essential. If an agreement is come to, for a term of years, that there shall be so many seats reserved for Europeans and so many seats reserved for non-Europeans, it must be made clear that at the end of this agreed period the position is automatically reopened, so that the relative number of seats reserved to any community is kept elastic, and may be modified according to the then existing situation. It is especially necessary to avoid the setting up of any standardised numerical proportions, or the treating of such numerical proportions as may first be agreed upon as a precedent.

(d) The door must, so long as immigration is at all permitted to the Colony, be kept effectively open for Indian immigration.

(e) Nothing must be done to compromise

or jeopardise the position of Indians in the adjoining territories or the principles guiding Indian policy regarding the emigration and settlement of Indians abroad.

The Case of Prabhu Singh

The Indian public ought to be grateful to Swami Bhawan Dayal Sanyasi of Jacobs (Natal) South Africa for bringing to their notice the case of a Bihari gentleman who did very creditable service to the British Government during the Boer War, but whose services



The Choga presented to Prabhu Singh
by Lady Curzon

have not been properly appreciated either by the Indian public or by the Government up to this time. Here is an account of Prabhu Singh and his memorable work during the Boer War.

Prabhu Singh, is an inhabitant of Bhabna in the Province of Bihar. In the year 1896, owing to a quarrel with his brother he left home and got himself recruited as an indentured labourer and was sent to Natal. Here he was employed by the Dundee Company and served them nearly for the

years, when the Boer War broke out on 12th October, 1899. General Joubert advanced with a force of 20,000 men towards Ladysmith, the strong-hold of the British, and took possession of the Coal fields. The Indians that were serving there, were sent away towards Johannesburg in a railway train to serve the Boers. At night fall some 500 of them managed to escape under the leadership of Prabhu Singh and reached the town of Ladysmith before it was besieged. They were admitted by the late Colonel Sir George White and were given work. Prabhu Singh with 26 others was appointed to serve the Scotch Regiment No. 7, the work allotted to him being to guard provisions. By this time the Boers had besieged the town of Ladysmith and placed their heavy guns on the North and North-East of the Town. On the Umbulwana Hill was placed a huge gun which carried a 96lb shell and was named by the British soldiers "Long Tom." The pieces of this shell falling in the town created havoc. Sir George White, with all his troops, made a sortie from the town to dislodge the Boers from their possession on the hills but it proved unsuccessful. Bags containing earth and sand were heaped one upon the other and thus a shelter of some sort was made for the soldiers. One day while ration was being distributed and Prabhu Singh was on his watch duty, a shell came from the Hill. The sergeant and the soldiers went under the heap of bags crying to Prabhu Singh to do the same; but the fearless Rajput did not move from his post. The shell passing over his head went beyond the town and fell in the water of the river. The Sahab asked Prabhu Singh if he was not afraid of his life and he boldly replied "Why should I be afraid Sahab? I shall go to Baikunth (Heaven) with the shell if my death is come, otherwise I will throw off the shell with my stick." The matter was reported to the high military officer and Prabhu Singh was appointed to stand on a high place with the Union Jack in his hand and give timely warning to all to take shelter. This he did by waving the flag and crying aloud the word "Basab" in his peculiarly thrilling tone. The siege lasted for three months and provisions ran short. Horses and asses had to be killed for food and for a month Prabhu Singh had to live on four ounces of maize powder a day, but the brave man never shrank from his self imposed duties.

In the end the besieging army having been defeated and their General Cronjee, taken a prisoner, Ladysmith was released by Lord Kitchener. There was great jubilation and thanks-giving at the time and Prabhu Singh was recipient of all the praise and honour that he was so nobly entitled to. "The Review and Critic," the then leading weekly of Durban published articles eulogizing the brave deeds of the hero. The proprietors of the said paper announced two classes of awards, first and second, represented by silver and brown medals respectively to be called "Critic Heroes Medals." They were to be awarded to any two men who were found after due investigation deserving on account of conspicuous bravery and heroism. All classes were to be equally eligible for this. The fact of their decision was published in the paper dated 6th October, 1900 as follows:—

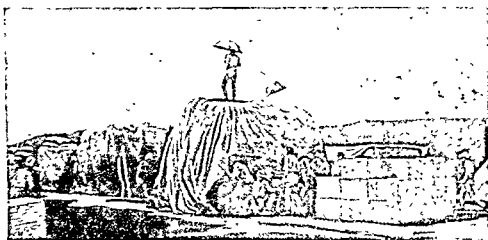
The Silver Medal
(First Class) is presented to
"Prabhu Singh"

"The Editor has decided that the first Critic hero medal for conspicuous bravery shall go to Prabhu Singh, his bravery is fully explained in the following extract from a contemporary.

"During the siege of Ladysmith, Prabhu Singh acted as a guard of property and on the firing of the big guns on Umbulwana he warned the garrison with a flag and enabled them to take cover. In this way he no doubt saved many lives. Prabhu Singh put himself in a position of danger and endeavoured to save white men as much as possible. So faithful was this brave man in his duty that not in a single instance did he fail to warn the garrison of the firing of the enemies' guns.

"The Editor thinks that all the readers of the Critic will agree that this man has nobly earned by his conspicuous bravery and devotion to duty the first Critic Hero's Medal. If it is possible the presentation will be made in public. The inscription on the Medal will be 'Presented to Prabhu Singh in recognition of his bravery during the siege of Ladysmith, when he signalled, from an exposed position, the firing of the Boer Guns on Umbulwana'. The clasp will bear the date '1899-1900'."

The Medal was not ready when the hero left the colony hence it could not actually



THE SIGNAL TO SEEK SHELTER

A Hindoo, on a heap of flour bags, announcing what a big tin flag or a wall from "Love & Truth" is getting into shelter

be presented to him, nor has it been handed over to him up to now.

Sir George White specially mentioned Prabhu Singh's name in one of his speeches in England which attracted the notice of Lady Curzon, who was graciously pleased to send a Choga to be presented to him.

Prabhu Singh came out to India in December 1900 with a letter of introduction from Mahatma Gandhi to Shriyut Surendra Nath Banerjee. In this letter Mahatma had asked Mr. Banerjee to make an arrangement so that Prabhu Singh might pay his respects personally to Lady Curzon and also to the Viceroy.

Swami Bhawani Dayal writes :—

"Prabhu Singh left the Colony in December 1900 and reached Calcutta but as ill-luck would have it, he was not aware of the contents of Mahatma's letter to Babu Surendra Nath Banerjee and did not know that it had been arranged that he could see the Viceroy and

place his case before His Excellency. He had no friend with him who could guide him in this matter. The result was that he came home with 90 guineas only, a major part of which was his own earning in the coal fields. He married and led the life of a simple cultivator. He is a little over 60 years now and a penniless man. He has to support a family of 5 or 6 souls with very little income from cultivation. Prabhu Singh, who was highly applauded and admired both by the Government and his fellow subjects (Indians and Europeans) for his fearless courage and selfless service, is now reduced to the condition of a miserable wretch for want of proper food and clothing for himself and his children.

This is in short the story of the saviour of Ladysmith, the siege of which lasted for 3 months."

We draw the attention of the Government of India to the case of Prabhu Singh and request them to help him in his hour of need. It is their duty to do so.



NOTES

New Marathi Historical Records

Vinayak Lakshman Bhawe, who died on 12th September, 1926, was best known as the author of the standard History of Marathi Literature and editor of the most scholarly text of the saint Tukaram's hymns. He was also a keen student of Marathi history, as his pamphlets on various episodes of the Shivaji period and his edition of the *Shedgaonkar Bhonsle Bakhar* show. We are glad that his son L. V. Bhawe of Talabpali, (Thana P. O.) has just published the last work on which this scholar was engaged, under the name of *Marathi Daftar, Runtal third* (Rs. 2-8). It contains a detailed chronology of Shivaji and 230 historical letters,—out of which 23 belong to Shivaji's times and 204 were addressed mostly to Ali Bahadur, the founder of the Nawab family of Banda (Bundelkhand), who died in 1802. They are invaluable for the light they throw on the political and social conditions of Poona between 1786 and 1800.

"O' Dwyer is Murderer"

London, Sept. 24.

Uproarious scenes were witnessed at Brotherhood Church in North London when Sir Michael O'Dwyer rose and attempted to give an address on India. Members of the audience stood up, shouted and unfurled placards bearing the words, "O'Dwyer is murderer." "Murdering English workers." Sir Michael O'Dwyer realised the futility of proceeding and left the platform.—*Reuter*.

Among Anglo-Indian and British diehards Sir Michael O'Dwyer enjoys the reputation of having been the saviour of the British Empire in India. Has he now earned the honorific title of 'murderer' for his work in India, or for his anti-Labour opinions in England?

Public Safety Bill

In the Legislative Assembly, there were 61 votes for and 61 against the Government motion for consideration of the Public Safety Bill. It was defeated by the casting vote of President Patel, who observed:—

"If any individual member seeks to place such an extraordinary measure on the Statute Book, he must convince the House and get the majority in his own favour. The Home Member has failed to secure a clear majority in his favour and cannot expect the Chair to give his casting vote in favour of the motion for consideration."

Even *The Statesman* supports his action by observing:—

It is not to be imagined that the PRESIDENT rejoiced in the responsibility that accident had placed upon him. His decision was determined for him by convention and tradition. A Speaker or President uses his casting vote to maintain the *status quo*, so that the matter at issue may be brought before the House again. Legislation by casting vote would be an anomaly; it is too much to expect of one man, placed in an office of which impartiality is demanded, that he should by his own word make changes in the rights of citizens or visitors. Mr. PATEL was loyal to the proprieties of his office.

"Warm and eloquent tributes are paid by the party leaders to the unofficial whips, especially Mr. Satyendra Chandra Mitra and Mr. Rafi Ahmed Kidwai, to whose untiring zeal and energy the unofficial victory is largely due."

Regarding the consequences of the rejection of the Bill, the *Chowringhee* paper writes:—

So as legislators have refused to give Government the power of simple deportation over undesirable Englishmen, it will have to take other measures. Under the Foreigners' Act of 1870 it already possesses full powers where foreigners are concerned, but it is understood that the particular Red agents it has in mind at present are British. There seems nothing left to do but to accept the advice tendered by the Opposition and proceed under Regulation Three of 1818. In that case those proceeded against will hardly feel grateful to their Simla champions. Discretion is the better

part of valour and if we were the evangelists in question we should take the next boat.

Indians regard both Britishers and other aliens as foreigners. But it seems the Foreigners' Act of 1870 is meant for the special benefit of non-British foreigners. Hence, according to the Chowringhee paper, the Public Safety Bill was proposed for the summary removal from India of undesirable Britishers. But the same paper says that they can be proceeded against under Regulation Three of 1818. Therefore, by taking action under either the Foreigners' Act of 1870 or Regulation Three of 1818, foreigners hailing from any country can be removed summarily from India. Where, then, was the necessity for a new law? under whatever law brought about, deportation is deportation. So why should British deportees not feel "grateful" for being proceeded against under Regulation III of 1818?—Perhaps British white men would consider it derogatory to their whitemanly to be dealt with according to a Regulation which has been usually resorted to to punish men of a subject race!

"Colour Bar after Death!"

The Week, Roman Catholic organ of Bombay, writes:—

The length to which racial animosity can go is proved by an occurrence which we would have deemed unbelievable, had we not the authority of the *St. Louis Centralblatt* (of April) for it. It appears that in a place of Georgia, called Meldrim, an old servant, Marie G. Underwood, "a colored woman," died and that her remains were buried in the White cemetery in compliance with a dying request that she be buried in the lot of the Mattox family for whom she had worked twenty-two years. A petition that her request be granted was circulated and generally signed by White citizens. The funeral services were held in a White church with a White pastor officiating and a White choir furnishing the music. Only a few Negroes attended the services. After the body had remained in the White cemetery for five days, a petition appeared asking that it be removed. The request was not granted but on February 21 an open grave was found on the Mattox lot and a new grave in the Negro cemetery; a group of unknown men had removed the body at night and reinterred it in the cemetery for Negroes.

An Eminent Scientist on Prof. Bose's Work

Professor H. Molisch, the eminent plant physiologist of Vienna, has contributed an

article to *Nature* on Sir J. C. Bose's work, which begins thus:—

After the conclusion of his recent lecture at the University of Vienna, Sir J. C. Bose was kind enough to lend me his instruments for the repetition of some of his more important experiments in the Institute of Plant Physiology of the University. As this is the first time that his experiments have been successfully repeated in a European laboratory, the following results which I obtained will be of interest to readers of "*Nature*."

Of Prof. Bose's Infinitesimal Contraction Recorder Dr. Molisch writes:—

This ingenious apparatus records the cellular contraction in the interior of the plant under external stimulation. The principle of the instrument is extremely simple; the extreme delicacy of the apparatus bears testimony to the extraordinary skill of the Indian mechanicians trained at the Bose Institute. The stem or other organ of the plant is placed between a fixed and a movable primary lever. The diametric contraction of the plant under stimulation is indicated by the movement of this primary lever which is further magnified by optical means, the total magnification produced being a million times. The indication of the instrument is not affected by mechanical disturbances.

The Vienna professor's experiments with Dr. Bose's apparatus to prove the sensitiveness of ordinary plants were equally successful. His experiments to test Dr. Bose's theory of the movement of sap have convinced him that the Indian scientist is right.

As regards the similarity of plants and animals in certain respects Dr. Molisch observes —

The pulsatory activity is greatly increased by drugs which enhance cardiac activity in the animal; it is enfeebled or arrested by depressing agents. Extracts from certain Indian plants have a potent influence on the propulsive activity of the plant and the cardiac activity of the animal. This aspect of the investigation has roused considerable interest in the Medical Faculty of Vienna.

"I have seen," writes the Vienna professor in conclusion, "Sir J. C. Bose carry out the experiments described above and can confirm, since I have repeated some of them with Sir J. C. Bose's apparatus, that the results are as he has described."

Government Attitude towards Social Reform

The following letter addressed by a non-British Christian missionary to the *Ind. Daily Mail* throws additional light on Government attitude towards social re-

The matter of the demand which the Government make of every non-British mission is seriously hampering our work. It gives every missionary an anti-Indian bias before he comes to the field, and many never overcome it. I will refer to my own experience to show you how seriously the Government take this undertaking, which Foreign Mission Boards have given on behalf of every missionary, that they will loyally co-operate with the Government. This summer, I received a communication from Government to the effect that if I did not cease attending political meetings, they would complain against me to my Board and would withdraw the Government grant, which is being given to the high school with which I am connected. They said that they had no charge to make against me other than that I had attended such meetings, but they considered this to be a violation of the Board's undertaking. *They even objected to my having attended such meetings as have to do with widow remarriage, the removal of caste restrictions and Hindu-Muslim unity, on the ground that these all have political implications.* I called attention to the fact that the meetings which I attended dealing with these matters, were addressed to the people and not to the Government, but evidently the Government make no distinctions. (Italics ours).

This letter gives the same impression of the official attitude towards social reform as the following passage from a speech of Mrs. Wood in America published in our last issue, page 282 :—

Three times representative bodies of Indian women and men in 1925, 1926, and 1927 have demanded the raising of the age of marriage, and each time the Government of India has turned down the application.

Councils and the Simon Commission

The elected members of Councils represent the country to some extent, though not at all completely. But the official and nominated members do not at all represent the country. It is mainly with the votes of the latter that the Government has succeeded in getting some provincial Councils and the Council of State to appoint committees to co-operate with the Simon Commission. Therefore, the cry that 'India has given up her resolve to boycott the Commission and will in the main co-operate with it has no foundation in fact.

Irrigation in Bengal

Sir William Wilcocks, the irrigation engineer of Egyptian fame, who was criticised by some British and Indian supporters of official neglect of irrigation in Bengal, sticks to his assertion that the so-called 'dead rivers

of Bengal are really neglected canals. Says he, in part, in *Indian Engineering* :—

Mr. Thompson says that my ideas have been formed in the delta of the Nile which flows into a useless sea and has a greater slope than the Ganges; and that in consequence, I was misled. I surveyed, levelled and worked for three years in the Tigris-Euphrates delta, where the rivers have a gentler slope than the Ganges and flow into the Persian Gulf with its 11-foot tide. I made no mistake. He says that I fell into the hands of Dr. Bentley and was led about by him. Dr. Bentley kindly accompanied me to places fixed by myself. I know my profession and did not waste my time in futile studies at the tails of the rivers but spent it profitably at the head of the canals. We have a saying in Egypt: "Does a fish begin to go bad at the head or at the tail?" It is a saying worthy of the typical irrigated country of the world. Oau has only to compare the ordered alignment of the Bengal canals with the tangled mess south-east of Faridpur and east of Barisal to see that the Bengal canals were originally artificial and that that funny mess where Mr. Thompson wished me to waste my time is natural.

I talked about no "permanent ribs". I have never heard of such things. Rennell's maps lay on my table and were always referred to by me. They support me. There is as much chance of the Jelengi having been the main stream of the ancient Padma or Ganges as there is of the Ganges having once flowed up the Damodar river. I can assure Mr. Thompson of that. He possibly thinks I did not go deeply enough into the Puranas. I quoted the Mahabharat. I shall now quote, from memory, the Ramayan. This old classic tells us that when 50,000 of the King's subjects, working with their hands, could not bring the Ganges southwards, his grandson Bhagirath working with his brain brought it down all right. All these so-called dead rivers are as surely neglected canals as they will one day be life-giving streams.

So long as British predominance lasts "the so-called dead rivers" of Bengal will not be "life-giving streams," because British exploiters do not expect to get wheat and cotton from this part of the country.

Coastal Traffic Bill

Two years ago Mr. K. C. Neogy introduced the coastal traffic bill in the Legislative Assembly. This time he allowed Mr. Sarabhai Haji to move it there. This Mr. Haji did in a masterly and comprehensive speech, meeting all objections. The Bill has been referred to a Select Committee. In the course of the debate on the bill, Sir James Simpson, representative of the Associated Chambers of Commerce in the Assembly, said :—

Mr. Haji was only a paid servant of the Scindia Steam Navigation Company, which would benefit mostly by the Bill. It would have been preferable that the Bill should have been sponsored by a less interested person.

Sir James also said that "Scindia" was a member of the Conference of Shipping Companies participating in coastal trade and it was not for Mr. Haji, a paid servant of that Company, to decry the existing monopoly. It was an ill-bird that fouled its own nest.

Mr. Haji's Bill would not encourage Indian Shipping any way. Dispassionately analysed it boiled down to represent the cupidity of Indian capitalists to gain unfair advantage at the cost of European traders. Finally he asked the House to play the game.

Following Sir James Simpson, Mr. K. C. Neogy gave a spirited reply.

Mr. Neogy said that he looked to the Indian Year Book to find who this Simpson was. There was one Simpson, C. L. E. who got a Police medal. The previous speaker did not answer to that description. He next consulted Thacker's Directory, but there were forty-five Simpsons.

The President—Order, Order. What has that got to do with the Bill?

Mr. Neogy:—I am referring into them because personal factors have been brought into the argument in this House. I find there is one Sir James Simpson serving in certain European firms who are agents of four or five Shipping Companies. To my mind this paid servant is the particular gentleman in the House. He represents the European Chambers in which is represented that British Shipping Company, the Inchcape gang.

Continuing, the speaker said that he himself brought the Bill in the House two years ago and it was also ballotted but in order to oblige the Government he did not pursue the measure, because the Government wanted to know where they stood. This time he allowed Mr. Haji to move it, because he knew of it better than the speaker. They were in the House in a representative capacity and what they were in private life, had got nothing to do with the question they had to deal with in the House (hear, hear). Continuing, the speaker said that he had been in the House for more than seven years but he never heard such a disgraceful speech as that which was delivered with reference to Mr. Haji. "Play the game, said Sir Simpson", went on Mr. Neogy. "What game? The British game? Let us see what the spiritual fathers of Sir James Simpson did in the past in reference to the question."

The speaker then read extracts from the reports of the Directors of the East India Company in which they declared their uncompromising opposition to the employment of Indian ships for carrying goods to England. This is the British game, this is the game to which the Hon'ble gentleman refers" (cheers).

Talk of Equal Rights

In the course of his speech Sir James Simpson claimed as a "British Indian National

no special privileges but equal rights with the sons of the soil. I claim nothing more and will accept nothing less."

Sir James next read from the report of the Nehru Committee that the British community need not be apprehensive of their legitimate interests and appealed to Pandit Motilal Nehru as the author of the report to redeem the promise contained in the report. The vote of the leader of the opposition on the Bill would be a test of the genuineness of the assurance extended to the British community in the Nehru Report.

Pandit Motilal Nehru said in reply:

The Hon'ble Member for the Associated Chambers has paid me the compliment of quoting from the Constitution Report and inviting me to go into the lobby with him. I am prepared to make him a sporting offer. I am prepared to consider his invitation if the Hon'ble Member's constituency is prepared to accept here and to-day the report of the Constitution Committee and accept Dominion Status (cheers).

The Hon'ble Member, Sir, spoke of the glory of India. It would be more appropriate to call it the glory of Anglo-India. I use it in a large sense the term. I saw what this glory means when I went to Gauhathi up the river Hooghly. I came across palatial residences of jute kings on the one hand and only a few miles further across the misery of the Indians who work for them. They were ill-fed, ill-clothed and ill-protected from wind and rain.

HOW BRITISH RIGHTS WERE ACQUIRED

Sir James talked of British rights in coastal trade. How was that right acquired? No reply had been given to the long indictment of Mr. Haji as to how Indian Shipping had been ruthlessly strangled. Sir James talked of British rights in coal, jute, coffee, tea and oil industries. That was a tragedy of the situation that in all these industries the non-Indians dominated. Sir James also talked about equal rights and equal opportunities. I would ask the Member "Had we any opportunities?"

Sir James: Yes

Pandit Motilal: No. What about the hundred and more tales which we can tell of the ruthless repression of industries and commerce of India? These taunts of discrimination have no application under the present constitution under which there is any amount of discriminatory legislation. Have members of the European group ever stood by the Indian Nationals when laws were passed forging fetters on the Indians or when attempts were made by sections of this House to have those laws removed from the Statute Book? On every possible occasion the Indians have been discriminated against in all conceivable walk of life without a word of protest from the European group.

NEED OF NATIONAL MERCANTILE MARINE.

Continuing Pandit Motilal said that Sir James had claimed national rights. National rights went with citizenship. If and when the British subjects now exploiting India attained full rights of British citizenship under Dominion Status if they would be able to claim national rights

And what were national rights? They did not exclude creation of a National Mercantile Marine. Mercantile Marine was a second line of naval defence. It was therefore, essential that a merchant fleet of the country must be entirely national. He was reminded of Col. Crawford's taunt that the Indians were not capable of national defence when the Indians had been disarmed and emasculated under the Government's action. Similarly after the Indian shipping had been throttled by all means they talked of competition and open fight. Indian opinion only wanted that after Indian shipping had been ruthlessly suppressed it should be put on its feet so that it might also be able to function.

NOT A RACIAL MEASURE

Continuing Pandit Motilal said that he did not consider the Bill to be racially discriminatory. No single section of the community had a right to say that they wanted perpetuation of sectional monopoly to the detriment of the entire national interests. The Legislature must legislate for the greatest good of the greatest number. If in making legislation in national interests one section of the community suffered it was inevitable and unavoidable.

Prof. C. V. Raman's Latest Discovery

According to a contribution published in *The Statesman*, which contains some non-scientific adjectives,

Physicists throughout the world are deeply interested in the discovery, at Calcutta, of a new radiation-effect. The Raman-effect, as it is called after its discoverer, is the most-discussed question in physics to-day. Numerous papers and reports dealing with it have already appeared in the scientific journals and the foremost centres of research in Europe have taken up the study of the new phenomenon. The degree of interest aroused by the discovery is indicated by the fact that a leading German scientific periodical devotes some twenty columns to a report on the new Effect.

The discovery made by Prof. Raman is that when light falls upon molecules of matter and is scattered by them, a remarkable change occurs, which is most readily perceived by observing the scattered light through a prismatic spectroscope.

EFFECT EXPLAINED

For the purpose of these experiments it is most convenient to use as source of light, a mercury-vapour lamp. This gives a very intense white light which, when examined through a prism, appears resolved into a spectrum containing a few bright lines of different colours, a bright indigo line, a blue line, a green line and two yellow lines. When the light from such a lamp passes through a transparent liquid or solid such as water or ice, the light scattered within the substances when observed through a prism is found to show a number of new lines not present in the light of the mercury arc itself.

This strange phenomenon is exhibited by all transparent bodies, the position and the number of the new lines being different for different substances.

As regards the field of research opened up by this discovery, the writer says :—

Apart from the fundamental interest of the radiation-process revealed by the discovery of the Raman-effect, the study of the new spectra thus produced opens up a wonderful field of research for the investigation of the constitution of molecules and of matter generally, and of its optical properties. So great is this field that Prof. R. W. Wood, a very distinguished Foreign Member of the Royal Society of London, in cabling to the Editor of *Nature* confirming the Raman-effect, characterizes it as "a surprising and brilliant discovery with immense potentialities."

The State of Scientific Knowledge in India

When Western scientists confirm and accept the conclusions of Indian scientists, Indians are naturally gratified. The practice of mutual testing and recognition exists also among Western scientists themselves. Owing to the pre-eminence of the West in science, it is necessary in the case of India to have our scientist's original work being tested and confirmed by occidental men of science. But this necessity cannot be a source of pride to us, nor increase our self-respect. Even small European nations, like the Danes, the Dutch, the Norwegians, do not depend entirely on the approval of scientists of other nations for confidence in their own work. The case is otherwise with Indians. The backward state of scientific education and knowledge in India accounts for this difference. Next to the achievement of universal literacy, both the state and the people in India must make the widest spread of scientific knowledge, from the primary stage upwards, one of the main aims of the Indian educational movement. The habit of observation and experiment, and of research at the proper stage, must be sedulously fostered. Then in course of time may India expect to be as self-reliant in science as other civilized countries.

Mrs. Sarojini Naidu's Mission

For political and economic reasons, those who are interested in keeping India politically enslaved and economically backward and unorganized have long carried on a libellous propaganda against this country themselves or by paid agents. Latterly this propaganda has become particularly venomous. Indian journalists and authors have been trying

to counteract the effects of this continuous campaign of calumny. It is necessary to do this work abroad in person by word of mouth also. By her gifts of oratory and poetry, by her courage, and by virtue of her position as an ex-president of the Indian National Congress, Mrs. Naidu is fit to do this work. She herself is an embodied refutation of many of the worst things said of India concerning the position of women here. It is not contended that their position is all that it ought to be. They have still many disabilities and are sometimes subjected to cruel wrongs. But their position is not as bad as it has been painted. Mrs. Naidu's example shows that it is feasible for an Indian woman to rise to the highest non-official civic position, to become a distinguished orator and a recognised poet, to successfully play the role of reconciler between races and creeds and to be offered the highest academic distinction *honoris causa*, which she declined.

She will not, of course, enter into any controversy with any slanderer of India. Her speeches and her poems, recited by herself, will suffice to give an idea of what Indian society stands for, and thereby make her motherland respected.

Mrs. Naidu has declared that she is going abroad, not as mendicant, but to assert India's national honour.

Bureaucrats as Defenders of Indian Faiths

One of the funniest arguments advanced from the official side in support of the Public Safety Bill was that it was intended to protect the Hindu and Islamic faiths from the onslaughts of Bolshevism. So even the Anglo-Indian bureaucracy can, for their own purposes, raise the mob cry of religion in danger!

If these defenders or would-be defenders of Indian faiths be sincere in their protestations, why do they not deport the army of foreign Christian missionaries before seeking to expel some stray communists from the country? For, it is the openly avowed direct object of these foreign missionaries to undermine the faith of Hindus and Moslems in their religions in order to convert them to Christianity, whereas Bolshevism has no such object. It must not be understood that we want Christian missionaries to be deported. Their work in India has benefited

directly and indirectly. They have as much right to be in every country as the followers of other faiths have though the right of Hindus, Moslems and Indian Christians to go to and live and work is denied in many a Christian land.

Lala Lajpat Rai gave utterance to some home truths on the love of Indian religions professed by the bureaucracy and Sir Hari Singh Gour, when he said in the course of his very telling speech—

I am quite prepared to admit that communism and imperialism stand at two opposite poles. I have absolutely no doubt that the success of communism in this world will mean the destruction of all empires. I am, therefore, satisfied that this effort on the part of this Government and on the part of my capitalist friends is perfectly natural. They want to suppress communism. But why should they say that they are doing it in the interests of this country? Why import into this discussion matters which are not included in the Bill itself? My friend the Hon. the Home Member and also Sir Hari Singh Gour waxed eloquent upon the protection of religion.....

Sir Hari Singh Gour talking of religion! That was quite a surprise to me, because only a few months ago I read a document signed by that gentleman in which he framed the constitution of a league for modernising India which asked all Indians to adopt all western methods and do away with religion altogether. I know he will deny it, because he is accustomed to doing that.

Sir Hari Singh Gour. Can my friend produce that document?

Lala Lajpat Rai. Yes, I will, just as I produced a telegram which he sent to me in favour of the boycott of the Simon Commission and the sending of which he denied when I quoted it from memory. He has got into that habit and we on this side of the House have ceased to take him seriously, either when he opposes or when he supports us. Therefore, it is a surprise to me to hear Sir Hari Singh Gour pleading for this Bill in the name of religion. I do not know what his religion is. There is a religion known as Mammon worship; there is a religion of God worship, which, of course, pious Hindus and Mussalmans follow. I do not believe that he follows any God worship. He follows Mammon worship. And then again, the British Government talking of the protection of religion in this country! Why, they have destroyed the very foundations of religion in this country by their very existence and by allowing forces to work in this country which are anti-religious. Religion has different meanings. Even communists believe and allege that Bolshevism is a religion. If that is the meaning to be attached to religion, then perhaps my friend is perfectly religious and I am prepared to apologise for saying he has no religion. Religion has different forms. What form was meant when an appeal was made to the Hindus and Mussalmans of this House to rouse their passions on behalf of religion because the communists attacked their religion? Well, Sir, if the communists attack

any religion they attack the conventional Christian religion. They do not attack religion altogether, and as I have said, they do not attack every organized form of government.

Mr. Lajpat Rai concluded by suggesting the deportation of all exploiters.

We wish all foreigners to leave this country and leave us free. We will always welcome them as friends, except when they want to come here as exploiters; then we would wish them to leave and would be willing to pay their passages and something more. We are prepared to give them any money they want if they will leave us free to fight out our own battles. You talk of protecting these labourers. We don't want any of your protection. All we want is freedom to develop ourselves on our own lines, even to fight among ourselves, if necessary. Give us that freedom and go away. We do not want your protection. You have come to make money, money, Sir, money. You have come to fill your pockets with our hard-earned money. Our hard-earned money all goes into the pockets of foreign capitalists and foreign exploiters. We understand all these tactics, we understand all these disguises and devices.

Indian Boys and the Sea

The attention of Indian parents and other guardians of boys is drawn to the fact that, like last year, a batch of boys is to be selected for training in the *Dufferin*, the first training ship of the Indian Mercantile Marine. It is a very small beginning. But advantage should be taken of it in order that in future Indians may own sea-going vessels manned entirely by their countrymen. Last year 30 cadets were selected from all over India. Candidates for training must be between the ages of 13 and 16 on September 15, 1928, and must have received school education up to the lower secondary standard, i. e., three standards below the matriculation. There is a qualifying examination in English and a medical examination with special reference to eye-sight. The course of training lasts for three years and the fees payable are Rs. 50 a month for each month of training on the ship. The last date for receiving applications is the 5th of October, 1928. The qualifying examination will be held about the first of December. If any further information be required, it may be obtained by sending for a prospectus to the Captain Superintendent, I. M. M. T. S. *Dufferin*, Mazagaon Pier, Bombay, together with a remittance of one rupee.

Appointments on the Railway Board

In answer to a question asked by Mr. Jamnadas Mehta, Sir George Rainy, the Commerce Member, is reported to have said :

"Appointments on the Railway Board are not reserved for Indians. At the time of appointing the successor of Sir Austen Hadow the claims of Indian officers will be fully considered, but the final choice must be guided by the consideration of fitness alone, irrespective of race or nationality."

If anybody says that appointments to high posts, in the Railway or other Departments, have been made, are made or will be made (during British predominance) according to fitness alone, irrespective of race or nationality, he says what is not true. As regards the Railway Board, the patent fact is that no Indian has up till now been appointed on it. It is not true that this has been due to the utter absence of qualified Indians.

As regards fitness, the abstract principle laid down by Sir George Rainy that the fittest must be appointed, irrespective of race or nationality, is not acted upon in any country so far as foreigners are concerned. There are many vacancies every year and month in every Western country for which the fittest men may belong to foreign nations. But generally each country chooses some fit men from its own nationals, though they may not be the fittest considering mankind as a whole. It is only when no man sufficiently qualified for some particular kind of work can be found among the nationals of a country that some qualified foreigner is appointed in European countries, American countries, Japan, etc. The practice in India should be exactly the same. If an Indian is competent to discharge the duties of some office and is the fittest among Indians for doing such work, he should be appointed to it, even though he may not be the fittest in the British Empire or in the world. In the abstract, the ideal thing would be to ransack the whole world for the fittest man, every time a post falls vacant. But no nation pursue or can pursue this ideal. So, there is no reason why an abstract principle should be used in India as a cloak to hide the ugly naked fact that the Anglo-Indian bureaucracy want all the fat jobs for themselves to the exclusion of the permanent inhabitants of the country, as far as they can.

Racial Discrimination in Railways

It is not merely as regards appointments on the Railway Board that Indians are discriminated against.

Racial discrimination exists throughout all grades of appointments, except those in which the pay is such as will not attract the least qualified Anglo-Indians and Britishers. The attention of the Government has been drawn to such discrimination and it has been officially admitted more than once; but it has not yet been knocked on the head. A few figures from the railway administration report for 1926-27 will show the nature and extent of the evil.

As many as 78.8 per cent. of the higher posts are occupied by Europeans and Anglo-Indians and only 21.2 per cent. by Indians. In the subordinate services 70.4 per cent. of the posts are held by Europeans and Anglo-Indians and 29.6 per cent. by Indians. Yet the number of qualified Indians for both the higher and the lower services is vastly greater than the number of Anglo-Indians and Europeans in India having the same qualifications.

Racial discrimination exists in the appointment of guards, for example. The general practice is to appoint Indians to grade II and Anglo-Indians and Europeans to grade I initially. Similar discrimination is made in the appointment of ticket collectors, engine drivers, firemen, charge men, electricians and permanent way inspectors.

Racial discrimination exists as regards the arrangements and grants for the education of the children of Anglo-Indian and European employees and of those of Indian employees. For example, the East Indian Railway makes a grant of Rs. 1,34,000 to the Oakgrove school alone, meant for Anglo-Indian and European children; but the highest grant made by it to any Indian school is Rs. 4,500, and the total grant made to all Indian schools taken together is Rs. 14,700. There is provision for the education of Anglo-Indian and European girls, but none for that of Indian girls.

As regards medical relief, separate blocks are provided for the two classes of patients, the senior officer attending to the Anglo-Indians and Europeans, the junior to Indians.

Most of the fines are paid by Indians but the proceeds are spent mostly on European institutes for recreation. Christmas

passes are issued only to Christians. Passes are occasionally issued only to ministers of the Christian religion but not to Hindu and Muslim religious teachers.

Dr. Sudhendra Bose on the Hindu University

Dr. Sudhendra Bose has seen much of the world, much of educational institutions, and is himself a lecturer in a State University in America. His opinion on universities is, therefore, worthy of attention. In the course of an article on the Hindu University, sent by him from Naples to *The East Bengal Times* of Dacca, he says

During my recent visit to India, the one remark which I heard from the Government officials and Anglo-Indians more frequently than another was that Indians lack the power of organization and administration. Are these critics always right?

Men of great administrative gifts are seldom to be found in unlimited quantities in any country, and they can hardly be looked for in a subject country with its many inhibitions and restricted opportunities I can, however, point to the Hindu University, which I visited not long ago, as an eloquent refutation of the charge that all Indians lack administrative abilities. This great educational enterprise at Benares, which marked an epoch in the history of Indian education, was organized by Indians and administered by Indians. It shows what Indians are capable of doing when they have half a chance.

As a member of the instructional staff of one of the largest State Universities of America, I have had considerable opportunities during the last fifteen years to come in contact with many of the leading American educators. It is, however, my opinion that Pandit Madan Mohan Malaviya, the present Vice-Chancellor of the Benares Hindu University, will rank high in any group of American educational statesmen. His passion is for education, but he is not a mere visionary. A talk with him will convince even a hardboiled Anglo-Indian how vigorously and incisively and sensibly he has dealt with every situation and problem arising out of the Hindu University during the past few years. He is a far-sighted, warm-hearted, and lovable man. Malaviya, to my mind, stands at par in diplomatic and administrative ability with the best captains of education that America or Europe can show.

As regards the education the students, all of whom are not Hindus, receive here, Dr. Bose says:—

The Hindu University, which is attempting to combine the ancient and honored culture of India with the modern science of Europe and America must go on. It grants B.A., M.A., M.Sc., degrees in almost all the Arts and Science subjects taught at other Indian Universities. Perhaps that is not saying a great deal. But the high standard

has maintained in applied Science—Technical and Electrical Engineering, Metallurgy, Mining and Industrial Chemistry demands special recognition.

The laboratories, workshop and colleges, particularly the new women's college, which are doing such a vast amount of good to bring India in line with the rest of the progressive world, should not be crippled for lack of sufficient funds.

Chinese Nationalist Programme for the Development of Army and Navy

On July 18th Marshal Chiang Kai Shek in an address to the Chinese students in Peking emphasised the need of abolition of unequal treaties between China and other nations. He exhorted the Chinese students that "in order to free the country from Imperialist aggression they should prepare themselves and take up military training." It is the ambition of the Chinese nationalists that "in 15 years China will have an Army and Navy equal to any in the world."

Chinese nationalists are determined to spread military education among the students. This is evident from the following despatch :

Shanghai, June. 1 The Students' Union has decided to hold a review of the Military Cadets Corps in Shanghai shortly, when military authorities at Shanghai will be invited to give instructions. Up to the present about 40,000 students have joined the Military Cadets Corp and they are receiving rigid military training every day.

The Chinese Nationalists have the programme that within 15 years their national army and navy will be second to none, whereas the British masters of India are content with spreading the lie that the Indian people are not able to develop military leadership to undertake the responsibility of Indian National Defence. While the Chinese Nationalists are doing their best to rouse the martial spirit of the nation and spreading military education, the British authorities have refused to carry into action the meagre recommendations of the Skeen Committee towards the nationalisation of the Indian Army.

T. D.

An American Estimate of the Activities of the League of Nations

The Nation (New York) of June 20th, in its editorial notes, makes the following comment on the activities of the League of Nations —

"As a sort of loud-speaker for little nations with a grievance the League of Nations is a success. As a machinery for settling bitter international disputes it serves chiefly as an electric fan, cooling heated disputants and blowing off some of the vapour. The recent session of its Council afforded a whole series of examples of its talents and shortcomings. For five years Hungary and Rumania have been making faces at each other over the question of compensation for the Hungarian 'optants'—the Magyar landlords who retained both their Hungarian citizenship and their Transylvanian landholdings when that province was transferred by treaty to Rumania. They object to the Rumanian law dividing up the great estates. The League has proposed solution after solution—every one of which either Rumania or Hungary has turned down. Again the League has failed to solve the problem, and now invites the disputants to settle it face to face. On the other hand, the League machinery has aired the question before all Europe and given both sides a chance to calm down.

It is when one of the parties to a dispute is clearly stronger that matters are worst. Poland by sheer brute force defied the League seven years ago and seized Vilna; she is still in possession, and strong enough to retain possession. So Austen Chamberlain and the other high priests of the League direct their reproaches against intransigent little Lithuania. Similarly in the question of the arms seized on the Hungarian frontier. They were shipped, in plain violation of the Treaty of the Trianon, by Italy, which is not reprimanded or even mentioned, to Hungary, which gets off with a mild slap on the wrist in the form of a not-guilty-but-don't-do-it-again verdict. If the Little Entente, which fears an armed Hungary, had been stronger, the rebuke would, we suspect, have been sharper."

There is much truth in the above statement. T. D.

A Curious Comparison between Dominion Status and Independence

The following is the Week's contribution to the controversy relating to the goal of independence and dominion status :

If a man like Mahatma Gandhi, whom no one can accuse of weakness, can accept and approve of the Nehru scheme with all its implications, we need not worry about what the Shaikat Alis or even Srinivasa Iyengar may be saying. We are not of those who barter the substance for the shadow. Why be slaves to words? Egypt is supposed to have an independent status. Canada is but a dominion. But is there a man in his senses who would prefer Egyptian independence to Canada's dependence? Dominion status is independence for all practical purposes with security thrown in—security which is of no small importance during the transitional period when India will be engaged in consolidating her defences. But apart from motives of expediency, we hold that India by remaining in the federation of the British Commonwealth will be more in line

with the normal development of world polity, which increasingly tends to co-ordination,—not the isolation—of the peoples and nations of the world.

Serious notice need not be taken of the Catholic journal's personalities;—every opinion held by Gandhiji is not necessarily to be preferred to every opinion held by persons of lesser celebrity. Let us attend to its argument. Why does it take Egypt as the type of an independent country? It is not really independent. Had it taken France or Japan for purposes of comparison, could it have said, "Is there a man in his senses who would prefer French or Japanese independence to Canada's dependence?"

For ourselves, we certainly prefer the goal of independence to that of dominion status. But as dominion status *like that of Canada* is equivalent to independence in most matters, and as it must ultimately either lead to independence or be exactly equal to it, we do not quarrel about words with those who are for dominion status. Nor do we think the argument from security and the normal development of world polity entirely negligible. At the same time, no one should shut his eyes to the fact that the argument from security may breed a sense of false security and keep the Indian nation weak by taking away the main incentive to developing its full strength for self-defence. Dominion status, if properly used, may be good for "the transitional period," but there would be no need for it afterwards. As for "co-ordination," are even the small independent nations of the world dying to be included in the British Empire?

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The Bengal Students' Conference

In this country the success of conferences is judged by the number and emotionalism of the audience, the quality of the presidential address and other speeches, the nature of the ideals and objects indicated in the resolutions, and the degree of orderliness which marks the proceedings. Judged by all these standards, the Bengal Students' Conference was a great success, if the newspaper reports of its meetings are correct. But a conference can be called a real success only if it bears good fruit. So for the present judgment must be reserved.

It was a good idea to get the Conference opened by the Rev. Dr. Urquhart, Vice-

Chancellor of the Calcutta University, who said in the course of his speech:—

You are here to prepare yourselves for life, to be ready to take your places as leaders of the community. Do not too hastily bring that period of preparation to an end, and rush into actions which you have not had the opportunity of sufficiently considering. This is your time for pondering over problems, and discovering the best means of solving them. It is not the time for you to rush into action before you have found the solution. Nor should any others condescend to make use of you before you have arrived at independent and free judgment for yourselves. If you cherish this spirit you will without doubt arrive at a solution of your problems, but only if you cultivate this spirit you may find ways of activity which are at present hidden from the eyes of those who are older, and I would say that when, under the guidance of God and in the exercise of your own power of deliberation, you do discover these ways it should not be the part of your seniors to create obstacles to your entering on these hitherto untrodden ways. Meanwhile, in all freedom of thought, in all discipline of spirit, in all respect for the past consideration of the present and loyalty to the future, prepare, prepare, prepare for the days of action which will come to you at a later stage of your life, when you will be sent out from this University to become the responsible leaders of your country in its progress towards all that is true and beautiful and good. Prepare, I say, with open mind. Prove all things and hold fast to your souls that which is good. "Whatever things are true, whatever things are honest, whatever things are just, whatever things are lovely, whatever things are of good report—think on these things"—think about them calmly, but also with enthusiasm for individual and social ideals, deliberate upon them, make them your own and so live according to them that your country will be the better for your conferring together.

No exception can be taken to these words, of wise counsel and none has been taken even by those papers which have ridiculed discipline and the idea that the life of students is a period of preparation. Public memory is said to be proverbially short. Still some may remember what showers of abuse were poured on the devoted head of Professor Jadunath Sarkar for laying due stress on discipline and preparation for the work of life lying ahead for students, in his convocation address. And Professor Sarkar was adversely criticized for his views on these points even by some of the papers generally friendly to him.

What are the reasons?

Mr. Pramod Kumar Ghoshal was chosen chairman of the reception committee. In a students' conference this honour should be reserved for some one who is distinguished as a student and as a public worker.

at least as either. We are not aware that Mr. Ghoshal is the best qualified among Bengal students in these respects. His part in the Presidency College disturbances is well known. But that ought not to have made him a hero. In the course of his speech he laid down the following duties for the Students' Association :—

The Association should carry on a ruthless war against the appalling ignorance and illiteracy of the country and make strenuous attempts to spread free primary education in the country. The Association should help in the spreading of sanitary knowledge in villages and improving their sanitary condition. It should organise co-operative measures for the betterment of the economic conditions of its members, develop a spirit of adventure and enterprise amongst them and desire to deviate from the beaten track in search of better avenues to happiness and prosperity. It should attempt to inculcate discipline, sense of duty and an esprit de corps amongst its members by organising and training a volunteer corps. It should organise and run on proper and up-to-date lines, gymnasiums for physical culture and libraries, debating societies, extension lectures for intellectual culture. It should organise a new type of journal to propagate its ideas and encourage new lines of thinking.

It is an ambitious programme, though a good one. The students' resources are limited. If they mean business and not mere talk, they must begin with a few small things. What problem or problems will they tackle first?

There is unconscious humour in Mr. Ghoshal's address in the words, "It should attempt to inculcate discipline."

Mr. Ghoshal is right when he says "that the attempts to portray the students as a band of political agitators working under the hidden hand of Moscow, are but the products of some unbalanced imagination." But he is not correct in asserting that "the recent strikes in some colleges were due to a genuine desire on the part of students to get redress of some legitimate grievances." They were the first to offend and subsequently became tools in the ill-concealed hands of some Bengali agitators.

Pandit Jawaharlal's Address at the Students' Conference

Pandit Jawaharlal Nehru delivered a fine presidential address at the Bengal Students' Conference. He "declared himself in agreement with Dr. Urquhart in counselling students not to rush into action," for which counsel

neither of the speakers was howled down, or criticised in the press. Professor Jadunath Sarkar received different treatment for giving the same advice in different language.

The Pandit rightly characterised the differences between the inhabitants of the different provinces of India as comparatively unimportant.

Strong are the common bonds that tie us, the bonds of a common legacy from the past, of common suffering and the hope of building up a great future for this country of yours and mine. And indeed you can carry this comparison a little further, across the artificial frontiers that separate country from country. We are told of vital differences of race and character. Such differences there undoubtedly are, but how many of them are purely accidental due to climate and environment and education and how liable to change they are? You will find that the common bond is greater and more vital than the differences, though many of us may not realise the fact.

He went on to say :—

Youth can think and is not afraid of the consequences of thought. Do not imagine that thought is an easy matter or that its consequences are trivial. Thought is not or should not be afraid of the wrath of the heavens or the terrors of hell. It is the most revolutionary thing on earth. And it is because youth dare think and dare act that it holds out the promise of taking out this country and this world of ours from the ruts and mire in which they have sunk.

Are you, young men and women of Bengal, going to dare think and dare act? Are you prepared to stand shoulder to shoulder with the Youth of the world, not only to free your country from an insolent and alien rule but also to establish in this unhappy world of ours a better and happier society?

Youth can, no doubt, think. But do most of the young men and women of Bengal, or even a considerable minority of them, really think? Or do they merely repeat shibboleths, parrot-like?

Properly equipped, youth, and even age, can free India from an insolent and alien rule and also establish in this unhappy world of ours a better and happier society. It is no use flattering youth—and we are sure Pandit Jawaharlal did not want to do it. And, therefore, we feel bound to utter the unpleasant truth that men and women whose only asset is their youth cannot do great things. Nor are those hardworking servants of the world useless whose only disqualification is that they have been in this world a good many years.

According to Mr. Nehru, National independence and perfect freedom to develop on lines of our own choosing is the essential requisite of all progress. Without it there can be no political or economic or social

freedom. But national independence should not mean for us merely an addition to the warring groups of nations. It should be a step towards the creation of a world commonwealth of nations in which we can assist in the fullest measure to bring about world co-operation and world harmony.

He added :—

You cannot have a purely political ideal, for politics is after all only a small part of life, although, situated as we are under alien rule, it dominates every branch of our activity. Your ideal must be a complete whole and must comprise life as it is to-day,—economic, social, as well as political. It can only be one of social equality in its widest sense and equality of opportunity for every one. It is notorious that we have neither of these to-day.

We, too, stand for social equality, equal opportunities for all, and an equitable distribution of the products of labour. But we are not sure that any of the forms of socialism advocated by theorists can bring about such a state of things. Of communism and the communists Mr. Nehru says that personally he does not agree with many of the methods of the communists and he is by no means sure to what extent communism can suit present conditions in India. "I do not believe in communism as an ideal of society."

Russia has many faults, as other countries have.

But in spite of her many mistakes she stands to-day as the greatest opponent of Imperialism and her record with the nations of the East has been just and generous. In China, Turkey and Persia, of her own free will she gave up her valuable rights and concessions, whilst the British bombarded the crowded Chinese cities and killed Chinamen by hundreds because they dared protest against British Imperialism.

In the city of Tabriz in Persia when the Russian ambassador first came, he called the populace together and on behalf of the Russian nation tendered formal apology for the sins of the Tsars. Russia goes to the East as an equal, not as a conqueror or a race-proud superior. Is it any wonder that she is welcomed?

Some of you may go in after years to foreign countries for your studies. If you go to England you will notice in full measure what race prejudice is. If you go to the continent of Europe, you will be more welcome, whether you go to France or Germany or Italy. If any of you go to Russia you will see how racial feeling is utterly absent and the Chinamen who throng the Universities of Moscow are treated just like others.

Some of his final words were:—

The Avatars of to-day are great ideas which come to reform the world. And the idea of the day is social equality. Let us listen to it and become its instruments to transform the world and make it a better place to live in.

Live dangerously. Let our elders seek security and stability. Our quest must be adventure but adventure in a noble enterprise which promises to bring peace to the distracted world and security and stability to the millions who have not.

Should Students be Everything but Students?

Infants, boys and girls and young men and women do not live in airtight compartments separated from the rest of the world. According to their capacity for understanding and being interested in passing events and pressing problems, they become interested in things, get excited by some events, depressed or elated by some others, and so on. For this reason, there cannot be and ought not to be an "atmosphere of pure study" anywhere. It is natural for students to want to know all about what is taking place around them and even to be actors among other actors. They should not be blamed for this natural desire, rather should they be encouraged to be up-to-date in their general information. But to be well-informed about current events and problems and things in general is an ideal meant for all, not for students alone. Students have their main and special work just as other kinds of people in society have. Peasants, artisans, mechanics, craftsmen, traders, merchants, teachers, lawyers, engineers, physicians, artists, scientists, philosophers, litterateurs, etc., have all their special work to do. This they generally do, and in addition they acquire information regarding the world of to-day and do their duty as citizens. Also there may be and are statesmen and politicians whose main work lies in the field of politics. But they are not *in statu pupillari*. Are students the only class of people who have no duties which entitle them to be called students? Is it because they have not got to earn their bread and are maintained by others that they are to be called upon to be everything else but students? Is the book of nature a useless superfluity? Are existing libraries, laboratories museums, demonstration farms, botanical gardens, etc., useless lumber?

It has become necessary to repeat these questions, because whenever students are reminded of their main duty, agitators at once place before them the supreme duty of freeing the country. But in what sense is it *their* supreme duty and not of every

one else? We are old-fashioned enough to believe and assert that the proper duty of students is to study. And, of course, like other people, they have other duties, which are subsidiary. When they leave their schools, colleges or universities for good, let them, if they choose and are fit to do so, devote themselves entirely to politics or other kinds of social service.

It is very far from our thought to suggest that students as students are not all to be social servants. They are certainly to be social servants as part of their training but study must be their main and special work. Why else do they call themselves and allow others to call them students? If they do not want to study or if they want to give their studies a subordinate place in their scheme of life, they should call themselves simply boys or girls, young men or young women.

We have glanced over the speeches delivered and the resolutions passed at the Bengal Students' Conference. With the exception of the speech of Dr. Urquhart, all these might have been quite appropriately delivered and passed at any other gathering of young people; and some parts of the speeches and most of the resolutions might have been appropriately delivered and passed at any other political gathering. What one misses is anything having a direct bearing on the proper work of Bengali students. No doubt, in the programme outlined in Mr. Ghoshal's speech the *running* of libraries and debating societies, and extension lectures were mentioned. But there the matter ended. Are the students of Bengal the intellectual equals of the students of other parts of India and of other countries in various fields of intellectual work? If not, how can their intellectual achievements and status be made equal to those of other students in and outside India? These and similar questions were neither asked, pondered over or attempted to be answered in this *students'* conference. Youth assembled there wanted very much to do good mainly to others, but not so much to themselves. It was very altruistic, no doubt, but unsatisfactory all the same.

The literature of Bengal, the scientific, philosophical and historical achievement of Bengal, should have received some attention at this conference. But politics monopolised almost all the attention instead, as if the main work of students were political.

Age is generally blamed as *laudator temporis acti* (a praiser of time past). At the risk of being sharply reminded of this failing, one may draw the attention of the present generation of Bengali students to many of their predecessors who were good students first and political workers afterwards. Their achievements both as students and political workers are not unworthy of the consideration of their venerable juniors.

Ancient Ruins at Paharpur

"The contribution of Paharpur to the cultural history of Bengal in regard to *religion, art and architecture is unique and unrivalled*," said Mr. K. N. Dikshit, Superintendent, Archaeological Survey of India, Eastern Circle, in the course of a recent Indian Museum lantern lecture.

The Paharpur temple, the lecturer observed, supplied an architectural missing link between the earlier monuments of India and the later exuberance of Indo-colonial art as exemplified in Java, Cambodia and Burma. The art of Paharpur supplies the first indications of a prosperous school of sculpture in Bengal in the golden age of the Guptas. Besides exhibiting the well-known characteristics of broad intellectualism common with the other contemporary schools, the Bengal masters show their individuality in their peculiar refinement and emotionalism. The terra cotta plaques, of which no fewer than three thousand specimens have so far come to light, represent probably the most well-defined provincial folk art, in which Bengal is prominent to the present day.

Ahorizines clad in leaf aprons, ascetics reduced to skeletons, acrobats and dancers, represented the lighter side, and illustrated vividly the sense of humor of the Bengali artist 1500 years ago.

On the whole, the terra cotta artists were very successful in delineating in plastic materials the moving world of men and animals in which they lived. The discoveries would thus prove invaluable to students of early art in Bengal.

Among small antiquities of historical importance discovered were several copper plates of the 5th century recording grants of land to the early Jain temple on the site of the excavations.

Ram Mohun Roy on Passports

In the prefatory note to some letters of Ram Mohun Roy which have been printed in this issue under the heading, "Ram Mohun Roy on International Fellowship," attention has been drawn to the fact that the Raja anticipated the principles underlying some of the organisations and activities of the League of Nations. It is also to be noticed that he

gave therein reasons for suggesting the discontinuance of the system of passports. In this respect also his views were in advance of his age. It is only recently that in some European countries it has been seriously proposed that the practice of demanding passports from visitors from foreign countries should be discontinued.

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Ram Mohun Roy and His Persian Paper

Those acquainted with the biography of Ram Mohun Roy know that he conducted for some time a Persian weekly named *Mirāt ul Akhbar* or "The Mirror of Intelligence". Not much is known about its contents, nor why it ceased to appear. Mr. Brajendranath Banerji has been able, by his researches, to remove our ignorance on the subject partially. He has published in the *Calcutta Municipal Gazette* an article, entitled "An Unknown Chapter of the Calcutta Press" which throws some light on the subject. Mr. Banerji says that

"Certain remarks of Ram Mohun on the doctrine of the Trinity, published in the *Mirāt* in August, 1822, were considered highly offensive. On 10th October, 1822, Mr. W. B. Bayley delivered in Council a lengthy minute regarding the tendency of the Native Press which gives full details about Ram Mohun's *Mirāt* and those of his articles to which objection was taken."

Mr. Banerji reproduces in the *Gazette* that portion of the minute which has been permitted by the Government of India to be publicly used by him. After publishing that portion he writes :

Lord Hastings sailed for England on 9th January, 1823, and the Acting Governor-General, J. Adam, who did not share his Lordship's liberal views on the subject of the Indian Press, passed, on 14th March, 1823, a rigorous Press Ordinance which was duly registered by the Supreme Court on 4th April, in spite of a memorial, signed by Ram Mohun Roy and five other distinguished gentlemen of Calcutta, protesting against the new regulations as putting an end to the freedom of the Press.

One effect of the new regulations was the closing of Ram Mohun's *Mirāt*, immediately after these regulations had been registered by the Supreme Court. In the last number of his paper, he declared his inability to go on publishing, under, what he would represent as to him degrading conditions and he laments that he, "one of the most humble of men," should be no longer able to contribute towards the intellectual improvement of his countrymen."

After the Supreme Court had rejected the memorial against the new ordinance, Ram Mohun, as a last measure, sent an appeal to the King

in Council, which was signed by him and many other respectable men of the city, but it met with no better success.

On account of the excellence of the diction, style and arguments of this Appeal to the King, it has been called by Miss Sophia Dobson Collet, the Raja's English biographer, the *Ascopagtica* of India.

In the last issue of the *Modern Review*, pp. 368-369, a letter of Professor H. H. Wilson was printed in which it is stated : "Mr Sandford Arnot, whom he had employed as his Secretary [in England], importuned him for the payment of large arrears which he called arrears of salary, and threatened Ram Mohun, if not paid, to do what he has done since his death, claim as his own writing all that Ram Mohun published in England." This Arnot did in the *Asiatic Journal*, September—December, 1831, first by supplying materials for the Raja's memoir in it written editorially and subsequently in a signed letter to that journal in reply to Dr Lant Carpenter's "A Review of the Labours, Opinions and Character of Raja Ram Mohun Roy."

Some people were similarly inclined to think that the memorial to the Supreme Court and Appeal to the King were not written by Ram Mohun. But, writes Mr. Banerji,

The following extract from the East India House Debate, held in July, 1824, on the banishment of Mr. Sikk Buckingham, corroborates the general belief that Ram Mohun was its author, and testifies to his wonderful power of English composition —

"Sir John Malcolm:—We have heard a petition said to be written, and I have no doubt it is, by that respectable native, Ram Mohun Roy, whom I know and regard. I was one of those who earnestly wished his mind could have been withdrawn from useless schemes of speculative policy, and devoted to giving us his useful aid in illustrating the past and present history of his countrymen; for that knowledge of which we are yet imperfectly possessed must form the basis of every national plan of improvement". (9th July, 1824)*

Capt. Gouan next rose to address the Court, but we regret that the confusion which prevailed during the time the Honourable Proprietor was speaking, prevented us from hearing him distinctly.

We understood him to say, that he rose principally for the purpose of bearing his testimony to the competency of Ram Mohun Roy to write the Memorial which had been so often referred to in the course of the discussions. He had received a letter from that individual relative to

*Speech delivered at a General Court of Proprietors of East India Stock on 9th July, 1824. Malcolm's *Political History of India* (1826), cxlix

a subject which he (Captain Gowan) had much at heart, namely, the foundation of some schools in India, which was written with extraordinary talent, which letter he would read to the Court." (23rd July, 1824)

All-India Women's Conference Report

The honorary secretary's half-yearly report of the All-India Women's Conference on educational reform, 1928, makes encouraging and interesting reading. Besides its other activities,

The Conference has as usual shown keen enthusiasm in dealing with the problem of child marriage. Public meetings have been organised by the Conference in every nook and corner of the country condemning the custom of child marriage and supporting Har Bilas Sarda's Child Marriage Bill and Hari Singh Gour's Age of Consent Bill, but demanding that the legal age in the first Bill be raised to 16 and 21 for girls and boys respectively, and in the second the age of consent to 16. It was in pursuance of the Conference resolution on this subject that the All-India Child-Marriage Abolition League was started by H. H. the Rani of Mandi, and a resolution in support of this demand was carried through the Madras Legislative Council by Dr Muthulaxmi ammal. A similar resolution is expected to be moved in the C. P. Legislative Council by the lady member of the Council.

Muslim Opinion on the Nehru Report and Lucknow Settlement

On account of the adverse manifestoes issued by some Musalman leaders, it was feared that Muslim opinion would be worked up to oppose the Nehru Committee's report and the Lucknow settlement which followed. But there have been signs which show that there is a fair chance of Muhammadans generally accepting the conclusions of the All-Parties Conference. Take, for example, the largely attended meeting of the Punjab Musalmans which was attempted to be broken up by hired hooligans. The chairman sat calm and unmoved in spite of the throwing of missiles and other disturbances. The result was, some ten thousand persons voted in favour of the Lucknow decisions and only 20 against them.

paper after the annual St. Andrew's Day dinner, that as the Bengalis and the Scots were both subjects of Englishmen, the Scots in their annual celebration of that day ought to invite the Bengalis instead of the English. And sometimes some serious-minded son of Caledonia protested against Motilal Babu's insinuation that the Scotch were a subject people. But it seems he was right after all. For in a report of the proceedings of the inauguration demonstration of the National Party of Scotland, held in King's Park, Stirling, on the anniversary of the battle of Bannockburn (June 23), it is stated by Compton Mackenzie that the object of the Party is "the achievement of Scottish Independence without bitterness against England." R. B. Cunningham-Graham, J. P., D. L. said at the meeting :—

We have substantial grievances. Scotland, to-day, is the most highly taxed per capita of all the nations of Europe. In proportion to the population we have more unemployed to-day in Scotland than there are in England. Every Autumn you see the sad spectacle of the emigration of the best bone and sinew of the Western Isles. And why? Because Scotland lies to-day legally under the heel of England, and every measure for the alleviation of Scottish grievances is legislated for, debated on, and decided by men who know no more of Scotland than I do of the Emperor of Korea. We must change all that. We must do something to wipe away the National disgrace under which we lie in regard to matters such as these. We want a National Scottish Parliament in Edinburgh in order to deal with Scottish measures under the eye and pressure of a Scottish electorate. (Applause.)

Another speaker said :—

We see in our own country here that over two millions of our population are condemned to live in houses of not more than two rooms. We see that unemployment in our own country is higher than in any other European country, and we ask ourselves, are any of the political parties, with their set doctrines and their policies prepared before they attack their problems, are any of these political parties doing anything whatever to alter those conditions? And the answer is most certainly "No."

The resolution passed at the meeting claimed "such powers of self-government as will ensure to Scotland independent National Status within the British group of Nations."

All this will suffice to show the viewpoint of the disinherited Scottish people who want to recover their birthright of freedom. On the other hand, Englishmen complain that they are really governed by Scots—and that not only in politics but, what is of greater importance, also in business. Whatever may be the case in other parts

The National Party of Scotland

It was one of the oft-repeated jokes of the late Babu Motilal Ghosh, printed in his

of India, in Bengal the Jute Kings mostly hail from Caledonia stern and wild, meet nurse not so much nowadays for poetic children as for chiefs who prefer pelf to poetry.

In India the people are under the heels of Englishmen, Scots and the Irish equally. Without any discrimination against or in favour of any of them, they have all been allowed to rule and exploit the country. So Indians are unable to sympathise with the downtrodden Scots from any direct ocular or other evidence. All the same, they wish all success to the National Party of Scotland

God save the King

On the Friday afternoon, the last day of the Lucknow All Parties Conference, the *Pioneer* sent the following telegram to Dr. Ansari, the President of the Conference:—"As the Conference has now accepted Dominion Status will you close proceedings by singing 'God Save the King?' Dr. Ansari replied:—"When India attains Dominion Status your suggestion might be considered. Meanwhile I hope you will join us in singing 'Bande Mataram.'" This reply is instructive. It goes far to prove that much of the talk of Indian politicians about Dominion Status is neither honourable nor honest nor sincere. The acceptance of the principle of membership of the British Commonwealth of Nations should be based almost entirely upon a whole-hearted belief in loyalty to the Crown. To refuse to sing "God Save the King" savours of the seditious.

Thus the *Pioneer*.

The question naturally arises. Were the Boers and Irish Free Staters required to sing "God save the King" before or even after obtaining internal autonomy? It is not known that they were. Why then this insolent suggestion, equivalent to a demand, in the case of Indians?

The utmost that may be expected of a people ruled by aliens is that they will be law-abiding. To demand more is to put a premium on hypocrisy and servility.

The *Pioneer's* demand has its droll side, too. Among the many accomplishments of Dr. Ansari, Pandit Motilal Nehru, Pandit Madan Mohan Malaviya, Lala Lajpat Rai and other leaders, the ability to sing an English song in chorus is not believed to be one. So if in a fit of sweet obligingness they had sung the British national anthem, the noise would probably have been fit for the gods to hear, not human beings.

Residences for High Officials

Questions asked in the Legislative Assembly by Mr. Gaya Prasad Singh relating to official residences in Simla have elicited the information that officers drawing salaries of Rs. 4,000 and 5,000 a month reside in furnished houses with tennis courts kept at the Government expense and free of house and ground taxes at rents between Rs. 1,150 to Rs. 1,430 per season of seven months, whilst subordinate officers have to pay much higher rent for inferior unfurnished houses. That is the way of the world. Friends of the poor, ill-housed, ill-fed railwaymen at Lalcoah who struck, could not obtain any promise from the Government railway authorities that decent sanitary rooms would be provided for them at a fair rent. But higher railway employees have sometimes free quarters and sometimes furnished dwellings at moderate rents. The rule is to "pour oil on only heads." These "small" grievances produce cumulative effects, sometimes called by the name of bloody revolutions.

Musical Education in Bengal

We have received the following communication dealing with the question of musical instruction in Bengal which has given rise to so much controversy of late in the Calcutta Press.

To the Editor, *The Modern Review*
Sir,

You must have noticed in the daily press the intensive campaign that is being carried on against the Vishnupur musicians of Bengal by certain persons who presume to be experts in classical Indian music. The Director of Public Instruction, Bengal, at whose initiative these musical experts have come together to discuss the future policy of musical education in Bengal, is, like most English officials, practically innocent of indigenous cultural matters, and, as such, is likely to be bamboozled by anybody whose knowledge of classical Indian music may be nil but ability to use cultural technicalities with indiscriminate abandon great. Just as those who are the worst at business and shop-keeping are the ablest in "talking shop," so it is in music, in which the ablest in talking music are the greatest infliction when it comes to the practice of music. Unsuccessful artists have a knack of becoming great

critics The nature of the present controversy points to the shallowness of those who are taking a leading part in it. Let me explain.

The question has been raised whether in Bengal one should follow the Vishnupur style or the classical Hindustani style of music in the matter of school education. In this connection the names of Pandit Vishnunarayan Bhatkhande and Srijut Gopewar Banerjee have been brought in, the first to be boosted to the skies and the second to be defamed in the worst fashion. I have taken a good deal of interest in classical Indian music for many years and have studied a little its theory and practice. I fail to understand what our learned musical talkers at the Writers' Buildings mean by differentiating the Vishnupur and the Hindusthani styles; for these styles are fundamentally and, also superficially in most respects, absolutely one and the same. Vishnupur, like Gwalior, Mysore, Lucknow or Hyderabad, is merely one of the centres of classical Hindustani or Indian Music. Of course, there may be points of mannerism and execution in which musicians of certain centres may show certain characteristics; but if the question of musical theory or education is raised, it is utterly imbecile to think that there are differences, worth the name, and the ink that is being spent to create the same. Mr. Dilip Kumar Roy, who is taking a leading part in this controversy (propaganda?), and his disciples are probably mixing up their likes and dislikes of individual musicians with differences of musical style. Style is too great a word to be used where one prefers the singing or the looks of one musician to those of another. Any one who has read the books of Bhatkhande and Banerjee would notice the great similarity between the method and theory followed by the two musicians. As to style of singing, Bhatkhande has none, for he does not sing very much and is only a theorist. Banerjee, on the other hand, is a finished singer, the Doric grandeur of whose execution of the great *Ragas* and *Raginis* has ever been a source of inspiration to the younger school of Bengali *Dhrupad* and *Kheyal* singers, to whom the contortions, shrieks, and *Sinhanada* indulged in by non-Bengali and some Bengali *Ustads* and pseudo-*ustads* have been a nightmare and a torture. Srijut Gopewar Banerjee has written many books which have been acclaimed as scholarly and thorough, and the lessons

contained in his books are easily followed by all students. His pupils number in hundreds and though they may not come up to the expectations of Mr. Dilip Kumar Roy, they are bringing about a revival of *Dhrupad* and *Kheyal* in the field of Bengali music which has long been occupied by whining and long drawn *Kirtans*, rustic *Bauls*, *Ramprasadis* and *Bhatialis* and the songs of the modern stage dramatists of Bengal, which approached more the English Rag-time than the Indian *Raga*. By his ceaseless efforts and untiring school work S. J. Gopewar Banerjee has kept the flame of classical music alive in Bengal. No one has greater knowledge of the musical *forte* and *foible* of the Bengali youth. I am surprised to see how insanely ungrateful we can be in Bengal. Instead of paying his due homage to S. J. Gopewar Banerjee we are enjoying the sight of musical urchins pelting him with cheap insults, thereby injuring him and his art in the eye of the public of Bengal, who, unfortunately, take their cultural tips from the columns of certain rabid dailies in English and vernacular whose ignorance in all matters is surpassed only by their audacity. Among the critics of S. J. Banerjee, we find some whom we noticed singing out of tune and competing for school prizes only the other day. Them we shall leave on one side and proceed to the leader of the clique, Mr. Dilip Kumar Roy. Few men within recent memory have rivalled Mr. Roy in making indiscreet grabs at cultural *gurus*. His wise dissertations on European music, etc., which invited such merciless snubbing from Mon. Romain Rolland in *Current Thought* and *Prabuddha Bharata*; his dignified silence when mistakenly referred to in the Press as B. Musc and Doctor of Music, though he holds not even a diploma of any good, bad or indifferent musical institution; the slimness with which it has been made to appear that the article, entitled "The Function of Woman's Shakti in Society," published in *The Star* for July last, is "by Dilip-Kumars Roy"; etc; all go to militate against any view of Mr. Roy as an impartial, unbiassed and frank assessor of social and individual values. I should also like to point out here that, judging by either his career or his musical ability, one has no reason to accept Mr. Dilip Kumar Roy as an authority on styles of Indian Music. I have often listened to his singing, in which he

displays an amazing attachment to the easiest of *tals* and the cheapest of decorative melodies which are half *thumri* and half *kirtan*. If one day I could hear him execute a perfect *Alap* in *Sri Rag*, *Lalit* or *Multan* or sing faultlessly in *tal* to *Surfacta*, *Dhamar*, *Ayatheka* or *Madhyaman* in pure *Dhrupad*, *Kheyal* or *Tappa-thumri* style, I should probably die of surprise and shame: surprise for reasons obvious and shame for having misjudged him.

Lastly, one word to the D. P. I., Bengal.

Vixere fortes ante Agamemnona
Multi; sed omnes illacrimabiles
Urgenter ignotique longa
Nocte, carent quia vate sacro.

Bhatkhaunde is no doubt great; but let not those who have also served die unsung and unlamented; because a blind man does not sing of them.

Yours, etc.
Gra. shopper

Black hole in the Punjab

Shriyut Sundarlal of Allahabad has contributed an article on 'Black Hole' in the



Baba Jagatsing aged 100 years
An eyewitness



Kalyan-da-khub, Ajnala the well in which
282 dead bodies of Indian
soldiers were thrown



Kalyan-da-Burz, Ajnala where 45 Indian
soldiers died of suffocation due
to want of air

Punjab' to the August number of *Vishal Bharat*. He has given extracts from Frederick Cooper's book 'The Crisis in the Punjab', which describes the awful tragedy in detail. The article is illustrated with the portrait of Baba Jagat Singh, who was an eye witness

of this terrible incident and two other photographs which are reproduced here.

Professor Levi's Lecture at Madras

The lecture which Professor Sylvain Levi delivered at Madras under the auspices of the Sanskrit Academy contained a suggestion and an exhortation, indirectly conveyed, that Indian students should go to Japan, Java, Bali, etc., to study the cultural achievements of their ancestors. Some sentences from his lecture are quoted below.

He began his Sanskrit studies in 1881, and read some parts of *Mahabharata*. It happened, just as he was a beginner, some inscriptions came to be discovered in Cambodia and Indo-China. There were stones with enigmatic figures. It was found that they were Sanskrit words and not only Sanskrit, they were beautiful pieces of a Sanskrit Kavi. He had never heard that Indian Civilisation spread so far away from India. It was a work of poetry which was evidence of the intensity of Indian Culture in that far away Indo-China.

Regarding Japan he said :—

Last year, he visited the oldest temple in Japan and he heard there Buddhistic music with Sanskrit texts in Chinese characters. It was a beautiful stanza. He heard that that song had been sung in the 8th century by a Japanese monk who had been to China to learn a little of Sanskrit. In Japan, they could still find perhaps the oldest Indian song preserved.

The learned Professor added :—

His wonder was that, in visiting many countries in the East, he never met any Hindu student anywhere there. He noticed so many Indian students going to Oxford, Cambridge, London, etc., for studies. On the other hand, there was a side of Indian activities where India of a thousand years ago had been doing wonderful work, about which so few of Indians know anything. If some Indians would go there and start some research, they would get unexpected results. In Java, they found in the remotest villages statues of old Indian *murtis* such as Siva, Parvati and Ganesa. Even Muslims went there and offered puja every day with flowers exactly as in India. They had something like 250 images out from the *Mahabharata* and the *Ramayana*. Rama and Sita were as familiar to them as to Hindus here. The old Javanese writings were written in a particular language called *Kavibhasha*, full of Sanskrit words. What they knew of Bali was very little. The Dutch became masters of the Southern part of Bali only thirty years ago. A Dutch scholar went there for a short time in 1876, and he wrote a kind of Sanskrit literature in Bali, which was published in a Dutch paper, and then translated into English. He (the lecturer) went to Bali and found most cordial help from the Dutch authorities, who invited the local scholars to talk with him (the lecturer) and gave him information. In that small island with a population of about a million, they had the same four castes as in India. They had two religions, one *Saiva* and the other *Bauddha* living in harmony. The *Pandits* there were respectable people who knew not a word of Sanskrit. They had

forgotten Sanskrit for over a thousand years, but still they had translations of Sanskrit works. The morning service—*Sandhya*—was performed just as it was performed in India. They were Sanskrit verses, written fairly well, but in complicated metres. He (the lecturer) found a lot of scope for research in that small island Bali.

It is indeed to be regretted that Indian students have not yet done any research work in the countries and islands of Asia where there are evidences of the intensity of Indian culture in ancient times. Professor Levi has done well to draw the attention of the Indian public to this field of work, though it is not one of which all Indian students have been entirely ignorant. Among the younger generation of Indian students of history Dr. Prabodh Chandra Bagechi, Dr. Bijan Raj Chatterjee, Dr. Suniti Kumar Chatterjee and Dr. Kalidas Nag have visited these Eastern lands. But they could not, in the absence of State, University or private research fellowships, stay anywhere long enough to start the work of independent research in right earnest. They have, however, given the benefit of their visit to the public by their speeches and writings. The poet Rabindranath Tagore has long felt the need of Indian students studying and doing research work in Indo-China, Java, and Bali in order that a complete history of India and Greater India may be written some day. It was in his company that Professors Kalidas Nag and Suniti Kumar Chatterjee travelled in some of these regions. If funds had been placed at his disposal by munificent lovers of Indian history and culture, he could have sent competent young scholars to study and work there for years. He has not given up his cherished project yet. It is just possible that with the help of a liberal patron of learning a competent scholar may yet be enabled to proceed to and stay in Java and Bali for a number of years.

So far as his own institution of *Visva-bharati* is concerned, all that may be learnt about Indian cultural enterprise and penetration abroad from Chinese and Tibetan sources is being slowly studied here in a small way by Indian students, as far as funds will permit. The small sum of Rs. 30 per mensem suffices to keep a student of Chinese or Tibetan here. There are surely Indians who can each found at least one such scholarship. Will they not do it ?

Rangoon Ramakrishna Mission Sevashram

The Ramakrishna Mission Sevashrama at Rangoon has published its report for the year 1927. Having visited its charitable hospital, we can testify to its efficient management and great usefulness. The monks of the Ramakrishna Mission are devoted and competent workers and will be able to use all contributions received, however large or small, for the service of suffering humanity. They receive regular help in their work from highly qualified medical practitioners.

During the year 1927 the total attendance of patients at the Sevashram was 1,13,507. This exceeds the total of the previous year by 10,000. All these patients did not belong exclusively to the city of Rangoon; a considerable number of them came from the suburbs and from some remote districts of Burma. This fact goes to show the popularity and usefulness of the institution and to plead for further development of its resources in the future.

The activities of the Sevashram are not limited merely to medical treatment and nursing of the patients. They extend also to spreading among the people elementary principles of sanitation and hygiene by trying to instil into their minds the beneficial effects of prevention rather than the cure of diseases.

The number of patients admitted in the in-door department during the year under review was 1,616. The aggregate of the daily totals of attendance came upto 21,876, and the average daily attendance was 60. The average period of stay in the hospital in each case was 14 days. Some chronic cases, however, had to be kept for months.

At the Out-patients' department the total number of attendance came upto 91,631, including men, women and children.

Some Indian States

According to *New India*, "it is well-known that some of the most leading States in India like Hyderabad, Mysore, Travancore, Cochin and Baroda have decided completely to stand out of the ring formed by Their Highnesses the Maharajas of Patiala, Bikanir and some others. The position of these dissentient states would seem to be that it is unwise and inexpedient for the Indian States to raise any such thorny question as has been raised by Sir Leslie Scott and re-echoed by Sir Manubhai Mehta." It may be interesting to note the population and revenues of these states.

| State | Population | Revenue |
|------------|------------|-----------|
| Hyderabad | 12,471,770 | 768 lakhs |
| Mysore | 5,859,952 | 339 " |
| Travancore | 4,006,062 | 221 " |

| States | Population | Revenue |
|---------|------------|---------|
| Cochin | 979,019 | 71 " |
| Baroda | 2,126,522 | 237 " |
| Patiala | 1,499,739 | 128 5 " |
| Bikaner | 659,685 | 91 5 " |

One of the questions raised by the paid advocates of the Patiala group and the princes of the group is whether their states are in direct relations with the British Crown or with the Government of India. It is easy to see that it would be prudent for the British authorities to avoid giving a definite opinion on this point. If they were willing or, in any case, felt certain that they would have to accede to the demand for dominion status, they would no doubt be inclined to the view that the Indian states were in direct relations with the British Crown. For, by upholding this view they would be able to have a grip over a large part of India even after the passing of the government of British-ruled India into Indian hands. But if they do not feel that they *must* transfer power in India from English to Indian hands, they would not feel called upon to give any decision on the point and disturb the *status quo*, whatever that may be. And after all, as in British India, the police constable is the defacto master, so in the Indian States the princes are as a matter of fact, the heels of the local political officers of the Government of India,—whichever theory one may accept.

The Patiala group are unnecessarily working themselves up into something like fury and acting in such a way as to create bitterness in the minds of Indian leaders where none exists. For, the Nehru Committee's report has been very considerate and courteous to the Indian Princes. Its criticism is directed, not against them, but against Sir Leslie Scott, the counsel engaged by them. As the princes of the Patiala group are not fools, it should be easy for them to understand that no British bureaucrat, advocate or monarch can protect them from the working of world forces. The people of British-ruled India and the people of the Indian States, under the guidance of their leaders, have been trying to move with the times, whilst some Indian princes, represented by the Patiala group, are trying to stem the tide of the world forces. Those who have read history know what the result would be.

Sir Tej Bahadur Sapru's Reply to the Maharaja of Bikanir

Sir Tej Bahadur Sapru's reply to the Maharaja of Bikanir's elaborate attack on the Nehru report is polite, dignified and effective. In concluding his reply,

Sir Tej Bahadur regretted that the perfectly friendly attitude of the Nehru Committee should have been misunderstood by His Highness. His Highness had failed to discriminate between friend and foe, allowing his mind to be affected by visions of disaster looming ahead or by suspicions wholly unfounded. Members of the Nehru Committee did not desire to encroach on the States' liberties or autonomy. On the contrary, they had been over-anxious to leave them absolutely intact. Unlike many critics of the Indian States, the Committee had not even suggested the introduction of democratic institutions, trusting to the growth of public opinion and the interplay of moral influence to have their natural effect. A sheltered existence, either for the Government of India or for any prince, however exalted, was becoming impossible in these days. Sir Tej Bahadur Sapru hoped that when His Highness reviewed the recommendations in the proper perspective, he would realise that he had been somewhat precipitate and ungenerous in the expression of his opinion.

Mr. M. Ramachandra Rao's Reply

Replying to the recent statements made by His Highness the Maharaja of Bikaner and Sir Manubhai Mehta, Dewan Bahadur Ramachandra Rao, President, All-India States Conference, made a statement to a representative of the Associated Press which begins thus :

There is no justification whatever for the complaint made by His Highness that "that political memories are notoriously short and that the services of himself and other princes in supporting the legitimate claims of India towards constitutional advance have not been sufficiently recognised in British India." This is not at all correct. We are aware of the great part played by him and other princes in the Imperial Conferences, the League of Nations and other world gatherings as representatives of India. In my speech as President of the All-India State People's Conference held in Bombay, I made specific reference to their services and to their patriotic advocacy of the cause of India's freedom and her status in the sisterhood of nations, as also to their speeches on various occasions pleading for the constitution of India as a self-governing dominion in the British Empire. The charge of ingratitude made by His Highness is, therefore, altogether baseless and after all, as he himself points out, every man has to do his duty to his country, gratitude or no-gratitude. It is a matter of gratification, therefore, to learn from His Highness that to his dying day it will be a matter of pride and gratification to him that he discharged his duties to his countrymen by help-

ing India in the direction of self-government. He further tells us that the princes had in their hands the opportunity to put a very real spoke in the wheels of political progress in India in 1919 and in the years following. That they abstained from doing so is a matter on which they are entitled to take full credit.

Mr. Ramachandra Rao makes a good hit when in reply to His Highness's demand for specific guarantees for the Indian States he says :

His Highness asks for specific guarantees in the declaration of rights as laid down in the Nehru Report, and I would suggest for his consideration and the consideration of others of his order, the desirability of issuing a declaration of rights for the people of the states. He will then realise what magic effect it will have in securing the support and loyalty of the people to their rulers and their causes.

Professor Sylvain Levi in Calcutta

After a short stay in Rabindranath's Santiniketan, Professor and Madame Levi proceeded to Nepal, and, spending about a fortnight there, returned to Calcutta towards the beginning of September. During their short stay in Calcutta, Prof. Levi visited several academic and cultural associations of the city, and his friends and pupils also had the rare joy of meeting him on the eve of his return home.

RECEPTION AT THE INDO-LATIN SOCIETY

The members of the Indo-Latin Society assembled at the hall of the Asutosh Building, Calcutta University, to receive the distinguished guests, and the Vice-Chancellor, Rev. Dr. Urquhart, accorded them a warm welcome. Dr. Subodh Chandra Mukerjee, M. A., D. Litt. (Paris), delivered a neat speech in French on the value of the cultural relationship between India and France as the representative of Latin culture. Prof. Levi in reply delivered a profound discourse on the universal basis of human culture and pointed out how a nation's contribution is finally evaluated in terms of the services it has rendered to Humanity. From this point of view Latin genius and its modern representative France had played a grand role in history and he was happy to find that Indian scholars were beginning to appreciate the same. He felt that India was growing on diverse new lines of great possibility and he paid in that connection a glowing tribute to

RAJA RAM MOHUN ROY,

The Father of Modern India. Ram Mohun-

said Prof. Levi, was one of the most remarkable personalities of his age. While representing all that was best in Indian tradition, he showed his special genius in a line where the Indians of to-day are weakest—in translating into practice by the force of will the dictates of idealism. Not satisfied with merely ascertaining the ideal, Ram Mohun fought, with phenomenal heroism against desperate odds, to realise his ideal. If India to-day wanted any model to shape her present destiny and future history Ram Mohun should be that model. He was really the first to bring modern India abreast of universal history. A profound scholar in Sanskrit and Brahmanical lore, the Rajah's unbounded intellectual curiosity and insatiable thirst for the discovery of the fundamental unity of the human mind, drove him to study the ancient Hebrew, Arabic and Persian literatures. Ever drawn towards France and a finished scholar in Persian as he was, Ram Mohun might have come in touch with the great French Orientalist Eugene Burnouf (search should be made into Burnouf and other French archives) and also with those who were editing the Avesta at that time. His philological acumen, the rare universality of his outlook and the courtesy he showed towards his Indian as well as European contemporaries opposed to his views, go to make him a great man "in the real sense of the term."

LEVI ON GREATER INDIA

Prof. Levi then described his recent tour through Java and Bali just before coming over to India. The most striking achievement of Ancient India was the building up of Greater India. Even after over eight centuries of separation and nearly five centuries of Islamic domination, these cultural colonies are still retaining their Hindu character and it was high time that Indian scholars paid their best attention to this department of history. He could within the short time that he was in Bali transcribe many of the mantras (in corrupt Sanskrit) uttered by the *Pdandas* or Brahmin priests of Bali and he found the Balinese boys in the schools playing the question and answer game relating to the Mahabharata! Unexpected questions like "Who was the Father of Pandu?" etc., were asked and it had to be replied to promptly. Prof. Levi expressed his hope that historical and archaeological missions would be sent to those parts

regularly from Indian universities and learned societies.

PROF. LEVI AT THE GREATER INDIA SOCIETY

The evening previous to his departure from Calcutta, there was a representative gathering at the invitation of the Greater India Society, Calcutta. Pandit Durgacharan Samkhya-Vedantatirtha, the President of the Sanskrita Sahitya Parishad, presided over it and in the absence of Mr. Jadunath Sarkar, M.A., C.I.E., the President of the Society, Sir Brojendra Lal Mitter, the Advocate General of Bengal, welcomed Prof. and Madame Sylvain Levi. Mr. Van Manen, Secretary Asiatic Society of Bengal, Dr. D. R. Bhandarkar, Prof. Taraporewalla, Mr. P. Chowdhury and others spoke eloquently on the achievements of Levi as an Indologist, and Mrs. K. N. Chowdhury, representing the ladies of Bengal, paid a warm tribute to Madame Levi whose exemplary devotion and constant watchfulness alone enabled the Professor, said Mrs. Chowdhury, to do so much work of enduring value. Mrs. Priyambada Devi, the talented poetess, then offered the humble presents of the Society—Murshidabad silk and a few utensils of Bengal—to the guests and a Sanskrit address was presented to the professor under the joint auspices of the Sanskrita Sahitya Parishad and the Brihattara Bharata Parishad followed by eloquent extempore speeches in Sanskrit.

The Honorary Secretary finally explained the origin of the Greater India movement and showed how much it owed to the inspiring examples of Prof. Levi, whose whole life was consecrated to the reconstruction of Greater Indian history and that it was a rare fortune for the members of the Society to have that chance of entertaining Prof. and Madame Levi in their midst.

Prof. Levi in reply, a polyglot that he was, spoke first in French, then in English and finally in Sanskrit to the great joy of the audience. He thanked the ladies and gentlemen for their kind words and blessed the young band of workers of the Society who were trying to awaken the interest of the world in the history of Greater India. He assured all help, as the President of the Asiatic Society of Paris, and wished all success to the Greater India Society. He was presented with the publications of the Society and was elected its Member.

Professor and Madame Levi left.

for Colombo and will resume their activities in Paris after two years of strenuous work in Japan and the Far East.

The Patiala Interview

The following are extracts from an interview "granted" (or sought) by His Highness the Maharaja of Patiala to Reuter's representative at Montreux:—

They were profoundly convinced that the paramount and uniting influence of Britain was the one link between British India and the Indian States.

The Princes, he declared, did not desire to add to the difficulties of the progress of British India towards self-government, and wished nothing more than to live in harmony with British India and to co-operate with its Government in promoting the progress of the whole of India.

"It is most regrettable," he said, "that the All-Parties' Conference did not reciprocate our attitude of friendliness, but went out of its way to settle our future without consulting us. The time has, therefore, come for us to make clear what our political relations are with the British Crown, with which our ancestors entered into engagements which we are proud to honour, and that we and our people will never submit to be governed by British India over many parts of which our States formerly held sway.

"The proposals of the All-Parties' Conference have only strengthened our unalterable determination to safeguard at the cost of any sacrifice our separate political existence.

"While we offer friendly co-operation with British India we and our people will not tolerate for an instant British-Indian dictation.

"The great majority of Indian States are appealing to Britain to rectify the present position before it is too late and recognise in any future scheme of governance of India that British India and Indian States are two entirely different entities between whom it is the responsibility of Britain to see fairplay."

The Maharaja added that the Princes were entirely unanimous in holding that the present system invariably, in the last resource, sacrificed the interests of States to the interest of British India. They had yet to arrive at complete unanimity in regard to the best remedy for the difficulties. Very many of them believe that the solution would be along Federal lines.

They were endeavouring to devise a scheme which would secure the participation of States in All-India affairs but which would leave the States and British India alike free to pursue their own lines of development in domestic affairs.

The Maharaja will get a reply from the All-Parties leaders. In the meantime it may be asked whether the bonds of race, language, religion, country and culture are not connecting links between the Indian States and British-ruled India. When Britain did not exist as one entity, when Britons

roamed in the woods in a state of savagery, when the civilized traders from Britain had not set foot on Indian soil, when these traders had not become rulers of India—during all these periods there were links between the people of different parts of India. But, in the opinion of the Maharaja at present none of these links exist; the one only link is British paramountcy or India's bondage. It is much to be regretted that this potentate is not free from the snobbery and servility from which many plebeian Indians are free and that he does not possess the national pride and national self respect which they possess.

The leaders of British India also wished to live in harmony with the princes and people of the Indian States.

The All-Parties' Conference knows that it has no power to settle the future of the Indian States. It has only drafted a scheme. The objections and wishes of the princes and the people of the States are sure to be noted and proper action taken. The conference did consult representatives of the people of the States. Had it asked the princes to send their representatives to it, would they have condescended to do so? We trow not.

The Maharajas and their people will, of course, never submit to be governed by British India over many parts of which their States formerly held sway. But the people of British India and their leaders have never desired to govern the Indian States. So, so far as these people are concerned, the Maharaja's bravado was superfluous. But British India also means the white men who constitute the Government of India. The princes have to submit to be domineered over by the white residents and political agents appointed by the Government of India. Such submission must be taken to increase the political stature of the princes.

As to the arrogant reminder that the princes held sway over many parts of British India, that must be taken by us as meant to be a great compliment. We may return the compliment by reminding the Maharaja that men of his class have often to be greater slaves to Britishers than the direct subjects of Britain.

No responsible Indian person in British India has sought to destroy the "separate political existence" of the Indian States or subject them to "British Indian dictation." Uncalled for bravado again, therefore:

The Maharaja wants Britain to have for ever the responsibility (and the power) to see fairplay between the Indian states and the British provinces. This exactly echoes the wish and opinion of British and Anglo-Indian diehards. If His Highness had not been a Maharaja, he would have been made a Rai Sahib for the resonant quality of his mind.

"Federal lines" have not been dismissed by the All-parties' conference, nor are they inconsistent with its report.

The leaders in British India also want to devise a scheme which would secure the participation of States in All-India affairs but which would leave the states and British India alike free to pursue their own lines of development in domestic affairs. But the Maharaja should understand that the people of India cannot agree to the participation of autocratic Princes in all-India affairs. The princes should come as the freely chosen representatives and servants of their people. When a really independent king like His Majesty Amanullah Khan has called himself the servant of his people and has conferred civic and political rights on them, the non-independent rulers of the Indian states should be able to see the wisdom and propriety of being the real servants of their people.

Indian States Subjects Deputation to England

The Indian states' subjects deputation to England is a timely move. The government and people of Britain ought to know their case. The Maharajas' case is different from theirs.

Jaipur People's Open Letter to Viceroy

A printed copy of "an open letter to His Excellency the Viceroy of India" has been sent to us from Jaipur, Rajputana, by Mr. A. K. J. Lall. "I need not tell you," says he in a printed covering letter, "how much the people of Jaipur are oppressed and harassed by foreign officials of the State who have no stake in Jaipur." The very first words of the letter proper are, "We the oppressed and humble subjects of the Jaipur State"

This open letter, dated August 3, 1928, enumerates many grievances and prays for enquiry and redress. It complains of un-

employment and depression in all branches of trade, and "non-safety of the lives and properties of the people." Representations have gone unheeded. Vast sums are spent on roads, electrification, polo grounds, etc., but no care is taken to improve the condition of the agriculturists, or to develop trade and industries. State banks, agricultural banks and co-operative societies do not exist. About half the total revenues of the state are swallowed up by the Public Works Department, but no amount worth the name is spent on compulsory education. The Administration Report is kept confidential. Comparatively cheaper Jaipur talent has been ignored and less competent non-Jaipurians with exorbitant salaries have been imported. What is worse, poorly paid and efficient Jaipurians have been turned out to make room for costly outsiders, of which fact an example is given.

Jaipurians are not taught or given any chance to utilize the abundant mineral resources of the state. P. W. D., Excise and other contracts are given to outsiders.

During the time of His Highness the late Maharaja (the present one is a minor) state money was utilized by local businessmen. But under the present British administration a branch of the Imperial Bank has been opened, into which all state monies thus becoming unavailable to local business pass. The establishment of a state bank would have been the proper thing to do.

Though the expenditure of the police department in salaries alone has gone up four times, crimes have increased abnormally. "The number of goondas has greatly increased and the honour of women and children of respectable citizens is without any protection."

"No draft legislations are placed before the public." The condition of the bar is pitiable.

These are some of the grievances narrated in the open letter. The memorialists want a legislative assembly with three-fourths of the members elected by the public, presentation of the draft budget to it for sanction, the city municipality to consist of elected members only, a regular scheme of revenue boards and municipalities for districts and towns with elected bodies, immediate separation of revenue, judicial and executive functions, Jaipurians only to be taken into the State service, removal of the bar on printing presses and public meet' establishment of a state bank, appoi:

of a public commission to enquire into trade depression and unemployment, and the making of primary education compulsory throughout the state.

It is not known whether this open letter reached His Excellency the Viceroy and what action, if any, he took on it. The grievances stated therein are serious enough to deserve a thorough enquiry.

By way of elucidating the state of things in Jaipur, a recent appointment in the Jaipur Maharaja's College may be mentioned. It is said that, more than one first class M. A. in two subjects, besides other holders of Master's degrees, (for example, Professor M. R. Oak, a first class M.A. in philosophy and also in English) have been serving for years with credit and efficiency. But the principal's post having recently fallen vacant, a gentleman has been imported from outside to fill this office who passed his B. A. in the second division and his M. A. in the third division and served as professor in the Dera Ismail Khan D. A.-V. Intermediate College. He gets Rs. 500 as principal and Rs. 150 as officiating Director of Public Instruction. If our information be correct, the appointment of this gentleman is a mystery.

Abhoy Ashram

The creed of the Abhoy Ashram, given in its annual report for 1927, is "self-realisation through the service of the Motherland," and its seven vows are, those of fearlessness, of truth, of love, of non-stealing, of activity, of purity, and of patriotism. The report gives the history of the Ashram, its constitution and the creed. It has adopted the following programme of work :—

1. To preach the gospel of nationalism all over the country, absence of this spirit being the main cause of our political serfdom.
2. To promote Hindu-Muslim unity based on the consciousness of common nationalism.
3. To remove untouchability, hereditary caste distinction and other social evils, as are irreligious and opposed to the growth of Indian nationhood.
4. To develop hand-spinning and hand-weaving with a view to remove mass unemployment and chronic poverty; to stop foreign exploitation and economic slavery; thus preparing the country for the struggle of Swaraj.
5. To spread education on national lines, with a view to awaken mass consciousness and train up a band of national volunteers.

In pursuance of the above programme its activities have been classified under the heads of Charkha and Khaddar, medical work, removal of untouchability and hereditary

caste, national education, dairy and agriculture, and other correlated activities.

To show that *Khadi* adds to the income of and carries a message of hope to the poor, the report gives the following figures of distribution of remuneration during 1927 :—

| | | |
|--------------------------------|-----|-----------|
| (a) Weavers | ... | Rs 28,500 |
| (b) Spinners | ... | 27,000 |
| (c) Ladies for embroidery work | ... | 1,736 |
| (d) Washermen | ... | 3,233 |
| (e) Tailors | ... | 6,036 |

Total Rs. 66,525

The *Khadi* department of the Ashram has 63 whole-time workers in 20 production and sale centres.

During the year under report the Dyeing Department has been successful in bringing about further improvement in dyeing and printing. The Department has now under construction a Chemical Laboratory. With its completion and necessary equipment, Ashram dyeing and printing is sure to achieve further and rapid progress. In the rich variety of the stuff, its growing adaptability to varied tastes and in the improvement of dye and print, is amply demonstrated the potentiality of Bengal *Khadi* to be well nigh immense.

Its medical work is carried on by means of an out-door dispensary, an indoor hospital, a medical school, and a Seva Samiti. The medical school is residential. Its object is to train up a band of national medical missionaries, who, after the completion of a four years' course, are expected either to become members of the Ashram or to settle in different parts of the country. The number of students is at present 20 and they are all kept free. In admitting students preference is given to candidates belonging to the so-called depressed classes.

The members of the Ashram, giving up the special privileges due to the accident of birth, have abjured caste both in practice and profession.

The eradication of the evil of untouchability and caste, eating into the vitals of the Hindu society and a blot upon its fair face, has been an article of faith with the Ashram; and unrelenting are the efforts of the Ashram at its removal. Apart from the Ashram itself, scrupulous non-observance of caste is enforced even in the Indoor Hospital. There patients, at meal time, irrespective of castes, are seated in the same line and partake of the food cooked and served by a Namasudra. With a view to remove hereditary caste distinction, inter-caste dinners are occasionally arranged in which Brahmins and the lowliest of the lowly, the Methars, are seated side by side in the same line.

With the same end in view Primary Schools are being started in villages among the so-called depressed classes.

In addition to the Sikshayatan in the



Workers of the Comilla Abhay Ashram with Sri Rabindranath Tagore

Ashram premises in Comilla, its headquarters, there are at present seven primary schools, mostly in adjacent villages.

At present it produces about half its requirement of rice in its own fields, and some vegetables in its gardens hardly sufficient to meet its needs. It has also the nucleus of a dairy with 9 milch cows. Friends of the institution can greatly facilitate its work by helping it to buy more land and more milch cows.

It has a library in the town of Comilla and another in the Ashram premises with a free reading-room. It held monthly meetings for discourses on religious, political and literary subjects in the Mahesh Prangan, a spacious covered quadrangle given to Comilla by Babu Mahesh Chandra Bhattacharya, the richest and most public-spirited merchant of that town.

For carrying on its work in various directions, the Ashram requires pecuniary and other kinds of help, which it richly deserves.

Sanguinary Riots at Khargpur, Godhar, Etc

Not unoften has it been observed that successful efforts made by the different

communities in India to compose their differences have been followed almost immediately by bloody riots between some of them. These are generally ascribed to the innate cussedness of our people or to Accident. If these hypotheses be correct, there must be great method in our cussedness and in Accident. Perhaps Accident is a deity like the Greek deity named Nemesis. In that case it would be prudent to propitiate this deity by offerings like those made at the shrines of the goddesses of small pox, cholera, influenza, etc. But the previous question is, where are the Accident temples to be built and who are to be its priests? Should they be located in or away from the imperial and provincial capitals? Should the priests have nothing to do with those entrusted with the duty of maintaining law and order?

Contribution to League of Nations

GENEVA, SEPT. 28.

Lord Lytton, speaking at the Assembly, protesting against the increased League expenditure, said there was nothing in the present circumstances to justify an exceptional expenditure. Increase was caused by inadequacy and defective nature of method of controlling and limiting spending.

found it very difficult to justify the increased contribution.

There was a widespread view in India that the League was not of much value to the Eastern countries and its tendency was definitely in the direction of strengthening the European interests at the expense of other countries and races.

He reminded the Assembly that the question was often discussed in India whether the membership of the League was really worth the price and feared that time might come when the Government of India would find it impossible to answer in the affirmative. He felt bound to protest on behalf of the Indian delegation which was profoundly dissatisfied with the year's budget.—"Reuter."

In the views expressed in the above telegram Lord Lytton has voiced the opinion of India.

Afghan Independence Day

Ten years ago, on the 26th of August, Afghanistan won complete independence. The anniversary of that great day was recently celebrated at Paghman, the summer capital of Afghanistan. In reply to an address presented to King Amanullah Khan, His Majesty made some observations, from which some sentences are culled below.

"I wish all of you to be independent externally as well as internally. I cannot here repeat the assurances I have already given you that I would sacrifice my very life in your service and in keeping Afghanistan independent."

Indians should ponder deeply over the words we have italicised above.

Addressing the Afghans assembled in front of him, King Amanullah observed:

"Independence has to day raised your status not only in this world but also in the next."

Amanullah's Reforms

The *Jirgha* or grand assembly convened by King Amanullah has arrived at certain decisions under his guidance. All ceremonial uniforms and dress are to be abolished, and all officials, including the King and Queen, are to be addressed in correspondence as "My dear—." Possessors of medals can keep them as souvenirs, but are not to be allowed to wear and flaunt in public medals other than those awarded for military service. Deoband in North India is a noted centre of Islamic theological teaching. His Afghan Majesty has evidently found men trained there undesirable specimens of humanity. So it has been decided that "all Deoband Ulemas should be turned out of the country and

not allowed to re-enter Afghanistan, owing to the likelihood of there being 'foreign propagandists among them.' Afghan Ulemas returning from Deoband are to be kept under observation for a period. Government servants will not be eligible for election to the Afghan National Assembly, and perhaps will not be nominated to it. Amanullah has adopted a good plan for preventing corruption among officials. When they enter Government service, lists are to be made of their property, and accounts are to be kept subsequently of their income and expenditure. Perhaps what is aimed at is that, if an official's accumulated wealth be found inordinate according to these lists and accounts, he may be prosecuted either for misappropriation of public funds or for accepting bribes, or both.

It may be stated here incidentally that several years ago a high officer of a certain department asked the present writer to publicly challenge a certain Minister to state the amounts of his debts and his bank balances, (1) at the time of his appointment and (2) on the date in question when the officer had been in service for an appreciable period, and to explain how he had been able to wipe off his debts and amass so much wealth, his salary and other legitimate incomes being what they were.

Our November Number

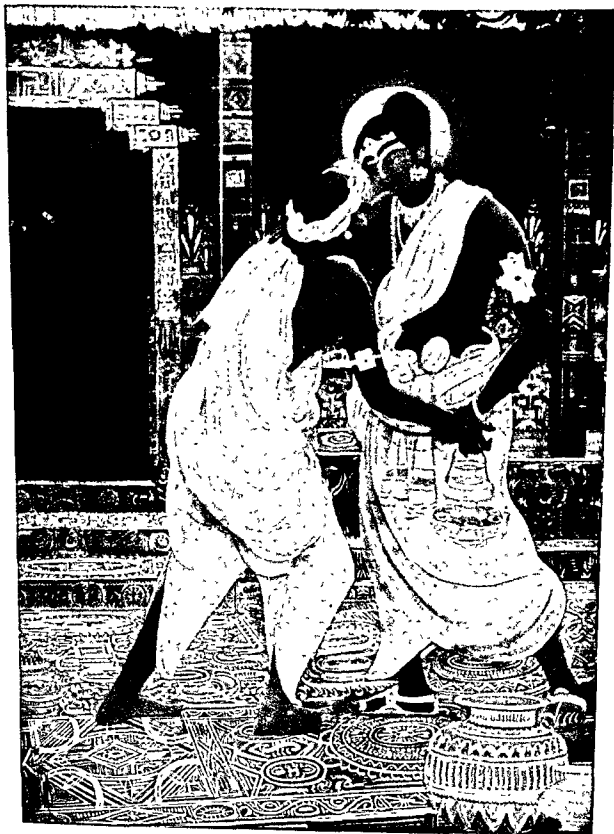
Owing to the ensuing Durga Puja Holidays, our November Number will be published and mailed earlier than usual, that is, on the 20th. of October current.

Our Durga Puja Holidays

Our account of the Durga Puja Holidays the office of *The Modern Review* will remain closed from the 22nd October to the 4th November, both days inclusive. Orders for the magazine and our other publications, letters communicating changes of address, literary contributions, etc., received during this period will be dealt with after the re-opening of the office.

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KRISHNA AND VIDUR

By Mr. Promode Kumar Chatterjee

Press, Calcutta.



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NOVEMBER, 1928

WHOLE NO.
263

Dr. CHARLES F. DOLE

An Eminent American Religious Teacher and Writer

By J. T. SUNDERLAND

[Editor of *The Modern Review*.]

I send you the following article about, or written in appreciation of the Reverend Doctor Charles Dole, one of our noblest Americans, who died in Boston a few weeks ago. It will show your readers that some Americans are not materialists or money worshippers, but are in sympathy with the highest ethical and spiritual ideals of your noblest Indian religious teachers. Certainly it will show you that not all Americans are like Miss Katherine Mayo. J. T. S.]

Wrote Philip Gilbert Hammerton:

I compare the life of the Intellectual to a long wedge of gold—the thin edge of it begins at birth, and the depth and value of it go on increasing till at last comes death which stops the suniferous process. O, the mystery of the nameless ones who have died when the wedge was thin and looked so poor and light! Oh, the happiness of the old men whose thoughts go deeper and deeper, like a wall that runs out into the sea!

Charles Dole lived past eighty, truly a golden life, the "depth and value of it" increasing till death came. Happily the end did not arrive until he had written and published the beautiful story of it, "My Eighty Years."

What a story it is! A New England boy, reared in a religious home where duty and love ruled; a graduate of Harvard

and Andover; professor of Greek for a year; pastor of an Orthodox Church for three years; forty years minister of a Unitarian Church in a suburb of Boston; eleven years free from church responsibilities a minister at large; and during all the long adult years of his life a fearless seeker for truth, a devoted lover of men, and an ethical and spiritual teacher giving forth constantly by voice and pen a message as high and fine as that of Channing.

When the end came, how did he go?

He went down
As a kingly cedar, green with boughs,
And leaves a lonesome place against the sky.

Who shall fill his place?

As I think of Mr. Dole, he seems to me above all else to have been four things—a Thinker, a Humanist, a Worshipper, and a Fighter.

What a Thinker he was! A few months ago I put the question of one of the most brilliant to your younger Unitarian ministers, who had had fine training at Harvard and elsewhere: "Who in our ministry or in that of any of the other churches, do

regard as our best religious Thinker today—I mean the man whose thought seems to you the freshest, the most alive, the truest, the deepest, the most worth while?" He answered: "Dr. Dole." Would I have answered the same if the question had been asked me? Yes.

Charles Dole seldom quoted though a wider reader. He seldom mentioned the thought of others, either to approve or disapprove, but if for either it was almost certainly for commendation, not for criticism. He never posed as one who had a philosophical or theological system to propagate or defend, much less as one bent on overturning the theological or philosophical system of somebody else. He was less an echo than almost any other man in the American pulpit. First, last, and all the while, he was simply a thinker of his own honest thought; and whether you liked his thought or not, you had to confess that it was as fresh as morning sunlight, as fresh as the water from a deep well. And if you listened to it or read it in a really candid mood, you generally found yourself compelled very soon to like it, it was so candid, so sincere, so genuine, so penetrating, illuminating and appealing, so modest and yet so profound, and so true to the truest and deepest in your own soul.

What a Humanist he was! Not a Humanist of a negative kind; not of a kind that drops out any of the great, deep ethical or spiritual realities of the past, calling that progress; but of the kind that keeps every faith, every hope, every ideal, every incentive that ennobles humanity and comforts the deep heart of man,—a mighty Humanist of the type of Channing, Theodore Parker, Jenkin Lloyd Jones, and, if I may add poets, Frederick Hosmer and Samuel Longfellow—a kind, of which, from the first the Unitarian movement in this country and England has been so gloriously full. No man ever lived that was more deeply interested than was Dole in everything calculated to benefit humanity, to cure the ills of humanity, to lift up humanity to its finest, strongest and best. Every sermon he ever preached showed this; so did every book he wrote; so did all his splendid work in the Boston Twentieth Century Club, and other lines of public activity. Nor was his humanism confined to Boston, or New England, or America, or the white race; it was big as the world—

it reached out to all men everywhere who suffer or are wronged.

What a Worshiper he was! It seems to me I never saw any other man to whom God was so near and so real—so much the joy and inspiration of his every day and every hour, so truly the very life of his life—the upper sky of all his dreams, of all his thoughts, all his hopes and faith,—the splendid meaning of his own life, and humanity's life and of the world. The glorious thought which makes man a child of the eternities, not a mere insect of a day, and which makes the universe not a blind idiot's dream, but a living Cosmos, full of infinite significance from the smallest electron to the vastest sun in space. He looked so deep, so deep, into the heart of things, as to see that

There is enough of God
In the heart of a rose.
In the smile of a child.
In the dewy blossoms of dawn,
To prove

That Beauty is the Soul of Him.
That Love is His Sceptre,
And that all things created by Him.
Face not the night,
But Eternal Morning.

What a Fighter he was! A physical fighter a brute fighter, a fighter to kill or wound or injure men? Never! Never! Only little men, moral cowards, men who are only half men and the other half beasts yet fight in that way. Dole was a moral fighter,—and it takes bravery infinitely greater than that of beasts to do that kind of fighting. When the whole nation had gone insane with fury to go across the sea and kill Germans, he had the intelligence, the patriotism, the honor, the almost superhuman bravery quietly to say, "No!"

Killing Germans is wrong—just as wrong if we kill millions of them in war as if we murdered them one by one with pistols and knives. Furthermore it can accomplish no possible good for France, or Britain or ourselves, or the world; but only evil, evil, evil to everybody.

Dole had the superb, the almost unbelievable courage to keep his sanity and say just that, while the multitudes around him, many of them his dearest friends, called him "Red," a "Bolshevik," "a traitor to his country" and other names the bitterest that they knew. It was a terrible experience; it was a crucifixion like that of Calvary. But he no more shrank than did Jesus. Such men are the greatest possible heroes, who shine like stars in the history of the world.

And Dole was that kind of a hero, not only in opposing the futile and horrible war of 1914-18 but all war as unnecessary in this twentieth century, and every other evil that afflicts humanity. Wherever there was a man-fight as distinguished from a beast-fight that is, wherever there was a fight for freedom, for justice, for right, for truth, for striking chains from human bodies or human souls, in a word, wherever there was a fight that asked men to carry it on with love and not with hate,—there was Dole, always, and in the front rank. And he was as mighty as he was brave. He did not shout and swing a big battle-axe and make a great commotion; but he pierced the armor of his foes with the lance of his keen and irresistible thought and thus was wonderfully effective in winning the battle.

I think we may look upon Dr. Dole as in a sense our American Mahatma Gandhi or, upon Gandhi as India's Dr. Dole. Dole is not so famous as Gandhi; I am sure it would be for the world's spiritual enriching if he were. I think we may regard the religion of the two men as essentially identical. While Gandhi is the child of Hinduism, he draws his faith not alone from the Bhagavad Gita and other Hindu sacred literature, but also from the Christian Sermon on the Mount and all other inspiring religious books. While Dole was the child of Christianity, he drew his faith not alone from the Bible, but also from the literature of all the religions of the world and all humanity. The world is amazed and electrified at the absolute sincerity and moral fearlessness of Gandhi. Dole was hardly less sincere or fearless. Gandhi is a pacifist. Dole was the same. That two such men should be called by that name ought to lift it up to be one of the most shining and honoured names in all the world. Gandhi believes that love is the greatest of all forces, and that sometime, men will find it out and it will rule the nations. This was Dole's splendid faith too. This proclaims them both true brothers of Jesus.

I remember reading a fine story about Rev. Frederick W. Robertson, of Brighton, England, that most chivalrous knight of the spirit, that Lancelot, that King Arthur, among Church of England preachers. A tradesman

of Brighton who had sat for years under his magnetic words and felt all their mighty uplifting power, tells us that after Robertson's death he placed a fine picture of him in the back room of his store and for years whenever he felt a temptation in his business to do anything that was not in the strictest sense right, he made himself go back and take a look at that strong face and into those pure eyes; and at once the temptation was gone, and he found it impossible to stoop below high honor. Dole was another Robertson. His influence was just the same. It always seemed to me that in his presence it was impossible to think a sordid or low thought, or to have a feeling that was other than fine and sweet, or to be a coward, or to hate anybody, or to be indifferent to any human interests. If ever in his presence you were tempted to say a mean word or think a mean thought, his clear, pure eyes looked straight down into your soul and said to you with infinite tenderness, "No! No! No! Life is too high and beautiful for that." And then all the little devils of low thought flew out of your mind, ashamed and bright angles of good thoughts came in their place. I am sure Charles Dole though no longer seen in the flesh, will go on and on and on, longer than any of us know, putting integrity, purity, sanity, sincerity, honor and moral strength into all who personally knew him, and also into thousands who only knew of him, or read his words of simple beauty and spiritual penetration so marvellously like the words of Jesus.

Thank God for that daring, that luminous son!
Who "saw things straight and saw them whole"
Whom with pride we call our Charles F. Dole!
With conscience sound
As the world is round!
With love as wide
As the ocean's tide!
With courage true
As the sky is blue!
A glorious knight
Of love and light.
Of manhood's worth
And reason's might!
God give us men like Charles F. Dole!
And then, and then
As the seasons roll,
They shall nearer bring the shining day
When war and hate shall pass away.
When Love shall over the nations brood
And earth become the Kingdom of God.

PROGRESS IN THE CHEMISTRY OF COLLOIDS AS APPLIED TO MEDICINAL AND INDUSTRIAL PURPOSES

By DR. R. ZSIGMONDY

*Professor of Chemistry at the University of Goettingen.**

MOLECULES of sugar are able to diffuse through parchment paper; so, too, when dissolved in water, can kitchen salt, soda, permanganate of potash and a number of other soluble chemical compounds. By evaporation, solutions of sugar and salt form crystals or crystalloids, which, in turn, dwindle away and become absorbed on introduction into a solvent.

Opposed in nature to crystals, there exists a series of substances which, in solution, do not diffuse through parchment. These substances were named by Graham, who was the first to recognise the significance of their characteristics colloids (from the Greek Kolla, glue) because glue, gelatine, gum arabic etc., are typical examples of this class of compounds. Before dissolving, colloids swell in the presence of a solvent, the fluid penetrating into their substances. Hence, the interstices in colloids are greater than in crystalloids.

Colloids play an important role in medicine and in technology. All living beings consist mainly of colloids, protoplasm, cellulose, haemoglobin etc., being fundamentally colloids: It is, therefore, readily comprehensible that the study of colloids is frequently of decisive significance in dealing with the problems of biology and medicine. Coagulation of the blood, for instance, as well as of egg albumin under the influence of heat, is a colloidal phenomenon: so, too, in essence, as the well-known Wassermann reaction. One result of research in connexion with colloids is Lange's discovery that the characteristic coloration of gold dissolved in colloidal water and mixed with spinal fluid provides clear evidence of the existence of certain diseases. Colloidal silicic acid is employed in making pharmaceutical preparations. Colloidal silver is used for various medical purposes, e. g., for intravenous injections, for ointments etc. Finely

pulverised "silversol" (a colloidal solution of silver) impedes the growth of bacilli.

The most important of the natural colloids is caoutchouc; consequently, as might be expected, the caoutchouc industry has recently come under the influence of colloid research, the substances added in the manufacture being selected according to the teachings of the new science.

The various artificial silks are particularly successful products of colloidal research. The leading description is, at present viscous silk, which aggregates 85 per cent. of the total production. Colloidion silk is manufactured in the following way; the colloidion—produced by treating cellulose with nitro sulphuric acid is dissolved in a mixture of alcohol and ether; and from this mixture the silk is spun. Acetate silk is made by the acetyl-cellulose process; it lends itself admirably to dyeing and, in appearance etc., comes nearest to real silk; it is accordingly also the dearest of the artificial products. The latest development in artificial silk manufacture is the cellulose-ether process; it is, at present, in the experimental stage, but there are interesting signs of approaching success. The consumption of artificial silk is now only 1.65 p. a. as compared with 8 p.c. cotton and 17.5 p. c. wool; if it proves possible to better and to vary the features of this silk surrogate, its consumption will rise very considerably.

Another important branch of industry in which colloidal chemistry has now begun to play a role is asphalts and tars. These substances are themselves colloids; and the object of the research is to increase their applicability and their durability. Considering the importance of road-building in these days of motor-cars, this research is a matter of very particular interest.

Again, in the production and working of the raw materials used in ceramics, in the forming and melting of the various constituents, the colloidal processes are of

* Professor Zsigmondy was awarded the Nobel Prize for Chemistry in 1926.

great significance. As, however, the manufacture of earthen-ware has been practised for thousands of years in the Old World and has consequently been brought empirically to a high state of perfection, the new colloidal methods find it difficult to make headway in Europe. On the other hand, in North America, where tradition and prejudice do not stand in its way, the new science, assisted by publications of German colloidal ceramics, has made considerable progress and, having got into close practical touch with the industry itself, has performed achievements greater than almost anything which the old science of ceramics could boast; still more important results may be expected from an extended application of the knowledge acquired through colloidal research.

New light, too, is being shed by colloidal research on the cultivation of the soil

and the manufacture and use of fertilizers. It has been discovered that it is the numerous colloids present in the soil which hold and carry to the plants the soluble inorganic foods necessary for their growth and sustenance. Armed with this knowledge, scientists are about to create a partially new basis for the practice of manuring and of soil cultivation, which will mean a very considerable advance in agriculture and kindred industries.

It is not possible to discuss here all the technical uses of the colloids. Sufficient, however, has already been said to give some idea of the importance of the new science. Besides the industries mentioned in the foregoing, there are many others destined to receive stimulus and improvement from the discoveries of colloidal chemistry, among them being metallurgy and the manufacture of dyes, cement, glass-paper and margarine.

SCULPTURE IN ORISSA

BY SARAT CHANDRA GHOSH

ORISSA'S pride is her ancient sculpture. The very existence of the fine temples of Bhubaneswar, Jagannath and Konarak a few miles off from Puri deserve mention as the best specimens of ancient sculpture in India nay even in the world. The art of carving figures on stone is entirely dying out of Orissa. In fact, it has died out so to say. This art brought our famous ancestors at one time to a unique position among the citizens of the world, but alas those days are gone, and I think gone for ever. Our sculptors were no way inferior to the sculptors of the European countries. The sculptures of the famous Hindu Temple of Orissa are very similar to those of the Gothic structures. The carving of beautiful life-like pictures on stone, viz.—male and female figures, soldiers and dancers with dresses on, lions, tigers, war-chariots, musical instruments, birds, and the like, can be well seen in the beautiful engravings on the Temples of Bhubaneswar especially in those of the Goddess Annapurna, and at the Temple of Konarak too. The workmanship

reached its climax in the Temple of Konarak. This Temple was designed for the Sun-God, but at present there is no diety within it, and it is in a dilapidated condition, singing the sad tale of its former greatness. An observer who happens to go there cannot but shed tears at the sight of this ancient glory of India being reduced to dust from day to day. The British Government has tried its best to preserve the ancient glory from ruin, and has arranged a museum there to satisfy the curiosity of visitors. My words fail to picture the fine engravings on the Temple of Konarak. The closer one sees the more he will be charmed with it. It must be admitted on all hands that this old industry is dying.

Several times I had been to Bhubaneswar, one of the ancient places of interest. Hardly can I find a sculptor now who can even repair the old broken stone figures. There is one man Bairagi Maharana by who knows something of this. With the death of this man the art is to an end, and is sure to die.

several times by the side of this sculptor and saw him carving beautiful figures of Hindu gods and goddesses on black *Mugni* stone and the like. If anyhow this industry be encouraged and improved, the ancient prestige of Orissa will be preserved along with it. In this connexion I humbly suggest that Training classes may be opened with this man at the head, or one such steps be taken as the authorities think fit.

Four miles off from the Bhubaneswar Railway Station to the east, we find the inscriptions of Maharaja Asoka on the Dhoul Hill, which are of great interest as affording model rules of morality and the like. The inscriptions are in Pali character and some of the letters have really been effaced owing to inclemencies of weather. The whole of the inscriptions would have been effaced in course of time had not Lord Curzon, the father of the Ancient Monuments Preservation Act come to its rescue. It was Lord Curzon who kindly visited the place, took steps to construct a roof over these inscriptions to save them from wearing out by rain and sun-shine, and thus preserved the valuable writings for ever. A short trip to the locality will make everyone think that there was once a man who made these rules of morality carved on stone for the future guidance of us one and all, and gave these such a lasting shape, but there are none at the present day, who can even preserve them far from doing such useful deeds at present. It is Asoka who can be well said to be ever living and not dead. I think I shall leave a gap here if I do not say what these inscriptions mean. The principal points in the valuable inscriptions containing the eleven Commandments of Asoka when translated run thus :—

1. Animal slaughter to be stopped.

2. Trees to be planted and wells sunk by the road ; charitable dispensaries to be opened.

3. Missionaries to be sent all round to preach the religion.

4. Every fifth year a Buddhist Council to be held to take steps for preaching the doctrine of Buddhism.

5. Spies to be engaged to inquire into the customs, manners and morality of the subjects

6. Discourses on Religion to be encouraged as affording real solace to the mind.

7. Apathy towards material prosperity and eagerness for spiritual attainments to be fostered.

In this connexion the writings on the caves of Khandgiri and Udaygiri Hills are also worth mentioning. These two Hills are about six miles to the West of Bhubaneswar. The caves were actually carved out by the orders of King Aira during his reign in the fourth century B. C. These caves were fit for human habitation, and many Buddhist monks lived and comfortably continued their silent meditations there for days together. The writings on the caves contain the principal events during the reign of King Aira of Kalinga. He was at first a Hindu but subsequently became a convert to Buddhism. A student of History, will derive incalculable joy by visiting these places of rare interest.

In conclusion, I hope that if proper step be taken to improve this art of sculpture referred to above, it will not only provide food for the millions of our poor brethren, and will enable them to earn a decent sum and thereby live comfortably, but will at the same time preserve the ancient glory of Orissa nay of India.

THE TEMPLE OF THE SACRED TOOTH

A WORLD FAMOUS RELIC

By E. L. WATTS

A building that contains the relic sacred to the largest number of devotees of any faith must, of necessity, have many sacred associations. The fact that the Temple standing by the side of the pic-

turesque lake of Kandy, in the centre of Ceylon, contains what is believed by millions of Buddhists to be the actual tooth of the great Enlightened One, Buddha, cannot fail to appeal to the imagination of even the

most prosaic mind. This relic, guarded with every care, holds a place in the affections of Buddhist followers all over the world, which the westerner can conceive. It is unchallenged in its supremacy. There may be other teeth for which a claim is made, but every true Buddhist will readily acknowledge that the Tooth in the Dalada Maligawa in this Ceylon town, holds a unique place, and to it is due all reverence and worship. Nevertheless, it requires a very highly developed faith to believe that the relic so jealously guarded was once a part of the dental apparatus of a human being. Even Sir Edwin Arnold, whose sympathies with Buddhist life and thought are well-known, writes in his "India Revisited" that it is not the least like a human tooth, and more resembles that of a crocodile or large pig. But the point is that the devout Buddhist still believes it to be genuine, and holds it to be the most sacred thing in the whole world. It is a relic for the possession of which bloody wars have been fought and incredible sums offered. Its safe arrival in the town of Kandy in the sixteenth century has changed what was a well-nigh inaccessible village into the mountain capital of Ceylon. Year by year the abiding place was visited by thousands of pilgrims from all over the East. They braved the dangers of the road, they climbed into the mountain fastness in order that they might see this relic. Here they offered their gold and silver, and precious jewels as a token of gratitude. Legend says that one of the Ninety Kings who ruled Ceylon offered six millions of blossoms in one day to this rapacious tooth, and that another daily offered one hundred thousand blossoms all of one sort, and a different flower each day. The tooth itself is an oblong piece of discoloured ivory, tapering to a point, and about one and a quarter inches in length, and half an inch in diameter at the base. On rare occasions this relic has been exposed to public gaze, as on the occasion of the visit of the Prince of Wales in 1875 and his two sons in 1882. When funds are required for the repair of the temple and exhibition of the sacred tooth is arranged for, and during the time of its exposure, thousands flock to gaze upon it. Miss Gordon Cummings was privileged to see the relic on one of these occasions, and she has recorded her impressions of the scene in the temple. "Within the temple the scene was striking in the extreme, both

as regards its human interest and as an artistic study of rich colouring. For crowds of most reverent worshippers, men, women and children, almost all bringing flowers as well as more enduring gifts of jewels, money, and pieces of silk were all pressing toward the further end of the temple, which was now arranged as a sort of chancel, hung with rich draperies and curtains which could be drawn at will, and there on a slightly raised platform were grouped a phalanx of brown-shouldered yellow robed priests of all sizes and ages, from those who might have been gray-headed had they not been so closely shaven, down to quite small boys. With them stood the great laymen associated with them in the charge of the temple and its property, all in rich dresses of Kandyan nobles, with the large-sleeved jacket and jewelled hat. The greatest of them was dressed in the same style, but his clothes were white and gold.

All these were grouped around a temporary altar—really a silver table supposed to represent a lake on which the golden-lotus floats. There on stood an octagonal cupola of solid silver and gold, supported by slender pillars. In front of these were three miniature crystal dagobas or bell-shaped relic shrines, each resting on a square base, and two candlesticks of gold with lighted candles. In the small dagobas on either side were displayed priceless jewelled objects—royal gifts. But all eyes were riveted on the central shrine, of purest crystal, within which lay a large golden lotus-blossom, from the heart of which, upheld by a twist of gold wire, was upraised the worshipful piece of ivory, which to the unquestioning eye of faith actually passes for a human tooth.

Though the tooth is exposed to view on very rare occasions, it is annually brought out in its casket, for a procession round the town in the month of August. This historic festival which has been held for upwards of two thousand years, takes place at night and forms "one of most weird sights to be seen in this or any other country." There is a large stud of elephants in connection with the Temple and on this occasion they are all gaily caparisoned with gorgeous trappings quite covering the heads and bodies. The finest of these elephants is taken into the Temple by the main entrance. The shrine of the tooth is removed and placed within the howdah, the whole being

surmounted by a huge canopy supported by rods which are held on either side by natives. Two other elephants are then brought, and after being gaily dressed are mounted by several headmen, whose servants sit behind holding gold and silver umbrellas. "Between each section of the procession are rows of other headmen in gorgeous dresses, and groups of masked devil-dancers in the most barbaric costumes, dancing frantically, exhibiting every possible contortion, and producing the most hideous noise by the beating of tom-toms, the blowing of conch-shells, the clanging of brass-cymbals, the blowing of shrill pipes and other instruments devised to produce the most perfect devil-music that can be imagined. Nothing more *ecerie* can be pictured than this procession, about a mile long, consisting of thousands of dark brown figures, gaily dressed, intermingling with hideous groups of devil-dancers, all frantically gesticulating around the forty elephants by the dim red light of a thousand torches." It is a curious combination of the Hindunism and Buddhism, for the Hindu deities and relics form an important part of this procession.

Before giving a brief history of this wonderful relic, something may be said of its present home, the Dalada Maligawa. The Temple, and the Pattirippuwa which is the name given to the octagonal building on the right of the main entrance, are enclosed by a very ornamental stone wall and a moat. The temple itself is concealed by the other buildings within the enclosure. The chief characteristics of the buildings is the low square-cut pillars, the lavish display of grotesque carvings and mythological frescoes painted on the walls. As we pass into the building we notice on the lower portal a beautifully sculptured semi-circular stone; then past two wonderful stone beasts. In the outer temple are various objects of interest gaudily painted images of Buddha, gigantic drums and tom-toms, rich draperies, curious great honorific sunshades etc. We pass inside and soon stand before the door leading into the little sanctuary where the sacred tooth is kept. Within this chamber, in dim religious light, is a solid silver table, behind which the huge silver gilded dagoba, or bell-shaped shrine, with six inner shrines protecting the tooth, is usually visible through thick metal bars. On great occasions this nest of priceless value is brought forward and the tooth displayed.

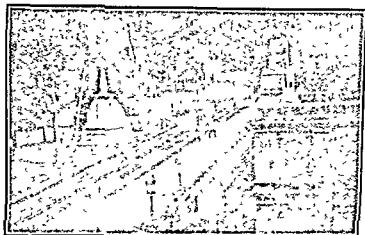
The shrines surrounding this relic are all of priceless gold, ornamented with magnificent rubies, pearls, emeralds, and catseyes. In addition to these treasures there are many valuable offerings and gifts of kings, including an image of Buddha carved out of one great emerald, about three inches long by two deep.

When the Tooth was returned to its place many ceremonies had to be performed, and one who was fortunate in seeing this ceremony has given us the details. "First the Tooth was laid in a case resembling a richly jewelled thimble case, but, as no human hand might touch the sacred ivory, it received the honours of the white cloth; in other words, it was tilted off its perch above the golden lotus, on to a fair linen cloth, from which it was dexterously slipped into its case. The tiny jewelled case was next enclosed in a golden dagoba, encrusted with gems which was formally locked by one of the chief priests, who retained possession of the key. Then it was deposited within a third reliquary, and was looked after by the Dewa Nilame, the great lay authority of the temple. Finally, the strong iron cage with open bars was locked and sealed with much ceremony by the three great authorities, each with his own signet. Then the metal doors of the inner sanctuary were locked by one of them, and the downstairs door by some one else."

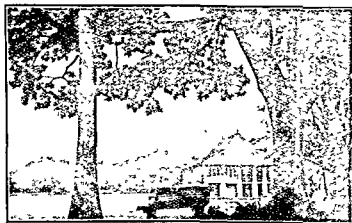
The priests very jealously guard the tooth and on no consideration will they permit it, on the rare occasions on which it is exposed, to be touched by human hands. It is recorded that some fifty years ago the Siamese sent an embassy to Ceylon, offering to pay a sum of £50,000 for permission to remove the Tooth to their own capital. The offer was rejected with scorn. It was only after the British Agent had appealed to the priests that they were even permitted to look at the relic. When the treasure was brought out the embassy produced a small piece of rag and rapidly rubbed it over the holy relic and quickly dropped the rag into a small phial of oil. Thus the oil was consecrated and endowed with sufficient virtue to consecrate tons of oil wherewith to sanctify the whole kingdom of Siam. The priests were furious, but the ambassadors returned to Siam full of joy on account of their great possession.

In the temple precincts there is an interesting Oriental Library, in which are gathered together a great number of manu-

scripts of considerable antiquity, written in Pali and Sanskrit characters. We have said "written" but the characters are really pricked with a stylus on narrow strips of palm-leaf about three inches wide and sixteen or twenty inches long. These strips form the leaves of the books, and are strung together between two boards which form the covers. Many of the covers are elaborately decorated with embossed metal, and some are even set with jewels. Sacred and historical writings, together with works on mathematics,



Entrance to the Temple of the Sacred Tooth



The Library Connected with the Temple

astrology, etc. make up the collection. From the gallery of this octagonal tower one is able to get delightful views of the Kandy lake.

We naturally expect that such a relic as the sacred Tooth has a history of some importance, and we find from the records that many interesting incidents are recorded if not of this one, at least the one it is presumed to be. The original article is supposed to have been one of Buddha's four eye-teeth, rescued from his funeral pyre when he was cremated in

B. C. 543 about a hundred miles north of Benares. The king of Kalinga secured three of the teeth and these were immediately taken to his own country where they were received with great enthusiasm. Thence forward his capital was called Danta-Poora, the City of the Tooth. All went well till one of the Buddhist kings determined to dismiss all the Brahmins from his State. They fled to the Imperial Court whereupon the Emperor sent orders for them to overthrow the king and to bring back the relic. We are told [that the] invading army was



Modern Monks in Ceylon Monastery

at once converted on beholding the Tooth, but they escorted it with all reverence to the throne of the imperial king. Orders were given for the destruction of the tooth, but all the efforts of the Brahmins were of no avail. "They cast it into the fire" says the old chronicle "but it reappeared from amid the flames safely folded within the leaves of an exquisite lotus-flower; they tried



The Temple of the Sacred Tooth

to grind it to powder on an anvil, but the most crushing blows left it safely embedded in the hard iron. Then they made elephants trample on it, that it might sink into the earth, but once more it rose from its burial, enthroned in the heart of a lotus blossom, the petals of which were of fine gold, and its heart of silver".

The Emperor was so impressed he embraced the Buddhist faith. It was restored to Kalinga, but when he was beset by his foes he bade his daughter, the princess of Kalinga, conceal this treasure in the coils of her thick long hair, and make her way to Ceylon. In 311 A. D. it was received at Anuradhapura, by the King and a fine temple was built for it. It remained in Ceylon till A. D. 1313, being carried from place to place, in each town a large temple was erected for its protection and honour. Then came the Malabar invasion when this Tooth was carried off to Southern India. It was at length recovered through the personal negotiations of the King of Ceylon. It was carried back with great pomp. Then came the Portuguese in 1560 A. D. and among the spoils they captured was the sacred tooth. They took it to Goa, their capital, and though large sums were offered by Buddhist rulers, the authorities did not succumb to the temptation. The influence of the clergy was exerted and we are informed that the little piece of ivory in its golden setting was brought forth in solemn state by the clergy and placed in a mortar, where with his own hand the Archbishop, Don Gaspar, bruised it to powder in the presence of the Viceroy. But of course, it was not destroyed, else how could it now be in Kandy safely housed behind all those strong doors? True believers declare that the holy tooth was miraculously reformed in the heart of a lotus blossom—and was ultimately recovered by the Ceylon king. One wonders why they did not attempt to replace the destroyed tooth by a human tooth instead of the article that now forms the object of worship of millions of people. There is not the slightest similitude between the present Tooth and a human tooth, but human credulity is wonderful. There it is housed today, and only those who have witnessed the enthusiasm shown when it is exposed have any idea of the devotion accorded to it. It may truly be said that this relic is worshipped by a larger number of devotees than any other relic in the world.

HAMBURG AND THE OVERSEAS COUNTRIES

Hamburg's Share in International Cultural Co-operation

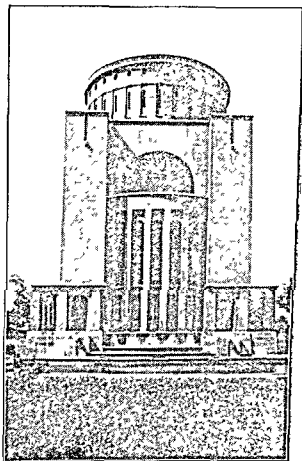
By DR. G. KURT JOHANNSEN

"**L**IBERTATEM quam peperere maiores
digne studeat servare posteritas"—
these are the words inscribed above
the main portal of the Hamburg City Hall,
the magnificent edifice that now takes the
place of the former municipal building which
had to be blown up during the great con-
flagration of 1842. And indeed, if
we take up a position under the
Arcades and allow our eyes to rest
on the solid, yet beautiful structure
that rises beyond the small basin
formed by the Alster, we cannot
but feel that the exhortation contain-
ed in these words is thoroughly
justified. Great though the heritage
is which the present generation has
had bequeathed to it from its
forefathers, the duty to maintain
and to enlarge it is greater still.

The term "liberty" must not
only be understood in its external
application, but must also be taken
to include the liberty of decision
and of action. Nine years have
passed since the most devastating
of all wars came to a conclusion
and since the country was forced
to subscribe to the terrible terms
dictated at Versailles, but during
this short time Hamburg has rapidly
become once more the genuine
counterpart of her former self. She
still is the second largest city in
Germany and one of the biggest
seaports on the Continent. Her power
of reasserting herself so completely
is not entirely due to the immense
economic efforts she has made, but
also to her endeavours in the
cultural domain. The task she
has to fulfil is not merely to
serve the interests of Germany's
commercial and economic activities,
but also to act as the intermediary
in the great process by which the
cultural and intellectual goods are

interchanged between the countries of the
old Continent and the new countries beyond
the sea.

The duties incumbent on the ancient
Hanseatic city in this capacity cover a very
large ground indeed. Economic necessities
had compelled her to build enormous docks



Wasserturm im Hamburger Stadtpark

and harbour installations intended to render possible the carrying of material commodities from one country to another and to accommodate them temporarily within the buildings provided for such purposes. In like manner she was forced, on account of her cultural duties, to create a public institution capable of serving the needs of the interchange of intellectual goods between the nations of the world. The earliest form in which this duty took practical shape was the establishment, in 1895, of an organisation for systematic courses of lectures open to the public. Subsequently, in 1908, this organisation was merged with the newly founded Colonial Institute, and finally, in 1919, the latter was converted into the University of Hamburg, a novel institution with definitely marked objects and duties.

It naturally follows from the special circumstances that led to its foundation that this university is on a different pattern from the great majority of other German institutions described by the same name—institutions which were intended in the first place, to serve the needs of the humanities and of classical learning. Principal stress had to be laid on the fact that innumerable ties connect the economic life of Hamburg with that of the world at large, and it is these overseas relations that the new university was chiefly required to cultivate. The programmes fixed for several of its faculties were to a considerable extent determined in accordance with this principle. It is quite true that other universities, too have their faculties of jurisprudence and national economics, but there is none that devotes so much attention to lectures on commercial and marine law, on the law of foreign countries, and on comparative jurisprudence as does Hamburg. Other special and permanent features are the institution of a system of lectures given by professors from other universities and that of the so-called Examining Board for a Knowledge of Foreign Countries and Institutions ("Prüfungsausschuss für Auslandskunde") entitled to issue special diplomas to successful candidates who are examined as to their knowledge of the countries selected by them. The list of such countries includes practically every one carrying on trade intercourse with Germany. The teaching supplied at the School of Art is largely supplemented by the valuable exhibits possessed by the ably managed Ethnological Museum whose European, Asiatic-Indo-Oceanic

African and American departments contains no less than 150,000 specimens of the art of the nations concerned. Similar purposes are served by the Arts and Crafts Museum which enables students to obtain a comprehensive view of the development of arts and crafts from the time of the ancient Egyptians and Greeks to that of the Islamic and South American cultures and civilisations and to the flourishing period of Far Eastern applied art. Other schools affiliated to the University and forming integral parts of it are those devoted to the study of languages. Their number includes, among others, the Schools for the Language and Civilisation of China and Japan, the School for African and Polynesian Languages which is exceedingly well-equipped with material and which specialises in the study (including comparative study) of the numerous dialects spoken in those parts and civilisations that have grown up there and the Ibero-American Institute which was actually founded when Germany, during the war, was entirely isolated from the rest of the world and which cultivates the intellectual interests that link together Germany and the Spanish and Portuguese speaking countries.

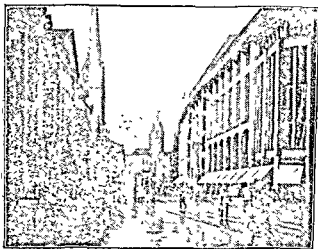
Another university institution, viz., the Hamburg Institute for Foreign Politics, is devoted to research work in connection with topical questions of foreign politics. It is of great importance both to Germany and to foreign countries and is being used more and more by visitors from abroad. Similar institutions are possessed by New York, London and Paris only, and its establishment must be described as an event that is certain to promote the cause of international understanding and collaboration. It works in close co-operation with the Hamburg Archives of International Economics ("Hamburger Welt-Wirtschafts-Archiv") founded for the purpose of collecting and disseminating information relevant to the economic and political conditions of all countries and of every branch of economic activity, and found extremely helpful to numerous economists from overseas countries.

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their immediate contribution to international amity is but slight. Matters, however, assume a different aspect when we turn our attention to the Hamburg Institute for Marine and Tropical Diseases ("Hamburgisches Institut für Schiffs- und Tropenkrankheiten") whose fame has penetrated to every quarter of the globe and is still constantly spreading.

This institution, under the direction of its founder, Professor Bernhard Nocht, the present Rector of the University of Hamburg, is dedicated to research, teaching, and healing, and it is scarcely possible to overestimate the benefits that result from its activities, more especially to the advantage of all those countries which, like a beautiful belt, encircle the equatorial regions of the globe. It has investigated and successfully combated every kind of tropical disease. Every suggested remedy for malaria, sleeping sickness, dysentery, scurvy, and black-water fever is tested, checked, and improved on its premises. Hundreds of medical practitioners from all over the world have there received their special training in the treatment of tropical diseases.

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Hamburg Monchebergstrasse
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THE PSYCHOLOGY OF TRANSLATION

By HETTY KOHN, B.A. (Lond)

INTRODUCTORY. THE GENERAL IMPORTANCE OF
GOOD TRANSLATIONS

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ranks as one of the mechanical and thankless branches of literary labour. This, as we shall show, is a fallacy, or at most only a half-truth.

Apart from purely scientific books, a large percentage of the great works of literature would remain out of our reach, if

and harbour installations intended to render possible the carrying of material commodities from one country to another and to accommodate them temporarily within the buildings provided for such purposes. In like manner she was forced, on account of her cultural duties, to create a public institution capable of serving the needs of the interchange of intellectual goods between the nations of the world. The earliest form in which this duty took practical shape was the establishment, in 1895, of an organisation for systematic courses of lectures open to the public. Subsequently, in 1908, this organisation was merged with the newly founded Colonial Institute, and finally, in 1919, the latter was converted into the University of Hamburg, a novel institution with definitely marked objects and duties.

It naturally follows from the special circumstances that led to its foundation that this university is on a different pattern from the great majority of other German institutions described by the same name—institutions which were intended in the first place, to serve the needs of the humanities and of classical learning. Principal stress had to be laid on the fact that innumerable ties connect the economic life of Hamburg with that of the world at large, and it is these overseas relations that the new university was chiefly required to cultivate. The programmes fixed for several of its faculties were to a considerable extent determined in accordance with this principle. It is quite true that other universities, too have their faculties of jurisprudence and national economics, but there is none that devotes so much attention to lectures on commercial and marine law, on the law of foreign countries, and on comparative jurisprudence as does Hamburg. Other special and permanent features are the institution of a system of lectures given by professors from other universities and that of the so-called Examining Board for a Knowledge of Foreign Countries and Institutions ("Prüfungsausschuss für Auslandskunde") entitled to issue special diplomas to successful candidates who are examined as to their knowledge of the countries selected by them. The list of such countries includes practically every one carrying on trade intercourse with Germany. The teaching supplied at the School of Art is largely supplemented by the valuable exhibits possessed by the ably managed Ethnological Museum whose European, Asiatic, Indo-Oceanic

African and American departments contains no less than 150,000 specimens of the art of the nations concerned. Similar purposes are served by the Arts and Crafts Museum which enables students to obtain a comprehensive view of the development of arts and crafts from the time of the ancient Egyptians and Greeks to that of the Islamic and South American cultures and civilisations and to the flourishing period of Far Eastern applied art. Other schools affiliated to the University and forming integral parts of it are those devoted to the study of languages. Their number includes, among others, the Schools for the Language and Civilisation of China and Japan, the School for African and Polynesian Languages which is exceedingly well-equipped with material and which specialises in the study (including comparative study) of the numerous dialects spoken in those parts and civilisations that have grown up there and the Ibero-American Institute which was actually founded when Germany, during the war, was entirely isolated from the rest of the world and which cultivates the intellectual interests that link together Germany and the Spanish and Portuguese speaking countries.

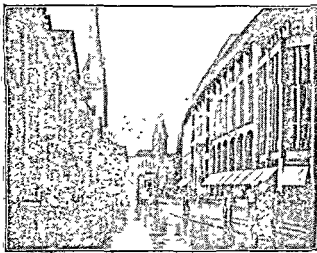
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Apart from purely scientific books, a large percentage of the great works of literature would remain out of our reach, if

rather "Germany is to be foremost" i. e., in the thoughts, that is to say, of Germans themselves.

"Germany our dearest object, dearest in the world shall be. If for hearth and home we Germans hold together, brotherly: From Memel east to western Meuse, from southern Alp to northern sea, Germany our dearest object, dearest in the world shall be.

"German women, German faith, German wine and song. In the world shall still in honour and acknowledged worth be strong, while to us're inspiration all our happy lives along German women, German faith, German wine and German song.

"Unity and law and freedom for our German Fatherland! These to win we'll strive together brother-wise, and heart and hand. Freedom, unity and law as source of social blessing stand: In the glow of all such blessings may'st thou flourish, Fatherland"

III

THE PITFALLS OF THE INCOMPETENT TRANSLATOR

Many are the pitfalls, familiar to every student of languages, which lead to more or less serious misunderstandings, or to unconscious humour! Experience teaches how unsafe it is to *joke* in a foreign tongue over which one has not perfect mastery, or in one's own language with a person who is not absolutely familiar with the intricacies of it. False impressions are much easier given than effaced, and insult is often inferred where none is meant. Neither are people always as tolerant as they might be, in forgiving unintentional rudeness!

The cases where a word in a foreign language, which is similar in spelling to a word in our own tongue has not the meaning we should expect it to have, are a source of trouble. Englishmen with but a slight acquaintance with French tackle, French commercial correspondence, and become involved in complications. The French verb *assister* means "to be present" not "to assist" but an English journalist translating a news telegram announced that a certain actor "died this morning, assisted by his wife and family." Fr. *actuellement* means not "actually" but "at present." The verb *noter* means "to make a note of" but in commercial usage, "to book an order,"—a vast difference! During the European war the British War Trade Intelligence Department, on the look-out for "fictitious firms" on the Continent, held up for investigation during six months all communications of

a firm in London with a Russian house because the note-paper of the Odessa branch bore the initials "H. S." whereas those of the Petrograd branch were "G. S." A glance at a Russian Grammar solved the mystery, namely that 'h' and 'g' are identical in Russian.

In the translation of correspondence we meet with peculiarities as regards the form of address, and persons are liable to put their own original interpretation on any abbreviations in a foreign language. It is surprising how many good (?) English scholars in India wrongly append 'Esq.' even to the names of women. Originally, of course, the title was used exclusively for real esquires (squires), but in modern times it has become the ordinary form of written address to *any man*. This leads us to other English abbreviations and forms of speech. The Englishman never abbreviates his compliments, and if he sends "best regards" he sends them in full. On landing in India, he is however mystified at reading B. R. or B. C. (best compliments) in letters, or even engraven on walking-sticks and gold watches which could not possibly have been made before the Christian era! It is apparently quite a current notion among Indian students that "P. S." stands for "please see," but, after all, this is the message of a post-script.

The French word "lecture" is not the equivalent of the English 'lecture,' but means reading matter, or literature in the broad sense, whereas the French for "lecture" is *discours* or "conference." Confusion sometimes arises, even in reliable newspapers from the wrong translation of the word "professeur," which may mean either a university professor or a school-teacher.

The German language affords many opportunities for mistranslation. German scholars will appreciate some instances. The pronoun *sie* means either "she" or "they," or, if spelt with a capital letter, "you." If the word stands at the beginning of a sentence, it is of course spelt with a capital letter anyway; thus misunderstandings easily arise unless the context makes the sense perfectly clear. The above *sie* difficulty already affects the Germans themselves in the use of their mother-tongue, quite apart from any question of translation.

A standard anecdote illustrating the wilful misinterpretation of this troublesome pronoun is the following: "A professor asked

a student at an examination: 'How many islands are there in the Atlantic Ocean, and what are their names?' The second part of the question could, in spoken German, be understood to mean: 'What is your name?' The student therefore replied: 'There are many islands in the Atlantic, and my name is Meier!'

The Direct Method of teaching languages, by encouraging students to speak, read and write in the language they are learning, and not asking them to translate *into* that language in the early stages of instruction, but only later, when they are to some extent familiar with the language, is now-a-days doing much to foster the understanding of the true meaning and use of the foreign words, and the avoidance of wrong and ridiculous translations on the part of learners, such as the following "howler" on the part of a student of German. In order to translate into German the sentence "What is the matter?" he looked up "matter" in his dictionary, and produced "Was ist der Stoff?" i.e. What is the material, or substance?

The next mistranslation is culled, not from a beginner's exercise-book, but from a standard English edition of Grimm's Household Tales. In one of the tales, the sentence occurs "Sie boten einander die Zeit," the correct meaning of which is "They greeted one another," though the actual words mean "They offered one another the time." Now, this has been translated as "They asked one another what time it was," which is meaningless in the context. If the translator had thought of the Irish expression "I wish you the top of the morning," that is, a greeting, he would not have been guilty of such a silly mistake.

A journalist was to translate into German the English expression "the common people," i.e. the mass of the population. He wrote "der gemeine Pöbel." However, "gemein" means "common" in the sense of base or ignoble, and "Pöbel," though etymologically the equivalent of "people," has come to mean, in modern German, mob or rabble. Scarcely democratic!

The following case of misinterpretation was a joke during the war. A gentleman stayed the night at a cottage in a small English village. He was surprised to see a card hanging on the wall, with the words "Ici on parle français." "Do you speak French?" he asked the old landlady. "Oh no" she replied, astonished at the strange

question. "Then why do you hang up a notice saying "French spoken here?" The good lady then explained that a soldier had given her the card, and had told her that the words meant "God bless our home."

So much for isolated instances of the pitfalls of the would-be linguist—and his victims. The difficulties dealt with in the next section, are of a more serious character.

IV

INHERENT DIFFICULTIES IN TRANSLATION WORK

Certain words in certain languages are absolutely untranslatable, and defy every effort on the part of the translator. In some instances, of course, a language takes the untranslatable foreign expression, and incorporates it into its own vocabulary. In this way, the Ital. "dolce far niente," and the French "raison d'être," "un je ne sais quoi" (an indefinable something) and many other words have found their way into English. It is, however, not always possible to leave these ticklish words conveniently in their original form.

We find a goodly number of such words in the German language, a rich language, in which it is possible to express the finest shades of meaning. The exact idea expressed by the word "*Langeweile*" (lit. long while) cannot be rendered in any one English word; the nearest is "boredom," or "tedium," and the French "ennui" is generally used; but the German word suggests, not only the lack of interest, but all the weariness and oppressiveness of the slow passing of time—for when one is bored, time hangs heavy on one's hands, and the clock seems to make but imperceptible progress. "*Stimmung*" (lit. tuning) is often translated by "mood," but it really means "true of mind." "Humour" would be suitable in some contexts. "*Weltschmerz*" (world-sorrow) is a most distressing poser to the translator. It means the oppressive sense of mingled pity and despair which we experience when we reflect on all the woes to which humanity is subject. There is absolutely no equivalent for this term in English. "*Jenseitigkeit*" (lit. other side-ness) must be rendered by the clumsy "other-worldness" or "other-worldliness" for there seems to be no abstract noun in use corresponding to the adjective "ultramundane": the German word is used in describing, for instance, the character of saints, i. e. the thoughts of the

saint are in the world beyond, and averted from terrestrial things. "*Sprachgefühl*" (language-feeling) means the instinct which leads us to use the right expression in a foreign language, as apart from our book-knowledge of that tongue. "*Mitgefühl*" (feeling with) finds its exact equivalent in the English "sympathy" but whereas the English frequently limit the connotation of "sympathy", to feeling with a person in sorrow only, the Germans differentiate between "*Mitfreude*" (sympathy in joy) and "*Mitleid*" (sympathy in sorrow, i.e. pity) and in addition, have "*Mitgefühl*" i.e. "fellow-feeling" to embrace both ideas. "*Einmaligkeit*" (einmal—once, einmalig—which happens only once) is an abstract noun which English is incompetent to render. It means the quality of happening once and once only. For instance, in the title of a book, "*Die Einmaligkeit der Geschichte*" (the uniqueness of history) the author's theme is the opposite of "History repeats itself." "The uniqueness of historical events" is perhaps a slight improvement on "The uniqueness of history", but the word "uniqueness" is ambiguous, and does not catch the meaning. Exact equivalents for some of these terms are to be found in Sanskrit.

It is not only abstracts which present difficulty; many other neat German words require entire phrases in English. An instance from a book on Muslim Art, by E. Kuhnelt. Its very title, "*Islamische Kleinkunst*" (klein, small; Kunst, art) is a poser. Without seeing the book itself and glancing at the table of contents, one is at a loss even to know the precise meaning of "*Kleinkunst*" (for the dictionary fails to enlighten), much less how to render it in English. Now the word "*Kleinmalerei*" which means "miniature-painting" might give a clue, but "miniature art" would mean nothing at all. "The minor arts," or "the lesser arts" does not seem correct. Is it a question of inferiority, or of restriction of space? The chapters deal with such branches of Islamic art as calligraphy and the illumination of MSS. the production of beautiful books, art-pottery, ivory-work and inlaid metal-work. The best rendering which suggests itself is, therefore, "Islamic Arts and Crafts".

The uninitiated, who imagine that the involved style, the "fearful and wonderful" periods of the German savants are a thing of the past, should tackle the translation of some of the recent books on

Oriental Art, by such authors as Kuhnelt, K. With, H. Goetz, E. Diez or Alf. Salmons. "The Awful German Language" is no less awful to-day than when Mark Twain poked fun at it in his incomparably amusing essay of that title, in "A Tramp Abroad". Indeed, the third decade of our century seems to be contributing a fresh element of awfulness, in the shape of new and fantastic, though expressive, words.

An obstacle to lucidity in making an English translation is the lack of separate nouns to mark the distinction between the action and the state, e.g. the word "generalisation" can mean (i) the progressive action of generalising, (ii) the state, i.e. the accomplishment of the act of generalising. This lack must also prove a hindrance to the translator from English. When a person translates from a language with which he is not perfectly familiar—and most people engaged in translation work are called upon to try their hand at various languages—the fact that one word may have more than a dozen different meanings, is often very perplexing, for sometimes two or three of the meanings are equally likely in the context!

Imagine a Chinaman to whom English is a new language, confronted with the word "translation"; he consults his dictionary, where he finds the following:—

Translation: The act of translating; a removal or motion from one place to another; the removal of a person from one office to another, especially the removal of a bishop from one see to another; the removal of a person to heaven without subjecting him to death, the act of turning into another language; that which is produced by turning into another language, a version.

Then, incidentals like mysterious abbreviations, are sent to try the translator. He may search dictionary and grammar in vain, and finally tumble to their meaning by sheer ingenuity or inspiration!

A Dutch essay which recently passed through the writer's hands, contained the word "huis" obviously a contraction of "te huis" (at home), but the fact of its being a contraction only became evident from the requirements of the context, after a fruitless search in the dictionary.

Not infrequently there are (uncorrected) misprints, and it is up to the translator to guess that the seemingly meaningless Dutch word "eerlingen" requires an initial "L" to make it "leerlingen" (pupils).

V

TECHNICAL TRANSLATIONS

Provided that the translator has a good and comprehensive technical dictionary by his side, he will *some times* find that a purely technical passage presents less difficulty than a prose passage of general content written in an obscure style. The translation of highly technical matter is a more mechanical and arduous task, because constant reference to the dictionary is necessary, and it is less interesting, because the translator cannot possibly be an expert in all the branches of science with which his translations deal.

As far as the translation of commercial correspondence is concerned, once a translator has familiarised himself with the commercial terminology of the languages concerned he can proceed with comparative ease to translate business letters, for the main terms in constant use can be learnt within a few weeks.

The translation of legal matter, for instance, Memoranda and Articles of Association, deeds, affidavits or contracts, is "tricky" and exacting, but even here, the stock of technical terms is not inexhaustible, and can be acquired by practice. Many commercial men who have no linguistic training, greatly under-estimate the care and precision which the translator has to use in order that his work may be reliable and readable; and they unreasonably expect a secretary who has a general knowledge of, for instance, French, to be able to turn out an elaborate translation of this nature in a couple of hours amid the click of typewriters and the bustle of a busy office. As a matter of fact, even a quick and competent translator may require a week or more, working all day, to translate a long descriptive catalogue, or the Articles of Association of a Company.

Scientific treatises need not necessarily be translated by one who is himself a specialist in the particular science in question; but such treatises, and books and essays on philosophy and kindred subjects, in which the translator does not happen to be an expert himself, are most difficult to translate well. The translator must be as literal as possible, see to it that every sentence at least expresses some complete thought (though one which he does not quite understand) and trust to luck that his production

will be intelligible to the scientist who is to use it.

When these treatises are in German, there is special difficulty: this is the combination of the strangeness of the ideas with the inherent intricacy of construction of German sentences. Not only is the translator like a traveller wandering in a strange land of new notions, but he finds himself in a dense jungle of verbs, participial phrases and lengthy subordinate clauses forming long sentences, one of which frequently covers more than half of a printed page. Thus there are two distinct difficulties. When they exist separately, they can be overcome. Very literal translation, as we have seen, is a way of avoiding mistakes in matter of a highly technical nature. In German prose, generally speaking, the translator has always to make some intelligent use of his imagination, in order to produce a readable translation. Now when the whole subject of the treatise is beyond the translator's comprehension, it is a risky thing for him to try to read between the lines. His one safe expedient therefore namely that of a word for word rendering, fails him, for a German sentence can practically never be translated thus nor can the clauses composing a German complex sentence be translated in the same order as that in which they originally stand. Moreover, it is not always clear (unless one grasps the whole context) whether a certain subordinate clause refers to a certain word or to some other word. In the event of real ambiguity it is always better for the translator to state frankly in a "Translator's Note":—....., "may mean, but it might also mean" rather than risk a wrong meaning. The specialist, who will understand the context will probably have no difficulty in seeing the meaning. Nevertheless, it is surprising what can be achieved by the translator in this truly diabolical field when he really gives his mind to it. The writer was once congratulated by members of the Royal Microscopical Society on her ability in this direction. The German treatises in question were about Violet Rays, phosphorescence, and other matters, about which the translator had not then, and never has since had, even the most elementary notions. Work of this type is a great tax on the brain, and presupposes practice and skill, and it is justified in commanding, as it does, a high scale of remuneration.

VI

TRANSLATIONS OF FAMOUS BOOKS

Many of the English versions of books by notable foreign authors have been made by men and women who are themselves famous writers. George Eliot translated Strauss's "Life of Jesus", and in a letter referred to her "soul-stupefying labour", which, including the correction of the proofsheets, took three years instead of the one year in which it had been hoped to finish the task. Alfred Sutro and Alexander Teixeira de Mattos have translated the works of Maeterlinck. Carlyle translated practically all Goethe's work. As far as European literature is concerned, translations appear remarkably quickly after the publication of the original book. Loti's "Iceland Fisherman" was published in English by Cadot two years after its first appearance in France. A propos of this novel, the mistranslation which occurred in the advertisement column of a publisher's trade journal is too good to be consigned to oblivion. The title was translated as "Fisherman's Island." "Les Désenchantées," a story of life in a Turkish harem, by the same author, appeared in English, by Clara Bell in 1906, the year of its publication in Paris. The works of Victor Hugo appeared in London very shortly after their publication in Paris.

Mrs. Constance Garnett translated a large number of the monuments of Russian literature into English. Russian poets, such as Pushkin and Lermontoff, are at best only accessible to the English-speaking reader in French or German versions. D. G. Rossetti was responsible for translations from the Italian, and Longfellow has to his credit some very happy renderings of short poems from the most varied languages of Europe.

Works containing much local colour, dialogue and slang, are the most difficult to render in another tongue, yet the complete works of Dickens are read and enjoyed in many countries. "David Copperfield" appeared in French, Italian and Danish many years ago: "Mr. Pickwick" was introduced to Germany as early as in 1837 by H. Roberts, to France a year later, to Holland, Sweden, Poland and Hungary in the sixties, and to Denmark in 1833! Spain had its version of "A

Tale of Two Cities" in 1879 and of "Oliver Twist" (as 'The Parish Boy' in 1883). In Italy Oliver was already popular in 1840.

In connection with the translation of masterpieces, J. H. Newman in his essay previously quoted, has the following to say:—

"If languages are not all equally adapted even to furnish symbols for those universal and eternal truths in which Science consists, how can they reasonably be expected to be all equally rich, equally forcible, equally musical, equally exact, equally happy in expressing the idiosyncratic peculiarities of thought of some original and fertile mind, who has availed himself of one of them? A great author takes his native language, masters it, partly throws himself into it, partly moulds and adapts it, and pours out his multitude of ideas through the variously ramified and delicately minute channels of expression which he has found or framed. Does it follow that his personal presence (as it may be called) can forthwith be transferred to every language under the sun? It seems that a really great author must admit of translation, and that we have a test of his excellence when he reads to advantage in a foreign language as well as in his own. Then Shakespeare is a genius because he can be translated into German, and not a genius because he cannot be translated into French. Then the multiplication is the most gifted of all conceivable compositions, because it loses nothing by translation, and can hardly be said to belong to any one language whatever. Whereas, I should rather have conceived that, in proportion as ideas are novel and recondite, they would be difficult to put into words, and that the very fact of their having insinuated themselves into one language would diminish the chance of that happy accident being repeated in another."

As regards *Oriental literature*, there is still a wide field for the translation and popularisation of Indian, Persian and Chinese literature in European languages. In this respect, Germany has been ahead of England. The Leipzig firm of Philipp Reclam include no less than thirteen works of ancient Indian literature in their "Universal-Bibliothek" edition. Before the War each volume, pocket-size, cost about 3 annas, and now about 4 annas. The thirteen works are:—

Bhāvabhūti's "Malati and Madhava", Buddha's Life, after Asvaghosa's Buddha-Carita Buddha's Speeches, Hitopadesa (in 3 vols.), Kalidasa's "Malavika and Agnimitra", "Sakuntala" "Urvashi", Ksemisvara's "Wrath of Kausika", "Nala and Damayanti", "Savitri", "Indian Aphorisms", Sudraka's "Vasantasena," and Visakhadatta's "Mudraraksasa".

It is to be hoped that Reclams will not

* This is not, of course, to be taken literally. There are French versions of Shakespeare, but his plays do not appeal to France,

stop here, but in the meantime no English publishing house has achieved anything approaching this. Even before the war the "Everyman" edition, was far more expensive than the "Reclam", hence the few Indian works included in the edition remained out of the reach of the ordinary person unable to buy many books at a shilling each.

The wanderings of some Oriental writings are most intricate. Ancient Indian works translated into Persian, were rendered from Persian into Latin, and found their way into German at the beginning of the 19th century. Friedrich Ruckert was eminently successful as a translator of Oriental poetry into German verse.

There is no doubt that those European Sanskrit scholars who, from William Jones H. T. Colebrooke, and the brothers von Schlegel downwards, have produced version of Indian masterpieces, have been greatly instrumental in dispelling the mist of ignorance which enveloped Europe on the subject of India and her literature. Once version's

of masterpieces are obtainable in one's own particular language, it is up to the publishers to make them accessible to the general reading public, as the Germans have done, in cheap editions. Prohibitive prices cause the enjoyment of these masterpieces, written for all, to remain the monopoly of the few.

As has been said at the outset, the translator is worthy of his hire. There is many a one amongst us who is no genius, but who may yet have liking and aptitude for literary work. Why sigh for the original ideas which never come our way, or for the talent with which Providence has not endowed us? For, if we undertake the translation of the works of those who have genius or scholarship, we shall never regret the energy we put into such work. All honour, then, to *bona-fide* translators. But the translator must bear in mind the responsibilities of the task he has undertaken, not underrating the far reaching influence for good or evil of that two-edged weapon, the printed word.

EVACUATION OF AFGHANISTAN AFTER THE SECOND AFGHAN WAR

By MAJOR B. D. BASU, I. M. S. (Retired)

CAVAGNARI'S murder was now avenged. The people of Afghanistan had to pay very dearly for the misdeeds of a few soldiers. They lost, it seemed, as if for ever, their cherished rights and privileges and the independence of their country. The proclamation of the 28th October, 1879, was hailed with unbounded satisfaction by the British jingoes, because the only nation which had ever successfully resisted the extension of the British power in the East was now fully brought under control, if not subjugation. Lord Lytton's threat to Shere Ali as to wiping out Afghanistan from the map, seemed to be carried into execution. It was no longer

"A repetition," to quote the words of the *Pioneer's* correspondent, "of the old shilly-shally policy which has had such disastrous results. The Government has now committed itself to a distinct

policy which can be proclaimed throughout Afghanistan, and our duty now is to wait until the principal Sirdars, tribal chiefs and others representing the interests and wishes of the various provinces and cities have been made aware of what has occurred. It is no longer a question of the 'wishes' of the Viceroy of India, but a distinct assertion of our newly acquired power in Afghanistan."

But the English did not know the true character of the people of Afghanistan. The Afghans were not to be so easily cowed into submission. They were not going to lose their independence so soon and so easily. The Proclamation of the 28th October made them desperate. The Afghans saw that the humiliation of their country was now complete. Their capital was now in the hands of "the Christian dogs" their sovereign an exile in foreign lands, and stripped of all his wealth and private property; their countrymen hanged

in numbers with the farce of a trial and the mockery of justice; their chiefs ill-treated and their women-folk even not free from the insults of 'Kafir' invaders. It is no wonder, then, that they thought death was better than their present lot.

According to Lord Roberts, the above-mentioned occurrences

"touched the national pride to the quick, and 'were being used by the enemies of the British Government to excite into vivid fanaticism the religious sentiment, which has ever formed the prominent trait of the Afghan character.'"

The deportation of Yakub Khan was the last straw which made the Afghans break out into hostilities against the British. The mother of Yakub Khan was still alive and she would have lacked in her love for her son had she remained idle at this critical moment. She saw her son imprisoned and his private property taken over by the 'Kafir' invaders. She appealed to the people against the injustice and the high-handed proceedings of the British authorities and her appeal was responded to by the people.

The priests of Islam also were very busy in exciting the fanaticism of the masses of Afghanistan against the "Kafirs" who had turned their country into a desert. They were reminded of their success in 1841, when they annihilated the British troops and made the 'Christian dogs' leave their country. Under these stimulating influences, the Afghans took the field against the British in December 1879, a few days after the deportation of Yakub Khan. The different tribes of Afghanistan forgot for once their mutual jealousies and united to turn out the invaders from their common fatherland.

Several actions were fought between the Afghans and the British. In these fights the so-called savage Pathans gave a very good account of their military genius. In many a pitched battle they defeated the highly disciplined troops under British officers. In the operations in the Chardeh Valley on the 10th and 11th December, 1879, the British met with a reverse which had the effect of making all those tribes of Afghanistan who had hitherto befriended the British troops leave the standard of the enemy. The English officers were now beaten in their game. They were outmanoeuvred by the Afghans under the able leadership of Mahomed Jan. The result of all these operations was that General Roberts had to retire within the cantonment of Sherpur,

allowing himself to be besieged by the Afghans. Cabul once more passed out of the hands of the English. The Afghans were the masters of the situation. Their priests encouraged them by continuing to prophesy a repetition of the victory of 1841-42. Their victorious leader Muhamad Jan opened negotiations with the English general Sir Frederic Roberts. He offered such propositions as that the British troops should at once retire to India, after having entered into an agreement to send Yakub Khan back to Cabul and that the British should leave two of their officers of distinction as hostages for the faithful carrying out of their contract, and that they should agree never again to concern themselves with Afghan matters. Of course, General Roberts could not accept such humiliating terms. He looked for reinforcements from India to relieve the besieged garrison of Sherpur. The reinforcements arrived on the 24th December, 1879, when the Afghans raised the siege. The Military Commission was again ordered to re-assemble, for it was necessary to execute a few of those 'patriots' whom the English General called 'rebels'. But it does not appear that many men were hanged this time. A few days afterwards General Roberts proclaimed "that all who come in without delay will be pardoned."

The British troops had been now over one year in Afghanistan, but they could not say that they had succeeded in crushing the independent spirit of those sturdy Highlanders. The last siege of Sherpur, when known in England and India, made the members of the Tory ministry consider whether it was not advisable to retire altogether from Cabul. They had to give up the idea of annexing Afghanistan.

There were other reasons also which induced them to leave Afghanistan as soon as possible. The chief consideration was the 'financial' one. The war was undertaken with a very light heart. The amount it would cost was never calculated by those who advocated it. India had to contribute every farthing to the prosecution of this unjust and unjustifiable war. This war cost something like twenty-one millions of pounds sterling, and India could ill afford it. At the time when the British Government were carrying fire and sword into the country of the independence-loving Pathans, the meek and mild inhabitants of India were dying by hundreds of thousands, nay millions, for want of the ordinary necessities of life. The famine, which did not leave India as

long as Lord Lytton was its Viceroy, had considerably reduced the revenues of the country. The Government Treasuries were almost empty. The winter of 1879-80 was a trying one for the Indians in Afghanistan and they were unable to pursue the dispersed forces of Mahomed Jan. This is attributed to, first, want of sufficient number of troops in Afghanistan, secondly, difficulty in marching through the enemy's country with its sunken roads, irrigated tracts, walled fields, and innumerable water-courses which formed such a network of obstruction that pursuing the enemy was laborious and dangerous in the extreme. Referring to the failure of the First Afghan War Sir Henry Durand wrote:—

"Everything in the expedition was a matter of the greatest uncertainty, even to the feeding of troops: for Afghanistan merited the character given to Spain by Henry IV of France: 'Invade with a large force, and you are destroyed by starvation; invade with a small one and you are overwhelmed by a hostile people.'"

The same difficulties also were experienced in the present campaign. The occupation of Cabul and Kandahar did not mean that the English were the masters of the whole of Afghanistan. Their power only extended just as far as the rifles could shoot.

The chiefs and sirdars of Afghanistan and specially those of Ghazni whom General Roberts consulted as to the future government of their country, told him that Afghanistan would not be quiet unless Yakub Khan was recalled and re-installed on the throne. They looked upon his abdication as compulsory, for they argued that, had the abdication been voluntary, a successor would instantly have been placed on the throne, whereas nothing had yet been done to show that the Christians did not mean to occupy their country permanently. The Christian Government had become so unpopular that placards were posted on the walls of the city of Cabul, the tenor of which was to point out how much better off the people were under the old Amirs than under General Roberts.

Important events were now rapidly developing which left no other alternative to the British Government than to raise some puppet Amir and place him in charge of the northern and eastern portions of Afghanistan. While the capture of Cabul and Kandahar by the British troops caused the *moolahs* to preach *jihad* against the Christian invaders, and the people were rising once

more to shake off the hated yoke of the *Kafirs*, rumors were current as to the invasion of Afghanistan by Abdur Rahman.

The name of Abdur Rahman appears now for the first time since the English actors commenced their play on the stage of Afghanistan. It is necessary, therefore, to refer to his antecedents. He was the grandson of the Amir Dost Mohamed. His father Afzul Khan was the eldest son of the Dost. The Dost, who was a very good judge of human character, nominated Shere Ali to succeed him, thus passing over the claims of his eldest son. Afzul Khan was a debauchee and a man of no stamina or character. On the death of the Dost in 1863, Shere Ali did not ascend the throne without a struggle with Afzul Khan. The war between these two claimants to the Afghan throne lasted for nearly five years. As was natural, Abdur Rahman took the side of his father. It is not necessary to enter into the labyrinth of intrigues and fights which these two claimants indulged in. Suffice it to say that on the death of his father and the succession of Shere Ali, Abdur Rahman saw safety in flight from Afghanistan. He took refuge in Russian territory. The Governor of Russian Turkestan received him very hospitably and he was assigned a pension of £ 5,000 a year. The Russian Governor-General, Kaufman, however, did not comply with his request to visit St. Petersburg to represent his case to the Czar, or aid him with troops to subdue Shere Ali. But Abdur Rahman was an astute prince. He saved nine-tenths of his pension, for the purpose of raising and equipping an army and thus succeeding some day in making himself master of Afghanistan. He was a source of danger to the Europeans occupying Cabul. Sir Richard Pollock, the Commissioner of Peshawar, writing before the commencement of hostilities with Shere Ali, said:—

"Abdur Rahman ** without help as to money and arms, could do nothing. If supplied with money by Russia or Bokhara, and promised a backing, he might attempt to recover his position. Probably, such an attempt would be unsuccessful, if made in the Amir's (Shere Ali's) time. If later, after the Amir's death, * the issue might be in Abdur Rahman's favor, as far as Turkestan is concerned. On the Amir's death such an attempt may be looked upon as likely *"

Abdur Rahman was thus biding his time. In Shere Ali's death and the imbroglio in which the Government of India was entangled in Afghan affairs, he saw his

opportunity for the rise to power. In the beginning of the year 1880, it was given out that he had succeeded in raising an army and crossed the Oxus and was at Balkh. It was conjectured that Russia had secretly helped him with money and arms in preparing to make good his claims to the Amirship.

The news of the activity of Abdur Rahman greatly alarmed the Government of India. Knowing how the people of Afghanistan hated the presence of the English in their country, Lord Lytton and his colleagues thought, and very rightly too, that the appearance of Abdur Rahman would be hailed with great joy by all the different tribes, for they would look upon him as their deliverer from the hated *Kafirs*. Abdur Rahman's success would mean a triumph for the Russians, for that prince was a pensioner of Russia, and then the British ascendancy in Afghan affairs, for gaining which so much trouble had been taken, would become a thing of the past.

The situation was a very critical one. All the previous arrangements as to the future Government of Afghanistan were upset. The appearance of Abdur Rahman was a disturbing factor in the Afghan problem. After due consideration, the Tory Ministry came to the conclusion that the only way to maintain the British prestige, for the time being at least, would be to conciliate the people of Afghanistan by placing some one as Amir on the throne of Cabul, and thus not to assume the direct Government of that country. It appears to us that at first the British Government never thought of recognising the claims of the exiled prince Abdur Rahman. Indeed, it seems that they tried to checkmate his movements by nominating one of the candidates of their choice as a puppet Amir and thus alienating the sympathies of the people of Afghanistan from Abdur Rahman.

Mr. (afterwards Sir) Lepel Griffin, at that time Secretary to the Government of the Punjab, was sent posthaste to Cabul to settle the Afghan affairs. He was vested with the powers of a king-maker. He arrived at Cabul on the 19th March, 1880. In order to impress the Afghan sirdars, who had turned out in great force, with a sense of Sir Lepel Griffin's dignity, Sir Frederic Roberts paid him the unusual honor of an escort of a

guard of honor. Another reason of Sir Lepel Griffin's coming posthaste to Cabul appears to be that the Tory Ministry was anxious to settle the Afghan affairs as soon as possible. That Ministry suffered greatly in the estimation of the British public from the effect of this unjust war. On the 24th March, 1880, Parliament was dissolved. Beaconsfield appealed to the country. He imagined that the country still had confidence in him, for two or three elections, which had occurred, resulted in favor of the Conservatives. Sir Lepel Griffin, according to the instructions he had received from Lord Lytton's Government, made known to the sirdars what was to be the future of Afghanistan. He told them that the hostilities against the British were due to the fact that the people of Afghanistan believed that Yakub Khan had been wronged by the British Government, and that by their demonstrations, the people supposed that they would succeed in getting the Ex-Amir restored to power. They were told that this was impossible. Yakub Khan would never be allowed to resume power, and they were, therefore, asked to nominate some other Amir. He also declared that Kandahar and Herat would no longer appertain to the future Amirs of Cabul, as it was decided to curtail their power, by removing from their jurisdiction those two provinces. Kandahar would be made into a British Province and Herat placed under a prince independent of the Amir of Cabul, but under the protection of the British Government. When these views were known, none of the Durrani chieftains cared to accept the Amirship on these terms, for to them the idea of disintegration of Afghanistan was a hateful one. It was, therefore, necessary to turn to Abdur Rahman and ascertain if he would accept the Amirship on these terms. It was not considered politic to leave him in the hands of Russia, for he might then be a source of danger to the British Government. Every attempt was made now to buy him over with this object in view, negotiations were opened with him and two Pathan officers in the employ of the Government of India were despatched with a letter to Abdur Rahman. In the meanwhile, the Ministry over which Disraeli *alias* Beaconsfield had presided for the last six years, came to an end. The Liberals, under the leadership of Mr. Gladstone, came into office. Lord Lytton had to resign the Viceroyalty of India. So

the authors of those mischiefs which brought dire calamities on India and Afghanistan, sunk into insignificance. But it does not appear that Mr. Gladstone's Government, at first, had any intention of upsetting the arrangement formulated by the Tory Ministry as to the future of Afghanistan. Mr. Gladstone and his followers while out of office criticised the proceedings of the leaders of the opposite party; but no sooner had they come into office than they approved of all the acts of their predecessors. *Politics hath no conscience*. Candahar was still to be retained and Herat placed under a separate ruler.

The southern portion of Afghanistan, that is, the country round about Candahar, was not at this time giving any trouble. So it was decided to withdraw the Candahar field force * under the command of Sir Donald Stewart for the purpose of occupying Ghazni and Cabul. Northern Afghanistan was not quiet, on account of the activity of Abdur Rahman. There was great excitement and commotion throughout Kohistan and Bamian. Abdur Rahman was an astute man and he was playing his cards very well indeed. It was arranged that on the arrival of Sir Donald Stewart's division in Cabul, General Roberts would proceed to the North and operate in the direction of Kohistan. Sir Donald Stewart left Candahar on the 30th March and reached Cabul on the 2nd May, 1880. † There was a few skirmishes on the way, but these were not of any importance. But on the arrival of the Division under Sir Donald Stewart in Cabul the idea of an expedition in the direction of Kohistan was given up. Negotiations with Abdur Rahman had been then set on foot. Moreover, the beginning of May was not a happy one for the British jingoes locked up in Afghanistan. In his 'Forty-one Years in India,' Roberts writes :—

"Sir Donald reached Cabul on the 5th May. On the same day we heard that the Beaconsfield Administration had come to an end; that a new Ministry had been formed under Mr. Gladstone; that Lord Lytton had resigned, and was to be succeeded by the Marquis of Ripon; and that the Marquis of Hartington had become Secretary of State for India.

* Candahar Field Force was replaced by Bombay troops from Quetta.

† In his 'Forty-one Years in India' Lord Roberts writes that "Sir Donald reached Cabul on the 5th May." This is a mistake. The *Pioneer* Correspondent wrote on May 2nd 1880, that "Sir Donald Stewart arrived at about 10 O'clock (to-day)".

"* That 5th of May was altogether not a happy day for me. Lord Lytton's approaching departure was a source of real sorrow. * * I had hoped that he would have had the gratification of seeing while in office, the campaign in which he was so much interested satisfactorily concluded, and with the prospect of permanent results; and I dreaded that a change of government might mean a reversal of the policy which I believed to be the best for the security of our position in India."

So there was crying and wailing in the camp of the jingoes. On his arrival in Cabul, Sir Donald Stewart took the supreme command of the troops from Roberts, who had now to play the second fiddle, which he did not like.

When the people of Afghanistan came to know that the exiled prince Abdur Rahman was going to be thrust on them as their Amir by the British Government, there was much disaffection and discontent in the country. The adherents of Yakub Khan tried to give much trouble. Those of the sirdars who had helped the British in many ways, were, on the mere suspicion of being in league with Yakub Khan and his family, imprisoned and deported to India, at the instance of Sir Lepel Griffin. Amongst the sirdars thus deported to India, was the Mustaufi, Habib-Ullah-Khan. These proceedings greatly strengthened the hands of Abdur Rahman. Regarding the deportation to India of the Mustaufi Habib-Ullah Khan Lord Roberts observes :—

"I looked upon his removal as a misfortune, for it broke up the only party that could possibly be formed to counterbalance Abdur Rahman, who was astute enough to see that the weaker our position became, the more chance there was of his being able to get his own terms from us."

The two Pathan officers who had been sent to Abdur Rahman, had an interview with him and returned to Cabul with his reply. But his attitude was considered 'by Sir Lepel Griffin and others as very disappointing. Abdur Rahman had eaten the salt of Russia, and it was not to be expected that he would easily sever his connection with his late benefactors.

The Correspondent of the *Pioneer* writing from Cabul, on the 4th June, 1880, said :—

"He (Abdur Rahman) has given no promise whatever on any specific points connected with the Amirship. He seems to be fully aware of our awkward position in the country, and is not at all anxious to aid us in extricating ourselves. * * Secure in his retreat beyond the Hindu Kush, he is working rather to make the British, and not himself, the grateful party in the current negotiations. * * There is no spontaneous outburst of gratitude, no eager acceptance of our offer of

the Amirship: but, on the contrary, a cool, self-possessed tone of inquiry as if the writer felt himself master of the situation, and meant to dictate his own terms. This is the more unfortunate, because there is no longer a strong power to back our efforts to settle the question with the hand of conquerors. The change of front in English politics has reacted upon us here with tremendous effect, and we are appearing in the eyes of the people rather as suppliants than dictators to Abdur Rahman."

Abdur Rahman was so obstinate in his demands that at one time "the question was seriously discussed whether it might not be necessary to break up negotiations with him, and re-instate Yakub Khan, or else set up his brother, Ayub Khan, as Amir.* But with threats and promises, Sir Lepel Griffin succeeded in inducing Abdur Rahman to accept the Amirship of Afghanistan.

Abdur Rahman's relations with the Russians may be judged from a letter written in May, 1878, by the then Governor of Afghan-Turkestan, named Shahgasi Sherdil Khan, who says:—

"Mirza Salahuddin, whom I deputed towards Samarcand and Tashkend to collect news from these directions, has returned and made a statement, to the effect that the Russians intend to induce Abdur Rahman Khan to submit to them a petition, setting forth that he has been putting up there a long time under the protection of the Russian Government; that he has often petitioned them to help him in securing the restitution of his ancestral territory from the Amir of Cabul but his prayer has not been acceded to; and that he has now heard that the Russians are preparing to fight against the British Government; that they have sent envoys to wait upon the Amir to request him to allow passage through his country to the Russian troops going to India and returning therefrom, should a necessity arise for such a passage and that such being the case, he offers his services in case His Highness refuses to grant the request of the Russian Government to capture Balkh with a small assistance from the Czar, and then subdue the whole of Afghanistan, which is not a difficult task."

His reply to Sir Lepel Griffin clearly shows that he did not care to be under the sole protection of the English.

Translation of the letter from sirdar Abdur Rahman Khan to Lepel Griffin Esq., dated 15th April, 1880:—

"Whereas at this time I have received your kind letter. In a spirit of justice and friendship you wrote to inquire what I wished in Afghanistan. My honoured friend, the servants of the Great (British) Government know well that throughout these twelve years of exile in the territories of the Emperor of Russia, night and day I have

cherished the hope of revisiting my native land.

"Now, therefore, that you seek to learn my hopes and wishes, they are these; that as long as your Empire and that of Russia exist, my countrymen, the tribes of Afghanistan, should live quietly in ease and peace; that these two states should find us true and faithful, and that we should rest in peace between them (England and Russia), for my tribesmen are unable to struggle with Empires, and are ruined by want of commerce; and we hope of your friendship that, sympathizing with and assisting the people of Afghanistan, you will place them under the honourable protection of the two Powers. This would redound to the credit of both, would give peace to Afghanistan, and quiet and comfort to God's people.

"This is my wish for the rest it is yours to decide."

The Government of India was anxious that the Afghan affair should be settled as soon as possible, for it imagined that the objects for which the troops re-entered Afghanistan in September, 1879, had been attained. These objects were two, viz—

"First to avenge the treacherous massacre of the British mission at Cabul, the second was to maintain the safe guards sought through the Treaty of Gundamak by providing for their maintenance guarantees of a more substantial and less precarious character. These two objects have been attained: the first by the capture of Cabul and the punishment of the crime committed there, the second by the severance of Kandahar from the Cabul power."

"Our advance frontier positions at Kandahar and Kurram have materially diminished the political importance of Cabul in relation to India, and although we shall always appreciate the friendship of its Ruler, our relations with him are now of so little importance to the paramount objects of our policy that we no longer require to maintain British agents in any part of his dominions."

The Government of India has no longer any motive or desire to enter into any fresh treaty engagements with the Ruler of Cabul.

"The territorial and administrative arrangements already completed by us for the permanent protection of our own interests are not susceptible

* The reasons for retaining Candahar are thus stated by Lieut Yale who served with the Afghan Boundary Commission in 1884-85:—

"It might restore affairs to see a British force occupying Kandahar by the orders of a British Ministry. This seems a step sadly needed both for the safety of India and the due control and reformation of Afghanistan. From Kandahar a salutary influence and judicious control might well be established on the arbitrary exercise of power of the Amirs, on the turbulence of the tribal chiefs, and on the uncivilized condition of the populace. It is quite time that this control, similar to that exercised among the feudatory princes of India, should be established in Afghanistan. An independent is inconsistent with a subsidised Afghanistan."

Travels with the Afghan Boundary Commission, p. 1, 377.

* Roberts "Forty-one years in India." Vol. II, p. 327.

of negotiation or discussion with Abdur Rahman or any other claimant to the throne of Cabul."

The above extracts from a letter written to Mr. Lepel Griffin by Mr. (afterward Sir) Alfred Lyall, Secretary to the Government of India, Foreign Department, toward the end of April 1880, will show the terms on which the Government desired to place Abdur Rahman on the throne of Cabul. But the course of events made the Government modify these terms, and Abdur Rahman was also, as said before, very obstinate.

In the beginning of July, 1880, Sir Donald Stewart sent a message to Abdur Rahman, requesting him to come to Cabul to discuss the terms of a settlement. He complied with the request. Sir Lepel Griffin was closetted with him when all the terms on which he was to accept the Amirship were discussed. He seemed to have agreed to all the conditions which the British Government imposed on him in recognising him as the ruler of Cabul. On the 22nd July 1880, a Durbar was held at Cabul when Sir Lepel Griffin proclaimed to the sirdars, chiefs and gentlemen of Afghanistan assembled that the Government of India had, formally, acknowledged sirdar Abdur Rahman Khan, grandson of the illustrious Amir Dost Mahomed Khan, as Amir of Cabul. Towards the end of July, Abdur Rahman entered into Cabul and ascended the throne of his grandfather.

Preparations were now being made for the evacuation of Cabul; and General Roberts had actually left Cabul for India.

"But, suddenly, to quote his words" "a presentiment which I have never been able to explain to myself, made me retrace my steps and hurry back towards Cabul—a presentiment of coming trouble which I can only characterize as instinctive.

"The feeling was justified when, about half-way between Butkak and Cabul, I was met by Sir Donald Stewart and my chief of the staff who brought me the astounding news of the total defeat by Ayub Khan of Brigadier-General Burrows' brigade at Maiwand, and of Lieutenant-General Primrose (who had succeeded Sir Donald Stewart in command of the troops at Kandahar) with the remainder of his force, being besieged at Kandahar."

Preparations were immediately made to retrieve the disaster and relieve the besieged garrison at Kandahar.

Ayub Khan was the brother of the ex-Amir Yakub Khan. He succeeded in raising a large army in Herat and Kandahar. When he saw that Abdur Rahman was made Amir of Cabul, and Kandahar turned into a British province, he instigated the people of Herat—those very men who were instrumental

in murdering Cavagnari—to rise and expel the 'Kafirs' from their country. With his large following, he was advancing on Kandahar and Ghazni. When his movements became known, General Burrows was ordered to proceed against him. On the 27th July, Burrows engaged Ayub Khan at a village called Maiwand. Here Ayub Khan inflicted a crushing defeat on Burrows' force. The Maiwand disaster had its parallel only in the defeat of the British by the Sikhs at Chillianwalla. The British loss was estimated at about 2000 killed and wounded. General Burrows with the remnant of his force retired to Kandahar, where Ayub Khan besieged them.

When the news of the disaster reached Simla, the Government of India at once decided to send a large force to Kandahar for its relief. At first they thought of sending the force from Quetta, but there were not sufficient troops at that place and moreover, transports were wanting. So on the recommendation of General Roberts, an army consisting of 10,000 fighting men with the same number of camp followers and General Roberts in its command, left Cabul for Kandahar on the 8th August, 1880. The distance between Cabul and Kandahar is over 300 miles. The march which Roberts performed is a historic one, for he reached that place on the 31st August, doing the whole distance in a little over three weeks. That a large army consisting of 20,000 fighting men and followers with some 8,000 baggage animals accomplished a march of more than 300 miles in three weeks time, was a great credit to the commander who performed it.

On the approach of the British army, Ayub Khan raised the siege, and Roberts marched triumphantly into Kandahar. The besieged garrison were, to use a slang word, in a "funk". Lord Roberts writes:—

"I confess to being very greatly surprised not to use a stronger expression, at the demoralised condition of the greater part of the garrison. * They seemed to consider themselves hopelessly defeated, and were utterly despondent; they never even hoisted the Union Jack until the relieving force was close at hand. * The walls which completely surrounded Kandahar were so high and thick as to render the city absolutely impregnable to any army not equipped with a regular siege-train; * for the British soldiers to have contemplated the possibility of Kandahar being taken by an Afghan army showed what a miserable state of depression and demoralization they were in."

Ayub Khan with his army moved out a few miles from Kandahar on the arrival of General Roberts. On the 1st September General Roberts fought him a battle, known as the battle of Kandahar. This was the last battle fought in Afghanistan by the British. Ayub Khan was defeated and Roberts added another feather to his cap. There is reason to believe that Ayub Khan's defeat was, to a large measure, due to the desertion of his men, who had been bribed and bought over by the British. This is hinted at by the *Pioneer* correspondent. He writes in his letter dated Kandahar, 20th September, 1880.

"The Kizilbasas and Kohistanis being already in treaty with Colonel St. John to desert him, he, Ayub Khan, at short notice."

Thus it was not all courage and valor and good generalship which gained Roberts the victory of Kandahar on the 1st September, 1880.

The disaster at Maiwand and the siege of Kandahar proved to demonstration the impossibility of Kandahar ever becoming a British province. Hence Mr. Gladstone's government decided that Kandahar was not to be separated from the Amirship of Cabul. Abdur Rahman's position was thus greatly strengthened. He was a lucky man. He got all that he wanted. The British troops evacuated Cabul and Kandahar and the beginning of October 1880 did not see a single British soldier on the soil of Afghanistan. Thus terminated the Second Afghan War, the memory of which still rankles in the breast of every native of Afghanistan.

What was the net gain to the British after they had evacuated Kandahar and Cabul? If there was no gain, at least the Second Afghan War did not cause England any loss. It was India which greatly suffered from the calamities of the war. The Marquis of Salisbury on a certain occasion said, "India must be bled." India was bled, both literally and figuratively, by the War. It was India's sons who died fighting for England on the bloody fields of Maiwand, Kandahar, Ali Musjid and in the ill-fated Residency at Bala Hissar. It was they who died by hundreds, if not by thousands, from diseases contracted on field service, for while the British soldiers were sumptuously fed, warmly clothed and comfortably accommodated, the Indian troops and camp followers, as is usual

in all campaigns, did not even dream of sharing half the luxuries provided for a handful of British soldiers. While the British soldiers fought in a country, the climate of which was not far different from that of their own, it was quite otherwise with the Indian troops.

The war cost India some twenty-one millions of pounds sterling. This, too, was at a time when India was in the grip of a dire famine. The government which spent so many millions of pounds on the war, never thought of spending one half of that sum in alleviating the miseries of the famine-stricken people. In fact, the fund which was raised by taxing the already famine-stricken inhabitants of India, to insure against future famines, was misappropriated and spent on the war! Such were the notions of justice and philanthropy of the Government of those days.

England benefited from the war. All the honors, distinctions, high offices with princely salaries attached to them, went to those who were natives of England. It enabled many a British officer to earn distinctions which they could not have otherwise dreamt of. It was this war which brought Roberts a peerage. Knighthoods and Baronetcies and other distinctions and promotions fell to the lot of the natives of England. No Indian, for his services in connection with the war, received any high distinction.

The war was undertaken with the object of forcing a British envoy at Cabul. But this object was not secured, on the eleventh hour it was discovered that

"Our relations with him (the Amir) are now of so little importance to the paramount objects of our policy that we no longer require to maintain British agents in any part of his dominions."

Kandahar and Herat, which were to provide India with the scientific frontier, could also not be retained but had to be made over to the Amir. Colonel Haana has truly observed that the war has

"secured none of the objects for which it was waged; neither British officers either at Cabul or on the Afghan frontier nor British influence paramount in Afghanistan nor even a weaker sovereignty on the throne of Cabul."

But this war has left to the inhabitants of Afghanistan a legacy of ill-feeling and hatred against the British, for vengeance sleeps long but never dies.

* Extract from Mr. A. G. Lyall's letter to Mr. Lepel Griffin, dated Simla, April 1883.

THE GARDEN OREEPER

By SAMYUKTA DEVI

(8)

GOPAL could not remember when he had been taken out of the bullock-cart and deposited in a third class compartment of a railway train. The varied sounds in this compartment failed to disturb his sound sleep. He sat up with a mighty start as night merged into dawn and stared at the strange scene before him. He had never been in a railway train before. What a crowd! Nearly all the peoples of India were represented in it. And what an uproar!

But Gopal had not the opportunity of gazing at them to his heart's content. The carriage stopped very soon, and Krishna pulled him out of it. Gopal found himself in the largest building, he had even seen. The noise and crowd were terrifying to the small country boy. He had never seen so many people together, not even at the village fair. After a time they came out of the huge building and got into a hackney coach. It went on and on. The roads were very big and broad, with large houses on both sides. But nowhere did he see a field or a water tank. All the houses belonged to rich people, Gopal concluded, because they were gaudily furnished, and had many pretty things arranged by the windows. He thought he saw trains going along the roads, only they were smaller than the one he had been in during the night.

At last their carriage stopped before a large house. It had a beautiful garden all around. Krishna got down, and pulled down all his luggage from the roof of the coach, in a great hurry. Then ensued a furious discussion about the fare to be given to the coachman. Krishna would not give more than a rupee, while the man wanted two annas more. Gopal stood and stared at them in dismay, with his small bundle clasped in his arms.

Suddenly, a gentleman in English dress came out of the hall in front, and stood at the head of the stairs. With his appearance, the scene changed as if by magic. Up to this, Krishna had been waving his hand, in

close proximity to the coachman's beard and giving him an example of his eloquence. The coachman, though deficient in language, made up by the power of his lungs. But as soon as Shiveswar appeared, both the combatants became mute as stone statues. Krishna went and bowed down at his master's feet, while the coachman stood silent, with a dumbfounded expression.

Gopal understood from Krishna's manners that the gentleman before them was the master of the house. So, he too went and bowed down to him.

Shiveswar pulled up the boy with a jerk, saying angrily, "Bearer, have I not told you a hundred times, not to start a row before my office room? Pay off this man at once."

Krishna's militant attitude had disappeared completely. He meekly took out a rupee and some change and handed these to the cabman. He could not help casting a look of sorrow at the money, before he parted with it.

As the hackney carriage drove out of the gate, Shiveswar turned his attention to the boy. Up to this, he had been holding him by the hand, but his eyes were engaged with Krishna and the cabman.

"Is this the boy?" he asked Krishna.

Krishna folded his hands and began, "Yes, sir, he is an orphan, sir; so I thought, if you would be kind enough—"

His master cut him short, "All right, all right," he said. "Is he from your native village?"

"Yes, sir, he is well born, of a good caste—" but his master had gone off, before he could finish, and Gopal had gone with him. Krishna felt defrauded somehow, and went off to his own quarters with his bundles.

Shiveswar had taken the boy to his office room: He sat down in a chair and pointed at another, saying, "Sit down there. What's your name?"

Gopal hesitated to take the chair. But he sat down, after a moment, and replied, "Gopal Chandra Roy"

Shiveswar frowned and said, "The country

seems to be overrun with Gopals and Rakkhals."

Gopal could not understand his anger and stared at him in amazement. True it was that nearly all the people, he knew, felt angry with him. But this was the first time, he had seen any one getting angry at the mere sound of his name.

Shiveswar was thinking of something. After a while, he asked again, "Do you know how to read and write?"

"Yes, sir," the boy replied, "I used to read in the first class of the village school."

Shiveswar was glad to hear it. Though he loved the idea of training up children, he was relieved to find that he would not have to do any spade work.

"I will have you admitted in a school here very soon," he said to Gopal. "Go now, wash yourself and have something to eat. You look very tired." He drew a huge book towards himself, and became immersed in it.

Though the master of the house had given him permission to go, Gopal did not know where to go. He really wanted to wash and eat, but where? Though the gentleman had spoken very kindly to him, he did not dare to question him.

Suddenly, a carriage drove up and came to a standstill before the stairs. As the syce opened the door, a little girl darted out and up the stairs and stopped before the door of the office room.

The girl was very beautiful. Though Gopal was nothing but a child, yet he could not help noting this. He had never seen such a beautiful and well dressed child in his village.

The girl carried a small bundle in her arms. She was as fair as the master of the house, whom Gopal had at first taken for a European. But the father was white as marble, whereas the daughter looked like a blushing rose. Her eyes shone like stars and her black hair hung on her shoulders in wonderful curls.

Mukti had probably rushed to her father, in this way, in order to give him some important information about Aparna, or Krishnadasi, but she was taken aback, finding a strange boy sitting in her father's room. As she could not impart her secrets in his presence, she shouted for her grandmother and ran for her room.

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sound of his daughter's voice. He did not find her there, but found the boy, still sitting in the chair. He was surprised. "Why don't you go?" he asked.

Gopal was frightened and asked in a timid voice, "Which way shall I go?"

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A small room by the side of Shiveswar's bedroom, had been got ready for Gopal. He was surprised at its beautiful decorations and furniture. He did not dare to touch or sit upon any of them. "This is your room," said Krishna. "The bath-room is on this side. Will you have a bath now?"

Gopal forgot to answer him, so busy was he looking around. No boy has ever been born who had not imagined himself, sometime or other, to be Haroun Al Rashid or Aladin with his wonderful lamp. And if by chance, the dream came true, even very partially, who could fathom its joy and surprise?

Krishna asked the same question again. Gopal came down from the skies and replied, "Yes, I will wash now."

In the bath-room, too, the poor boy was in a fix. He had only bathed in tanks of green slimy water before this. He did not know the use of taps or shower baths.

Krishna came to his rescue mercifully. As they were half through the ceremony, a boy came up and said, "Breakfast has been served. Master sends for this boy."

Krishna hastily dried Gopal, and sent him down. Gopal was clad only in a small dhoti, the end of which he had wrapped round his shoulders. He still wore an amulet round his neck.

Shiveswar nearly jumped at the sight he presented. He was dead against these indecencies. "Bearer," he ordered, "Go and fetch a coat or, anything from my dressing room, and put him in it. And take off that dirty string from around his neck. He is not an animal."

Krishna obeyed with alacrity. Then he went out of the room and returned in about five minutes with a shirt. Gopal put it on obediently. Its collar nearly rose above his cheeks, and its sleeves hung a foot down his fingers. He felt highly amused, but he was feeling too nervous in the presence of the master to laugh.

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It was a hard job to use knife and fork in this dress, as he was a beginner and nervous too. Anyone else would have noticed his extreme embarrassment. But Shiveswar, as usual with him, was in the clouds already. He was already thinking over all the newest methods of education, trying to select the most suitable for this boy. His hands played with his knife and fork mechanically.

Gopal was very hungry, and the sight and smell of the delicacies before him whetted his appetite still more. So he tucked away the superfluous portion of his shirt sleeves and began to eat with the help of a spoon. Suddenly light and quick steps were heard outside, and next moment, that beautiful child in a wonderful dress rushed into the room, like a small tornado, and flinging herself upon Shiveswar, began to laugh.

Shiveswar forgot all about modern methods of education. He took her upon his lap and asked, "What's it, my little mother? You are very early this time."

"So you have forgotten, have you?" cried the child. "Did not I tell you last Saturday, that we were to have a holiday on next Friday, too, and I should be home for three days? And did not you promise to take me to the Zoo, in your new motor car?"

"All right, all right," said Shiveswar, "we shall go. But look here, what a nice boy! Won't you play with him?"

Mukti looked Gopal up and down with close attention. Then she began to laugh inordinately.

"What's the matter?" asked her father.

Mukti was nearly choking with laughter. "What a big shirt he has put on!" she gasped.

Shiveswar smiled as he looked at Gopal. "It is my shirt, so it is rather big for him," he said. "But to-morrow you will see so many nice things will come for him."

Poor Gopal blushed to his ears at the amusement of the bright and beautiful little lady. He wanted to tear that big shirt into pieces, in the excess of his mortification.

(9)

Next morning Mukti was found before the doors of Shiveswar and Gopal, eager to make friends with the newcomer. She had escaped from her grandmother's custody early and was seeking a pretext for entering her father's rooms. Suddenly Shiveswar came out dressed for going out.

"What do you want, my little mother?" he asked.

"Father, where is the boy, in that big shirt?" she asked. "Will he live with us? Won't he speak to me and go to read in a school? And won't you buy him good clothes?"

Shiveswar picked her up in his arms, saying, "Yes, yes he will, and I shall. Go and put on a clean frock, then we shall go for a drive. We shall take that boy along, too."

Mukti jumped down from his arms and ran to change her dress. As she entered her grandmother's room, the old lady asked, "Why are you running about like this early in the morning?"

Mukti had got a clean frock on, over the soiled one, which she had not thought of taking off. Now she was struggling with the buttons and replied shortly, "I am going to make friends with the boy in a big shirt."

The old lady was surprised. She frowned, and asked, "What on earth do you mean?"

"Father said so," replied Mukti. She did not waste any more time on her grandmother, but ran off, all the while trying to hide her dirty frock, which unfortunately was longer than the clean one. Mokshada wanted more information and she called "Mukti, come here for a moment." But in vain. By that time Mukti was half-way down the stairs.

Mokshada had been looking on at her son's doings ever since yesterday. But she was too angry and hurt even to ask Shiveswar the meaning of these goings on. She went on as if nothing had happened. She knew that it was usual for a man to desire children. So she had been trying these five years to get him to marry again. But he had very little respect for his mother's wishes. Instead of settling down again, he sent off even the only child he had to a Mem Sabib's school. If she insisted upon his remarriage, he would answer, "You, too, became a widow in your youth, with but one child. If you can remain without marrying again, why can not I?" Now, had anyone ever heard the like of it? Was there no difference between a man and a woman? A woman can surely suffer everything but not so a man.

Besides, Shiveswar had to think of his family. He should not allow it to become extinct. What was the use of his earning so much money, if there was no one, on

whom he could spend it? The memory of a departed spouse was enough for a woman, but not so for a man. If he had married he would have been the father of a son by this time, and would not have been driven to adopt a low-caste brat. Shiveswar's mother was getting more and more anxious. Perhaps some day, he would bring home some Christian bride. But Mokshada hoped, he would not, as he evinced very little interest in the fair sex. But why did not he give his daughter in marriage to a well-born boy, and bring him up? It would have been a sound business proposition and would have satisfied his desire for a son. But what was the use of talking? Her son was a headstrong fool, and would not listen to anyone.

But she could not help thinking and thinking. What if this boy should turn out to be a Brahmin's son? She wanted to make sure. But how to do it? She could not ask Krishna. She could have got the information from Mukti, had not the little imp escaped. Mokshada almost made up her mind to go away to her countryhouse. When her fury reached its climax, this determination always gave her consolation.

Suddenly the maid-servant Nitya broke through her thoughts, crying, "I say, grandma, you have not put out the stores, nor have you ordered the dinner. The cook is shouting down the roof of the kitchen."

Mokshada got up hurriedly and rushed to the storeroom. For the time she forgot all about her countryhouse.

Shiveswar returned with the children, when the morning was advanced. The car was loaded as on the day when Mukti went marketing for her sojourn to the boarding house. But there was no sorrow on this occasion. Mukti had nearly talked herself hoarse, having got such a good listener. She liked this friend, more than her classmates, more than the coachman and the gardener. This boy was of a different type altogether; so Mukti had almost fallen in love with him.

But the poor boy was feeling a bit dazed. This sudden transformation had been too much for him. His home, his dress, his surroundings, even his very name had been changed. He had never seen such wealth, had never had so many things to call his own, and had never been called Jyotirmoy. This handsome gentleman had changed everything like a magician.

As Shiveswar came in, his mother asked sharply, "Have you lost all sense? Where have you been with the child, in this terrible sun? She must be dying of thirst by this time."

"I am rather late," admitted Shiveswar. "I had so many things to buy for Jyoti, that I could not manage to return sooner. But they had had a good feed in the market."

Mokshada could hardly restrain herself. Still she made a brave attempt at appearing indifferent and asked, "Who on earth is Jyoti? Have you changed your daughter's name?"

"Not at all," said Shiveswar rather embarrassed. "Mukti is still Mukti. But have you not seen the new boy? I have taken him in I want to train him up into a gentleman. I shall bring him to you to-day."

"Thank you," said his mother icily, is not always you show me so much consideration. You have become quite a learned Sahib now, whereas I am nothing but an ignorant country-woman. So I don't presume to advise you in anything."

Shiveswar felt rather at a loss for an answer. "No mother," he said at last, "I had decided to tell you. Only I was hesitating, knowing that you will be angry."

"Oh, much you care for my anger," said the old lady. "Very well, if you want to adopt a son, do it in a proper way. I don't want to hinder you. Call Brahmins and have the proper ceremonies. I hope, he comes of a good Brahmin family?"

Mokshada was nearly certain that the boy was not a Brahmin, else Shiveswar would not have been so eager to take him into his family. Still she wanted to make sure.

Shiveswar was beginning to lose his temper. "I don't know whether he comes of a good Brahmin family or a good Chandal family. The last is more likely. I don't want any information about his family, because I am not going to adopt it. If he is good and honest, that will be enough for me."

Mokshada put her fingers in her ears. "Gracious God in the heavens!" She cried in dismay. "You are going to adopt the son of a Chandal? You want him to give water to your ancestors? Can a Chandal ever become the son of a Brahmin?"

"I know he cannot," said her son. "How can he become any one else's son, except

that, of his own father? Neither a Chandal nor a Brahmin can do it. He will remain, what he was. I am only taking care of his education. I don't suppose, souls are ever thirsty for water. But if ever I do feel so, I hope the boy will oblige me. My ancestors can please themselves."

His mother stood as if thunderstruck. After a while, she cried out, "If the boy is of a low caste, I will go away from this house this very day. You are my son, but even for you I cannot tolerate such sacrilege."

Shiveswar scented danger and climbed down a bit. "I did not say that I knew him to be a Chandal."

"Then ask what caste he is," Shiveswar became obstinate again. "I won't ask him that," he said. "That he is born a human being should be enough."

"If you won't ask him, I will," said his mother.

"No mother, you won't," said Shiveswar firmly. "I don't want the boy to feel any difference between himself and all of us. I forbid you."

"How dare you say such things?" flared up his mother. "Do you take me for a servant? I shall go away at once. I won't have anything more to do with such a renegade as you." She left the room in fury. Shiveswar followed her, aiming at a reconciliation.

All this while, the two children were busy arranging Jyoti's room and looking over all the new purchases. They did not bother themselves about caste, creed, family or money.

Both of them sat ensconced in a chair, looking over the pictures of the Royal Natural History and talking for all they were worth. But Krishna interrupted and took them away to the dining room for their midday meal. Mukti usually ate in her grand-mother's room, when home for the week-end, but to-day nobody called her there. She found her father absent, too. She asked Krishna, where her father was, but getting no satisfactory reply, she began to instruct Jyoti about the proper way of handling knives and forks.

A few days later Mukti came home for the Easter vacation. But this time she was not taken for long drives, as her father appeared very much pre-occupied and busy. Her grand-mother too had changed. Mukti did not like to go and talk to her now. So she devoted all her leisure to this new

friend of hers. They roamed about the garden in the hot sun, swung for hours and stuffed themselves full with green mangoes. Nobody hindered them. So they acted according to their own sweet will and derived no end of joy out of it. Mukti had learned to climb trees with Jyoti, and no one called her a tomboy for that. And Jyoti, too, had learned to skip and play and none called him a girl.

Thus the vacation passed off very well and Mukti went back to school. Jyoti, too, was sent to a boys' day school.

But in Shiveswar's house the clouds still hung heavy. Every moment a storm was threatened. His mother had put up with all the modernism of her son, but she could not reconcile herself to the virtual adoption of this low-caste boy. So she took every opportunity for creating trouble. She was afraid to leave her son's house, lest the boy should get too firm a foothold here, but staying on became more and more irksome. Besides, she had professed so great an orthodoxy, people must expect her to live up to her views and leave her apostate son. At first she had thought that, if she created trouble enough, Shiveswar would send away the boy somewhere. But Shiveswar had too firm a faith in his opinions to send Jyoti away, though he had sent away Mukti quite willingly.

Then came the long summer vacation. Mukti came home with her boxes, baskets, slate, books and clothes. She had many children's magazines and picture books with her. Jyoti, too, had collected numerous treasures by this time. He had learnt many things at school, which Mukti did not know. They expected to have great times together.

But poor Mukti's expectations remained unfulfilled. Her grand-mother had made up her mind at last. She was really going away to the countryhouse, and wanted to take Mukti along with her. Mukti protested; she cried and shouted. But her father said, "You must go, dear. Don't disobey grand-mother."

So Mukti went. But Shiveswar stayed on in Calcutta with Jyoti.

After the vacation Mukti came back, but her grand-mother did not return. Shiveswar could never manage an establishment. So he packed off Mukti to the school and went and took rooms in a hotel for himself and Jyoti. The house was locked up.

So Mukti could not come home for the

week-ends now. Shiveswar went and saw her every Saturday. He could stay only one hour. After that he had to leave and

return to the hotel, where bearded Mahomedan servants greeted his eyes on all sides.

(To be continued.)

THE MYSTICISM OF SAINT CATHERINE OF SIENA

By WENDELL M. THOMAS, Jr

IN the airy city of Siena in Italy, "lightly set on the summit of three hills which it crowns with domes and clustering towers, was born of simple townspeople in 1347 the saintly Catherine. From the day that she could walk, she became very popular among her numerous relatives and her parents' friends, who gave her the pet name Euphrosyne to signify the grief-dispelling effect of her conversation, and who were constantly inviting her to their houses on some pretext or other. Sent one morning to the house of her married sister Bonaventura, she was favoured with a beautiful vision." (The Dialogue of St. Catherine of Siena, tr. by A. Thorold, London, 1907). She beheld Christ. He did not appear in some other-worldly realm or fashion. Neither did he call her away from this present life. He was clad in the papal robes (a symbol of earthly authority), and gave her his benediction. Henceforth Catherine understood that He had called her to serve Him by serving His brothers and sisters.

Now visions are not essential to mysticism. They simply show that the beholder is what the psychologists term a "Visile," one in whom the visual images common to all are unusually intense and lifelike. Though not essential, still their capacity to inspire and encourage throughout a lifetime is just so much gain. The persistent and winsome religious service of Sadhu Sundar Singh and C. E. Andrews, for instance, was originated by a vivid vision of Christ.

Catherine's deep religious purpose thus arose very early. When twelve she cut off her blood hair to escape unwelcome attentions. At fifteen, by entering the neighbouring monastery of St. Dominic, she publicly devoted her life to the service of Christ. In order to make her body a fit and controllable instrument for spiritual service,

she adopted a severe routine. her bed was a board, her clothing coarse, her diet completely meatless. It is to be noticed that she practised not asceticism but rigourism. She did not torture her body to free her soul from the drag of the world; she disciplined her body to devote her soul to save the world. At nineteen she appeared in public and gradually gathered about her a small group of disciples both men and women. She was favoured with sublime and intensely intimate visions, in which she married Christ with a ring, and drank the blood which flowed from his wounded side.

"Much might be said of the action of Catherine on her generation. Few individuals perhaps have ever led so active a life or have succeeded in leaving so remarkable an imprint of their personality on the events of their time. Catherine, the Peacemaker, reconciles warring factions in her native city, and heals an international feud between Florence and the Holy See. Catherine, the consolator pours the balm of her gentle spirit into the lacerated souls of the suffering wherever she finds them, in the condemned cell or in the hospital ward. She is one of the most voluminous of letter writers, keeping up a constant correspondence with a band of disciples male and female all over Italy, and last but not least, with the distant Pope at Avignon."

Her greatest achievement was to induce the Pope, who at this time was suffering the "Babylonian Captivity" under the secular influence of the king of France, to return to Rome and restore the dignity of sacred authority to the decadent Church.

This amazingly fruitful work, this sane and winsome character had its source in continual mystic communion with the God of Love revealed by Christ. "She intuitively perceived life under the highest possible forms, the forms of Beauty and Love. Truth and Goodness were, she thought, means for the achievement of those two supreme ends.

The sheer beauty of the soul in a 'state of Grace' is a point on which she constantly dwells, hanging it as a bait before those whom she would induce to turn from evil. Similarly, the ugliness of sin should warn us of its true nature. "Truth" was for her the handmaid of the spiritualized imagination not, as too often in these days of the twilight of the soul, its tyrant and its gaoler." although Catherine as a child of her age necessarily used the formulas of current theology, [her emphasis rested upon their ethical demands and their aesthetic glory. Under her cleansing touch, the time-worn and faded paintings of dogma were restored to their pristine colours, and glowed with eternal health.

The burden of Catherine's message is the progress of the soul to God. The first stage is to turn from the paths of the wicked into the path of the righteous. The second stage brings the soul to hatred and renunciation of all desires not inspired by God. In the third stage the soul is lost in God, and finds ineffable joy in that "Sea Pacific." The fourth stage, which is all-inclusive love for neighbour, flows directly from the third. To love God is to love your neighbour: you cannot love your neighbour without loving God. Immersion in the love of God and all his creatures in a life of beauty and service is the goal not only in earth but also in Heaven. Supreme in its eternal achievements, no higher life can be imagined.

The first stage, then, is purification from sin. Catherine's motive for purification is to be carefully noticed. It is not a selfish desire for individual salvation or private enjoyment, but a boundless sympathy for human misery coupled with a realization of her responsibility for its relief. With keen spiritual penetration Mahatma Gandhi realizes that social blunders may be due to his own sin or shortcoming, and accordingly he repents by fasting. Catherine likewise understood that responsibility never rests in another but always in the self, for it is only through the self that any influence whatever can be exerted on another. And until the self can claim the perfection of the supreme morally creative person, namely, the sinless Jesus Christ, its consciousness of responsibility induces the sense of personal sin. Out of her sensitive love she cries—

"For what is it to me if I have life, and Thy people death and the clouds of darkness cover

Thy spouse (the true Church) when it is my own sins and not those of Thy other creatures that are the principle cause of this? I desire then and beg of Thee by Thy grace that Thou have mercy on Thy people."

The second stage is renunciation. The purification of the self from injurious desires is not sufficient. Desires must be not only harmless but also positively creative. Above the stage of tolerance, sympathy and peace, is the stage of perfect loving devotion. It is to be noticed that Catherine does not renounce the world, or desire in general, but only selfish desires, the desires that fail to express the heart of God's purpose for the world. She renounces not the humble self in tune with the Absolute Self, but merely the proud, discordant self. This stage may also be called illumination, since the moral renunciation kindles a blaze of light resulting in knowledge of the relation between the personal and divine. While in a trance Catherine dictates this message from God.

"All scandals, hatred, cruelty and every sort of trouble proceed from this perverse root of self-love, which has poisoned the entire world and weakened the mystical body of the Holy Church and the universal body of believers in the Christian religion. The humble self is likened to a good and fruitful tree: "Knowledge of thyself and of Me is found in the earth of true humility, which is as wide as the diameter of the circle, that is, of the knowledge of the self and of Me...Then, the tree of love feeds itself on humility, bringing forth from its side the offshoot of true discretion..."

The proud self on the contrary, is compared to a tree that is rotten and evil.

"Inside the tree is nourished,.....conscience, which while man lives in mortal sin is blinded by self-love and therefore felt, but little; the fruits of this tree are mortal, for they have drawn their nourishment.....from the root of pride, and the miserable soul is full of ingratitude whence proceeds every evil."

The third stage is ecstasy, the eternal blissful fulfilment of the ethical devotion of the soul to God in His work of creative and redeeming love. Catherine tries to recall by the use of mere feeble words the glory of her unspeakable experience of union with the divine Reality:

"Then this soul exclaimed with ardent love, 'O Inestimable Charity, sweet above all sweetness! Who would not be inflamed by such great love? What heart can help breaking at such tenderness? It seems, O Abyss of Charity, as if Thou wert mad with love of Thy creature..."

The fourth stage of glad social service flows from the third. A path leads from struggling variety up to blissful unity in

three stages. Another path leads down again from the blissful unity to the struggling variety. And both paths are divine. There can be no unity without variety, no bliss without struggle. God is One, and embraces all in loving care. Humanity and the world are not outside Him but within Him. The world is God's creation, humanity is one of God's creative agents. The whole creation is the continuous and necessary finite expression of the infinite God, the worthy fruit of His outgoing love. Catherine hears the divine voice telling her that social service in the midst of the world is the beloved child of ecstatic joy.

"When she has thus conceived by the affection of love, she immediately is delivered of fruit for her neighbour, because in no other way can she act out the truth she has conceived in herself, but loving Me in truth, in the same truth she serves her neighbour--The soul that knows Me immediately expands to the love of her neighbour, because she sees that I love that neighbour ineffably, and so herself loves the object which she sees me to have loved still more. She further knows that she can be of no use to me and can in no way repay me, that pure love with which she feels herself to be loved by Me, and therefore endeavours to repay it through the medium which I have given her, namely, her neighbour, who is the medium through which you can all serve me."

To Catherine, the metaphysical, the mystical and the ethical are all one. She knows no love for God which is not expressed in love for man. Indeed, the soul's love for God becomes transformed in the complete mystical union into God's love for man; for the soul is now no longer its former self, but God it has climbed through time to the peak of eternity, it has harmonized its variety in the divine unity; hence it can no longer love God as another, but *in* and *of* God must express itself in the loving salvation of man. Again and again in God's message to Catherine occurs the refrain--"For My honour and the salvation of souls," in which the mystical and the ethical are linked in one.

Now genuine service sooner or later involves sacrifice, the willingness to bear pain and hardship for the sake of a better experience; and Catherine soon came to realize God's

truth and freedom through the triumph of burden-bearing.

"Very pleasing to me, dearest daughter, is the willing desire to bear every pain and fatigue even unto death for the salvation of souls, for the more the soul endures, the more she shows that she loves Me; loving Me she comes to know more of My truth.....No one born passes this life without pain, bodily or mental. Bodily pain my servants bear, but their minds are free that is, they do not feel the weariness of the pain; for their will is accorded with Mine, and it is the will that gives trouble to man."

With Catherine, the sorrow for the sins of others was increased by the knowledge of God, only to be diminished; for with expanding compassion there surged forth the aggressive saving grace sufficient to meet and overcome all hindrances to eternal beauty--even sin.

According to Catherine, the sacrifice that springs thus from divine love cannot be called suffering if suffering means misery. (It can be called suffering only if suffering--according to its etymological derivation--means carrying from underneath, bearing, supporting.) The suffering of misery, or the pain of mind or soul, is solely the punishment of sin; whereas in loving sacrifice only the body suffers--the soul does not suffer but continually rejoices in hardship, for it is working in God who Himself has created the variety so strenuously turned into unity.

The mysticism of St. Catherine has its source in the mystic communion of Jesus Christ with the divine Father. Her mysticism is true to His. It is the Christ way of life the way of cosmic love, the way of union with the Supreme Being. If other mystics do not entirely agree with Catherine, the fault lies not in mysticism, for it is simply a fine method of self-control aiming at union with the Supreme Being. If the method is to achieve its aim, the object to which it adapts itself must of course be truly the Supreme Being, and not an abstract, thought-constituted realm from which the world of life is in one way or another divorced and separated. The being with whom St. Catherine and her saviour before her hold communion is the Absolute One and Only, embracing all worlds in creative bliss or loving care.

THE ABOLITION OF SATI

BY N. C. GANGULY

[Part of a chapter from the author's forth-coming work on *Ram Mohun Roy*, to be published in the "Builders of India" series]

LORD Amherst left India in March 1828, and Lord William Bentinck came as the Governor-General. Amherst's "otiose optimism" in face of the sudden increase of Sati from 577 to 639 cases in 1825 was a point which did not escape the practical vision of Bentinck, whose name is immortalised by the abolition of the wicked custom. It was not in the nature of Amherst to take the prohibitory action recommended individually by Judges Smith and Ross of the Calcutta Nizamat Court in November 1826; but by 1829 all the judges were unanimous, as well as most of the officers in the country, as to the necessity of putting a stop to the barbarous practice. Resident Britishers were no less anxious to see it somehow discontinued, when Indian opinion had undergone considerable modification through Ram Mohun's agitation. The matter was consequently left to Bentinck to deal with in his characteristically practical way.

The new Governor-General first made enquiries regarding the attitude of the military to the question. He wanted the sympathy and support of the Indian Army in an action which might rouse great and extensive opposition in the country. He was satisfied that the Sepoy who fought for the British had no such strong feelings over the continuance of the rite and the Army officers were mostly in favour of its contemplated suppression. But Indian opinion in general could not be easily and properly gauged; it meant the feeling and disposition of the people at large, thought must be remembered that Ram Mohun's efforts had cleared the ground a good deal since 1815 specially among the educated classes. He had a strong and influential following of educated men who acted from their convictions and faced trials. Ram Kamal Sen, the grand-father of Keshab Chandra Sen, and Rashamay Dutt, afterwards a judge of the Small Causes Court, showed that courage which was necessary on the part of real will-wishers

of reform. At a farewell meeting arranged purely by Indians for the first time, in honour of Lord Hastings, a resolution was stopped by these two young men, for it praised the retiring Governor-General for "allowing widow-burning." The meeting was going to be wrecked in Hastings' presence and hence the last words of the resolution were changed into "non-interference with Hindu rites."* A fact like this speaks a volume about the reformer's powerful influence on his countrymen. Dr. Thompson says that Ram Mohun "awakened a conscience in his own countrymen which presently found expression in protests in native newspapers and the number of suttees never reached this height."†

Bentinck naturally fixed his eyes on the great champion of Indian womanhood, whose name was now widely known and honoured and who combined in himself the best in the Eastern and Western civilisations. The reformer was sent for by the Governor-General under such circumstances; but he was not till then aware of the steel elements in the make-up of this man of so kindly a disposition. What the Sanskrit poet has said was the true Ram Mohun—"his heart was softer than a flower but at the same time harder than the thunderbolt."‡ The incident is told by Dr. Macdonald of the Calcutta Presbyterian Mission in his Lecture on Raja Ram Mohun Roy—

"Lord William Bentinck, the Governor-General, on hearing that he would likely receive considerable help from the Raja in suppressing the pernicious custom of widow-burning, sent one of his aide-de-camp to him, expressing his desire to see him. To this the Raja replied, 'I have now given up all worldly avocations and am engaged in religious culture and in the investigation of truth. Kindly express my humble respects to the Governor-General and inform him

* Life and Times Carey, Marshman and Word. p. 271. Heber's Journal (Abridged), p. 131.

† Satee, p. 70.

‡ Bhababhuti—Uttara-Rama-Charita.

that I have no inclination to appear before his august presence and therefore I hope that he will kindly pardon me.' These words the aide-camp conveyed to the Viceroy who enquired, 'What did you say to Ram Mohun Roy?' The aide-camp replied, 'I told him that Lord William Bentinck, the Governor-General, would be pleased to see him.' The Governor-General answered, 'Go, back and tell him again that Mr. William Bentinck will be highly obliged to him if he will kindly see him once.' This the aide-camp did and Ram Mohun Roy could no longer refuse the urgent and polite request of his lordship.*

It was a happy occasion when both these magnanimous men met on the common ground of their magnanimity. How appropriate to this episode are the lines of Kipling? "There is neither East nor West, when two strong men stand face to face." The unpopularity of the reformer on the low plane of competition among unsympathetic Britishers in India was much counter-balanced by the human attitude of Bentinck. The reformer's refusal to see him had something to do with the typical Anglo-Indian antagonism to his reforming activities and movement for freedom in general in every thing concerning life. His appeals against the Press Act had particularly brought him into conflict with them and their nascent Imperialism and this was increased by his open Letter on Education. A tinge of disappointment was produced in Ram Mohun, who was never daunted by failures but was probably embittered by the usual official procedure of the British. Miss Collet traces the affair to Ram Mohun's aversion to all showy court functions,† which were childish in his spiritual eyes. But the cause was certainly deeper and 'yet when Bentinck approached him as a man, he gladly accepted him as a man for all that,' for 'deep called unto deep' in both. The *India Gazette* of 27th July, 1829, gave an official version of the incident, which is almost beyond recognition—It is as follows—

"An eminent native philanthropist, who has long taken the lead of his countrymen in this great question, has been encouraged to submit his views of it in a written form, and has been subsequently honoured with an audience by the Governor-General, who, we learn, has expressed his anxious desire to put an end to a custom constituting so foul a blot."§

The editors of the *Gazette*, as usual with government officers, had the capacity, if

required, of seeing Helen's beauty in Egypt's brow, but they failed in this case to perceive and realise the mighty heart-beats of these two men whose meeting they tried to describe but really spoiled its epic character with elements of court sycophancy. The *Gazette* went on to advise that the Government could choose between three alternatives in dealing with Sati, viz. (1) strict application of existing regulations, (2) suppression in Bengal and Behar, or (3) total abolition in the provinces.

The result of the meeting between Bentinck and Ram Mohun is recorded in the Governor-General's minute of 8, Nov. 1829. The reformer was always cautious like a consummate statesman in everything he said or did, and the same quality is revealed in his advice to Lord William Bentinck. He pointed out the possibility of popular excitement, if drastic measures were suddenly introduced. This danger was also feared by Mr Horace Wilson, the Sanskrit Scholar, and Bentinck's minute could not but take into account—

"I must acknowledge that a similar opinion as to the probable excitation of a deep distrust of our future intentions was mentioned to me in conversation by that enlightened native Ram Mohun Roy, a warm advocate for the abolition of Sati and all other superstitions and corruptions engrained on the Hindu religion, which he considers originally to have been a pure Deism. It was his opinion that the practice might be suppressed quietly and unobservedly by increasing the difficulties and by the indirect agency of the police. He apprehended that any public enactment would give rise to public apprehension and the reasoning would be: 'while the English were contending for power they deemed it politic to allow universal toleration and to reconquer our religion, but having obtained the supremacy their first act is a violation of their profession and the next will probably be, like the Mahammadan conquerors, to force upon us their own religion.'"

Miss Collet thinks that this cautious advice was due to Ram Mohun's "constitutional aversion to coercion."† This is quite true; but another side of the truth lies in the fact that the reformer's method went deeper, as he tried to remove the cause by enlightening the national mind. He wanted to root out and not simply to stop the evil, a principle not understood by Dr. Thompson in his book on Sati** It was also noticed that the Lower Provinces showed more cases of Sati than the Upper, Calcutta

* Lecture on Raja Rana Mohun Roy, Calcutta 1879.

† Collet, p. 146.

§ Collet, p. 146.

* Ibid, p. 147.

† Collet, p. 147.

§ Satta, p. 78

alone accounting for 267 out of 464 cases in the year 1828. Yet the Lower Provinces were, more submissive and less sturdy, and "insurrection or hostile opposition," according to the reformer, would be almost unimaginable and impossible in this field, unlike the Upper Provinces where danger would be probable to a certain extent. "But as the faculty of resistance had all but died out of the chief practisers of Sati, their apprehensions and suspicions might be safely disregarded."* This hint was, of course, enough for a strong man of action of Bentinck's type, who on 4th Dec., 1829, did away with Sati altogether by passing the Anti-Sati Regulation, which declared the rite illegal and consequently criminal and punishable as an offence against law. Its preamble showed distinct traces of Ram Mohun's influence and of thought drawn from his writings on Sati. The following lines bear unmistakable resemblance to passages in the two *Conferences on Sati* and were certainly taken out of them.

"The practice of Sati, or of burning and burying alive the widows of Hindus is revolting to the feelings of human nature; it is nowhere enjoined by the religion of the Hindus as an imperative duty; on the contrary, a life of purity and retirement on the part of the widows is more specially and, preferably inculcated... It is notorious that in many instances acts of atrocity have been perpetrated which have been shocking to the Hindus themselves and in their eyes unlawful and wicked... and the Governor-General in Council is deeply impressed with the conviction that the abuses in question cannot be effectively put an end to without abolishing the practice altogether."†

The phrases, ideas, and accepted arguments can leave no doubt that Bentinck was fully convinced by Ram Mohun and read the reformer's works quite carefully. Dr. Thompson's conclusion has gone rather too wide of the mark respecting the reformer's share in this momentous decision.‡

Miss Collet has observed that "but for the researches and agitation carried on by Ram Mohun, it is a question whether this preamble could have been written at all."** It is certain that the authority of Hindu sacred Law quoted by Bentinck would have had no influence on the people, had not the ground been thoroughly prepared by the reformer, and "the truth

driven home" by his writings in books and newspapers and through his speeches and conversations.* After all Lord Hastings did not wait in vain. The fight had to be well fought before any effect could be produced on the Indian mind of the time, so as to make the suppression and abolition possible and safe. Both these stalwart champions deserve the everlasting gratitude of the nation for their bold stand and strong action. And indeed "there ought to have been by now", as said by Akashay Kumar Dutt, "a statue of Ram Mohun beside that of Bentinck in the Calcutta Maidan."† Under their lead a more obnoxious evil than slave trade was removed from India three years before slavery was finally abolished in England through the labours of Wilberforce and Buxton.

What happened in the wake of the abolition of Sati may be easily summarised from the newspapers of the time for never was the orthodox Hindu community prepared to let it go without remonstrance. The orthodox were very much shocked and their organ, the *Samachara Chandrika* raised a great outcry over it. According to the *India Gazette* of November of that year a petition against it was hatched post haste. Ram Mohun's paper, the *Sambad Kaumudi*, which had already wielded its strong pen against Sati, supported the action of the Government and was followed by another liberal paper the *Banga Dut*. The *Asiatic Journal* § said that the authorities had taken action after proper consideration and sure conviction, and in fact, when it asserted that the majority of *Indian opinion* was solidly against the practice, it only attested to the journalistic activities of the reformer during the past years in creating a public sentiment against the inhuman character of the rite based on the best findings of Hindu Law itself. Ram Mohun was highly praised by the *Indian Gazette* just five months before the Anti-Sati enactment** for his efforts in this respect and his services were fully and gratefully acknowledged. Dr. Thompson seems to have partially failed to notice this incident and its significance.

The *India Gazette* expected that the liberal papers would be able to set right the mis-

* *Ibid.* p. 148.

† *Ibid.* p. 149.

‡ *Suttee*, p. 77.

§ *Ibid.* 149.

* R. M. R. and Modern India p. 6.

† Chatterjee, R. M. R. p. 523.

‡ Collet, p. 150.

§ Chatterjee R. M. R. p. 362.

conceptions among the less educated sections of the community. But this was not to be. On the 14th January, 1830, the orthodox leaders drew up a petition against the Act of abolition signed by eight hundred inhabitants of Calcutta, and they went so far as to say that the Governor-General was misled by renegade Hindus, meaning, of course, Ram Mohun and his followers. Another small petition was appended to it, with the signatures of one hundred and twenty Pandits, to show that Sati was a religious duty and that the Governor-General and his Council were arrogating to themselves "the difficult task of regulating the conscience of a whole people." * A third petition had three hundred and forty-six signatures of "respectable persons" from the interior of the country, with that of twenty-eight Pandits. Counter representations became necessary in the face of such facts and one was forthwith presented to Bentinck by the Christian inhabitants of Calcutta with eight hundred signatures just two days after the last orthodox representation. Ram Mohun himself sent another, which had three hundred signatures, including those of his well-known friends. Ram Chandra Vidyabagish, the preacher of the Brahmo Samaj, could not sign this application for fear of molestation from the Hindus. † Ram Mohun himself was threatened with loss of life for his supposed anti-Hindu action, but he all along retained a calm and persevering patience, like that of Wilberforce under similar conditions. At last Bentinck had to allow the orthodox to appeal to the King in Council, if they thought the decision of the Governor-General and his Council was unsatisfactory. This was done at once and Ram Mohun had to expedite his departure in order to be in England in time to fight the cause of Indian womanhood. The public address presented to Bentinck by the reformer and his friends expressed "the deepest gratitude and utmost reverence" for the service rendered by him to the country through his courageous and determined action.

On the day following (7th January 1830) an orthodox organisation called the *Dharma Sabha* (Religious Society) was formed, as a counter-blast in opposition to the Brahmo Samaj of Ram Mohun, which was the representative of progressive views. Many rich persons

joined it, so that a sum of Rs. 11,260 was subscribed quite easily. Its aim was to counteract Brahmo influence, and to outcast from society any who did not adhere to Hindu rites. A permanent house for it was in contemplation but did not materialise. They said, "they would crush the Brahmo Samaj as a fisherman crushes a small fish under her thumb." * Only six days after the foundation of this Sabha the new building of the Brahmo Samaj was consecrated, its Trust Deed having been executed only a fortnight ago. It is said that Raja Radha Kanta Deb was the leader of the Dharma Sabha.

In 1830 the reformer brought out an *Abstract of the Arguments* against Sati, as a rejoinder to arouse public interest and attention.

The Raja's departure from India had to be expedited for two considerations of a pressing nature. The first was the renewal of the East India Company's Charter, and the second, the petition of the infuriated pro-Sati Hindus, which proved unavailing. He felt he would be able to use his influence to counteract these machinations, and place before the authorities in England reasonable grounds to mould their judgments in favour of the cause of India. On the 8th January he informed the Governor-General of his contemplated voyage and the title given him by the Moghul Emperor, as well as the position of an envoy, together with a seal specially made for that purpose at Delhi. He wrote to Bentinck:—

"I beg leave to submit to your Lordship—that His Majesty has appraised your Lordship of my appointment of his Elchee (envoy) to the Court of Great Britain and of his having been pleased to invest me as His Majesty's Servant with the title of Raja in consideration of the respectability attached to that situation—Not being anxious for titular distinction, I have hitherto refrained from availing myself of the honour conferred on me by His Majesty—I therefore take the liberty of laying the subject before your Lordship, hoping that you will be pleased to sanction my adoption of such title accordingly—consisting with former usage as established by a Regulation of Government on the subject in 1827." †

The Government of course did not sanction the title nor recognise the appointment. On 15th June 1830 the reply was sent through Mr. Stirling, Secretary, to the Government. The heir-apparent of Delhi brought some false charges against the Raja but this did not

* Ibid. p. 131.

† Tattvabodhini Patrika, Asvin 1769, sak.

* Collet, p. 152.

† R. M. R.'s Mission, pp. 14-15.

produce any effect like the legal proceedings of the Raja of Burdwan. But Ram Mohun became suspicious lest the Indian Government should refuse him a passport and hence he decided to proceed to England as a private individual divesting himself of all public character and capacity.* The very day after the receipt of the refusal from the Government the reformer took the lead

in presenting a congratulatory address to Bentinck for passing the Sati Act. Miss Collet says "the rebuff did not hinder Ram Mohun from appearing at the Governor-General's with the Anti-Sati address of congratulation."† Indeed; he was too big for such common feelings which might cross the mind of ordinary people.

* Ibid. pp. 19-20.

† Collet, p. 166.

SIGNIFICANCE OF BARDOLI

BY RANGILDAS M. KAPADIA

NOW that the Bardoli Campaign is over, one can take an dispassionate review of the movement at this distance of time without the least fear of prejudicing the import thereof. As one who has taken part, though a very insignificant one, in the campaign, I had the occasion to watch the movement in its different stages, the slow and steady evolution of the struggle from a modest beginning to the important aspect it assumed as the days rolled on. I feel, we are yet far from fully realising the true significance of the movement. Our reading of it to-day cannot be perfect and yet one may attempt, however humbly, to see and find out through the process a true genesis thereof.

To the people of Bardoli the campaign at first was but a constitutional effort to vindicate and get redressed their just and legitimate grievance against questionable enhancement in the assessment of their land. It was nothing more than a mere resistance against the executive fiat of an irresponsible bureaucracy. And so really it was when a handful of leaders from the Taluka in early February approached the indefatigable Suba of Gujarat to come over to Bardoli and give them a lead. The Sardar too, all through, was modest enough not to claim for his movement a greater significance than this. But it must be admitted, as has been both by the adverse critics and sympathetic admirers, that the Bardoli Satyagraha had a much greater and a much

wider significance than what its promoters claimed for it. When the All-Party Conference was under session in Bombay, May last, Pandit Matilalji, while speaking on the main resolution of the day (there was much ado about nothing over the so-called constitution-making), spoke at length on the import and significance of framing a constitution as a retort to Birkenhead's bluff. A friend sitting near by remarked that constitutions were not made by pious resolutions at conferences, the real constitution was being framed by Vallabhbhai Patel at Bardoli. And this was the real significance of Bardoli. The eventual victory of the popular Will over an ultra obdurate and obstinate officialdom fully justifies to-day the poignant remarks of that friend. The world has given its verdict that in fighting that small yet heroic constitutional battle against the arbitrary executive decree, Sit. Patel was making history, not for Gujarat only, but for India.

It was not for the first time that the nature of the land revenue system of this Government was brought home to us in Bardoli. The agriculturist of India was groaning under this crushing and soulless system for years so much so that he had bent down and been impoverished to his utmost capacity. And yet there was no united and organised effort to either thwart the process of ruination or to avert it. Bardoli furnished that one illuminating instance of an organised and concentrated action on the part of the agriculturists, dumb and down-

trodden, illiterate toilers of land, bent down double under the weight of an unnatural land revenue enforced upon them by an alien rule without their sanction to do so. It was not that they had cultivated a class consciousness so much as that they felt the weight of the burden imposed. The class consciousness, the new spirit and awakening were I believe, all later phases of this momentous fight. The Kunbi agriculturist of Bardoli hardly had an idea of the potential powers lying dormant in him. Nor had he ever acquired the knowledge, either from book or from heresy, that his brother in the other part of the globe by force of a consolidated action and organised effort had been able to bring down to dust the crown of the mightiest autocrat the world had ever seen, the CZAR of all the Russias. The Government may well to-day under these circumstances thank themselves for this phase—rousing the class consciousness in the agriculturist of Bardoli and as a matter of that of Gujarat and India. The echoes of Bardoli have by now reached the remotest and most isolated parts of the land and Government with all the forces at its command will not be able to stem the tide of this wave. Both the peasantry and workers have fully realised that if they were to unite, educate, organise and agitate, they could bend down even a hard "steel frame".

The second great good that Bardoli did to the country is the full realisation of the efficacy of the weapon of Satyagraha and practicability of mass action. Since Gandhiji abandoned Satyagraha in 1922 at Bardoli, people were gradually losing all confidence in the efficacy of this weapon. If they did not take Gandhiji and his method of non-violent coercion as exotic, they at least treated it as a highly unpractical and impracticable proposition. Even the campaign at Bardoli from the day it was launched right up to the end of April was not taken so seriously by the country at large and was even ridiculed by some of our sagacious politicians. The peasants of the Taluka had exhausted all constitutional means at their disposal—they had petitioned, they had sought redress through the members of the Council, the so-called accredited representatives of the people in the provincial legislature. But to a Government which could ill brook even a gesture of protest, one demand for a departmental re-inquiry into what they (the people) believed to be an unjust increment in the assessment was unacceptable. The

Government left to the people no other alternative but to gather their forces and try the erstwhile neglected weapon of SATYAGRAHA.

Borsad, Kaira, Nagpur, and Petlad were no doubt milestones on the way to Swaraj and yet in spite of them sceptics were not wanting. Besides, the political horizon of the country was eclipsed by clouds of communal strifes. Bardoli under the circumstances came as a harmonising balm to an ailing Indian populace. It turned many a sceptic into a confirmed optimist. Many came there to scoff and parted to bless the movement. A day in the land of those heroic and brave peasants, an hour in the midst of the "amazons" of Bardoli, the undaunted and heroic womanfolk of the Taluka who reminded one of the Kshatriya woman-warriors of yore, a short ramble into the deserted streets of a village there, were enough to drive even a snaking "loyalist" into a sturdy Non-Co-operationist. Munshi comes there a thorough constitutionalist, many believed, prudently to make amends or atone for his sins of commission and omission in the University Bill bungle; goes to a village with a Bombay Counsel's searching and vigilant eye, says after an hour's minute cross-examination, that he could have visualised all that from his chambers in Bombay, attends a meeting in the evening and witnesses with a bowldering look the scenes of how the ladies in hundreds received their Sardar, how they worshipped him with Kumkum and flowers, how fearlessly they sang what the *Times of India* correspondent described as seditious songs, and lo, Munshi, the erstwhile constitutionalist, is soon disillusioned! "Heroism he could not come across even after a minute search through the pages of the history of medieval Gujarat he found roaming from door to door in Bardoli." Bardoli to him today is a living epic of the age. This purifying atmosphere was all through conspicuous and the unprecedented success was the direct outcome thereof. Their sufferings and hardships the people of Bardoli never minded. Their Sardar had taught them to die and die bravely. They had learnt thoroughly the *Mantra* of their Master.

Another striking significance of the movement that compelled attention even of the critics was the people's readiness for any amount of sacrifice and an admirable sense of service. Thousands that visited Bardoli—it was almost a place of pilgrimage to a few

hundred daily--during the struggle, carried this contagion home to serve them in times of need. Though the volunteers were comparatively few in number, when questioned as to their total strength, I once told a friend they were 80,000 strong. That explained how so rapidly the news used to spread from one place to another, perhaps more rapidly than the telegraphic service could flash them around. Every one felt that he was doing something and that for a noble purpose. An order is issued at the Headquarters and within an hour or two you find that it reaches the farthest corner of the Taluka. This trained and disciplined band of soldiers made it possible for S. J. Patel to terminate the historic episode so splendidly. Of course S. J. Patel's sagacity, wonderful power of organisation, admirable coolness of head, a marvellous clear-headedness and a grit for prompt action could in no way be less credited for the attainment of victory. This trained, disciplined army of volunteers will be another tangible gift of Bardoli to Gujarat. That Bardoli in this sense has paved the way for future struggles in and out of Gujarat cannot be denied. This revolt of the peasants will serve like a beacon light when the country someday in the near future launches upon a much greater campaign for freedom from British domination.

Another very happy feature of the campaign was to be seen all throughout in the disappearance of all differences, communal, political, social or otherwise. They were all sunk fathoms deep and

an unseen equality, equality between the Shaunkar and the farmer, the rich and the poor, the Brahmin and the Untouchable, the Ujjaliat and the Raviparaj was the rule of the day. In the whole Taluka there was not even a shadow of litigation; not that there were no differences or quarrels but then everybody under the serene, purifying atmosphere thought it to be too criminal to resort to a Court of Law to get the differences settled. Even after the ending of the struggle the people of the Taluka and the District have applied themselves to the more onerous task of social emancipation and reconstruction work. They want to avail themselves of the general awakening born of the struggle. The struggle itself was a passing phase, mere spade work. The real work comes on now. And we find it there in the birth of the Prohibition League, with that restless, indefatigable soul, Mithuben Petit, as the moving spirit. Mammoth meetings are being held in villages; and villages after villages are pledging themselves to the vow of running dry. The hitherto slumbering castes have awakened to work out a scheme of social reforms for the amelioration of their generation. It is by this constructive piece of work that the future generations will value the merits or otherwise of the Bardoli struggle. It has ended and yet it just begins.

The significance of Bardoli thus can be summed up by saying that it was self-respecting India trying to challenge the moral right of Britain to rule her destiny.





[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

COMMUNISM AND CHRISTIANISM: By Bishop Wm. M. Brown, D. D. Bradford-Brown Educational Co., Galion, Ohio, U. S. A. 251 pp. Price 35 cents, paper. Cloth \$1.10, postage paid.

THE PROFITS OF RELIGION:—By Upton Sinclair. Vanguard Press, 50 Fifth Avenue, New York City. 247 pp. Price 60 cents, postage paid.

RELIGION AND THE SOVIETS: By Prof. Julius F. Hecker. Vanguard Press, 50 Fifth Avenue, New York City. 207 pp. Price 60 cents, postage paid.

Bishop Brown's book is a remarkable document as one may well expect. For it was upon this book that he was tried for heresy by and expelled from the House of Episcopal Bishops in the United States. As he says in one place—"at the age of 66, when I was being tried for heresy, I was half dead. Now look at me! That was 6 years ago. In these 6 years I have lived more than I did in the 40 years before. If I can only induce the United States Government to try me for sedition, for Communism, I think I would live to be as old as Methuselah!"

Bishop Brown is now a famous man, at least in the so-called Christian world. Since he was tried for heresy, he has had calls for lectures from one end of United States to the other, and his books have sold by the hundreds of thousands, while the gentlemen who tried him now sit and stew in their own juice and you cannot pay people to read their books.

To Bishop Brown, Jesus Christ was a social revolutionary who was murdered because of his revolutionary teachings against the system of his time. He was a Jewish criminal, crucified like any other ordinary criminal. The "best people" of the time, the "respectable" people were certain that he was an ordinary agitator and "ought to be hung" just like "respectable," "best families" think of "agitators," "extremists," and Communists of to-day. Were Jesus to walk on earth, he would at least fall under Sections 121 and 124 A of the

Indian Penal Code. That is being mild, for he would undoubtedly be hanged to-day like an ordinary criminal as he was 1928 years ago.

Bishop Brown is a Marxist. He was past 60 when he began to study Marxism and learned that he had spent the best part of his life doing what he calls preaching lies. His book on "Communism and Christianity" is a Marxist document, a passionate outpouring of a man who has passed through hell searching for the truth and trying to read just himself to it.

His faith in the institution of the church that he had given his life to, vanished. He says:

"Happily, where faith went out, courage came in, and it increased with my desparation until (though standing on the shore of death where the deep and unknown stream lies darkly between the present and the future) I could and I did undertake the supreme task of my life—the breaking of the chains by which I was bound as a slave to the degrading superstition that I was, both by an inherited and cultivated disposition, a doomed man, and by an inherent weakness, a helpless one with no power to emancipate myself. Of such enslaving chains I mention three among the strongest, the severed links of which, with those of all the rest, now lie scattered about me; (1) the chain of the fear of God; (2) the chain of the fear of the devil, and (3) the chain of the fear of man. ... There is only one fear which saves, and that is the fear of ignorance. ... The world's saviour-god is knowledge. There is no other Christ on earth or in any heaven above it, and this one lives, moves and has his being in the fear of ignorance."

Apart from the book on which Bishop Brown was tried for heresy, this volume contains some of his latest lectures—one on "Evolution and Revolution" (his defense of revolution); "The Heresy Problem," in which he reviews his own trial, ending with something like this: "In the Middle Ages, when one was tried for heresy people shuddered; to-day—we just laugh." A lecture of deepest interest is on "The Chinese Problem,"—

a defense of the Chinese Revolution and, an attack on the American policy of intervention. "Ours is a representative government," he says; "It is always representing someone. I am certain it isn't representing me, and that it is not representing the vast masses of the United States. If we can solve the problem of whom it is representing, we can solve the problem of murder."

When you read this book, you say: "Well, of course, he is guilty of heresy! May he live long and prosper and commit heresy every day of his life. May he live long—this grand old man who has exposed and attacked the church and saved his own soul by devoting the remnant of his life to destroying the system of capitalism."

Upton Sinclair's book on 'The Profits of Religion' is an admirable answer to those who speak of the "Profits of Religion." For he gives facts and figures—heaping them up, sky-high—to show how "Profits" have meant "profits." His attack is on the Christian religion and church, but this is only because he knows them better. Were he a Muslim or a Hindu he would have exposed their practices and their intimate connection with the ruling classes and financial interests.

Sinclair's analysis of the various freak religions or cults that have sprung up in America during the past few years is admirable. His analysis of the Church of England—he spent much time in England studying church institutions—is likewise most admirable. He shows among other things the intimate relationship between the Church of England and the British ruling class and government. We learn that "seven men own practically all the land of the city and county of London, and collect tribute from 7 millions of people. . . . The tribute which London pays is more than a \$100 million a year." In reply to those Englishmen who welcome his exposure of American corruption, he proves that English corruption is just as widespread and devastating.

"The fact is that the new men in England, the lords of coal and iron and shipping and beer, have bought their way in to the landed aristocracy for cash, just as our American senators have done; they have bought the political parties with campaign gifts, precisely as in America; they have taken over the press, whether by outright purchase like Northcliffe, or by advertising subsidy both of which methods we Americans know . . . and not merely is this the same class of men as in America, it frequently consists of the same individuals. These are the big money-lenders, the international financiers who are the fine and final flower of the capitalist system. These gentlemen make the world their home—or, as Shakespeare puts it, their orster."

Then, he proceeds to show how the church, with all its bishops and what-not are a part of this system, willing and loyal agents of it, blood of its blood and bone of its bone. How this class has, through its priestly agents given its "sacred" sanction to one system of spoliation after another, fighting progress every step of the way, against free public education, the abolition movement against serfdom and then against Negro slavery: the freedom of subjected countries and

peoples: and the emancipation of the working class. He quotes Bishops who say that "famines are caused by God to teach the poor to be grateful to the rich." He quotes a Catholic priest in America who, in 1910, said:

"Human society has its origin from God and is constituted of two classes, the rich and the poor, which respectively represent capital and labour. Hence it follows that according to the ordinance of God, human society is composed of superiors and subjects, masters and servants, learned and unlettered, rich and poor, nobles and plebeians."

In another place, he says, "It is a curious thing to observe—the natural instinct which, all over the world, draws Superstition and exploitation together." And he asserts, the "Holy Book" is filled with polygamy, slavery, rape, and wholesale murder, committed by priests and rulers under the direct orders of God." He quotes William Lloyd Garrison that great American who gave his life in fighting Negro slavery:

"American Christianity is the main pillar of American slavery", and another abolitionist as saying, "We had almost to abolish the Church before we could reach the dreadful institution at all."

But Upton Sinclair defends Jesus Christ, and holds that the church and its professionals who profit from it today are exploiters who pervert the doctrines of Jesus. "Jesus, as we have pointed out, was a carpenter's son," he says, "a thoroughly class-conscious proletarian. He denounced the exploiters of his own time with ferocious bitterness, he drove the money-changers out of the temple with whips, and he finally died the death of a common criminal. . . . Beyond all question, the supreme irony of history is the use which has been made of Jesus of Nazareth as the Head God of this blood-thirsty system; it is cruelty beyond all language, a blasphemy beyond the power of art to express. Read the man's words, furious as those of any modern agitator that I have heard in twenty years of revolutionary experience."

In this book, portraying the Christian Church as the servant and henchmen of Big Business, Hindus and Muslims may rejoice. But what about their own religious institutions, resting upon the ignorance of the people? Upton Sinclair is an honest man; there are few such in the east or the west. I personally disagree with his defense of Jesus, because the teachings of Jesus are so wound up with the systems of exploitation and slavery throughout the ages that it is a waste of time to try and separate them. The so-called followers of Jesus have, in his name, taught Indian converts to Christianity to despise their own people and land to support a system of political slavery. What they have done in India they have done in every other land under the sun. There is no need to waste time over Jesus today; men just as good, just as great, live in our midst giving their lives in the struggle against the things that make life on this earth a hell. These men and women today do not teach their followers to "render unto Caesar what is Caesar's", nor do they teach them that, in order to reach a land of happiness they have to lie down and die. Our new morality is not one of submission, but of freedom; not one of suffering but of joy; not of faith, but of reason; not of inaction, but of development; not of self-destruction, but of a joyous life of love and freedom.

Indians would do well to read this book, if for nothing else but to study the methods used by Sinclair. The book is cheap—one of the Vanguard Press volumes published so cheaply that no profit is made. It is worth a thousand times more than it costs.

The last-listed book is a study of religion in Russia before, during and after the Russian Revolution. It is a scholarly volume, written by a Professor of Social Ethics in the Moscow Theological Academy today.

Most of us have but the faintest, most general idea of the Church in Russia, or of the role played by the Greek Orthodox Church before, during and after the Revolution. This work is thorough, by no means a propaganda volume. It is one of the twelve volumes of the Vanguard Press admirable series on Soviet Russia, no similar study has yet been published. Through it we see how the Orthodox Church in Russia was, not only in its teachings, but in its system of organization, an actual part of the State machinery of Czarist Russia. Above the Holy Synod managing the Church was the High Procurator, representing the Czar, whose duty it was to see that the affairs of the Church were carried on in conformity with the imperial decrees. He was responsible to no one but the Czar. Military men were preferred as High Procurators, and many military men—booted and spurred,—held this position.

We learn also that the priests worked in the closest harmony with the Russian Secret Service, and the confessional was used for spying purposes. More than 10,000 school teachers alone were imprisoned or sent into exile due to the espionage work of the priests.

During the Revolution the Church, true to its tradition of black reaction, not only threw all its weight against the Revolution, but it actually worked with the various Czarist armies of invasion. During the terrible famine when the Government decided to take a part of the gold and precious stones in the churches—treasures taken by committees of churchmen and used only for the relief of dying people—the church fought again, ferociously. Their wealth, lying unused, was considered of more value than the thousands of dying men, women and children.

This little volume also gives an account of the laws, promulgated by the Soviet Government, by which the Church and State was separated, the Church deprived of all financial support from the State, deprived of control over schools, and deprived of its vast estates. In other words, the Soviet Government cut the economic foundation from under the Church, but told it to exist if its spiritual appeal was not just based upon its wealth. The Government took action against the heads of the Church only when they openly waged war on the Government and united with the Czarists. A number of leading church authorities, convicted of espionage and counter-revolution, were, of course, shot. Others were given an opportunity to read just their ideas in prison, and to learn to work.

Here is also an account of the development of the "Living Church", under young and progressive priests, during and after the Revolution. These men were not opposed to the Revolution, but regarded it as the beginning of a new life for the

Russian people, and the opportunity for the Church to show that it stood, not for reaction and counter-revolution, but for progress and revolution. The struggle within the Church between the young, revolutionary priests, and the old orthodox reactionaries, is brilliantly outlined. In the meantime, the Soviet Government watched and listened. The attitude of the ruling party, the Communists, is also well-developed, together with the intensive educational and propaganda work of the Communists against religion. There are very interesting chapters, the many sects and religious groupings within the Union, and also, one on the "The Religious Tragedy of the Intellectual Class in Russia" in which a study is made of such religious leaders as Tolstoy, Dostoevsky, Merezhkovsky, and Berdyaev. The last chapter on "To be or not to be" is an excellent picture of the forces at work to-day within the Soviet Union. On the one hand, we see absolute religious liberty, and a straight denial of the freakish tales about the attacks of the Soviet Government upon religion. Since the Revolution, many new sects and denominations have begun work although these were formerly suppressed by the Czarist regime because they competed with the Orthodox Greek Church. In fact, after studying the activities of the Church before and during the Revolution, one is constantly amazed at the leniency and tolerance of the Soviet Government. The activities of the Church were sufficient to entitle it to be levelled to the dust along with other rotten institutions.

We may close by quoting the Communist attitude towards religion, as given in the books—

"The future, he (the Communist) believes, belongs to the materialist philosophy, according to which all things, visible or invisible, tangible or spiritual, including man, are an expression of cosmic energy or matter. Man cannot be separated from the planet upon which he lives; he must determine his own destiny; he cannot expect any help from gods or demons; he is his own God and is master or slave of nature. There are no other lives to come for him and therefore he must make the most of this life upon this earth. His means are science and co-operative toil and his goal is beauty and the good life, where there is no exploitation of wealth and no privileged class, but where all races live and work in co-operation with each other for the common good. Religion, he believes, is a reactionary phenomenon inherited from the period in the history of man when he was helpless in the struggle against nature and lived in an imaginary world of fear and baseless hopes. Historically, religion has been one of the chief weapons in the exploitation of classes and in the oppression of the poor, of which the Czarist regime is a most glaring example."

Agnes Smedley

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MAHATMA GANDHI: Romain Rolland, Century Co., New York.

GANDHI THE APOSTLE: Haridas Mazumdar. Universal Pub. Co., Chicago.

INDIA IN FERMENT: C. H. Van Tyne, Appleton and Co., New York.

MAHATMA GANDHI AN ESSAY: Gray and Parekh, Association Press, Calcutta.

GANDHI AND NON-VIOLENT RESISTANCE: *Blanche Watson, Ganesh and Co., Madras.*

GANDHI: VOICE OF THE NEW REVOLUTION: *Blanche Watson, Sarawatty Co., Calcutta.*

THE CHRIST OF INDIA: *John Haynes Holmes, Tagore and Co., Madras.*

YOUNG INDIA: *Gandhi, Huebsch, New York.*

Mahatma Gandhi of India, widely called the greatest living figure of our day and age, has already been the subject of many biographies, all of which prove his right to be called "Hero-in-Action" (Karma-Vira), as they prove, too, the validity of the title *Mahatma* (Great Soul). Not the least impressive part of this body of Gandhiana is that made up of magazine articles which have appeared literally in all parts of the world in publications representing every possible shade of religious and political opinion, beginning with the one by Gilbert Murray, which appeared in the *Hibbert Journal* in 1917, a ray of white light projected into the darkness of that awful period. This biographical record is being written today in many languages, and the volume is surprising in view of the fact that barring that excellent "Life of Gandhi" by Rev. J. E. Doke written during Gandhi's South African period—the greater part of it has appeared during the years between 1921 and 1924.

As a preliminary to the more comprehensive biographies, came in 1921, "*Gandhi: Voice of the New Revolution*," by the review described by an Indian as "a fresh, stirring and authentic account of the first year of non-co-operation and 'The Christ of To-day,'" a reprint by a Madras firm, of Rev. John Haynes Holmes's sermons, "Who is the Greatest Man in the World Today" and "The Spiritual Significance of the Non-cooperation Movement." These sermons, preached at the Community Church, New York, have been considerably read in pamphlet form in this country. In the year 1923 appeared two books of antithetical character, "*Gandhi The Apostle*" by Haridas Muzumdar, and "*India in Ferment*" by Claude H. Van Tyne. To anyone who has any sort of an understanding of the situation in India since 1919, when the massacre of Amritsar startled the civilized world, the admixture of truth—all too often carefully distorted to suit the author's obvious bias—near-truth and flagrant untruth, gossip, sophistry and irrelevant facts make the latter book as vicious a thing as was ever put between two covers. The hardly concealed contempt for things Indian that pervades the volume; the author's prefatory recognition of obligation for the "guiding hand" of the British governmental officials during the 5,000 miles of travel in that upset and unhappy land, together with his frank admission of sympathy with the "unreconcilables" rather than with the "superstition, religious fanaticism of the people of the country is a hall-mark of prejudice that one can neither ignore nor misunderstand. The comment of *The Bombay Chronicle* that "all doors were open to Mr. Van Tyne but that he opened the wrong ones" should be borne in mind by all who take this book in their hands.

Muzumdar's Gandhi the Apostle is admittedly pro-Indian, but that does not make it untruthful or even biased. A book that could be described by a creditable Englishman of imperialistic bent, as

sane and satisfactory presentation of a difficult situation, and by another, as "surprisingly fair, don't you know?" surely merits the consideration one gives to an accurate and dispassionate study. It is in truth more of a study of the author's great compatriot, than a biography. It is prefaced by a Panorama of Indian history which furnishes an illuminating and informative background for what a prominent Chicago critic called one of the most absorbing life stories ever written. That a well known German house has chosen this work for publication is a tribute not to be overlooked. One cannot read the record here set down without feeling with the writer that "spiritual forces of incalculable strength, generated by the non-cooperation movement and today permeating the national life of India, are bound to secure her a place in the forefront of the nations, and thus help (her) realize pristine glory." As a careful student of Indian affairs the reviewer would testify to Muzumdar's transparent sincerity and extraordinary adherence to fact. His is a book to be trusted.

Then appeared in 1924, the book that the world had been awaiting, *Mahatma Gandhi* a translation from the French of Romain Rolland's three essays which had appeared the previous year. "The combination of these two names, one as subject and the other as author," said Mr. Holmes, "was like the conjunction of two planets." Dr. J. T. Sunderland, one of the first to write of Gandhi in this country, said of the book:

"One cannot in any degree do justice to the exquisite comprehension of the Gandhi philosophy which M. Rolland manifests, or to the intuitional character and the beauty and clarity of its presentation."

The great French pacifist perceives the fact which many utterly fail to grasp, that non-cooperation—the refusal to assist in the perpetuation of evil—is even more a positive constructive force creating in the Indian nation a new psychology and a new spirit. He sees that in Gandhi India has found itself, and that this finding of self has its roots in a great spiritual awakening. He understands that Gandhi—by means of the new-old dynamic of non-violence plus a "weapon" that touches the economic mainspring of the usurping government—has set the face of India toward freedom. "India had lost the power of saying, 'no,' and Gandhi has given it back to her. But this is not all. Romain Rolland tells us too that the Gandhi message is for the whole world."

"India alone could formulate (it) (he says) but this would mean little, if the surging spirit of Asia did not become the vehicle for a new ideal of life and of death, and what is more, of action for all humanity."

This, according to the author, of this heartening and altogether lovely book, is the revelation of Mahatma Gandhi.

Between the extremes of this great Frenchman's book and the American, Van Tyne's utterly untrustworthy volume, lies one—the result of the combined efforts of an Indian and an Englishman—wherein truth and fallacy, wisdom and sophistry are presented in about equal degree. *Mahatma Gandhi: An Essay* by Gray and Parekh is indeed a dual appreciation. In many respects it is scrupulously fair, in others it is undeniably misleading and unjust,—whether 'unconscious bias or with intent, one may not say. Facts are respected by these

authors, often, but they are quite as often placed in strange company or set now in a softening, now in a magnifying light that is most confusing, sometimes all but concealing the real truth. The characterization of the truly Christ like Gandhi policy, for instance, as "mischievous," illustrates the latter point. A misleading thing is the naming of the Amritsar massacre, with its casualty list of something like 2,000 (if one accepts a mean between the Indian and the Government figures), as "disorder" and the Chauri Chaura riot—a sporadic affair which resulted in the death of but 21 policemen as "a shocking outbreak which horrified the country." The array of facts concerning this situation given in Appendix one, shows the quality of presentation that marks the entire book. Did the authors realize that some people do not read appendices?

Two conspicuous errors outmar this work. One is the unwillingness to realize that India is in revolution. This is very likely due to the antagonism of the Englishman. The other is the inability or the unwillingness to understand that India's loyalty to the British broke for good and all under the terrific strain of the Punjab horrors of 1919. This may well be the result of Mr. Parekh's astigmatism, in the enjoyment of which he has distinguished company. The charging to Gandhi's account of the violence that Indians have manifested in various parts of the country, instead of putting the blame of it where it belongs (as a hint in Appendix I might lead a careful reader to surmise what was true) on the Government with its repressive activity toward men whose only crime was working for the freedom of the land of their fathers,—this reversing of the truth, one may safely maintain, is rightly to be characterized as misleading and unjust. But, after all this has been said, there remains a need of sincere appreciation rendered to a great man whom the authors of this essay declare, wanted his people "to be morally supreme in the world." The reader will find in this volume a corroboration of a "great deal that Mahatma Muzumdar has said in Gandhi the Apostle, and a denial of much of the content and spirit of Mr. Van Dyne's 'India in Ferment'."

No review of biographical material about Gandhi would be complete without mention of the compilation "Gandhi and Non-violent Resistance" reviewed elsewhere in this issue, and "Young India," compiled to the extent of 1,200 pages from the writings of Gandhi as set down in his little paper during the fateful years, with a foreword by Rajendra Prasad. The latter is not a book about Mahatma Gandhi—it is the man himself; the former is contemporary Indian, English and American opinion concerning him. Both are excellent source books,—more perhaps for the future than for to-day—giving, as they do the ideals and aims of non-co-operation, and the genesis and progress of the movement that the spiritual genius of India's supreme figure is shaping, interpreting to us the urge which is finding outlet in that country to-day,—as Romain Rolland has so beautifully said in the active force of love, faith, and self-sacrifice. In this path some of us feel lies the only hope of world peace.

— BLANCHÉ WATSON

NRITANJALI:—An introduction to Hindu Dancing by Sri Ragini. New York, Hari G. Gouri Inc.

"Ever since the dawn of time, human beings have danced as an outlet for their emotions when they have been too great for expression in words. So the poetry of motions is an international language—only the dialects vary in their different countries."

"Why is it then that the different races have prevailing types of dancing by which each may be distinguished from the other? I think it is because the best characteristics of each race find outlet through its particular dances."

"Although there is no posing in the modern dance—it is far too rapid for that—yet posing plays a great part in the historical interests of the world's measures."

"It is obvious that dances of various kinds are the translation into movement of certain emotions out of which they are conceived."

So writes Mme. Anna Pavlova, the world's greatest dancer of to-day (*The Strand Magazine*, Dec. 1926), and in the light of those opinions, the beautiful little brochure before us is conceived and written in the right spirit.

We are glad to see that Ragini Devi is trying to interpret the Art of Indian Dancing in the terms of the Ancients. A revival of this beautiful but dying art is desirable indeed, but that revival must be achieved along the lines of Classical Purity in order that it may be a true Renaissance.

Ragini Devi's attempt carries great promise, for in her concise delineation of the Hindu art of Dancing she has succeeded in bringing out its high cultural basis in strong relief. The technical portion is well-written and supported by authority. There are a few inaccuracies in the Mythology given, but nothing very serious.

The book is well-written and got up and beautifully illustrated Mrs. Mary K. Day's introduction shows that the authoress is a true artist, and, as such, we consider her attempt extremely laudable.

THE YAKSHAS.—By Ananda K. Coomaraswamy. Published by the Smithsonian Institution. *South-Asian Miscellaneous Collections*. Vol. 80. No. 6. Pp. 43 and 23 plates.

The author has given a very concise survey of the Yakshas and Yakshi cult in the literature and Archaeology of India. The survey does not extend to the present day legends and beliefs, such as the Bengali legend that misers entomb little boys alive together with their hoards. The boy (or rather his spirit), after a slow death, is presumed to take the form of a Yaksha—known as Yaksha in Bengal—and stand guard over the treasure.

As a result of this survey, the author has come to the conclusion that "Kuvera and other Yakshas are indigenous non-Aryan deities or geni, usually beneficent powers of wealth and fertility. Before Buddhism and Jainism they had been accepted as orthodox in Brahminical theology."

He further indicates Yaksha worship as being "the natural source of the Shakti elements common to the whole sectarian development which was taking place before the beginning of the Kusana period," and further the Yaksha iconography as having formed the foundation of later Hindu and Buddhist iconography. The History of Yakshas, he considers, "is of significance not only in itself and for its own sake but as throwing light upon the origins of cult and iconography, as well as dogma in fully evolved sectarian Hinduism and Buddhism."

The discussion and arguments in the work

under consideration are rather too concise, probably due to considerations of space, but all the same as a survey it is fairly successful and therefore can be regarded as the beginning of a new chapter in the researches into Indian mythology and folklore started by Fergusson with his "Tree and Serpent Worship." The book is well-illustrated—as is usual with Mr. Coomaraswamy—by means of twenty-three excellent plates.

K. N. C.

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It is a pictorial reference book of statistical, historical and commercial information regarding the five Madras States of Cochin, Travancora, Pudukottai, Sandur and Banganapalle. In these days when the future of the Indian States is engaging considerable attention in the press and on the platform, both in India and England, the usefulness of a publication of the kind giving fairly exhaustive information regarding the Madras States which are among those in the forefront of the Indian States in point of their high level of culture and progressive administration, can hardly be exaggerated. The Directory reflects credit on the publishers. Over a dozen views from Cochin and Travancora are published, besides photographic reproductions of the Sovereigns and Ruling Princes of the States. There is a separate "Who's Who" section for the Cochin State wherein about 200 biographical sketches of prominent men and women in Cochin are given, interspersed with fine half-tone reproductions which form perhaps the most attractive feature of the publication. The information contained under the various sections is exhaustive. There is an interesting article on the Cochin Harbour which contains a succinct account of the progress of the scheme from its very inception. Much valuable information is given relating to trade and commerce. The get-up and the illustrations are fine, the publication deserves the patronage of the enlightened public in the States and outside.

THE BUDDHIST ANNUAL OF CEYLON, Vol. III, No. 2. Printed and Published by W. E. Bastian and Co., Colombo, Ceylon. Price Rs. 1-5-0.

It is a well got-up miscellany, containing numerous illustrations, several poems, many articles and stories, notes and news, and reviews and notices. The contents are both interesting and valuable.

THE "ANNIVERSARY NUMBER OF THE "SEARCHLIGHT", 1923. Search-light Machine Press, Patna. Price twelve annas

This annual contains articles by many well-known writers on political, economic, social, religious, historical, medical, scientific and other topics. There are many illustrations. Considering the variety and value of the contents the price is remarkably moderate.

BRABMO SAMAJ: ITS MESSAGE AND ITS FUTURE. Based on the Centennial Proceedings, Calcutta: August, 1923. Published by Brahmo Yubak Samiti, 210-G, Cornwallis Street, Calcutta. Price Four Annas.

This booklet of about 50 pages gives much

information about the Brahm Samaj in a compact form. Besides the principles of Brahmoism and an introduction, it contains Rabinadrath Tagore's centenary pronouncement on Ram Mohun Roy; Messages of the Brahm Samaj as expressed in the speeches of Brahmos from different parts of India; proceedings of a religious convention in which followers of most historic faiths took active part; proceedings of the Youngmen's Conference; Romain Rolland on Ram Mohun Roy and the Indian Renaissance, proceedings of denominational conferences, dealing with individual and congregational life and its problems, social problems of the Samaj and expansion work (i. church organisation, ii. mission work). Report of the Ladies' Conference, and a list of Brahm Institutions (educational and social). The last item—the list of Brahm institutions—gives, unintentionally, a wrong idea of Brahm activities, which are much greater than it indicates. It should be made complete.

ANNUAL REPORT OF THE COMMISSIONER OF LABOUR STATISTICS for the Fiscal year ended June 30, 1927. United States Department of Labor. Pp. 44, 10 cents.

This important report deals with the following topics: Industrial accident prevention conference; fireworks containing phosphorus; Wages and Hours of Labour by Industries; Union scales of Wages and Hours of Labour; Strikes and Lockouts and Collective Agreements; Employment in Selected Manufacturing Industries; Wholesale Prices; Retail Prices; Cost of Living; Productivity of Labour; Industrial Accidents; Industrial Safety Codes; Labour Legislation in the Various States and Decisions of courts affecting Labour; Building operations in Principal Cities of the United States; Co-operation (other than Agricultural); Industrial Hygiene; Workmen's Compensation; Special surveys; Future Investigations; Editorial Division; Financial.

We have given only the main headings. The report concludes with Recommendations.

Does the Government of India issue any such report?

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tion : Workmen's compensation ; Wages and hours of labour.

Only the main headings have been given, as it would take several pages to mention the sub-headings.

R. C.

SANSKRIT-ENGLISH

BRABMO DHARMA (of Maharshi Debendra Nath Tagore). *Translated into English By Hem Chandra Sarkar, M. A. Brahma Classics Centenary Edition. Calcutta. 1928. Price Rs. 3. Pp. XIII+221. Cloth. gilt letters.*

This edition contains the Sanskrit text and the Maharshi's Sanskrit commentary thereupon in Devanagari script. English translation of the text according to the Maharshi's interpretation, English translation of the Maharshi's exposition of the text, and notes in English indicating the sources of the Sanskrit verses forming the text.

Mr. Hem Chandra Sarkar says in the Introduction, which is valuable :—

"Though the Brahma Samaj has declared Truth to be the eternal and imperishable scripture and does not recognise any book as the scripture, the Brahma Dharma of Maharshi Devendranath, has come to be regarded as an authoritative exposition of the principles of Brahmoism. Maharshi composed the book in that hope. Afterwards, Keshub Chunder Sen, compiled another book of a similar nature with a broader basis under the name *Shloksangraha*, having taken its contents from the scriptures of all important religions. Though this latter is more in consonance with the universal spirit of Brahmoism it is remarkable that it has not been as widely adopted in the Brahma Samaj as the Brahma Dharma of Maharshi. Within a few decades, it was translated into several vernaculars of India, and has passed through many editions in Bengali. The story of its composition is well-known, and has been recorded by Maharshi himself in his autobiography, chapter 23. It was written in the year 1848 (1770 Sak). Devendranath was then 31 years of age..... Maharshi looked upon it as a work of inspiration. He has deliberately written in the autobiography : 'It is not the product of my feeble intellect. * * * It is the truth of God which welled up in my heart. These living truths came down to my heart from Him who is the life and light of truth.' The actual process has thus been described in the autobiography : 'Now I began to think a book is required for the Brahmos. Then I said to Akshay Kumar Dutta 'please sit down with paper and pen, and take down what I dictate.' Now I turned my heart towards God, with single-mindedness, I began to dictate with authority in the language of the Upanishads, like the current of a river, the spiritual truths which flashed in my mind by His Grace; and Akshaykumar took them down. In three hours the first part was completed. Maharshi has said, 'it did not involve any labour on my part, but though it took three hours to write out the book, my whole life would be spent and yet I shall not fully understand and assimilate its deep significance.' Thus was the first part written. The second part was compiled sometime afterwards, and the expository notes in Bengalee were added

later on after the first and second parts had been published. The *Brahmo Dharma* is a work of unique significance. Though the language is that of the Upanishads it is an original work..... Maharshi Devendranath, while using the language of the Upanishads, has produced an original work, which has not always followed the ideas of the Upanishads. The various Upanishads and even the different parts of the individual Upanishads are not always consistent. Maharshi Devendranath had in his mind a consistent conception of the Religion of the Brahma Samaj, and he gave an expression to it in the language of the Upanishads. In order to do that Devendranath took considerable liberty with the ideas as well as with the texts."

The English translation is clear and elegant. Mr. Sarkar's edition has met a felt need.

The printing is clear and legible and the binding handsome.

R. C.

MALAYALAM

KALANTE-KOLAYARA —(with illustrations) : *By Rao Sahib O. M. Cheryan B.A., L.T. Published by K. G. Parameswaran Pillai, Sriramanilassam Press. Quilon. Pp 143. Price not given.*

This book is full of fictitious narrations which read like the wonderful adventures of Sindbad the sailor. The numerous illustrations that it contains add further impulse to go through its contents.

CHINTA-SANTANAM :—(Part 3) : *By R. Iswara Pillai B.A. Published by C. G. Brothers, Vatakke-kara, N. Parur (Travancore) Pp. 197. Price as. 10.*

Composed in his usual inimitable style Sjt. R. Iswara Pillai now lays before the public the 3rd part of his *Chinta-Santanam*. The book contains twenty short essays on different subjects, such as, Nature, Atmosphere, Liberty, Moon, etc.—subjects which are too abstruse, yet at the same time dealt in a most simple way. We commend the book particularly to the student population.

DHRODATT-KATHAKAL :—(Tales of Chivalry, Part 1). *By E.M. Joseph. Puthen Petta. Trichur. Pp 166. Price as. 10.*

The book contains a great deal of historical information relating to Mughal History, and there is sufficient verity also in the stories and sketches that are culled from different sources. We are sure the book will receive kind reception at the hands of the educated public. We congratulate the young author on his chivalrous endeavour.

P. ANJAN ACHARYA

MARATHI

'1857'.—*By Prof. N. K. Behere. Publisher M. N. Kulkarni, Karnatak Press, Bombay. Pages 540. Price Rs. 3-8.*

A brightly written, exhaustive, very readable and spirited account of the so-called Indian Sepoy Mutiny (termed by some writers as the 'Indian War of Independence) of 1857. A remarkable production

under consideration are rather too concise, probably due to considerations of space, but all the same as a survey it is fairly successful and therefore can be regarded as the beginning of a new chapter in the researches into Indian mythology and folklore started by Fergusson with his "Tree and Serpent Worship." The book is well-illustrated—as is usual with Mr. Coomaraswamy—by means of twenty-three excellent plates.

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AN EARLY CHAPTER OF THE PRESS IN BENGAL :

By BRAJENDRANATH BANERJEE

THE first English newspaper printed in India was Hickey's *Bengal Gazette*, which commenced publication on 29th January, 1790. It had a short life and was suppressed by Warren Hastings for the offence of publishing libels on his wife and other persons. Then followed the *India Gazette*, the *Calcutta Gazette*, the *Bengal Harlaru* and some other journals. Most of these papers were considered by the Government to be violent in manner and scurrilous in tone, and Lord Wellesley found it necessary to restrict the libertinism of the Press by introducing certain regulations and creating a censorship (13 May, 1799). His successors made the rules imposed on the editors still more stringent. Then came Lord Hastings, a man of very liberal views, who abolished the censorship (19 August, 1818) and only laid down some general rules for the guidance of the editors.

The honour of being the first published Bengali newspaper belong to the *Samachar Darpan*, a weekly, which was ushered into existence by the Serampur Mission on 23rd May, 1818. Lord Hastings' liberal orders, however, tempted several newspapers, both English and vernacular, to appear in Calcutta. The *Sambad Kaumudi*, a Bengali weekly, conducted entirely by Indians, appeared on 4th December, 1821. Ram Mohun Roy was one of its promoters. The *Mirat-ul-Akhbar*, a Persian weekly, made its appearance early in 1822 under his editorship. In 1822 there were four vernacular newspapers (all weeklies), published in Calcutta, two in Bengali and two in Persian, viz. :—

The *Sambad Kaumudi*,
Samachar Chandrika,
Jam-i-Jahan Numa,
 and *Mirat-ul-Akhbar*

But the Press in Bengal enjoyed this spell of freedom for a very short time. Mr. James Silk Buckingham, the editor of the *Calcutta Journal*, published articles, which the Government thought to be of an offensive and mischievous character. He was repeatedly warned and at last deported; and the Government finally contemplated the

reimposition of rules for shackling the Press. On 10th October, 1822 Mr. W. B. Bayley delivered in the Calcutta Council a lengthy Minute regarding the tendency of the Native Press. This Minute, which is reproduced below, is an important and hitherto unpublished document and discloses many interesting facts. It will be seen from it that even the Vernacular Press did not enjoy a higher reputation than the English. It also gives full details about Ram Mohun Roy's *Mirat-ul-Akhbar* and tells us about the "objectionable" nature of some of its articles.

"The subject which has been brought under the notice of the Board in Mr. Adam's Minute of the 14th August demands in my opinion the most serious consideration.

"Mr. Adam has very fully discussed the important question of the freedom of the Press in its application to the present state of society in this country. he has stated his conviction that the licence recently claimed and exercised in this respect has tended to weaken the proper influence of the Government and to excite much discontent and insubordination without any compensating benefit, and he has suggested that the attention of the authorities at home be drawn to the subject, in order that they may determine whether any steps should be taken to procure an Act of the Legislature vesting the Governments in India with sufficient power to restrain the abuses of the Press, and to correct the evils which are to be anticipated from its continued and increasing licentiousness.

"In the view which Mr. Adam has taken of this important subject I entirely concur, and I regret that he has abstained from discussing that branch of the question which relates to the Native Press.

"Feeling, however, as I do that the latter may be converted into an engine of the most serious mischief, I shall submit to the Board some brief remarks on the recent establishment in Calcutta of newspapers in the Native languages, and shall state the grounds on which I consider it essential that the Government should be vested with legal power to control the excesses of the Native as well as of the European Press.

"Previously, however, to entering upon that topic, I propose, with reference to the publication which more immediately led to Mr. Adam's Minute, to advert to the circumstances under which Mr. Jameson's appointment to the office of Superintendent of the School for Native Doctors took place, and also to notice some other points connected with the general question.

"The outline of the plan of the School for Native Doctors was originally drawn up by Mr. A.

REGENERATION OF THE HINDU SAMAJ:—By Mahadeo Shastri Diwar. Published by the author himself at Pradna Pathashala, War. Pages 176. Price annas twelve.

It is remarkable that the author, though educated in an old-fashioned Sanskrit toli, has a catholic mind and advocates certain much needed reforms, such as removal of untouchability, shuddhi, disbelief in fatalism and in ghosts, as also in divine Avatars working for your regeneration, when you yourself are sitting fold-handed. He has adduced very plausible reasons and quoted Sanskrit texts in support of his statements.

FUSION OF BRAHMIN SECTS, PARTS I AND II:—By the same author. Price Re. one and annas eight respectively.

In these two books is given a very valuable and interesting account of the Panchdravid and Panch Gaud Brahmins with their sub-sects in Maharashtra, and has powerfully advocated the advisability of their fusion into one general class of Brahmins. The author seems to have taken great pains in collecting information and the care and judgment he has exercised in putting it on paper is evident in every page.

RAI RASOOLAS:—By Balkrishna Bhan Joshi, Manager Deyan Vilas Press, Poona. Pages 215. Price Rs. 1-8.

A skilful adaptation of the classical English novel, *Ras-e-las* of Dr. Johnson. The adaptation is cleverly done and forms an interesting reading.

NAVATODADHARMA OR HISTORY OF MODERN RELIGIOUS ACTIVITIES IN INDIA VOL. I:—By Sadashiv Krishna Phadke of Pune. Pages 876. Price Rs. Four.

In this bulky volume which is to be followed by three others, the author has given an exhaustive account of the Brahma Samaj (including the Prarthana Samaj) and the Devsamaj and freely criticised their doctrines as well as certain acts of their leaders, which, in the opinion of the author, called for criticism. Such a book would have surely been warmly welcomed, had the author been fair in representing facts and kept his balance in criticism. But he has instead wilfully or unwittingly made baseless statements and innuendoes, which hardly do credit to his intelligence and judgment. The author has evidently gone through a vast mass of literature on the subject and utilised it in a manner likely to prejudice the minds of his readers against the new religious movement. A number of learned men in Maharashtra, not acquainted with facts about the Brahma Samaj, have fallen an easy prey to the author's fascinating style and deceptive arguments and have showered praise on the author's achievement. But one who has an insight into the subject and possesses a fair and incredulous mind can easily see through the game and will utter the cry, "Beware, dear readers, beware!"

V. G. AITE

GUJARATI

BEAUTIFUL NIGHT (RABUVALI RAT) PART III:—By Jhaverchand Meghani, printed at the Navrasna Press, Bombay. Paper cover. Pp. 81. Price Re. 0-8-0 (1927).

This third collection of regular stories sung by

females in Kathiawad is in keeping with the two former ones in excellence and in serving to perpetuate what otherwise would have perished in this branch of literature, as these songs have never been collected and printed before. The most useful part, however, of the book is its well-written Introduction, whether the ballad literature of our province has been examined in the light of European ballad literature with the eye and intelligence of an experienced critic. It is the first contribution of its kind and as such very valuable.

SHRI VISHESH AVASHYAK BHASHANTAR, PART II:—By Shah Chunilal Hakamchand. Printed at the Virashansa Printing Press, Ahmedabad. Cloth bound. Pp. 527. Price Rs. 3-0-0 (1927).

This is a most important book of Jain religious literature, and is a *viratan* of the *Samayik Sutra*. Those who cannot follow the original text will be gratified at its Gujarati version which is well-done.

KOKIL NIKUNJ:—By Mahavir Prasad Dadhich, B. A. Printed at the Jagadishwar Printing Press, Bombay. Paper cover. Pp. 82. Price Re. 0-8-0 (1927).

Though a Marwadi by birth Mr. Dadhich has acquired a very good hold over Gujarati. He is saturated with the spirit of English and Sanskrit poetry and hence has been apt to compose short poems breathing the joyousness of the cuckoo in spring time. His work is certainly admirable.

MARRIED OR UNMARRIED:—By Dayashanker M. Bhatt. Printed at the Bharat Vijaya Printing Press, Ahmedabad. Paper cover. Pp. 32. Price Re. 0-8-0 (1927).

The question is propounded to ridicule the present state of Hindu Society where a girl of six is married to a man of thirty-five and who on growing up wants to marry a young man of her choice, under the impression that her first marriage, being without her consent, was no marriage at all. The presentation though crude is sure to attract readers.

GUJARAT NO RAJRAJ:—By Balubhai P. Bhatt, L. C. C. and Monishankar D. Joshi B. A. (Hons.). Printed at the Kalamayya Printing Works, Surat. Cloth bound. Pp. 191. Price Rs. 2-0-0 (1927).

A book giving all-round information about Gujarat, geographical, historical and artistic. It is written with the best of ambitions and is packed with information about Old and Modern Gujarat.

AND BHASHYA PART I (Adh. 1, 2):—By Jethalal G. Shah, M. A. Printed at different Presses in Ahmedabad, published by the Seventh Vaishnav Parshad. Cloth bound. Pp. 171. Price Rs. 3-8-0 (1927). Illustrated.

Shrimad Vallabhacharya is one of the *Bhashyalara* of the Brahmastra, and his *Bhashya* is known as the *Anu Bhashya*, and is a treatise on the 'Shuddhadwaid' cult. It is a very important treatise bearing on Vallabh's Sampradaya, and its translation into Gujarati was overdue. This book is however more than a translation. It is full of notes and dissertations and comparisons with other similar compositions. The translator has exhausted all available materials in writing his Introduction and produced a very informative contribution on the subject. It is a valuable addition to our religious literature.

K. M. J.

as the importance of obtaining such legal powers, was immediately felt and acknowledged by the Local Government, but it was re-olved to suspend the adoption of any resolution on the subject until the return of the Governor-General who was then in the Western Provinces.

"On His Lordship's arrival at the Presidency, the consideration of the subject was resumed, and it was finally resolved on the 19th of August 1818 to abolish the Censorship, and to sub-titute in its place some general rules for the guidance of the editors, calculated to prevent the discussion of topics likely to affect the authority of this Government or to be injurious to the public interests.

"The establishment of rules of that nature was of such obvious expediency with reference both to the structure of our Government, and to the limited extent and component parts of the British Society in India, that no apprehension was entertained of the probability of their being grossly and systematically violated by any British editor.

"The discretionary power however known to be vested in the Supreme authority of removing any British subject whose conduct might be such as to render him underserving of the confidence and protection of the Government, was considered to be abundantly sufficient either to discourage any wanton or dangerous abuse of the Press by a British subject, or to vindicate the authority of the Government, if recourse to extreme measures should in any instance be found necessary.

It was however fully felt and acknowledged at the time, and the fact is adverted to in the Governor-General's Minute, that the Government did not possess legal power to enforce any rules for the regulation or control of the Press, so far as related to publications issued within the limits of the jurisdiction of the Supreme Court when conducted by persons coming under the denomination of Natives.

"It was in consequence intended by Government to point out to the Court of Directors this defect, with a view to obtain sufficient legal authority to control the Press, when in the hands of individuals not being British European subjects. I do not find however that any Official representation has yet been made to the Court of Directors on this subject, and until the recent establishment of newspapers in the Native languages, the question has not been again brought under the consideration of Government, by any specific act of impropriety on the part of persons not being British European subjects.

"I concur in the opinion expressed by the Governor-General, that the removal of Mr. Buckingham from the country would very probably be followed by the substitution in his room of one or more individuals, who not being British European subjects, could not be visited by a similar penalty.

"The establishment of such a system of counter-action, aided and superintended as it probably would be by those who now support the *Calcutta Journal*, might certainly be attended with consequences even more injurious to the public interests, than those already experienced.

"Such individuals (as in the instances of Mr. Healy of Mr. Charles Reed) might undoubtedly become the real or nominal editors and proprietors of the newspapers and might circulate the most licentious publications without incurring

any danger or responsibility, unless they should be so unguarded as to subject themselves to the penalties of the English law of Libel, and even then the excited state of feeling which prevails amongst the class of individuals from whom Petty Juries in Calcutta are formed, would render the success of legal prosecutions for libel exceedingly doubtful.

"The same remarks are applicable to Natives being the editors and publishers of newspapers in the languages of the country.

"So long therefore as the Press is under no other legal restraint than that imposed by the vague apprehension of conviction and punishment for libel, it will be in the power of factions or mischievous individuals, acting either under the influence of British European subjects, or independently of such influence, to disseminate the most injurious reports and in various ways to embarrass the proceedings and weaken the authority of the Government, and it may reasonably be asked whether with reference to the present state of this society, and to the constitution of the Local Governments in India, such evils are likely to be compensated by any advantages derivable from a Free Press, either as it affects the Native population, or British born subjects residing in India.

"With regard to the latter class, it is well known that under the system of policy hitherto pursued by Great Britain, their access to India is repressed and discouraged; and that beyond the precincts of the towns of Calcutta, Madras and Bombay the acquisition and possession by them of real property is prohibited.

"Of the number of British subjects actually resident, a considerable proportion have no legal authority for residing here, and those who possess such legal authority are liable to be removed from the country, whenever their conduct may, in the judgement of the Governor-General, appear to be such as to render them undeserving of countenance and protection.

"Independently of British subjects in the immediate service of His Majesty or of the Honorable Company or paid and supported by the Government in subordinate situations, the total number of British subjects residing in India is exceedingly small.

"I have not the means of immediately ascertaining the actual number of such individuals residing within the territories subordinate to the Presidencies of Fort St. George and Bombay.

"As far as relates to this Presidency however, I can venture to assert, that the total number of such British subjects does not exceed the proportion of one to 50,000 Natives, and that beyond the immediate precincts of Calcutta and its suburbs, the proportion is less than one to one hundred thousand.* It is however a portion of this small class of persons which arrogates to itself an influence similar to that really possessed by the public of Great Britain, and

*The number of British European subjects not in the Service or pay of His Majesty or of the Hon'ble Company residing beyond the suburbs of Calcutta, in the territories subordinate to this Presidency, amounts to about 300, the Native population being estimated at from 45 to 50 millions.

as the importance of obtaining such legal powers, was immediately felt and acknowledged by the Local Government, but it was resolved to suspend the adoption of any resolution on the subject until the return of the Governor-General who was then in the Western Provinces.

"On His Lordship's arrival at the Presidency, the consideration of the subject was resumed, and it was finally resolved on the 19th of August 1818 to abolish the Censorship, and to substitute in its place some general rules for the guidance of the editors, calculated to prevent the discussion of topics likely to affect the authority of this Government or to be injurious to the public interests.

"The establishment of rules of that nature was of such obvious expediency with reference both to the structure of our Government, and to the limited extent and component parts of the British Society in India, that no apprehension was entertained of the probability of their being grossly and systematically violated by any British editor.

"The discretionary power however known to be vested in the Supreme authority of removing any British subject whose conduct might be such as to render him underserving of the confidence and protection of the Government, was considered to be abundantly sufficient either to discourage any wanton or dangerous abuse of the Press by a British subject, or to vindicate the authority of the Government, if recourse to extreme measures should in any instance be found necessary.

It was however fully felt and acknowledged at the time, and the fact is adverted to in the Governor-General's Minute, that the Government did not possess legal power to enforce any rules for the regulation or control of the Press, so far as related to publications issued within the limits of the jurisdiction of the Supreme Court when conducted by persons coming under the denomination of Natives.

"It was in consequence intended by Government to point out to the Court of Directors this defect, with a view to obtain sufficient legal authority to control the Press, when in the hands of individuals not being British European subjects. I do not find however that any Official representation has yet been made to the Court of Directors on this subject, and until the recent establishment of newspapers in the Native languages, the question has not been again brought under the consideration of Government, by any specific act of impropriety on the part of persons not being British European subjects.

"I concur in the opinion expressed by the Governor-General, that the removal of Mr. Buckingham from the country would very probably be followed by the substitution in his room of one or more individuals, who not being British European subjects, could not be visited by a similar penalty.

"The establishment of such a system of counteraction, aided and superintended as it probably would be by those who now support the *Calcutta Journal*, might certainly be attended with consequences even more injurious to the public interests, than those already experienced.

"Such individuals (as in the instances of Mr. Healy of Mr. Charles Reed) might undoubtedly become the real or nominal editors and proprietors of the newspapers and might circulate the most licentious publications without incurring

any danger or responsibility, unless they should be so unguarded as to subject themselves to the penalties of the English law of Libel, and even then the excited state of feeling which prevails amongst the class of individuals from whom Petty Juries in Calcutta are formed, would render the success of legal prosecutions for libel exceedingly doubtful.

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claims to exercise a beneficial control over the acts and policy of the Government through the medium of a Free Press.

"Supposing for a moment that the interests of that class might be partially promoted by the operation of a Free Press, would it be wise for the sake of such an advantage to overlook the consequences which might ensue from any diminution of the influence and authority of the Government over its own servants and Native subjects?

"The stability of the British dominion in India mainly depends upon the cheerful obedience and subordination of the Officers of the Army, on the fidelity of the Native Troops, on the supposed character and power of the Government, and upon the opinion which may be entertained by a superstitious and unenlightened Native population of the motives and tendency of our actions as affecting their interests.

"The liberty of the Press, however essential to the Nature of a free state, is not in my judgment, consistent with the character of our institutions in this Country, or with the extraordinary nature of our dominion in India.

The Native subject to the British Government in India do not amount to less than 80 millions. No portion of this number are represented in any form. They have no voice or participation in framing or administering the Laws (which are enacted or rescinded at the mere discretion of the Government), in apportioning the revenue or taxes levied from them, in revising the public expenditure, or in controlling the administration. The Government in its relation to them is in fact substantially, and necessarily despotic.

"In such a state of things, is it desirable that any factious or discontented individual should have it in his power to publish and circulate strictures calculated to excite dissatisfaction amongst his brother Officers with regard to their prospects and situation in life, to canvass the propriety of orders issued by his Superior Officers, or by other direct or indirect methods to encourage and disseminate opinions adverse to subordination and discipline? It is desirable that any one should have it in his power to weaken the fidelity of the Native Troops by dwelling on the fatigues, privations and hardships to which they are subjected and the restrictions by which the most deserving are precluded from rising beyond the humbler ranks of their profession; that on occasions when partial or temporary feelings of discontent or suspicion (such as have occurred and may again occur) prevail, they should be made acquainted with their own powers of resistance, that the Native population should be encouraged to appeal from the acts and proceedings of the Local Authorities, or of Government itself, to the tribunal of public opinion, and to seek that participation in framing the Laws or in controlling the measures of the Executive Government which is exercised by the representatives of the people in a free state? It may be said that these and other similar dangers and inconveniences are altogether chimerical, or at all events of improbable and remote occurrence. Judging however from what we have already seen, I think that some of these and other injurious consequences would ere long be experienced, and thinking so, I apprehend, that the unfettered liberty of the Press, as it exists in

our Native country, is totally unsuited to the present state of our dominion in the East.

"But even admitting the sophistry to pass current which asserts the advantages of a Free Press and Independent Journals conducted by Englishmen, in subjecting the acts of the Indian Authorities to the scrutiny of the British public, the wildest reformer will scarcely argue seriously if at least our Empire in Hindustan is to be maintained that it is wise or politic to allow our Native subjects unrestrained liberty of discussing and publishing in the native languages, speculations on points of the nature above noticed or strictures on the proceedings of States in alliance with the Company, on the conduct, characters, and public acts of their English rulers, or on the comparative merits of the several religious systems professed by the various Nations which compose the curiously asserted population of this Presidency, and of India generally. My views extend however only to the necessity of a controlling power being lodged in the hands of the Local Governments, and by no means to the abolition of the practice of printing and circulating newspapers or journals in the Native languages.

"It is a primary and, I will add, a most humane part of our policy in this country to adapt our laws to the state of society, and not prematurely to introduce the institutions of a highly civilized, among a less enlightened people. The principle appears to me to be at least as applicable to the question regarding the Native Press as to any other. In England the laws regarding the press have kept pace with the progress of public opinion and with the other institutions of a free people. The minds of men have been gradually prepared for the exaggeration and misrepresentation which must ever attend freedom of publication. But I know no language which can convey in adequate terms how foreign to the ideas of the subjects of an Asiatic State, is a Free Press employed as a means of controlling the Government. Suddenly to attempt to overturn all previous habits of thinking and acting on such subjects, would, I conceive, be a blind and hazardous neglect of all the sound and cautious lessons which experience has taught us.

"I am fully sensible of the benefits which may be expected to attend eventually the operations of a Native Press, duly regulated and conducted by intelligent and well-intentioned individuals, as strikingly illustrated in the case of the periodical paper issued from the Serampur Institution under the direction of the Baptist Missionaries. No engine indeed can be conceived more powerful and effectual for diffusing useful knowledge amongst the population of this country, than a Press circulating cheaply and periodically articles of intelligence calculated to instruct and improve the public mind, under the guidance of judicious and properly qualified conductors, and in exact proportion must be the evils of an ill-regulated and licentious Press.

"The measure suggested in Mr. Adam's Minute of vesting the local Governments with the power of licensing printing offices seems to me highly desirable, and quite effectual for the accomplishment of the end in view. The general supervision of newspapers published in the Native languages might under such an arrangement be vested in the Persian Secretary to Government,

ments of trade, valued at 10,000 Rupees, to be tossed into the river. A prior number had accused His Majesty of the inconceivable folly of taking out of his wardrobe an immense quantity of valuable articles, and setting them on fire merely to enjoy the pleasure of seeing them burn.

At an early stage of the Oude discussions, a passage appears in one of the numbers as the sentiment of a correspondent, that there is no remedy for the evils which afflict the country, but the direct interference of the English Government. The *Calcutta Journal* goes still further, and plainly states the entire assumption of the Government of Oude as the only cure. The *Jam-i-Jahan Numa* of the 12th June charges the British authorities directly with injustice and disregard of the obligations of good faith, in allowing a British force to be employed against Kasim Ali, the zamindar of Akbarpur, adding however, that the British Government is bound by treaties and cannot help itself, though in reality it groans at the conduct of Agha Mir (the Minister) who, is the cause of all the mischief.

In a recent number of the *Jam-i-Jahan Numa*, is a detailed statement of the domestic disputes which prevail in the family of the King of Oude and of the distressing events at Lucknow recently reported by the Resident in his dispatches of the 16th and 20th August last.

"I cannot conceive anything more calculated to excite disgust and indignation in the mind of the King than this printed exposure of the intrigues carrying on in the interior of his palace, and of the dissensions between himself and his nearest connections.

A subsequent number of the same paper contains an article on Lahore news, coming from a source obviously quite different from the ordinary Native akhbars, which ascribes to Raja Ranjit Singh acts, measures and language indicating the most decidedly hostile views towards the British Government, and which may very naturally prove a ground of offence to that Chief.

"The official remonstrances received from the King of Oude, and the dispatches from the Resident at Lucknow shew that the attacks above alluded to have excited very deep feelings of disgust and dissatisfaction in the mind of our ally, who sees too certainly in such unceasing clamours against his Government, and such pointed allusions to the only remedy for his alleged mismanagement, the prospect of extended disorders and opposition, threatening the ultimate annihilation of his power; and who cannot separate from the authority of a Government supreme and despotic throughout India the lucubrations of a Press, operating under its immediate eye, at the very seat of its splendour and power. To tell his Majesty that he has a remedy in the Supreme Court in the event of any rebellious and unfounded statement being published, is to apprise him distinctly that there are no available means of redress open to him, as with the known inveterate prejudices of Natives of Sovereign rank in India, he would of course deem any reproach or indignity more tolerable than an appeal for justice like a common complainant to such a tribunal.

In fact, the Government has already found it

necessary to prohibit the editors of the several English newspapers from publishing attacks of this nature. One of those editors has publicly announced to his readers, that he considers the prohibitory order in question, merely as a request on the part of Government, to be attended to or not, as suits his judgment and convenience.

"The same attacks are still however, continued in a form immeasurably more offensive and distressing to the existing Government of Oude, that is to say, in the very language which is read and understood by every well educated Native throughout India.

"The account given in the *Jam-i-Jahan Numa* of the late duel between Mr. Jameson and Mr. Buckingham and the causes of it is not unworthy of notice in this review. It not ambiguously announces to the Natives of India, the editor of the *Calcutta Journal*, as a sort of Censor of the Government, who will not as far as his powers extend permit them to do any wrong.

"I believe it is pretty well known, that as far as Native feeling is concerned regarding the Press, the impression on the part of the few who have as yet considered the subject attentively is, that Mr. Buckingham is an akhbar-navis or news-writer stationed by the King of England in Calcutta to report and deliver his opinions freely respecting the conduct of the Local Government. This is ridiculous enough at present, and it is true that the Persian papers have as yet contained little which merits particularly serious notice or consideration, but to judge from the tone and avowed objects of their patrons and supporters, the result will probably be that the Native editors will advance step by step and grow bold by the experience of impunity, that they will hereafter engage in the discussion of all measures, and gradually assume a right of censoring public acts and public officers, and, as the law now stands, how is the Government (in a more advanced stage of public feeling) to guard effectually against their circulating statements, tending to influence and mislead in questions likely to awaken the passions and religious prejudices of the mass of our Indian subjects, such as the abolition of *Satis* or measures connected with the discipline or organization of our Indian Army.

"The contents of the other Persian paper the *Mirat-ul-Akhbar* have been much in the same style as the above, but the editor's known disposition for theological controversy had led him to seize an occasion for publishing remarks on the Trinity, which, although covertly and insidiously conveyed, strike me as being exceedingly offensive. The circumstance in which the discussion originated was a notice in the above paper on the subject of the death of Dr. Middleton, the late Bishop of Calcutta. After some laudatory remarks on his learning and dignity the article concludes by stating that the Bishop having been now relieved from the cares and anxieties of this world, had 'tumbled on the shoulders of the

mercy of God the Father, God the Son, and God the Holy Ghost.'

"The expression coming from a known impugner of the doctrine of the Trinity, could only be considered as ironical, and was noticed in one of the other papers as objectionable and offensive. It might have been sufficient for the editor of the *Mirat-ul-Akhbar* on finding that he had given offence to have expressed his regret, to have disclaimed all such intention and thus to let the subject drop. But this course was not suited to the polemic disposition of the editor. In the paper of the 19th July he enters into a long justification of his obituary notice and affectedly misunderstanding the real purport of the objection taken to his introduction of the mention of [the] Trinity, he makes use of observations which in my mind constitute an aggravation of the offence. He says 'with respect to what was said of God the Father, Son and Holy Ghost, since the Preachers of the Christian religion constantly in every Church throughout the year read their articles of faith with a loud voice, not regarding the presence of either Hindu or Musalman, and declare their conviction that salvation is to be found only in the belief of the Three in One, what doubt can there be then, but they believe in the Three whom I have mentioned.' And again 'But since it seems that the mere mention in the Persian language of the essential principles of the Christian religion is an aspersion of the faith professed by the Governor-General and all its followers, I shall therefore avoid this fault in future.'

"In the paper of the 9th August, the discussion is revived and the objections are treated in the same style.

"It is asked 'if any one in inviting an obituary notice of a Hindu should mention the Ganges or other object of worship of that nation would the Hindus take offence', and afterwards the editor quotes a verse which he ascribes to some Persian poet, meaning as follows:—'whose-ever religion is such that the mere mention of the God of it, is a cause of shame, we may readily guess what kind of a religion that is, and what sort of a people are its professors.'

"A striking instance of the idle and groundless nature of the stories put forth in these intelligencers is afforded in the account recently given in the *Mirat-ul-Akhbar* of an occurrence of importance at the Presidency itself—i.e., the visit of the Persian Prince to

the Governor-General. It is said that the Marquis of Hastings sent out a *Battalion of European troops* to meet him and conduct him to the Government House, and himself received the Prince at the head of the staircase.

"This exaggerated statement has been probably published with the design (and will doubtless have the effect) of spreading both in India and Persia, extremely false notions of the nature of the attentions shewn to the Prince, and of the importance attached by the Indian Government to his visit.

"The following objectionable passage contained in the *Mirat-ul-Akhbar* of the 4th instant has been brought under the notice of Government by the Acting Persian Secretary.

"One day the Minister, who is the Governor* of Oude, sent for Mir Fazl Ali to give in an account of the stipend of Muhasan-ud-daula. The Prince prohibited his compliance with this requisition, and the Padshah Begam observed that she alone had the control of the said stipend and would only render an account of it when all the other accounts of the country became due.

"After this the Padshah Begam and the Prince in consequence of the enmity and malevolence of the Minister determined to move away altogether, and summoning their dependants told them that whoever would engage to follow and defend them might come—the others should receive their pay and dismissal. Every man of them solemnly engaged to adhere to their cause. The Prince accordingly gave to each, presents and shawls accordingly to their several ranks. When the Minister saw such numbers collected together he represented to the King that the Prince had certainly conceived some evil design, and that with such disturbances threatening it was necessary to take steps for His Majesty's safety and protection. The King being taken in by the cajoling of that false Minister (literally like *Damnah* in allusion to a Jackal in one of the well-known fables of Pulpay) concurred in his suggestions. Upon which that despicable minded personage with the royal permission began to collect troops and to call for the aid of the English forces.

*The terms used are "Wazir Farman-rawa-i-Oude," and may be construed simply 'the Minister of the King of Oude.' The king however is in no other place designated by the term Farman-rawa.

"The rest we shall give in the next number of our paper."

"I refrain from noticing other objectionable passages which occur both in the Persian newspapers above quoted, and in those in the Bengallee language. In the latter much bitter and acrimonious controversy has been introduced regarding the *Sati* question; were this dispute voluntarily and really conducted by the Natives without the intervention of Europeans, the discussion might lead to beneficial results.

"It is obvious, however that the editors of the papers in the Native languages have already been and will continue to be liable to the influence of their European friends and patrons, and that in the progress of the free Native Press of India, the pages of the Native newspapers may become the channel of spreading throughout the country such reports and strictures and doctrines as the bigotry, self-interest, disappointment or malignity of European British subjects may choose to circulate. On the contrary, if superintended with prudence and under the restraint of legal authority, the Native newspapers may be made the instrument of extraordinary and extensive benefit, in disseminating useful knowledge in correcting prejudices, and in facilitating the accomplishment of those measures which may be directed by Government, with a view to the improvement of

our institutions, and to the promotion of happiness, prosperity and civilization amongst the numerous and rapidly increasing population of British India.

"I earnestly hope that the authorities in England (with whom the determination of this important question must now rest) will carefully consider the subject with reference to the nature of the society and Government of this country, and that the result of their deliberations may be such as by upholding the authority of the British Government in India, may promote the security of our dominion, and the real interest of those subject to our rule."

There were other Minutes, besides the above, in the same strain, by John Adam and John Fendall on the Press in India. On the departure of Lord Hastings from India (Jany. 1823) the Acting Governor-General, John Adam, passed on 14th March 1823, a rigorous Press Ordinance, which was duly registered by the Supreme Court on 4th April. One effect of the new regulations was the closing of Ram Mohun's *Mirat*, immediately after these regulations had been registered by the Supreme Court.

* *Bengal Public Consultations*, Vol. 55, 17 Octr., 1822, No. 8 Minute. (India Office Records).

SIR JAGADIS CHANDRA BOSE A LEADING FIGURE OF ASIATIC RENAISSANCE

By DR. TARAKNATH DAS, Ph. D.

THE twentieth century is the era of Asiatic renaissance and various political and military leaders of the New Orient have captured the imagination and admiration of the world. It is a fact that the present-day political civilization places greater value upon the achievements of military and political leaders than those of men and women who silently, facing all odds, work in the cultural field. However, in our estimation a Noguehi is no less a hero than a Togo. In the history of the cultural revival of Asia, Sir Jagadis Chandra Bose will, among others, have a most prominent place.

THE REVELATIONS OF LIFE

The triumph that attended Sir J. C. Bose's recent visit to Europe is undoubtedly a very

important event in the history of Science. His numerous discoveries have made the strongest appeal, not only to specialists in Science, but to all intellectuals, including philosophers and men of letters. This Indian pioneer of science has three times astonished the world with the results of his discoveries, first, on the property of invisible electric waves, then in revealing the inner and invisible activities of plant life, thirdly, in establishing the unique generalisation of the unity of all life.

When he commenced his investigations more than a third of a century ago, there were for him no facilities of research, no laboratory worth the name, and no instrument-makers to construct the necessary apparatus. But difficulties, apparently insur-

mountable, did not deter him from the pursuit of his quest; it was not for him to follow the beaten track. The lure that draws heroic souls is not success, but defeat and tribulations in the pursuit of the unattainable. He declared that it is not for man to complain of circumstances but bravely to accept, to confront and dominate them. The history of his struggles for more than twenty-five years will give courage to those who want to dedicate themselves to the establishment of truth.

HIS FIRST DISCOVERIES

The present generation is not aware of the difficulties which confronted this Indian pioneer of science, arising from the widely accepted view that no great advance could be made in Oriental countries in the domain of positive knowledge. Yet his first discoveries on the optical properties of electric waves filled Lord Kelvin, the greatest physicist of the age "with wonder and admiration". Year after year his discoveries in the realm of the invisible light were published by the Royal Society. He had the unique honor, in 1896, of being asked to deliver a Friday Evening Discourse at the Royal Institution, from the same place where Davy and Faraday announced their epoch-making discoveries. His success at various scientific centres of Europe was equally striking. An account of his discoveries is given in the *Encyclopaedia Britannica*, and in all important text-books. Sir J. J. Thomson, the eminent physicist has recently written :

"The study of the properties of electric waves was facilitated by the method introduced by Bose of generating extremely short electric waves. By this method he obtained important results on coherence, polarisation, double refraction and rotation of plane of polarisation. Another aspect of his work is that they mark the dawn of the revival of interest in India, of researches in Physical Science; this which has been so marked a feature of the last thirty years, is very largely due to the work and influence of Sir Jagadis Bose."

The most recent German Encyclopaedia '*Mensch und Menschenerke*' writes :

"Professor Bose's first researches were on the production of shortest electric waves. At this time (1894) he was occupied on the technical problem of firing weapons and explosives at a distance by means of wireless waves. This was one of the first experiments at using electric waves as transmitters of energy. In this great *Indian Scientist*, the pure passion for truth is allied to the most rare cosmic vision."

And here we come to the second and the

most important period of his life when he relinquished his brilliant and assured career in Physical Science for his great adventure into the mystery of life and its numerous manifestations. In pursuing his investigations on the properties of inorganic matter, he was amazed to find boundary lines vanishing and points of contact emerging between the realms of the *Living and Non-living*. Metals he found responding to stimulus; they are subject to fatigue, stimulated by certain drugs and 'killed' by poisons. Matter had thus the promise and potency of life. This most astonishing discovery, announced before the International Science Congress in Paris in 1900, created a great sensation among the assembled scientists of the world. Between the inorganic life at one end and highly sentient animal life at the other, there was spread the vast inarticulate life of the world of plants seemingly inert and impassive. Was there a continuity amidst such bewildering diversities? In other words, was the world a Chaos or a Cosmos in which the human mind is to discover an uniform sequence of law and order? His Indian mind could not be satisfied with arbitrary barriers that separated different branches of knowledge. But what of the glaring difference which divide the two living kingdoms of plant and animal? We cannot see the plants move, whilst the restless animal is in a state of constant motion. But have we the acuteness of vision to see imperceptible tremors of excitement in a plant?

"Out of the imperfections of his senses", says Bose, "man has built himself a raft of thought to adventure into the seas of the unknown. Where visible light ends, he still follows the invisible; where the note of the audible reaches the unheard, even there he gathers the tremulous message." When our microscopic vision failed, he invented instruments of surpassing delicacy which could visualise movements which no human eye beheld before. He succeeded by the invention of his famous *Electric Probe* to exhibit how the plant gave an electric twitch to every shock. He demonstrated this in his second Friday Evening Discourse before the Royal Institution in 1901, and at the meeting of the Royal Society. It was then that he roused the intense hostility of some specialists who like Burdon Sanderson resented the intrusion of a physicist into the preserve of the physiologist. Because Burdon Sanderson failed to discover any response of the ordinary plant like the

response of the animal, so the gap between the two could never be bridged. Bosc that day took up the challenge, he was to devote all his life for the establishment of a new science which unified all life. It was to be years of conflict of a single mind against a solid phalanx of opposition.

apparatus, that gradually broke down the opposition. His marvellous technique, and unflinching success in the most difficult scientific demonstrations won for him recognition as the prince of experimentalists.

OPPOSITION TO NEW ADVANCE IN SCIENCE

Advance in Science can only be made by demolition of old and unfounded speculations of men who occupy leading positions. They cannot welcome new knowledge which make theirs antiquated and out of date. The authors of "Text Books" and Professors of the old school find their position untenable. Then there are human gramophones who without understanding love to repeat their master's voice. The difficulty of novel doctrines can be realised from the opposition to Darwin, who would have been crushed but for the able championship of his devoted friends. But Bosc was a stranger from the East, the land of dreamers, who alone challenged the conceptions accepted by the West. His opponents point out that India was a land of magic, and that Bosc is possessed of a speculative type of mind and that in all likelihood he is swayed by the intangible mysticism common to his country. Even his recent admirers regard him as the Plant Wizard, Edison being the Wizard of Menlo Park. Bosc succeeded in the impossible task of compelling the inarticulate plants to write down the history of their inner experiences. Nothing short of a magic could have done it!

Not merely a vague charge of Eastern mysticism but open hostility stood in Bosc's way. In the West, inquirers flock to the laboratory of the inventor to appraise his discoveries and inventions. But who would ever travel to the distant East to test the miracles? And so Bosc faced the problem in his characteristic way; he decided to carry his laboratory and his plants to all scientific centres and meet his opponents. He had to face exceptional hardships in his scientific mission round the world, and also in his visits, more than a dozen times, to the scientific centres of Europe, where he gave demonstrations of his discoveries. His delicate instruments he had to carry personally. It was his dominant personality, his lucid exposition of the most difficult problems, the incredible perfection of his

RECOGNITION OF HIS REVOLUTIONARY WORK

In this way his work won the enthusiastic appreciation of the most eminent plant physiologists of the present age, including Timiriazeff of Moscow, Pfeffer of Leipzig, Haberlandt of Berlin, Chodat of Geneva, Vinos of Oxford, and Molisch of Vienna. Space only permits a few quotations. Chodat who followed Bosc's works for many years wrote:—

"About a quarter of a century ago, having been invited by Vinos, the great Oxford plant physiologist, to attend the meeting of the Linnæan Society, I was privileged that evening to hear a young Hindu speak on a fascinating subject, the analogy which he had discovered between the response of plants and animals. What made that memorable conference particularly sensational was the marvellous methods of experimentation and the automatic records which the plants were made to give of their reactions. Thus our inferior dumb brothers showed that they registered a number of impressions from their surroundings, retaining within themselves memories, like their superior brothers the animals. It is to this mysterious problem of plant-reflexes that Bosc, with a perseverance rare in Scientific History, has consecrated an entire life-time of patient research, inventing every time a new apparatus capable of manifesting the secret reactions of the sensitive protoplasm. No one has been able to elucidate the interior excitation of plant-life more than he; for this the ingenuity and precision of the physicist had to find embodiment in the physiologist. The penetrating mind of the Indian Savant, ridding itself of non-essentials, is able to see beneath deceptive appearance the unity of life and brotherhood of all living beings."

Vinos, whose work on plant Physiology is still the standard work in the English language, wrote for *Nature* its leading article on Bosc Institute in which, after describing his most striking researches and discoveries, he concludes that the Bosc Institute has from the beginning expanded both materially and intellectually in a career of "ever-increasing brilliance, more than fulfilling the most sanguine expectations of its founder and reviving the ancient reputation of India as a home of learning."

One of the greatest of plant physiologists is the eminent Russian Timiriazeff whose work is regarded as classical. He realised from the very beginning that at last, the study of life was pursued in a truly

scientific way, and not evade the real issue by vague assumption of Vitalism which explained nothing. In realising the significance of Bose's doctrine, he wrote :—

"A very remarkable example of the application of exact physical methods to the physiology of plants is afforded by the labours of the Indian Savant whose very name indicates a new era in the development of science in general. His work must at once be acknowledged as a classic in the field of physiological research. Bose declares that "only by studying the simple phenomena in the plant-organism can we hope to disentangle the most intricate responses of animal tissues. He thus demonstrates the bankruptcy of present physiological theorists: his has been a true triumph of scientific physiology and a fresh defeat of Vitalism."

DISCOURSE AT THE OXFORD MEETING OF THE BRITISH ASSOCIATION

Perhaps one of the greatest scientific triumphs of Bose was at the British Association; of which the *New York Times* wrote :—

"Rarely in all its history of nearly a hundred years of scientific achievement has the British Association for the Advancement of Science, witnessed a more remarkable scene than when Sir Jagadis Bose, the Hindu Savant, demonstrated to an audience listening with absorbed interest the experiments by which he proved that plants live a life akin to human beings Savants watching him felt like pinching themselves to see if they were dreaming as Sir Jagadis in a matter of fact way revealed the wonders of life."

OVATION AT THE UNIVERSITY OF VIENNA

Vienna is the great centre of biological science, and its Medical Faculty holds unique position. It was here that Bose's years of unremitting toil received the highest recognition. Here he met the greatest and most critical specialists of the day. Long before the hour the auditorium was crammed to point of suffocation, and the audience stood breathless in watching the marvels. Now and then was the deep silence broken by deafening applause. The Rector of the University declared that Bose by his discoveries had opened new gates of knowledge and had rendered possible explorations into regions which had hitherto been regarded as closed. These discoveries would be of the greatest benefit to humanity in advancing Agriculture and Medicine. Prof. Molesch, one of the greatest living physiologists, said that he would undertake the journey to India to work in the Temple of Science (the Bose Institute) and be inspired by the new methods which had created so great a revolu-

tion in our concepts of the functions of life.

Here as elsewhere his opponents became his warmest admirers and adherents, and they crowned the innovator by conferring the rare honor of electing him, by an overwhelming majority, as a Member of the Academy of Sciences of Vienna.

MEETING OF SPECIALISTS

For removing the misgiving that none but its inventor could work the extra-ordinarily sensitive instruments, Bose held a special meeting of the leading scientific men and of the foremost specialists of medicine so that they could take the instrument to pieces, reassemble them and repeat the experiments themselves. The head of the department for construction of high-class precision instruments for research of the Vienna University was also present to take notes and sketches of the different parts of the apparatus. It was realised how direct and simple was the principle involved; but the head of the instrument-makers soon confessed that the perfection of the apparatus, due to the extra-ordinary skill of men trained in the Bose Institute, could not be approached elsewhere, and the world must be dependent upon the Indian source of supply. An eye-witness thus describes the marvellous scene witnessed at that memorable occasion :

"Sir Jagadis passed a feeble current of electricity through the plant, and simultaneously through one of the world-famous scientists, who was in the same circuit. The human being felt nothing, but we all saw the responsive indicator of light flicker and dance as the plant twitched at the shock. Then he electrocuted the plant and we saw it writhe in death-agony. After this, repeated applications of the shock failed to produce the slightest response of the electrocuted body. Now this was a miracle—not merely to the eyes of the laymen, but to those of the foremost specialists of this great scientific city, who pressed round the Indian savant to snake his hand in their unbounded enthusiasm.

"The Plant-Man now took on the more human role of the rescuer of the dying. A dying and a drooping plant was given a dose of stimulant; it at once raised its head in token of revived life. Hardly was the act of mercy complete, then for our benefit, the plant, was given a dose of poison. The leaves drooped as we watched them during the death-struggle. Sir Jagadis was watching his "patent" as a physician employing a deadly drug in an emergency, watches his. Quick now the antidote! Twenty drops of life-saving fluid was given, and the march of death became arrested. For a minute there was stillness. Then, slowly, stuffy at first, the heart-beat of the plant became revived.

"He then showed us a frog apparently dead, whose heart had ceased to beat. A few drops of the newly discovered Indian drug was now applied, and the greatest feat of the evening was in progress. The heart of the apparently dead animal became revived; it rose and fell rhythmically before our eyes, lifting and lowering a lever quarter of an inch at each beat, recording in a smoked glass plate the precise graph of the heart's action."

RECEPTION AT THE UNIVERSITY OF MUNICH

An equally enthusiastic reception was accorded to Bose when he gave his discourses before the University of Munich. At a special dinner in his honour given by the Rector and the Faculty, Goheimrat Goebel, the Director of the famous Botanical Gardens, and the author of the classical work on Organography said—

"We all know how much India has given to the world in religion, philosophy and art; now we are privileged to see a new epoch of Indian influence when the light of Asia is shining brightly to illuminate the darkness which surrounded the science of life."

THE WEB OF LIFE

What is the true significance of the new discoveries? *The Manchester Guardian* lays special emphasis on the new discoveries about the similarities of animal and vegetable life of which the Bose Institute has been so important a centre and says:

"Sir Jagadis has been called the 'Darwin of Botany' but the phrase is not a happy one. The Darwinian theory laid its special emphasis on the conflict underlying existence, while the researches for which Sir Jagadis has been most renowned have thrown new light on the Unity of Nature. The Nineteenth Centuries' Science studies Nature's red tooth and claw, while the new investigation has revealed many harmonies in the web of life. Sir Jagadis has viewed the life of the forest as a kind of unity in which the flora are closely related to the fauna, and his investigations on the nervous system of plants have led to a new knowledge which overthrows our conception of the lies of the field as remote and unfeeling adjuncts of life."

[DAWN OF A NEW ERA

In the remarkable philosophic work on *Life's Unity and Rhythm* published in the series of To-day and To-morrow, the author says:

"A portent has appeared which is of the greatest significance; shadows that we look for substantial barriers are being dissipated by the painstaking method of scientific experiment, and a whole collection of categories that we had come to accept as facts have been revealed as being but mere fictions born partly of our ignorance, partly

of the characteristically 'Western' inability to see anything whole and undivided. An Eastern mind, seeing Nature whole and working with the critical experimental success of the West was needed, and in the fulness of time was forthcoming, the full genius Jagadis Bose, the Bengali physicist. Centuries hence men may point to Bose as a conveniently identifiable point from which to date the dawn of the new thought, just as we today put our finger on Socrates when we wish to focus our view of the beginning of that new thought which inspired the West for centuries and to say 'Here is our landmark, here the new can be said to have been first recognizable, as something that was characteristically different.'"

INFLUENCE ON MODERN THOUGHT

Bernard Shaw after seeing one of Bose's demonstrations presented him with a special edition of his collected works bearing the inscription "From the least to the greatest biologist". Roman Rolland sent his *Jean Christophe* with the note "To the Revolver of a New World". The editor of the *Spectator* of London organised a lunch in his honor where the greatest literary people like Galsworthy, Noyes, Rebecca West, Norman Angel, Yeats Brown and others came to offer congratulations to one who had in so eminent a degree enriched human thought. They asked him to tell them the significance of his discoveries, and the aspirations of India and the influences which contributed to the new renaissance.

Bose's address in reply produced the most profound impression among his distinguished audience who had no difficulty in realising the baselessness of the slander against the people of India that had been circulated for propagandist purposes. The *Spectator* published several articles from the pen of its literary editor, who also contributed a striking article in the *Fortnightly Review*; the following extracts are taken from these articles:

"In Bose is seen an invincible, perhaps immortal quality which has given a permanence to the Indian civilization such as no other nation has approached. In Sir Jagadis the culture of thirty centuries has blossomed into a scientific brain of an order which we cannot duplicate in the West. We find in him a spiritual sense difficult to define, intangible yet evident, preeminently of the East; the quality out of which all great faiths have grown."

"His life is entirely given to the institute that bears his name. It is a threshold whence we may see visions of a future emancipated by science, as a worshipper in an Indian temple may see from the glare and din without, the cool shadow of an inner shrine. Beyond that lie other shrines, other mysteries. To the lanes of India the devoted bring offerings of white jasmine, sym-

is of pure in heart. It is such a wreath that Sir Jagadish had laid upon the altars of Science."

But is not the woman of India taking her proper share in the great national revival? The writer answers:—

"Bose has three gifts of the gods—a heart for any fate; a democratic education amongst his own people, who number among them some of the subtlest thinkers in the world; and a helper in

Lady Bose who is a type of all that is brave and most beautiful in Indian womanhood. She has been his mainstay throughout the difficult years of struggle, and she is beside him now that he is famous. Together they have achieved a great work for scientific progress, and they have set a sign and seal on the character of India's right to be a leader in civilisation."

Ruden-Ruden
Germany September 3, 1923.

RAJA RAM MOHAN ROY

By C. F. ANDREWS

THE centenary of the founding of the Brahmo Samaj makes evident to us the fact, that Raja Ram Mohan Roy's greatness increases as the centuries pass and his light does not grow dim. It may be regarded as certain that, in another century's time, his name will stand out even more prominently in human history, and his pioneer work will be recognised by East and West alike as of paramount importance.

For it is not sufficient to regard him as merely one among the many great men of the Nineteenth Century. He stands in the very front rank of all, as the originator in the East of the vast movement of human thought that bound the two hemispheres of humanity closely together. He held a unique position, at the head of one of the supreme moral revolutions in the history of Man. It was through his genius, that Asia awoke and realised her true self in contact with the West.

Again, it is not enough to call him the founder of the Bengal Renaissance, or even of the Indian Renaissance merely,—though he was that in a superlative degree. But he was much more than that. For the Bengal Movement of last century, which he created, led the way to almost every subsequent awakening in Asia. Consider, for instance, the origin of the Meiji, or Era of Enlightenment, in Japan. Its beginning came nearly half a century later than that of Bengal, and it undoubtedly owed much at the start to the fact that another part of Asia was already remarkably awake. It would be possible to trace the effect of the Bengal Renaissance on different parts of India and through them on Western Asia.

Raja Ram Mohan, by his amazing genius, not only led the way, he also gave the principles which should direct the whole of this Movement in Asia forward on its right course. He realised that East and West had at last finally met. He grasped the true inner meaning of their meeting at a time when everything depended on the turn the movement would take in its first stage.

Ram Mohan Roy's further 'magnanimity' was this,—I am using the word in its literal sense of 'greatness of soul',—he aimed at a new era in Asia not merely in intellectual and social reform but also in religious thinking. He based everything he tried to accomplish upon the higher moral conception of God and he kept that conception of God pure and spiritual.

The Brahmo Samaj, since his time, may possibly be regarded by those who have never thought much about the subject as small in numbers. But the spread of its seed-thoughts continues, and these are of far greater importance to mankind than the popularity of the mass mind. It is true, in all the highest spiritual things, that 'many are called, but few are chosen'. Thus Raja Ram Mohan Roy sowed in his own life-time seed-thoughts, which are beginning to bear fruit in our times,—a century later. They will continue to do so for many centuries hence, when other Movements much more popular today, and numerically much more powerful, are completely forgotten.

It is difficult, even in our own age, either to think or to speak too highly of such a genius as Raja Ram Mohan Roy. Indeed, it is practically certain, that we have

not yet been able rightly to envisage his true greatness in the vast perspective of the ages; for he will come gradually to his own, as one who was literally centuries before his time. What can be truly said is this, that the century that has now passed, since he founded the Brahmo Samaj, has been full of new discovery. Yet it has in no way superseded or made antiquated the central religious thoughts of Ram Mohan Roy himself. Much rather is it literally true to say, that his ideas about universal religion were so premature that they are only now at last coming to be fully understood and appreciated. Men are thinking their own thoughts after him, hardly realising that he had thought them out long ago.

A very interesting illustration,—which happened to me personally quite recently,—will serve to illustrate what I mean. I was staying with Dr. Barnes, the Bishop of Birmingham, whose reputation at Trinity College, Cambridge, as a mathematician and a man of science, is very high indeed. He is one of the few 'modernists' among the bishops in the Church of England to-day, and as such has been bitterly attacked by those who hold what are called fundamentalist doctrines about the Christian religion. He has also been attacked by the High Church Anglicans at the same time.

While coming over to France in the S. S. Athos II from Colombo, I had read carefully his book on Christianity. What immediately struck me was the likeness of his book on certain important subjects,—such as the magical theory of worship which he unreservedly condemned,—with that of Raja Ram Mohan Roy. The very argument against any use of idolatry, or magic, that the Bishop uses, as savouring of magic, is virtually the same as that used a hundred years ago by the Raja.

Another test may be applied, which is a very severe one on books of religious controversy. Usually, in such controversies, the writing about them dies a natural death along with the controversy itself. I have gone through one room after another, in the Cambridge University library, where books of this kind are piled high and never disturbed from their shelves. The dispute itself has been long forgotten and the books are forgotten with it. But whenever I have studied Raja Ram Mohan Roy's English works, it has always been borne in upon me, that what he has written

is living still and can be profitably read over and over again. For he always went down to principles and carried out his thinking work so thoroughly, that his words are fresh and living even to-day. It is good news that a collected edition of his works is being published, as a Centenary Memorial. Such a programme of revival of his writings ought to have heartiest sympathy and support.

Here again, I am not speaking merely from hearsay, but from my own practical experience. In the year 1917, when I was going out to Fiji alone, it happened that I had kept with me an old edition of his English works. These so absorbed my interest,—in spite of the usual sea-sickness that I have on every voyage,—that not only did I read through the whole from beginning to end, but when I had finished, I actually went through most of his writings a second time on the same voyage,—a thing I rarely am able to do, even with a modern book, however interesting and important.

This article is in no sense intended to be comprehensive. It is written under great difficulty owing to lack of leisure. But it is not possible to conclude it without a reference to his character and personality. These in many ways were as unique and outstanding as his thoughts and writings. He was a moral hero among men.

The boy who, at the age of fifteen or sixteen, could dare to make alone on his own initiative a perilous journey across inaccessible mountain passes into Tibet, simply in order to obtain first-hand knowledge about another religion, while he was making a comparative study of the different religions of mankind,—such a boy is *certainly* a unique figure in human history. He ranks, even on that account alone, with the greatest names as a scientific explorer. He may truly be called the founder, in our Modern Age, of the science of Comparative Religion. It must also be remembered, that the idea of religious harmony, came to him, not in the midst of an intellectual ferment surrounding him on every side, but rather in the midst of a Brahmin Orthodoxy so confined that there seemed hardly any escape from its bondage. Not only did this young boy leave his home on this adventure, but he was able afterwards to reconcile his orthodox father to what he had done, bringing him in the end to recognise his moral purpose and high endeavour. It has also to be remembered,

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Mr. Dilip Kumar Roy on Musical Education in Bengal

May I humbly suggest that your paper at least should be superior to countenancing bitter personal attacks which contain venom in lieu of argument? If I differ from Grasshopper on musical grounds by all means let us controvert each other by reasoning. But why such virulent personal attack and that too not openly? Why does not Grasshopper disclose his name? Very soon a letter will be published in the press in which Pandit Bhatkhande has expressed his poor opinion of the Bisnampur style. It is against this style that we wage war—not against any personalities. So why bring in personalities in such a respected journal as yours and that under a mask? I have never attacked Gopewar Babu personally. I have only depreciated his style.

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(2) Secondly, as for my conversation with Tagore entitled "The Function of Woman's Shakti" I beg to claim that it was published in the *Vishva-Bharati* without my knowledge. Thus I am not responsible for the omission of the preface which Tagore had written at the head of the original Bengali version. If anybody is responsible for this omission it is either Rabindranath or Surendranath, editor of the *Vishva-Bharati Quarterly*. I vouch for it that both will testify to this truth. In the preface of my book which will soon be published in the West under the name "Among the Great" containing my authorised interviews with Rolland, Russell, Tagore and Aurobindo you will see this acknowledgment made in the preface. This is now with Sri A. at

Pondicherry who is revising my report. The "Grasshopper" can verify this if he writes to Anubindo for the paragraph wherein I have admitted that this article was not written by me at all except for my questions therein. Surely, this should be convincing as showing that this preface I wrote in August last before the accusation of Grasshopper.

(3) Thirdly, I want to maintain that it was no snubbing that I had from Rolland. He simply took it amiss that I should have published his letters without authorisation and that with comments. I had apologised to him and he has been corresponding with me as affectionately as ever as will be shown when I will shortly publish his last long letter (dated 22.8.28) in which he has corrected all my interviews. I can show this letter to Grasshopper if he really wants to be convinced. He will then probably agree that my interview with Rolland on Vivekananda was simply misreported at places. That is all. There are three other reports which have needed very little revision as I can show Grasshopper if he comes to inspect Rolland's marginal corrections with his own hand. It will take too long to expound where I differed from Rolland in music. Suffice it therefore to say that it was not ancient European music but apropos appreciation of Indian music in the West. Thus I have never indulged in wise dissertations on *European music*; I had only expressed my doubts whether European musicians could be quickly emotionally moved by our high-class *Raga* improvisations. Surely on this point I may well have my doubts!

One last point. I have never attacked Gopewar Babu personally. It is his Bishnupur style I am up against. I know even this cannot but pain the admirers of that style now, but as I believe that if people heard really good styles in music they would lose their admiration of this indifferent style, I am for introducing the best style. That is all. I do not see why this should anger Grasshopper so much.

Let me end with a citation from a letter of Pundit Bhatkhande (dated 3.10.28 from Bombay) which is extremely relevant particularly at this juncture:—

I. and was read out the 14th September at the Rotunda meeting.

But surely such attempts on the part of the poet or of Pundit Bhatkhande do not mean that they bear a personal grudge against Gopewar Babu?

DILIP KUMAR ROY

"Grasshopper's" Rejoinder

I have gone through Mr. D. K. Roy's answer to my letter a copy of which you so kindly sent me. D. K. R. seems to be more concerned over vindicating his own honour, which he believes has been besmirched by my "personal attack" than with music and its teaching in Bengal. I shall therefore first of all take up this question of "personal attack" and then proceed to other things.

The point at issue was the musical knowledge and skill of S. Gopewar Banerjee, and S. Dilip K. Roy was the principal critic of G. B. The practice of music is a part of culture and, it was for this reason, that I attempted to put to test the musical and cultural pretensions of the critic D. K. R. If in the course of my examination of D. K. R.'s credentials, I have presumed to suggest that he is not above narrow bias and intensive dislike or love of persons as against principles, it was not with a view to lower D. K. R. the man in the public eye; but to arrive at a proper valuation of the critic D. K. R. This was no "personal attack" just as D. K. R.'s attempt at discrediting G. B. in every conceivable way before the public was no personal attack.

D. K. R. is very frank regarding his lack of a Doctorate. If he openly declares in a paper like the *Modern Review* that he has never received any degree or diploma in music anywhere I have nothing more to say on the point.

I am also glad to learn that he was not responsible for the mistake in the *Star*, which credited him with the authorship of things written by Rabindranath Tagore. I hope that the recent article on "Simplicity and Elaboration in Music" in the *Svaran* number of the *Visa-Bharati Quarterly* is really by himself and not again a mistake; for frequent mistakes react injuriously on public credulity.

D. K. R. says that M. Rolland did not "snub" him and that he still has great affection for D. K. R. In my opinion one can snub a person as well as have affection for him, and that even such *enfants terribles* as D. K. R. himself are sometimes extremely lovable persons. Rolland wrote about D. K. R. as follows in the *Prabuddha Bharat* of June 1923.

"I have read in the February *Prabuddha Bharat* an interview which Dilip Kumar Roy has published about me—I am much dissatisfied with it...He attributes to me remarks entirely different from those which I made.

Then Rolland points out four glaring misrepresentation by D. K. R. connected with his views about Europe's interest in Asia, the Schopenhauer Society, Gandhi and Social Service and other things. If D. K. R. refuses to feel snubbed after this, I only admire his grit and apologise for having attributed him with such sensibilities.

We now come to music, style, Bhatkhande, etc.

I find that D. K. R.'s main grievance against Gopeswar Banerjee is that his songs and style are not liked by Hindustani singers and by Bhattachande. This does not convince us. Bengalees often like things what men of other parts of India do not like and vice versa. This does not prove anything about the excellence things Bengalee or Hindustani. Secondly teaching of music has more to do with grammar than with "style." Gopeswar Banerjee's pupils do not (unfortunately for them) always attain to his style. Some of them sing quite like D. K. R. when they choose the path of cheap decorative variations and leave that of the grander syntheses found in the great *Ragas* and their expression in the difficult *Talas*. By D. K. R.'s own confession we learn that he cannot sing *Sriraga* nor in the more difficult *talas* like *Choutal*, *Dhamar*, *Surfacta*, etc. I am of opinion that *Dhrupad*, is the soul of Indian music. A system in which there is no place for *Dhrupad*, as evidently will be any system which D. K. R. instals, is as effective in keeping the spirit of our music alive as any system of art instruction, which scratches out drawing life study, nature study etc., and fills up the whole curriculum with decorative designing only. Like literature which contains only lyrics, skits and sketches it will turn its students into cultural Surf-riders who after all do not rule the waves, as do the battleships, merchant men and submarines. I believe D. K. R.'s choice of musical style is merely the outcome of that superb eclecticism of his which is ever outward-bound for finding his own nation's soul, collecting knick knacks from the surface of all cultures and expecting to put life into his own national culture by polishing and adorning its surface only, leaving the vitals to take care of themselves. Style is found in men's clothing, character in their soul. We want our musical instruction to mould our musical character and this Gopeswar Banerjee can achieve much better than anybody else including Surendranath Mazumdar the greatest musical genius of Bengal.

yours etc.

Grasshopper
P. S. D. K. R. bemoans G. R.'s inability to pronounce Hindi words correctly. Assuming this to be true, we are not ashamed of G. R. for this failing Bhattachande in his letter published in the *Forward* says that if he were to arrange musical instruction in Bengal, he would allow the pupils to be taught one or two Bengali songs. I hope I shall die before I hear the wonderful songs of Rabindranath or some other composer mispronounced by *Hindustani Ostia*s who will be teaching music in Bengal.

A Letter from Rabindranath

To
The Editor,
Dear Sir,
Mr. Dilip Kumar Roy on reading the comments

in *Modern Review* with reference to himself has written a letter to Rabindranath. The poet had asked me to let you know his views on the matter which are as follows:—

"My discussions with Sriman Dilip Kumar Roy were published in *Probasi* in Bengali and in *The Viswasabharati Quarterly* in English. I had to say in the prefatory remarks of the said article in *Probasi* that the language of the article was entirely mine. I left out that portion of my article in the English translation as irrelevant. For this reason the public might have thought that as the article contained the name of Mr. Dilip Kumar Roy, both the English and Bengali versions of it were written by himself. But, Mr. Dilip Kumar is not responsible for that idea of the readers. When he would be publishing these articles in some periodical or in the book form, he would undoubtedly disclose their true authorship.

"Srijut Gopeswar Bandopadhyaya unquestionably deserves to be regarded as the greatest musician of Bengal. There is no reason to deny that he has acquired high proficiency by cultivating the Hindusthani music for generations. I believe that Srijut Bhattachande is second to none in his knowledge of the science and technique of Music. I do not however, approve of it that any other master should be cried down simply to show off 'S' Bhattachande."

Yours etc
Amiya K. Chakravarty.

Pt. Jawaharlal's Address at the Students Conference

In your issue for October you have been good enough to comment on my address at the Bengal Students' Conference. In one of your quotations a slight but vital error has crept in and you will permit me, I hope, to correct it. Speaking of communism I said—

"I do not propose to discuss it here but I wish to tell you that though personally I do not agree with many of the methods of the communists and I am by no means sure to what extent communism can suit present conditions in India, I do believe in communism as an ideal of society. For essentially it is Socialism, and Socialism I think is the only way if the world is to escape disaster.

By an unfortunate error I have been reported in some papers as having said that "I do not believe in communism as an ideal of society."

JAWAHARLAL NEHRU

Editor's Note. We took the extract from a daily paper.—E. L. M. R.

* This is a free translation of Mr. Chakravarty's original letter, which was in Bengali.

INDIAN Womanhood



The Hindusthan Association of America, New York, and the Indian community of the city gave a farewell picnic in honour of Miss PRANJAN THAKOR, BSC, MA. (about whose academic distinctions we referred to in *The Modern Review* for August) and Miss SYBIL FRAMILA PETERS, B.A., on the eve of

the Hindusthan Association, Miss THAKOR being one of the Vice-Presidents. In the course of her special work in connection with training in rural education, Miss THAKOR had to travel extensively in America. She was awarded by the Teachers' College, Columbia Univer-



Miss Pranjan Thakor



Srimati T. Kanaka Lakshamma

their departure for India. They have decided to take up educational works, particularly rural education, in India. Both the ladies were among the active members of

sity, New York, one of the Macy Scholarships of the International Institute. Prof. William H. Kilpatrick of the Columbia University, and Prof. Mabel Carney the Head of the Department of Rural Education, spoke highly of her attainments and character.

Miss PETERS who comes from the Isabella Thoburn College of Lucknow, studied at



Miss A. C. Kuriyan

the Lincoln University, Nebraska, receiving her B.A. degree in June 1928. In her college work Miss PETERS majored in education. In India she expects to devote herself to the village school organization.

MISS A. C. KURIYAN, B.A., has recently been appointed a *Barbour Scholar* in the University of Machigau, U. S. A. She has



Miss B. Indiramma

done teaching work in Travancore for two years and on her return from America she will be attached to the Post-graduate Department of the Faculty of Education.

MISS B. INDIRAMMA, B.A., has proceeded to England to qualify herself for the M. ED. degree of the Leeds University.

SRIMATI T. KANAKA LAKSHMANA M.A. (Mysore), B.A. (Lond.) of the Mysore Education Service has recently been appointed as an honorary professor in Jaya Tilak's Ananda College, Ceylon. She is also highly proficient in music.

GLEANINGS

The Tradition of False Face

The mask is returning to our theater. Eugene O'Neill seems to be obsessed with the fact that in life we are all hidden behind our masks and in two of his latest plays the mask is an important feature. The *Illustrierte Zeitung* (Leipzig) recalls in an interesting article by Dr. Georg Jacob Wolf, the historic use and abuse of the mask. For their high birth and connections we must, he insists, "go back to the most ancient times and to the farthest zones" where we find these little objects given "something precious, something in the nature of a religious cult, which endows them with reason and a deeper meaning." For "When the carefree Greeks celebrated the feast of Dionysius, the great or rustic Dionysian

feasts, at which life and lust were more deeply penetrated, they painted themselves with wine dregs—a sort of war-paint of joy. Later they preferred the use of red lead; then they covered their faces with vine leaves, still later they chose, in place of these, a covering of linen which was painted and had slits for the eyes and mouth. The linen, in turn, made way for leather which was occasionally gilded. Finally, masks, the genesis of which we have before us, were carved of wood, or they were formed of clay and baked. During the course of centuries actors indeed were the real rumpuses of the Dionysians, and their masks had developed along two lines: tragedy and comedy. For example, the double mask with the serious, and the humorous, fawnlike laughing face.

The Romans placed the greatest emphasis on



CLASSIC AND MEDIEVAL MASKS

(Left) Roman comedy mask, molded from a model found in excavations of a Roman pottery near Augsburg. (Right) Devil mask used in the Perchten Dance, now in Salzburg Museum.



CARNIVAL MASKS USED IN ROTTWEIL

(Left) Fool with bells, (right) Feather John. The "Ride of the Fools" is still given during the carnival season in Rottweil, Germany.



CARNIVAL MASKS USED IN WERDLINFELS

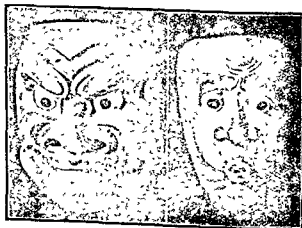
Still worn in Garmisch and Partenkirchen during the Carnival

the mouthpiece as being the characteristic of the mask. The mask, which had now become particularly hideous, was no stranger to the mystery theaters of the Middle Ages which, like the antique drama, had grown out of the cult which originally dealt only with themes religious and solely served the Church...



FASHIONABLE LADY AND SERVANT Masks for the Japanese No Dance.

Through Gozzi and Goldoni, Venice became the center of the *Commedia dell'arte* and the mask descended from the stage to the people. One cannot imagine Venice in the throes of carnival without masks. At the same time the memory of paintings by Tiepolo, Longhi, and Guardi arise, with their rococo Venetians who appeared so often with masks that one was forced to realize that the Venetians and masks were inseparable. This was not only true of the merry carnival period, but it was also true in Venice of the seventeenth and eighteenth centuries, at all times of the year."



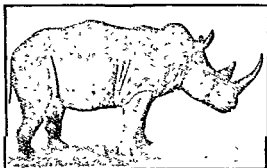
JAPANESE FEMALE AND DEMON MASKS

The writer now turns to others: those of the Orientals, the court masks, the

temple masks, and the demon masks: "In Africa, in the Far East, occasionally in Japan, in China, in Siam, in the South Seas and in Central America the mask has been known and used from ancient times as it was known and used in Egypt....And this proves a basic reason for the wearing of all masks. Man wishes to be other than he is usually mightier or more powerful. ...The fundamental idea is this: escape from oneself to an imaginary individuality a sort of reincarnation here on earth all brought about by the small object which we place in front of our real face at carnival without giving so much as a single thought to the cultural meaning of the mask and the thousand years of its development."

The End of the Mammals

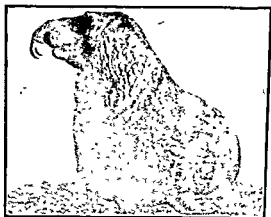
In *Discovery* (London), H. J. Massingham gives some startling facts to show how rapidly man is exterminating other forms of mammalian life, largely for commercial reasons "We have first of all to record the total disappearance of such animals and birds as the Blue Buck, the Quagga, Burchell's Zebra, the Passenger Pigeon, the Great Auk, Steller's Sea-cow, some of the great Land Tortoises, and other species of bird, mammal and reptile within the last hundred years....Deer was declared extinct all over the 'dry zone' of Burma, and the once-common Swamp Deer was very scarce. The Indian Gazelle was reduced to a like poverty of numbers by the method of driving the terrified animals into ravines with nets stretched across them. In the once teeming country of Nepal Terai, it is now extremely unusual to see any



A DISAPPEARING GIANT

The white rhinoceros, the third largest land mammal living, seems doomed to speedy extinction. Last year it was estimated that only one hundred and fifty specimens of this species remained.

deer at all. The Pink-headed Duck is now extinct, while the Great Indian One-horned Rhinoceros only survives in a small district of British Assam. ...Lieutenant-Colonel Fawcett concluded that 'within a measurable space of time there will be practically no game (outside the Government Forest Reserves) left in India.' The 'spread of



THE NORTHERN SEA-ELEPHANT

This huge sea mammal, that once frequented in great numbers the Californian coast is yearly becoming rarer

civilization' is often quoted as the inevitable cause for this impoverishment, whereas a consultation of data reveals that commerce is the real angel of Death.

Brains—How Come?

His better brain makes man supreme over the other animals. The gap is wide between him and his nearest rival, there is a real problem here, the problem of how man got that way. The modern scientific answer is that man's hands made his brains. It must be confessed that the earliest grandfather of them all, old Pithecanthropus Erectus of Java, was an unlovely low-brow. He was not an ape, oh no, but he certainly had the marks. In the scale of brains, he stood right between the ape below and ourselves above. With hands he handles things, examines them, does things to them. He always learns best by doing. He learned reality by doing, for it really works. Apply an idea and you test



Chimpanzee



Java Ape-man
Courtesy J. H. McGregor

it. If it is true, it works; if false, it fails. Man got his truths that way. As he does his doing with his hands, he got his truths through his



Man



Ape-man



Ape

never more than minor assets if they have no hands to do their stuff. Brains without hands never amounted to much, so they did not evolve. Brains with hands meant a lot, so they evolved rapidly.

As long as we travelled on four feet, the hands were kept busy as feet and could not develop into real hands. This held the brain, the partner, down too. Luckily for us, one of our ancestors made just the right move. He climbed into the trees. That is how he got his hands. The brain followed.

Some of the descendants grew big, much too heavy for tree life and so they took to the ground. In the trees they had acquired the semi-erect attitude which partially freed the hands and as the free hands were too handy to lose, they became more and more erect. The tools of the hand relieved the heavy work of the jaws and the jaw grew smaller. The lower face receded, while the growing brain-case bulged up-ward. Man became a high-brow.

—Evolution

Farming Under Paper

We may grow all our crops under paper before long, thinks Milton Wright, who contributes an



HOW PAPER HELPS THE ONION CROP

The unprotected soil in the box on the left formed a hard cake, through which the onions had difficulty in forcing their way. The onions on the right were planted under paper, which kept the moisture in the soil.

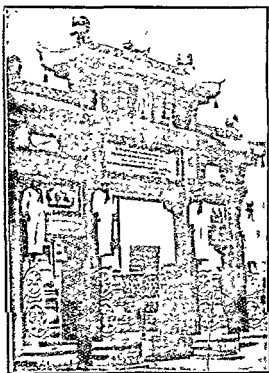


CUCUMBERS GROWN WITH PAPER AND WITHOUT
The luxuriant cucumber plants on the reader's left were grown under mulch paper, while those on the right were raised in the usual way.
Note the difference.

hands. This was one of those partnerships between a thinker and doers, in which either would fail without the other. Brains are usually assets, but

article on this subject to *The Scientific American* (New York). His conclusion is based on the success of this method in Hawaii. The pineapple growers of that territory last year paid \$500,000 for paper under which to grow pineapples. The growers raise 30 per cent. more pineapples than they otherwise would—and there is a tremendous saving in labor. He goes on: "On a sugar plantation near Honolulu, before the World War, Charles F. Eckart found it a stupendous task to keep down the weeds. 'If only Eckart could find a mulch that would control the weeds permanently, he would be making a tremendous stride forward. At last he hit upon a tough kind of paper. The sharp shoots of the young plants easily stabbed their way through, but the weeds were smothered. The idea grew. The use of black paper, it was

found, raised the temperature of the soil. The activity of bacteria was increased. The moisture remained in the ground until it was absorbed by the plant roots instead of being wasted quickly by evaporation. Then, too, the paper preserved the original cultivation of the soil throughout the growing period. 'Applying mulch paper to a crop area is simplicity itself. The paper comes in rolls—150 or 300 yards long, and in widths of 18 and 36 inches. The farmer lays the roll down across one end of a row of cultivated soil and unrolls it to the other end over or between the beds. The paper is thus in direct surface contact with the beds. Where drill crops are to be planted a strip of two inches or less is left between successive strips. The paper is anchored to the ground with stones, staples, or with dirt turned over the edges."



This great stone symbol of American-Chinese amity at Chafoo, China, with a quartette American sailors, bears the following inscription on its centre tablet (top)—Dedicated to and Erected in honour of the Citizens of the United States of America—Our Friends across the seas, May there be eternal peace between our two peoples—Lin Tze Heng—September 1921.



An Amsterdam View of the Kellogg Pact which will be appreciated now, when the Anglo-French Naval Pact is said to have "angered" Coolidge

We must have absolute control of the body. We must have absolute control of the mind. The mind is always in some sort of disturbance. Anything that comes along—any outside object, any slightest word that is said to us, any memory floating up from the past—can throw the mind into agitation, even positive passion; and in a moment all our high aims and intents are put to rout. How can the Soul, the Highest, be perceived, when all these blurring mind-waves are continually obstructing our true vision?

To control these waves, we must control their fine causes—the fine memories and impressions buried deep down in their subterranean labyrinths. Patanjali, thirty hundred years ago, worked five out a system of analysis and control of the subconscious, beside which modern psychoanalysis looks like a child's primer. Its strength is in its linking of the spiritual, mental and emotional natures. Modern psychoanalysis gives mental training without high spiritual aspiration. It cleanses but does not inspire. It gives no driving motive other than the well-being of the social group. Most religions, on the other hand, furnish plenty of inspiration and emotional drive, but have no psychological technique for wisely guiding or using the emotional force they rouse. They have one or two blanket formulas which they urge indiscriminately on individuals.

"Be good" say all the religions. "Be social" says modern psychology. But why? What I want is to be happy. And how?—when they are all these instincts stronger than I am, clamoring for satisfaction. Yoga links man's strongest desire (for greatest possible happiness) with his highest religious aspiration (for God, the supreme state of consciousness), and then furnishes him with a practical system of mental and spiritual training, by which to achieve the two in one.

Through Patanjali's system a man gets control of the body, control of the mind, control of the outside universe. When we have knowledge of a thing, full knowledge of it, we have control over it. By concentration, prolonged meditation on any object, we can get knowledge of and control over that object. When all the rays of the mind are focussed, we see that object in full light.

Education and the Nehru Committee Report

The Educational Review for August observes editorially:

Amidst all the political excitement in which the Nehru Committee has drawn its report of a future constitution for India, embodying Dominion status to the country, it has not forgotten the needs of education. There are two clauses of the Declaration of Fundamental Rights to which we should like to refer. Clause (v) runs: "All citizens in the Commonwealth of India have the right to free elementary education without any distinction of cast or creed in the matter of admission into any educational institution, maintained or aided by the State, and such right shall be enforceable as soon as due arrangements shall have been made by competent authority." It will

no longer be possible for Governments to plead want of funds in the spread of elementary education, nor can they take refuge behind the theory that the country is not ripe for the introduction of compulsion. Clause (xi) runs: "No person attending any school, receiving State aid or other public money, shall be compelled to attend the religious instruction that may be given in the school." The introduction of a conscience clause has been the subject of keen controversy for several decades in many provinces, but it is now happily a settled fact at least in some of them, and we are glad the Nehru Committee is giving the weight of its support to the idea underlying it.

Some Practical Projects

Miss A B Van Doren writes in the October issue of the *National Christian Council Review*:

A complaint sometimes brought against the Project Method is that in many cases the projects introduced are artificial and in some cases useless. Successive classes build houses which in turn have to be demolished to make way for the work of the next year. In some cases it may be possible to avoid these difficulties by carrying on as projects the production of equipment really needed in school. In village schools, which are bare of furniture and equipment, why should not the project take the form of things actually needed for the carrying on of school activities?

As examples of such projects, one may mention the plans of a certain rural school in Burma. On Saturday morning the teacher and the older children co-operate in actually making the equipment that is necessary for the school. One morning they worked at cutting paper for school notebooks and stitching these together, and were able to sell the product at half the bazaar price. The next Saturday the village carpenter came and helped the boys to make a much-needed cupboard, in which books and equipment might be kept. The first products in this case will doubtless be somewhat crude, compared with the more careful workmanship produced by Sloyd and other formal methods of teaching. The motive, however, is so real and compelling that the teacher may feel assured of arousing genuine interest and purpose in the children, and hence of evoking an educational value greater than that produced by work mechanically perfect but disconnected with the needs and life of the school. This experiment was to be followed up by other attempts at necessary furniture.

The same school plans to attempt the preparation of simple text-books for the teaching of reading and arithmetic to the lower classes of the school. The teachers will plan easy lessons based on village life, so that books will be village-rather than town-centred. The sums and sentences which the teachers produce will be copied neatly by the older children in their transcription period. Little illustrations will be added by the children who take delight in drawing. The sheets will then be sewed together and bound in an inexpensive cover. Thus they hope to produce text-books at almost no expense, and at the same time to provide

is the most valuable asset. The objection that the Universities train more men for degrees than there are posts for them to occupy applies to other countries besides India. We hear in Scotland of graduates making their fiftieth unsuccessful application for a post, and of others who, recognising the conditions, make no attempt to secure employment in their Honours subject. Sweden has recently established an organization to find work for its unemployed graduates, and a similar scheme has been proposed in England. Nevertheless the University degree is steadily strengthening its position and, during the past 20 years, has beaten the technical college diploma out of the market.

The Peace of the World

In the September issue of the *Indian Review* Mr. C. F. Andrews records some of the efforts that have been made to bring about world peace by the big powers in Europe and elsewhere and attempts to appraise their real value. The writer observes in conclusion

My own heart is as sore as everyone else's when I look out on Europe and the World today. Politicians are trifling. Like foolish senseless children they are playing with fire. No lesson seems to have been learnt no warning appears to have gone home. The appeal is still to passion, not to reasons, to momentary excitement and applause, not to the eternal verities. Nevertheless, it is impossible to give way to despair. We must learn and hope. We must strive on without thought of despair.

I am writing this on board a French Steamer after a miserable buffeting in the monsoon waters. Day after day we seemed to make no progress: day after day it was harder to hold up one's head amid the miseries of sea-sickness. Yet here to-day the misery is past and calm waters have been reached. The parable is easy to read. Humanity is now in the trough of the monsoon seas, battered and tossed by the tempest. But we have only to keep our course straight and our hearts brave to come out at last into calmer waters peacefully and at rest.

Universal Suffrage and India's Womanhood

Referring to the legislation establishing universal suffrage in Britain *Stri-Dharma* for September observes editorially:

The legislation establishing universal suffrage in Britain comes into force from September 1. By virtue of this new Act, women will be entitled to vote at the age of 21 on the same terms as men. The number of women who will reach majority on that date is calculated at 51.4 millions. This will be a phenomenal windfall, over and above the millions of elder women already enfranchised. Thus the next elections will see a great stir at the polling booths. The long struggle of the

British women has at last ended in victory—as all struggle for freedom must, if carried on with faith, determination and self-sacrifice.

Judging from the social revolution in Turkey, and the awakening in India, the emancipation of the women of the East does not seem to have involved much noise and clatter. It is not that we have been without our pangs of struggle. Whether we have been spared unseemly wrangles by the chivalry of our men, or whether our abhorrence of scenes and dread of estrangement sustained our endurance, it is futile to discuss to-day. Time has not yet arrived to take a review with a historian's detachment. Besides, the fight is not all over. Unlike the West our fiercest battle will rage, not round the employment bureaus or qualifying academies, but round the domestic hearth. We are not out to compete with men for livelihood or profits, though we certainly claim the right to do so whenever necessary. Our vital need is freedom from the bondage of customs which exploit us for the selfish indulgence of man. It is in the home that we must assert our right to God's sunshine and air, to knowledge and cultured intercourse. Above all, it is there that our will must prevail in forming life's links and in determining life's goal.

It must be recorded, in justice to the present generation of men, that they are realising in growing numbers the iniquities of their forefathers, and have taken an early opportunity to share with us their growing political power. That power to us is but a means to an end. Men have made a mess of things everywhere. Problems of communal strife of criminal reform, of social evils, of labour and capital are all crying aloud for solution. It is time we tried our hand, not only at shaping our own lives, but also at setting our national house in order, and we are determined to do so with the help of this new power.

India and Modern Thought

In the course of an illuminating article in the *New Era*—a newly started monthly published from Madras, the Late Lord *Indians* expressed 'his opinion that there was a fundamental basis in common to the spirit in the East with that of the West, we read

The British Empire is entering on a new stage in its development. The principles recognised and adopted two years ago for that development express what is latent in the new stage. Wherever a dominion has reached a sufficient level in the practice of self-government, it is now recognised that it has freedom to govern itself without interference from London. It is open to it to secede from the British Empire if it should elect to do so. The movement has however been accompanied by another movement. The dominions generally have shown that they attach importance for themselves to remaining within the Empire on terms of complete liberty of action. Not only is this important to them from the point of view of wealth and power, but also from the point of view of culture and civilization.

subject matter well adapted to the needs of the children.

Various types of weaving and basket-making may be utilised for the supply of school requirements. A school in the Central Provinces, where hemp is plentiful, weaves mats on which the children sit, to protect themselves from the chill of the stone floor. In other places bamboo, reed, or grass mats can be woven for the same purpose. In Burmese schoolhouses each child needs a reed mat before him to keep his pencils, seeds, sticks, etc., from dropping through the cracks in the bamboo floor. In India children will delight in making themselves baskets or paper boxes in which to keep their pens, pencils, seeds and sticks. Children in the higher classes in geography may co-operate with their teachers in making sets of maps for the wall. Ordinary globes are far too expensive to be bought for village schools. Quite a satisfactory substitute can be made by setting an earthen pot on its mouth, and drawing in and then colouring the continents and oceans. No school need do without a globe when one can be produced for four annas. Large relief maps of clay can be made in a corner of a room and coloured with bazaar paints, or can be laid out in the playground with the outlines indicated by lines of flowering plants of various colours. One school in South India walled its playground with a row of stones alternately red-washed and white-washed in ones, twos, threes, etc., to provide a large and delightful means of learning addition tables. A school that can afford coloured paper can produce fascinating wall friezes of elephants, camels, palm-trees and other decorations belonging to their Indian environment.

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Should the West Teach Honesty to India?

Mr. A. S. Panchspakesi Ayyar, M. A. (Oxon) I. C. S., observes in the *Garland*:

Some westerners have told us from time to time what we have to learn from them. These include honesty, brotherliness, morality in sexual relations, real religion as opposed to superstition, learning in the arts and sciences, courage, physical, mental and moral, kindness towards all living creatures, the dignity of labour, a robust optimism and a will to reform the world.

The writer then "dispassionately" examines these claims of the West one by one. Regarding Honesty we read:

No one can seriously hold that the West can teach honesty to the East. The village servants in India who are paid ten shillings six pence per month and get no pension are entrusted with hundreds of pounds of Government money for being transported across wild jungles to the government treasuries, and rarely is there a case of defalcation. So too, the equally miserably paid postal runners and postmen are entrusted every day with hundreds of rupees' worth of money orders and value payable parcels and discharge their trust with an honesty which has excited the admiration and wonder of many an English official. I challenge

any western country to beat this record of some of India's poorest and most illiterate children. This honesty did not begin with the British rule. The British only utilized the system they found before them. No doubt, I may be told western commercial honesty is greater. It is not greater in all western countries. It is certainly great now in England and Germany if we regard relatively fixed prices and same quality as tests. But if we are to take into account the monstrous swindles as perpetrated on the public by western countries including England and Germany, such swindles as are caricatured in Tono Bungray, we shall hesitate before praising the honesty of western firms. Add to this the fact that even in England there are sometimes different prices for different customers and that in France and Italy merchants are as unscrupulous as in India.

If English and German merchants have recently learnt to make goods correspond to sample and to charge each class of customers much the same price it is only intelligent self-interest which makes them do so and not any passion for honesty. The atrocious lies indulged in by western diplomats are further proofs that the west is not exactly fitted to teach anybody honesty.

If further proof were wanted to show the colossal unfitness of the would-be teacher of honesty the horrible, campaign of lies spread by both parties in the last War would be enough.

The only serious argument which an Englishman can bring is the comparative absence of corruption in England and its comparative presence in modern India. I must candidly admit that there is less corruption in the inferior public service and specially the constabulary in England than in the same cadres in India. The greatest reason for this is the ridiculously low pay of these people in India. The London constable gets more than fifty times the pay of his Indian brother; even allowing for the difference in the value of money and the cost of living this means that he is getting about three times the pay. If we pay three times the present pay and enforce discipline we can get educated men of character who will stand comparison with the London constables. So too with the low-paid clerks and other inferior servants. Given the same adequate pay, I do not think that the Indian will be behind any other race in honesty. The spoils system of America and its periodical prodigies of corruption are unknown to India. I must also add that inferior government servants in France and Italy appear to be no better than their confreres in this country.

—

Nishkamya Karma

In the course of his learned presidential address (published in the *Young Men of India* at the Andhradesa Social Service Conference Mr. K. T. Paul put forth a plea for a better understanding of social service. Concluding the speaker observes:

The Ancients knew human nature. They called service a *Yoga*, a process of discipline;

and so it is. They also reckoned it as one of the regular processes of discipline whereby the human soul is perfected in its long pilgrimage toward God. Karma Yoga is classed with Bhakti Yoga and Gnana Yoga, and it is recommended that all the three processes be pursued. But the essence of the discipline is in the freedom from Self. The supreme message was just on that point. It is there that a distinction was made; not *any Karma* but *Nishkama Karma*; the whole of the heart so filled with love that there is no room for Self. Not for the pleasure or profit of one's self or one's family or one's social group or one's sect or religion or even one's nation, but in pure human sympathy to which it is constrained by a relentless conscience should the heart instinctively feel in unison with suffering wherever it is found and the hand and the foot the whole body and mind must hasten to do acts of relief. It is only such spontaneity, such sustained continuity, such freedom from every corrosion of Self which deserves to be called service. That is Nishkama Karma. That and that alone can constitute to be a form of Yoga. Mark what our great Poet says:—

Leave this chanting and singing and telling of beads! Whom does thou worship in this lonely dark corner of a temple with doors all shut? Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the path-maker is breaking the stones. He is with them in sun and shower, and His garment is covered with dust. Put off thy holy mantle and even like Him come down on the dusty soil!

Deliverance? Where is this deliverance to be found? Our Master Himself has joyfully taken upon Him the bonds of creation; He is bound with us all for ever.

Come out of thy meditations and leave aside thy flowers and incense. What harm is there if thy clothes become tattered and stained? Meet Him and stand by Him in toil and in sweat of thy brow.

Litigation

We read in *Harmony*:

The three crushing evils that India today groans under, are landlordism, usury, and litigation. Of these three, litigation is the most to be deplored, for through it, our men of light and leading are leading a vampire life, fattening on the fruits of the honest labour of a famished peasantry, who, in civilized countries, are immune from every burden. Only the other day, Mr. Churchill, in placing the English Budget before the House of Commons, said, "agricultural production was to be permanently and completely relieved of all rates." And our Hindu patriots of the Swaraj party have not felt ashamed to perpetrate the bloodiest massacre of Innocents, in the name of amending the Bengal Tenancy Act! Alas, litigation is making the life-candle of India's *body politique* to burn at both ends, impoverishing the wealth-producers at one end, and demoralising our intelligentsia on the other, breeding in place of the amity, which prevailed fifty years ago, as we can ourselves testify,—breeding mutual jealousy

and hatred all round, dividing man from man, class from class, causing "a solution of continuity," and want of national cohesion, in our caste-divided *body politique*.

The best intellects of the civilized world, are leaving no stone unturned, for, increasing the wealth of their country and in combination with the capitalists of the country, they are finding work on a living wage, for their working proletariat. The best intellects as well as the capitalists of India on the other hand, are busy in the spoliation of those who produce food for them, and for us all! Is it not like children sucking the blood of their mothers, instead of their milk? O what monsters are we transforming ourselves into, by litigation! Our schools and colleges, which ought to train our budding youth to become the honest producers of food and wealth, are become nurseries for the training of the youth, in the nefarious arts of "suppressio veri" and "suggestio falsi," for is not litigation to-day become the true staple food-crop for our educated classes.

Academy of Music at Travancore

The *Scholar* observes editorially:

Travancore deserves to be congratulated on its decision to establish an Academy of Music. The objects as outlined at the preliminary meeting, which was held recently in Trivendrum are the laying down of definite lines on which Indian music deserves to be developed, establishment of a Music Library, publication of standard works in Music, and the establishment of training schools for music in the State. But we do not see why music should not also form part of the curriculum of teaching in all schools, made if necessary optional instead of compulsory, to suit the tastes of the unhappy few, if any, who could not constitutionally feel the ennobling effect of it. Many of the young boys of the school, undoubtedly possess not merely the ear for music, but also the capacity to give practical expression to it provided they are given opportunities to develop in this direction. But their development is left to be acquired by their own exertions, clandestinely practised in out of the way places as though it was an improper thing to do so. Their knowledge, therefore, is bound to be imperfect and crude like so many of our professional bhagavathars, who practise the art more for their livelihood than for art's sake. The educational authorities own it to them to help such of the pupils as have an inborn aptitude for it to improve themselves in this direction.

Buddhism and Hinduism

Sj. T. L. Vaswani writes in the *Kalpaka* that he does not regard "Buddhism as a revolt against Hindu Idealism." We are further told:

Buddhism was not a rebel of Hinduism. The Buddha came to renew the Religion of the Rishis. Like them he realised the spiritual value of com-

munion with Nature. "Here are trees", he would say to his disciples at the end of his discourse. "go and think it out!" The Rishis were not ascetics; nor was the Buddha. His "Middle Path" avoided extremes at once of asceticism and self-indulgence. Sajatā offered him with *Bhakti* milk and rice. Buddha was no dry ascetic. His heart bled the maiden. In the words of Edwin Arnold, he said to her:—

Wiser than wisdom is thy simple lore

.....Grow thou, flower!

"Thou who hast worshipped me, I worship thee!

Excellent heart! I learned unknowingly

As the dove which flieth home; by love.

Like the Rishis Buddha recognised the value of *tapasya* but rejected the ascetic theory and the ascetic method; for wisdom is born of reason and restraint, not torture of the Physical body. Speaking to a disciple, Buddha referred to the rigorous ascetic practices of the early period of his quest and their fruitlessness in the following words:—

"I used to go about naked, heedless of convention. I had declined to beg my food. I refused food brought to me. Nor did I accept alms. I partook of nourishment once a day, then once in two days, then once in 7 days. I took the vow to keep standing. When I lay down to rest it was with thorns upon my sides. The accumulated dust of years gathered on my body. I was in a woodland Place,—in solitude and seeing anybody I fled from grove to grove, from thicket to thicket, from glen to glen, from hill to hill,—so that he might not know me, nor I him. I lived in a dark and dreadful wood,—a fearsome forest,—burning in summer sun, frozen in winter's cold. I sat naked far in the forest-depths. In a place of graves I laid me down upon a heap of cracking bones. Yet by this method, with all these painful practices I did not attain to Knowledge and to Noble Wisdom I was not come."

The more one studies Hinduism and Buddhism the less do they, at their best, seem to stand apart. Hinduism to its great periods, has been a dynamical religion emphasising the value at once of action and self-reliance. The message of the Buddha, as I have repeatedly submitted, is not a retreat from life but a call to noble living. "Play the man!" said Buddha. And again:—"Come, rouse thyself!"

Colour Inheritance in Rice

We read in Rural India:

Among the workers on rice in India, Hector and Parrell have devoted sufficient time to the study of the inheritance of character in rice. They studied the effects of natural cross-fertilisation resulting from the cultivation, side by side, of a large number of different varieties. In their work on cross-fertilisation both Hector and Parrell realised the difficulty of working with so many different varieties with their respective colour combinations exhibiting in various parts of the plants as different patterns. As a result of successful investigations they have come to definite conclusions on many interesting phenomena. Doctor S. K. Mitra M. Sc. Ph. D. Economic Botanist to the Government of Assam and Messrs S. N.

Gupta and P. N. Ganguli assistants in Botany have been continuing the same work since 1921 and have obtained some definite results which are described in the Memoirs of the Department of Agriculture, Botanical series, Vol. XV No. 4.

As the result of detailed investigations and experiments spread over a long period, the authors have come to the following conclusion. (1) The inheritance of the colour in rice is very complicated. The colour complexes are not fixed in a particular part of any organ. (2) The factor that produces the colour exists in some part of the parent plants either visible or invisible, which effects the expression of colour when suitable factor combinations occur by cross-fertilisation. (3) The factors for purple, pink, brown, yellow, red, black, white and green are independent of each other and so is the actual shading of each one as light or deep colour. (4) Generally, coloured factors are dominant over non-coloured ones. Purple is dominant over green or white red over white, green or yellow over brown, and black over green or yellow.

India and the World

Mr. P. R. Singarachari contributes a paper under the caption "India: Her Function in Economy of Races" in the September issue of the *Humanist* from which we give the extract below:

Now, after a lapse of nearly thirteen hundred years since Harshavardhana, India, under the rule of the British race, is once more one country and is well connected with all the countries of a world wider than ever known or reached. Already India's doctrines are percolating in different directions through several agencies founded by leaders like Raja Ram Mohan Roy, Swami Vivekananda, Dr. Tagore and Dr. Bose. Others there are in the land even now living, like Gandhi, whose merits are not known either because of their nearness to us or because of the political colour which some of their activities seem to have taken. There are many more still, not generally known, but who are all men, good and true in their own ways. Even the Government, on certain occasions, feels compelled to send out India's children as ambassadors of peace to foreign lands. Men are sent to the League of Nations. Persons like the Rt. Hon'ble Srinivasa Sastri are sent as preachers of peace to the different parts of the British Empire. India's Universities also are sending out their professors and scholars to lecture on India's achievements before the cultured bodies of the world.

Thus, even in the 20th century, India has begun to discharge her function in the economy of races, which she discharged in the past. Her work is one of preaching the Absolute; and thereby bringing about an openness of heart, a free and noble intellect, both of which are essential to produce a Brotherhood of Humanity which every man, every community, every race very much desires, but which any one backed by commercial greed or pride of territorial possessions finds difficult to achieve.

Wealth

Dr. E. Asirvatham says in the *Indian Educator* :

From the moral and religious standpoint no one *owns* wealth. He simply *uses* it. It is a truth for which the trustee must render a faithful account to his Maker. For every penny that a man spends upon himself, he must be able to show that it is absolutely necessary for his maximum efficiency as a member of society and that it cannot produce a greater good elsewhere.

Sadhana and Mundane Duties

The following extract from the "Spiritual Talks of Swami Brahmananda" of the Ramkrishna Math, and published in the *Vedanta Keshari* for October, well repays perusal by every social worker :

Disciple :—Maharaj, while engaged in the Relief Work, I have to labour very hard all the day long; I have little or no opportunity to carry on my spiritual practices : I find no time at all ; so I do not feel inclined to do such work.

Swami :—But have you to work like that all through ?

D :—No Sir, for the first few days only.

S :—Then, why do you complain that you find no time ? It is the ordinary worldling who is often heard to grumble in this 'strain—that secular duties stand in the way of spiritual practices. Such flimsy argument, my boy, does not befit you, a Sadhu ; you have the power of Brahmacharya (absolute continence) in you ; you must carry on both spiritual practices and mundane duties simultaneously. My idea is that you do not possess any strong desire at heart for spiritual exercises ; you only like to pass your time in vain works, in fuss and meriment ; and your plea of shortness of time is nothing but a lame excuse. In Relief Operation the first few days may be a very busy time for you and I fully appreciate it ; but this state of things does not continue for long. What do you do then ? Why do you not carry on your Sadhana at that time ? Don't you feel ashamed to complain in this wise ? Fie on thee to grumble !

Those who are really inclined towards Sadhana do perform it under all circumstances ; only they do it more intensely whenever and wherever the opportunity is more favourable. But those who always complain of inconveniences of time and place can never do any progress in their life ; they wonder about like a "vagabond" and spend their precious time in vain."

The Late Maharajah of Mayurbhanj

The *Ravenshaw College Magazine* pays the following well-deserved tribute to the memory of Lt. Purnachandra Bhanja Deo, Maharajah of Mayurbhanj :

Our College is very greatly indebted in various

ways to the House of Mayurbhanj. The munificence of Rajah Krushnachandra Bhanj Deo gave shape to the dream of Mr. Ravenshaw and the College owed its very existence to that act of noble-minded generosity. Maharajah Purnachandra only followed the tradition of his ancestors when he gave more than a lakh of rupees for an electric installation in the College which makes the study of higher courses of Science possible and adds to the comfort and convenience of thousands of students who flock year after year to the only College of Orissa. During the short time that he was on the *Gadi* of Mayurbhanj, he gave away large sums in charity and the fine hall of the Utkal Sahitya Samaj would have remained incomplete if he had not taken the matter in hand.

Maharaja Purnachandra was endowed with all the noble qualities which made his father so great. He was an aristocrat of the right type, calm and dignified and yet approachable to the meanest of his subjects who had any matter which he thought claimed his personal attention. He had set up a Judicial Committee as a final Court of appeal in Mayurbhanj and he was contemplating a legislative chamber where his subjects could have a voice in framing the laws by which they would be governed. He had given local self-government to the people of Baripada who had their own Municipality to manage the affairs of their own town. In this way he endeared himself to everyone who came in touch with him and we are indeed sorry that death claimed him for its own so early in life.

Citrous Fruits

M. Hastings, Director, Physical Culture Food Research Laboratory, U.S.A., advocates the use of citrous fruits in place of Drugs in *Brahmacharya* for October :

In citrous fruits we have a real medicine brewed by air and sunshine instead of in an apothecary shop. Orange juice will prevent or cure the dread disease of scurvy ; lemonade (sweetened lemon juice) is most an excellent remedy for colds ; grape-fruit will prevent or check influenza. Any of these citrous fruits—for they are all similar in nature and effects—form remedial treatments for many ills ; they aid in the digestion of other foods, prevent nausea, build resistance to invading germs, prepare a patient to withstand the shock of ether, even check tooth decay, and serve as skin lotions.

Green Leaves or "Protective Foods"

Dr. H. C. Mankel, M. D., writes in the *Oriental Watchman and Herald of Health* for October :

The green leafy vegetables in their raw state form one of the most important food sources for vitamins and for this reason they are called "protective foods."

The dietary practises in India are very largely of a nature making it impossible to obtain the vitamins necessary for growth and health. This is conspicuously so in Central and Southern India. Likewise the diet of most Europeans in India is defective in these respects and account for much ill health that is usually blamed on climate or hard work.

For convenience in checking your daily dietary I have arranged an outline of vitamins known as A, B, C, D, & E, giving the functions performed by each in maintaining balanced nutrition; the result of a deficiency in quantity, and the principal food sources of each.

These substances are so minute, representing about five to six parts in 10,000, that they are difficult to separate or demonstrate. Their presence or absence from any class of food substance is ascertained mainly from observable effects of that particular food when experimentally fed to animals.

The matter of greatest importance is that many chronic invalids, who find little relief from medical treatment, are such because their food does not provide the full complement of the five essential vitamins. These minute food factors easily occupy a place of first importance in food requirements.

VITAMIN A

This vitamin is very essential to the child. It maintains normal development and resistance to infections in children and adults.

Deficiency of this vitamin in the diet results in eye trouble, retarded growth, loss of weight, lack of interest, susceptibility to infections and respiratory diseases.

Food Source of Vitamin A.—Whole milk, butter cream, cheese, codliver oil, fresh green vegetables, tomatoes, carrots, sweet potatoes, green peas.

VITAMIN B

This vitamin is necessary for the maintenance of life and health at all ages. Deficiency results in loss of appetite, retarded growth, serious digestive and nutritional disorders, diarrhoea and mucous colitis, constipation, beri-beri, neurotic.

Food Source of Vitamin B.—All green vegetable tissues, tomatoes, root-vegetables, fruits, nuts, whole cereals, yeast. Internal organs of animals, but not owls.

VITAMIN C

Deficiency of this vitamin produces pyorrhoea, of teeth, ulcerations of stomach and bowels,

poor digestion, under-nourishment, bleeding from mucous membranes, reddish skin eruptions.

Food Source of Vitamin C.—Lemons, oranges, pomelo, tomatoes, cabbage, lettuce, spinach, green beans, green peas, turnips, sprouted seeds. Internal organs of animals fed on green foods.

VITAMIN D

This vitamin prevents and cures rickets and other forms of mineral malnutrition.

Deficiency in a child's diet results in deformity and bone disease with anemia and undernourishment.

With adults the symptoms are those of acid autointoxication frequently terminating in rheumatism, neurotic, diabetes and Bright's disease.

Food Source of Vitamin D.—Ultra-violet spectral rays. Vitamin D is absorbed by the blood when the skin is exposed to the sun and rays from a quartz mercury vapour generator. Also foods exposed to such rays absorb and retain vitamin D.

It is also found in some specimens of codliver oil, egg yolk and milk, but not always.

The only reliable source is spectral rays.

VITAMIN E

Prevents and relieves sterility in both sexes.

Food Source of Vitamin E.—Lettuce, meat, whole wheat, wheat germ, rolled oats, large quantities of milk, dried alfalfa grass.

Lt. Col. R. McCarrison F. R. C. P., in reporting the results of detailed nutritional study of the various diets in different sections of India, concludes that the best Indian dietary is one which includes whole-wheat, (ata) sprouted gram, milk, milk products, green leafy vegetables, and fresh fruits.

This investigator finds that the whole wheat is of higher nutritive value than whole rice. The difference in food value between these two basic Indian foods is not so much in their protein content as in their vitamin and mineral salt content.

For these reason Col. MacCarrison suggests that every effort be made to increase the cultivation of wheat in India, and to increase its use in adequate combination with the so-called "protective foods"—green vegetables and fruits—as shown in the accompanying vitamin outline.

FOREIGN PERIODICALS

Turkish Women as Pioneers

'A Western Woman Resident in Turkey' gives a glimpse of the many-sided activities of the Turkish people and the emancipated womanhood of Turkey in *International Review of Missions*. Begins the writer:

Turkey to-day is a land of contrasts. In no areas are these contrasts more marked than in the life of its women. On the third anniversary of the proclamation of the Turkish Republic, October 29th, 1926, the Governor of Constantinople gave a ball in the historic building known as the Sublime Porte, and most of those present were Turks. Everything but the place was of the twentieth century. The Turkish women wore Parisian gowns, had bobbed hair and danced the Charleston to jazz played by American Negroes. On the same night, the President of the Republic gave a ball at Angora at which no man was received unless accompanied by a lady. This was to bring Turkish women out of their harems. Outside these ball-room windows ancient, Anatolian ox-carts were squeaking loudly along the dusty road, their oxen led by patient peasant women in baggy trousers and tight-fitting jackets with veils over their heads absolutely untouched by the western world within.

To some this may appear to be 'Europeanization with a vengeance.' But it is instructive to read the record of the Republic—its rapid but steady progress, especially in ameliorating the conditions of the Turkish women.

On October 29th, 1923, the Turkish Republic was proclaimed. Then began a series of amazing transformations benefiting women even more than men. The Koranic law, the Sheriah, proved too antiquated to direct a modern state. After vainly trying to reform it, the Grand National Assembly adopted *in toto* the civil code of Switzerland, the penal code of Italy and the commercial code of Germany. These went into effect October 1st, 1926.

The civil code abolishes polygamy, already out of favour in Turkey except among the peasants, where a man needs many women to work in his fields. Turkish girls used to marry men selected by their families, and a bride did not see her husband till he lifted her veil after the marriage. Even at the solemn religious ceremony, the *nigva* bride and groom were not present, being represented by two proxies who took the vows for them. No women could attend the *nigva*. At the *duyun*, or wedding reception, men and women were in separate rooms. A man could divorce his wife by

merely saying three times, 'I divorce you.' She had no redress. The new code prescribes a simple civil marriage and gives equal divorce rights to husband and wife. Divorce may be granted only after a period of three months. Under the new regime there is social freedom among young people and love matches are frequent.

A powerful factor in bringing about these legal reforms was a women's organization in Constantinople, "The Society for the Defence of the Rights of Women." Delegations of these Turkish women the most enlightened in the country, visited Angora and brought such pressure to bear on the Government that a number of important reforms were made even before the new code was adopted.

The Government has greatly encouraged women to come out of their seclusion and to mix with men. Harem curtains keeping women apart in trams, boats and other public places have been removed. In large cities most women have discarded the *charshof*, replacing it by modern dress and a veil like a toque, wound daintily around the head but never over the face. Some wear hats. The changes are coming far more slowly in interior towns, depending on local conditions. Home life also is being influenced and improved by the new education. Women study western books and magazines on home-making. Much credit is due to Turkish women for having been able to adapt themselves to the rapid transformation with dignity and energy, without indulging in much excess. Many of them feel their new responsibility and opportunity to work for their country. They have a number of welfare societies doing useful work. The Red Crescent is now carrying on industrial work and teaching poor girls to copy the beautiful old Turkish embroideries. The Green Crescent, largely composed of women, is working for temperance. Other organizations maintain baby clinics and care for orphan children in homes and orphanages.

The most encouraging indication of the development of women is the widespread interest in education. The Government, realizing that the lower schools are entirely inadequate in number and methods, has increased and improved its normal schools, especially for girls. Normal students pay no tuition fees, but must serve the Government for a term of years after graduation.

The Government has employed for the last three years an American teacher of household arts in a girls' lycee and in the Stamboul Normal School. This is a new and important subject in Turkey. The Stamboul University, entirely Turkish, now occupying the large building formerly used by the Ministry of War, has opened all its courses to women. The faculties most popular among women are medicine and law. In the medical school alone are enrolled four hundred and

fifty women, thirty of whom graduated this year. Medical graduates are required like teachers to practise for a few years in needy interior towns. Some Turkish girls have gone to Europe and America for further study; a few have made successful lecture tours in western lands.

There is more demand for higher education of the girls in India than before. But, we are afraid, few of them go in for medical education, though perhaps it is more imperative for them to get it. Again the health of the school-going girl has been a matter of great concern to all of our advocates of female education. Turkey has not neglected it:

In addition to many classes in physical training the department of health education conducts special normal courses for leaders who teach gymnastic and healthful recreation in the local schools and orphanages. This teaching, new in Turkey, has been so successful that the Minister of Education has secured Swedish teachers to give physical training to men and women students in the government normal schools. At the Y.W.C.A. summer camp on the Sea of Marmora hundreds of girls have discovered the joys of outdoor life and learned to love nature. Swimming and life-saving play an important part. Last summer three camp girls, one a Turk, rescued a man whose boat had capsized and who could not swim. Four girls—a Turk, a Greek and two Armenians—swam the Bosphorus, an unheard of feat for girls of Turkey.

Let us not fight shy of the word 'Europeanization' if that implies such healthy enlightenment.

Christianity to End Racial Hatred

At the Jerusalem Conference Christians the world over flocked to discuss among others the questions of racial hatred, industrial problems, rights of minorities, etc. Mr. Samuel Gay Inman in giving on account of the proceedings in the pages of the *Current History* holds up a mirror to the face of Christianity as he says:

"The World War was fought by so-called Christian nations, who were sending missionaries to so-called heathen nations. These same 'Christian nations' often shipped their munitions and fire-water on the same boat on which they sent their missionaries. In this very exploitation of the weaker peoples they appeared at times to be using the missionaries in programs of peaceful penetration.

"It was evident at the beginning of the conference that the old attitude of superiority of the West over the East, the regarding of Nordic civilization and the Christian religion as one and the same, was not acceptable. Prof. R. H. Tawney of Department of Economics of London

University said on the first day that he could not share the complacency of those who talk about all the good things we have to offer to backward peoples when we could not point out a single country in Europe where a real Christian civilization exists. He added that we are trying the impossible in offering to save the individual, yet leaving the social structure pagan. Bishop Francis J. M. Connell of the United States admitted that he came from a nation which is in some respects pagan, which subscribes to the doctrine of militarism and has given itself over to the pursuit of wealth. The report of the Committee on Industrial Problems declared.

"We acknowledge with shame and regret that the churches both in Europe and America, and the Missionary enterprise itself, coming as it does out of an economic order dominated almost entirely by the profit motive, have not been sufficiently sensitive of these aspects of the Christian message as to mitigate the evils advancing industrialization has brought in its train, and we believe that our failure in this respect has been a positive hindrance—perhaps the gravest of such hindrances—to the power and extension of missionary enterprise."

The Christian representatives of the depressed nationalities of the world, we read, openly aired their grievances against the Christian Western nations:

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In his latest work Dr. Freud discusses our cultural bonds and the possibility of dispensing with them. To many readers of psychoanalytic literature it must have seemed as though the Freudian theory was that all evils arise from the repression of natural instinct, and there has been a tendency, largely assisted by this literature, to discover in every kind of consciousness a laudable self-realisation and self-expression. The task of the psychoanalyst, of course, lies in a different direction that of explanation rather than encouragement to express instincts instead of repressing them; though many people who have tried to understand the theory have been some what mystified as to how a neurotic patient could gain comfort and consolation from the explanation that his distress of mind was merely the result of a suppressed desire to murder his father. Communal life requires a great deal of suppression of instinct, and Freud points out that it is remarkable that, little as men are able to exist in isolation, they should yet feel as a heavy burden the sacrifices that culture or civilisation expects of them—such

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fifty women, thirty of whom graduated this year. Medical graduates are required like teachers to practise for a few years in needy interior towns. Some Turkish girls have gone to Europe and America for further study; a few have made successful lecture tours in western lands.

There is more demand for higher education of the girls in India than before. But, we are afraid, few of them go in for medical education, though perhaps it is more imperative for them to get it. Again the health of the school-going girl has been a matter of great concern to all of our advocates of female education. Turkey has not neglected it:

In addition to many classes in physical training the department of health education conducts special normal courses for leaders who teach gymnastic and healthful recreation in the local schools and orphanages. This teaching, new in Turkey, has been so successful that the Minister of Education has secured Swedish teachers to give physical training to men and women students in the government normal schools. At the Y.W.C.A. summer camp on the Sea of Marmora hundreds of girls have discovered the joys of outdoor life and learned to love nature. Swimming and life-saving play an important part. Last summer three camp girls, one a Turk, rescued a man whose boat had capsized and who could not swim. Four girls—a Turk, a Greek and two Armenians—swam the Bosphorus, an unheard of feat for girls of Turkey.

Let us not fight shy of the word 'Europeanization' if that implies such healthy enlightenment.

Christianity to End Racial Hatred

At the Jerusalem Conference Christians the world over flocked to discuss among others the questions of racial hatred, industrial problems, rights of minorities, etc. Mr. Samuel Gay Inman in giving on account of the proceedings in the pages of the *Current History* holds up a mirror to the face of Christianity as he says:

"The World War was fought by so-called Christian nations, who were sending missionaries to so-called heathen nations. These same 'Christian nations' often shipped their munitions and fire-water on the same boat on which they sent their missionaries. In this very exploitation of the weaker peoples they appeared at times to be using the missionaries in programs of peaceful penetration.

"It was evident at the beginning of the conference that the old attitude of superiority of the West over the East, the regarding of Nordic civilization and the Christian religion as one and the same, was not acceptable. Prof. R. H. Tawney of the Department of Economics of London

University said on the first day that he could not share the complacency of those who talk about all the good things we have to offer to backward peoples when we could not point out a single country in Europe where a real Christian civilization exists. He added that we are trying the impossible in offering to save the individual, yet leaving the social structure pagan. Bishop Francis J. M. Connell of the United States admitted that he came from a nation which is in some respects pagan, which subscribes to the doctrine of militarism and has given itself over to the pursuit of wealth. The report of the Committee on Industrial Problems declared:

"We acknowledge with shame and regret that the churches both in Europe and America, and the Missionary enterprise itself, coming as it does out of an economic order dominated almost entirely by the profit motive, have not been sufficiently sensitive of these aspects of the Christian message as to mitigate the evils advancing industrialization has brought in its train, and we believe that our failure in this respect has been a positive hindrance—perhaps the gravest of such hindrances—to the power and extension of missionary enterprise."

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established that nations cannot exercise the right of individual self-defence if the protection for which the League of Nations makes itself responsible is available; and if any nation transgressing this understanding had to justify its action before the Council or International Court of Justice, should we not feel that the general security was much more adequately safeguarded than at present? It is worth thinking out.

Crime in Chicago

'A Resident of the Windy City Relieves His Mind' thus in *The New Republic* (Aug. 29.) on this subject:

Chicago has always been famous for slaughter. Philosophic vegetarians will maintain that there is a direct connection between shedding the blood of dumb animals and of human beings—a connection symbolized by the story of Cain and Abel—in which case we should attribute the prevalence of major crimes of violence in Chicago to an atmosphere reeking with the blood of hogs and beeves. Interesting as such psychological speculations may be, it is the social, rather than the physical environment, which affords the most plausible explanation of the preeminence of the city in this, as in so many other lines of endeavor. For Chicago has socialized crime to a greater extent than other large communities—has industrialized it and domesticated it, made it a recognized adjunct to business and more than an occasional feature of home life.

Years ago I knew a detective sergeant on the Chicago police force by the name of Mike Dorr. He was of a speculative turn of mind which fitted him for his special assignment as head of the anarchist squad. Dorr was in belief himself an anarchist, and I suspected that his theories, which seemed to me subversive, bore the mark of an *agent provocateur*. Dorr did his official job of suppression perfectly, however, with a minimum of roughness and considerable humor. Dorr used to explain that crime was an evidence and a product of civilization, an *aperitif* and a condiment for the monotonous diet of life, without which society would get too bored to eat. Of course, the healthiest, cleanest crime was to be found in pioneering conditions; but as the great open spaces filled up, such communities as Tombstone and Poker Flats settled into lethargy, and crime, like other large functions of modern life, tended to become urban. It was the chief and most important duty of the police to provide crime. Crime was a luxury. Dorr used to say, and society which demanded it could well-afford to pay the price.

Crime therefore is only a way of escape from the dull monotony of life for some people of jaded taste. Who knows if libelling the eastern people is not another way of escape for some others of independent means?

Getting the most out of your Motor Car

The following useful advice is given by the *Pacific World Commerce* to the motor-car owners:

The following list of the most frequent causes of tire blow-outs was compiled by a national automobile association.

- Driving the car several blocks on a flat tire.
- Driving over a brick or rock road at high speed.
- Driving across a hole in the pavement at high speed.
- Driving on street car tracks.
- Striking the street curb at a sharp angle.
- Driving with tires underinflated, even as little as ten pounds.
- Pinching a tire against the curb when driving against it.

Unless avoided, these practices may result in serious tire troubles. While they may not produce fractures that show at once in the rubber, they tend to break underlying cords and pave the way for future trouble.

Every motorist should carry a few spares in his car. Here are some of the useful ones most frequently used: Extra bulbs for the headlights ought always to be carried. A few dry cells may be invaluable in emergency. Two or three pairs of pliers instead of the customary one, should be included in the tool kit. Spare tire valves and a hand pump for emergencies will be friends in need on occasion.

When the last "spare" has gone bad or it is impossible to find a good tube, the car can be driven considerable distance through the use of several yards of rope twisted around the rim of the wheel.

To run far on the bare rim will dent it and bend it so badly that it will be impossible to restore it to its original shape. The rope stunt can be applied to wood and wire wheels, but not on disk wheels.

Labour Group mind their own Housing

Monthly Labour Review of U. S. Bureau of Labour Statistics tells us in the following words of the 'Housing Activities of Labour Groups':

The provision of housing accommodations for trade-unionists has thus far received comparatively little attention from labor organizations.

There are, however, a number of organizations promoted by trade unions for financing the construction of homes by their members. Of these the Bureau of Labor Statistics has data for seven.

One organization has been in existence since 1920, one since 1922, one since 1924, two since 1926, one since 1927, and one was organized just this year. Six of these building and loan associations have financed the construction of at least 411 dwellings.

So far as the bureau has been able to determine only two unions have undertaken the actual cons-

truction of dwellings for their members. These are the Brotherhood of Locomotive Engineers and the Amalgamated Clothing Workers. The operation of the former have been in the development of a town in Florida, constructing detached dwellings, mainly. Those of the latter have been in the construction of apartment buildings in the city of New York. In neither instance, however, is the purchase of dwellings confined to members of the union which has undertaken the housing work.

In addition to these strictly union undertakings, a housing project in New York City is being carried on by a group of trade-unionists from a number of trades.

Having provided themselves with quarters through their organization, the tenants of these union-constructed apartment houses in New York City have gone further and are filling their other needs cooperatively, buying milk, ice, electricity, groceries, meats, etc. collectively, and providing such other features as library, kindergarten, nursery, medical and dental care, gymnasium, playgrounds, etc., thus forming a more or less self-contained community of apartment dwellers.

The Mysteries of Bird Migration

The annual migration of birds is begun in our country now, and Mr. Arthur De C. Sowerby's instructive contribution under the above caption in *The China Journal* will be of interest to many. Says the writer:

An interesting phase of bird migration is the distance covered by birds in their journeys to and from their breeding haunts. We have seen that in some cases the journey from breeding ground to winter resort is very small, a few miles at most. This is very different from the tremendous distances covered by some birds. The Pacific golden plover, for instance, breeds in Alaska and winters in South-eastern Asia, Australia, and even as far as the Looe Archipelago in the Southern Pacific, having taken a course along the East Asian coast line, through the Malay Archipelago, and Northern Australia, a distance of over 10,000 miles. Another immense flight is that of the Arctic tern which literally spans the globe. It breeds along the coasts of North-east Canada and Greenland and winters in the antarctic not far from the 80th parallel of latitude, traversing a distance of 11,000 miles twice every year. Amongst the greatest single "hops" made by any birds are made by certain golden plovers which fly from Southern Alaska to the Hawaiian Islands, a distance of 2,400 miles. This means continuous flight for at least thirty hours, and there is no chance of a rest or food on the way. Golden plovers also fly from Nova Scotia to South America, 2,500 miles in one flight, and this, as far as is known, is the longest single flight made by any bird.

A thing that helps to complicate the subject and make it difficult to explain how birds find their way from their winter resorts to their breeding grounds is the fact that the courses are by no means always due north and south. Frequently they are diagonal to the lines of meridian. An interesting example of this is the little red-footed falcon, a bird commonly seen in China. This little falcon breeds in North China, Manchuria and the Amur and Primorsk Provinces of Eastern Siberia. It winters in South Africa. There are many other such cases, but space forbids their being cited here.

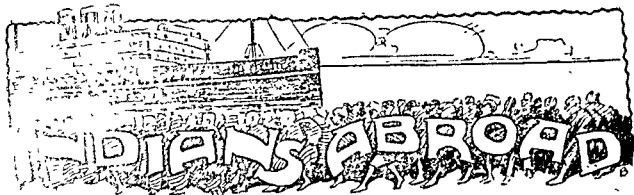
The question as to how birds find their way from their breeding grounds to their winter resorts and vice versa is a mystery that has never been satisfactorily solved. Some have tried to explain it by saying that the young birds have been shown by the older birds, and they in turn by their parents and so on, but this theory is completely knocked on the head by the fact that in many cases if not in all or the majority, it is the young birds that start south first, often as much as a fortnight ahead of their parents, and unerringly find their way to the regular winter resorts of the species. This means that they were never shown.

The accuracy with which birds make for and find their desired destination has been tested out on young swallows, which have been ringed while fledglings and subsequently caught again as adults in the same localities the following year after months of travel in foreign climes.

That birds sometimes lose themselves is evidenced by the fact that they have a way of turning up in all sorts of queer places altogether off their usual beats. Thus we have Asiatic birds recorded from Western Europe, and birds belonging to Europe turning up in China, or American species appearing in England.

We must suppose in such cases that some factor has intervened at the moment that they were leaving their breeding grounds to give them a start in the wrong direction, but even this is really a mystery, since we are only guessing.

The whole subject of bird migration is fraught with mystery and pregnant with unsolved problems. We do not really know why migrating birds fly so high, neither do we know why some go due north and south, while others go almost east and west. We cannot say why one group chooses one course while another closely related group chooses altogether another. We have not the remotest idea what it is that guides migrating birds to their correct destinations. All we know are the bare facts—the why, the how and the wherefore are entirely beyond our ken. Nevertheless, we need not lose heart; science has solved many more difficult problems, and we may hope that some day, when we have discovered all the facts and correlated them, we may find the key to the many mysteries of bird migration.



By BENARSIDAS CHATURVEDI

An Indian leader in East Africa

An esteemed correspondent has sent to us the following note about Mr J. B. Pandya an Indian leader in E Africa.

"Jagannath Bhawanishanker Pandya' eldest son of Mr. Bhawanishanker Naranji Pandya, Head-Master Paneli Moti school in Gondal State, Kathiawar was born at Sihore in 1891. He



Mr. J. B. Pandya

received his education at Bhavnagar High School and came to East Africa in 1908. At a competitive examination held in Mombasa for Government Service he obtained highest number of marks and joined the Customs Department at Mombasa.

He resigned from the Customs Department in 1914 for better prospects and joined a European firm and gained experience in business. Shortly afterwards he opened his business as Clearing and Forwarding agent under the name of Pandya & Co. in 1917. His firm is now one of the leading Indian firms in Kenya. In addition to Clearing and Forwarding business he has now got warehouses and many agencies of first class and influential firms. He has also a wholesale and retail department. In 1926 he opened a Printing establishment which has now greatly expanded under the name of the Pandya Printing Works Ltd. and is one of the foremost printing works on the Coast. Mr. Pandya is the Managing Director of this establishment. In June 1927 he started "The Kenya Daily Mail" a bilingual Daily and Weekly Newspaper, the first copy of which was printed at the hands of The Rt. Hon. Srinivas Sastri who was then going to South Africa as the First Agent-General to the Government of India.

After he had started his business in 1917 Mr. Pandya entered public life in Kenya as a member of the local Indian Association. He soon made his mark and in 1918 he was elected Hon. Secretary of the East Africa Indian National Congress which had its head-quarters at that time at Mombasa. His ability, application to work and regularity earned great credit for him from the Indian leaders and he was elected a member on the District Committee in 1920 where he

B.G. EAST INDIAN ASSOCIATION

The Executive of the B.G. East Indian Association with Dr J B Singh as President has already held nineteen District Meetings within the counties of Demerara and Berbice. It was no doubt a very hard task, as the Executive had to forsake their houses twice or thrice every week, and in many cases other important duties, and travel by day as well as by night to accomplish the work of the Association.

The most important subjects dealt with were :—

(a) Acquiring a Vernacular Press to publish news for the benefit of the East Indian Community, (b) Vernacular education for the Hindoo and Muslim children (c) Co-operation among the East Indians, (d) Formation of an organisation to protect the rights of the Rice-growers, (e) The raising of funds to clear off the liabilities of the Association and to make addition to the Association Building.

At all the meetings held in the various Districts the East Indian turned up promptly and this convinced the Executive that the people are willing to stand by the Association to carry out its aims and objects.

At these meetings, various sums of money were raised by voluntary subscriptions and there were also promises of substantial sums, and of several bags of rice. Each rice-miller in the District readily promised a bag of rice and the Executive was requested to ask every other East Indian rice-miller within the Colony to give a bag of rice.

The Executive at every meeting organised a Committee to receive donations in aid of the Building Fund.

Donations were also received in aid of the Building Fund from certain individuals.

We are glad to note that our compatriots in British Guiana are waking up. Their decision to acquire a Vernacular press and to encourage the study of Indian Vernaculars is praiseworthy.

West Indies are situated at a distance of thousands of miles from India and there is no regular steamer service. Our countrymen in West Indies have thus remained unaffected by the beneficial influence of National movements in India. By starting a Hindi paper and by opening Vernacular schools our Indian leaders in British Guiana will lay the true foundation for a better understanding between their adopted land and the Motherland.

Social and Educational Work among Indians in the Colonies

"When will you visit India again? I asked Rev J W. Burton, General Secretary of the Methodist Mission of Australasia, when he came to India two years ago. Mr Burton's name is a house-hold word in Fiji Islands where he did a great deal of work for the indentured Indian labourers.

Rev. Burton replied :—Well I have to visit North Australia, Papua Islands, Fiji Islands, England and India, one by one in five years. So I can come to India only once in five years but next time I shall try to come to India earlier."

When Rev. Burton was speaking these words I was thinking of the coming future when Indian missionaries will visit the colonies in the same way. There is a great deal of social and educational work to be done in the colonies and if we can send the right type of workers from India they will not only prove useful to our people there but they can also make themselves men of position and influence. We are turning out dozens of *Snataks* (Graduates) from our Gurukulas and National Colleges every year. With a proper organisations it will not be difficult to find suitable jobs for some of them at least in the colonies. The All-India Aryan League can certainly do a great deal in this connection. If they can arrange for free passage for some of their *Snataks* a number of them may be found willing to go abroad for social and educational work. I wrote a note on this subject, in the *Modern Review* of January 1928 and referred to the resolution that I moved and that was passed unanimously at the Dayanand Centenary at Mathura. This note of mine attracted the attention of Syt Ramanand Sanyasi, Secretary of the Aryan League, who wrote to me that on reference he found that no such resolutions had been passed at the Centenary!

This is sufficient to explain the hopeless way in which the subject of sending Vedic missionaries abroad is being handled by our Aryasamaj leaders. Many of these leaders have absolutely no imagination at all. The Aryasamaj suffers from officialism and red tapism considerably and there is a lack of spirit of adventure and religious fervour in their men of first rank. I wish some of them could be transported to East Africa and made to see the work of the Aryasamaj there. The Aryasamaj at Nairobi (Kenya) has got one of the finest Arya Mandirs that I have seen and there is a first class Girl School—conducted by it. It is high time that the Aryan League took up the matter in right earnest to prepare a practical scheme for sending missionary workers abroad. I would suggest a meeting of Prof. Ram Deva, Prof. Satyabrata, Mahatma Narayan Swami, Pandit Tota Ram Sanadhya, Honourable Badri Maharaj and Shriyut Devi Dayal for the purpose. Will the Aryan

League give some consideration to this suggestion of mine?

Right Honourable Mr. Sastri in South Africa :—

The Indian Opinion of South Africa has published the full details of the outrage on Mr. Sastri committed by the European hooligans in Klerksdorp. Here is an extract from that paper :—

On Saturday evening, Mr. Sastri and his staff attended a banquet at Klerksdorp. The Mayor of Klerksdorp presided, and there were 138 European guests, including Major Maquassi, the Police Commissioner of the district, the resident magistrate and other leading people of the town and surrounding area.

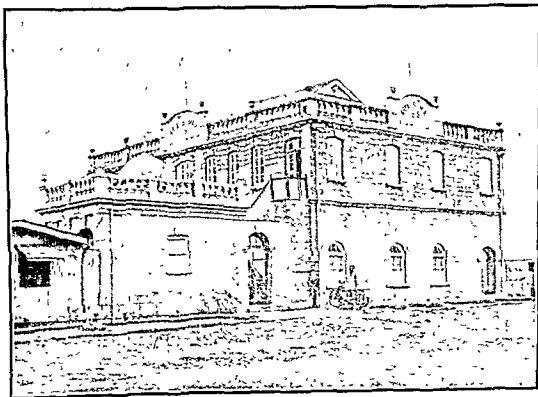
That road lies across the hope of the children of South Africa. Are you? Curse you!"

After the banquet the guests moved from the Tivoli Hotel to the Railway Institute Hall. Here it was found that the doors had been broken in and that a score of men were occupying seats reserved for the banquet guests. As the platform party entered, booing and hooting began. Mr. Jooste pleaded for order saying that Klerksdorp must not be the only town in the Transvaal that misbehaved itself when Mr. Sastri visited it.

Mr. Sastri then began to speak on the Indo-Union agreement and its effects, dealing incidentally with the word 'Coolie' that had appeared on handbills on Friday.

"You must not call my people coolies," he said. "They are not, for 'coolie' means a person who sells his body for physical labour, and the word is insulting to our people."

After the speech had continued for about nine minutes, Mr. Morgan Evans stood up. "We have



Aryasamaj, Nairobi (East Africa)

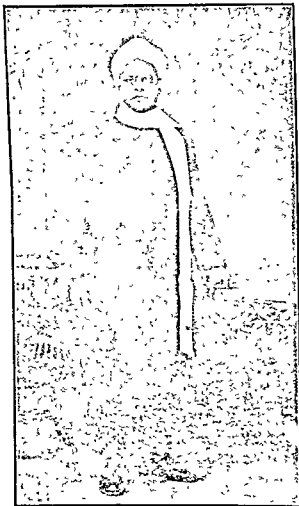
DEPUTY-MAYOR LEADS

During the banquet it was noticed that Mr. Morgan Evans, the Deputy-Mayor of Klerksdorp, was driving a motor-car about the town. The car bore several inscriptions, including the following: "Are you helping the Indian uplift movement?"

not come here to listen," he said. There were cries of "sit down," and Mr. Jooste again began to plead for order, when suddenly the lights were switched off. Women started screaming, and the audience began to make for the doors, some women being knocked to the ground during the confusion.

Suddenly, a glass vessel fell just next to the platform, and the contents were splashed about. A match was lit and a fire flared up where the bomb fell.

Men rushed with overcoats to put out the flames by smothering them. This took some minutes to effect. Meanwhile strong biting fumes began to penetrate the hall, affecting the throats of all those in it. Men and women were coughing continually; several women fainted, and later a woman and a child had to be removed to the hospital for treatment to the throat and lungs, which had been affected by the chemical fumes.



Right Honourable V. S. Srinivas Sastrri

DISTURBERS DISAPPEAR

Police were rushed to the hall, but before they arrived the disturbers had disappeared. Before the lights came on again or the police arrived, many members of the audience began shouting, "Go on Mr. Sastrri. We are here."

Mr. Sastrri advanced to the centre of the platform and said, "Yes, I am here, and I will go on."

At this, rotten eggs began to be thrown at him. None, however, hit anyone, although the walls and platform were bespattered with eggs.

Mr. Jooste then called to the audience to adjourn to an open space outside. This was done, and Mr. Sastrri resumed his address.

"Ladies and gentlemen," he began, "as I was saying before, the venue of this meeting was altered from indoors to the open air," and so took up the thread of the speech. His voice was noticeably affected by the gas for the first few minutes, but later the effect apparently passed away. Mr. Sastrri continued his speech for almost an hour.

MR SASTRI INTERVIEWED

Mr. Sastrri, interviewed on Monday, declined to make any reference whatever to the incident. He looked remarkably well and chatted gaily with the interviewer. When asked if he suffered any ill-effects from the gasbomb, he replied, "I am addressing a meeting in Springs to-night."

Mr. Sastrri has no doubt raised himself considerably in the eyes of the world by his dignified behaviour. This unfortunate incident has shown in what great respect he is held by the highest officials of the Union.

Mr. Sastrri received hundreds of messages of sympathy from different parts of South Africa. Here are the messages of Dr. Malan, the Minister of the Interior and General Hertzog, the Prime minister.

All day on Tuesday the staff of Mr. Sastrri were kept busy in Johannesburg handling telegram deprecating the Klerksdorp affair and sympathising with Mr. Sastrri in having been subjected to such outrageous conduct. Again on Wednesday morning, the stream of telegrams commenced, the total of which, it is reported, ran into many hundreds. Messages came from every corner of the Union, despatched by both Europeans and Indians.

Anniversary Number of the Vridhhi:—

We congratulate Dr. I. H. Beattie M. A. and Pandit Durga Prasad of Fiji on the fine Anniversary number of their monthly journal, the Vridhhi. The number contains many interesting and instructive articles but those of Rev. Mcmillan and Dr. Lambert deserve special mention.

We have been regular readers of the Vridhhi for the last twelve months and though we may not agree with some of the views held and expressed by the editors, we entertain nothing but grateful admiration for their sincere efforts. We hope in future the Vridhhi will be able to appreciate better the work of the Aryasamaj in Fiji.



NOTES

Programme of the Bengal Independence of India League

"The Congress workers of Bengal" have formed an Independence of India League for the province of Bengal, and its provisional executive committee has published a manifesto and programme. The programme, as published in *The Searchlight* of Patna, does not confine itself merely to politics but has also in view the establishment of economic and social democracy. This recognition by the founders of the League of the fact that human affairs cannot be divided into separate independent compartments is satisfactory. In the programme under "Political Democracy" occurs only the expression "complete political independence." Many items mentioned under the headings of economic democracy and social democracy depend upon the attainment of political power for their execution. But the programme does not mention any details as to the means and methods of attaining complete political independence;—it does not give even a vague general indication of them. As the League does not and cannot obviously intend to engage in secret revolutionary activities of any kind, its silence on the subject of means and methods appears to show that the projectors do not know what should or can be done to make India completely free. So they are not much wiser in this matter than ourselves, the only difference being that we have often confessed our ignorance, but they have not.

The next section of the programme relates to

FUNDAMENTAL PRINCIPLE OF ECONOMIC DEMOCRACY

Removal of economic inequalities.
Equitable redistribution of wealth.
Provision of equal opportunities for all.
Raising the standard of living.

REGARDING INDUSTRY

1. The League believes in large scale pro-

duction through the use of machinery, but would at the same time encourage cottage industries.

2. Key industries to be nationalized.

3. Railway, shipping and air service to be nationalized.

4. Labour to have a voice in the matter of appointment and dismissals of employees and in the management of industries.

5. System of profit-sharing in industries to be introduced.

6. All disputes between Labour and Capital on Management shall be submitted before an impartial board for arbitration with a view to making strikes and lock-outs unnecessary.

7. Limitation of private capital by legislation or taxation including imposition of tax on all property inherited.

8. Supply of cheap credit through co-operative and other methods and Control of usury by fixing a maximum rate of interest.

9. Eight-hour day to be fixed for factory workers.

10. Unemployment wages and old age pensions to be paid by the State.

11. Amelioration of labour by provision of (a) insurance against sickness and accidents, (b) maternity benefit scheme, (c) creches for infants, (d) quarters for labour, (e) adequate leave, etc.

REGARDING LAND

1. Uniform system of land tenure.

2. Equitable rent to be guaranteed by the State.

3. Annulment of agricultural indebtedness through State intervention and indemnification.

4. Abolition of Landlordism by indemnification.

The objects aimed at in this section of the programme are unexceptionable. An attempt on a national scale can be made to gain them only if those who cherish them succeed in obtaining supreme power in this country, which they are not likely to do in the near future. But even at present they can give a concrete shape to their ideals in their personal relations and their immediate surroundings. Among "the Congress workers of Bengal" who have become members of the League there may be some Zamindars (landlords), capitalists, employers of labour, etc., and certainly there are many who have at least some domestic servants. It would

(b) Individuals to be encouraged to perform religious ceremonies themselves without the aid of professional priests.

Compulsory education for women; equal status for women as for men, and revision of the existing law relating to women's rights; abolition of polygamy; and a few other items would require legislation. But very great progress can be made by earnest and sincere social reformers. In Bengal the Brahmos have done more for the cause of social reform and the emancipation and advancement of women than any other section of the people, and they have been rewarded with persecution, slander, gross calumnies, and the attempt of Mr. Subhas Chandra Bose, the boss of the Independence League, to wreck the City College. Nevertheless, we are pleased that the Time Spirit has compelled Subhas Babu and his co-workers and followers to profess adherence to the social programme of the Brahmo Samaj. But it is to be hoped, it will not be mere profession.

It is not clear why there is no mention of the compulsory education of *men* and of physical culture for *men*. In their new-born or simulated zeal for doing good to women, the members of the League seem to have forgotten that in Bengal the vast majority of men, too, are uneducated and weaklings. Perhaps they were too eager to pose as champions of women's rights, as being the correct timely forward thing to do, to remember the existence of the hitherto unfair sex.

We note that a Musalman contemporary has protested against the proposed abolition of polygamy as against the Quran! Kemal Pasha and Amanullah Khan would make short work of such protests.

Those who have drawn up the programme of the League have assumed the role of Buddha (*minus* the awakening and enlightenment of the soul), Marx, Lenin, etc., rolled up in one. Let us wait for their actual performance and leave judgment to be pronounced by posterity.

Pre-Medical Courses for Medical Colleges

In American Universities, it is understood, if a student wishes to enter a medical college, the condition is that before applying for admission he must have studied a pre-medical course in a university for two years.

This pre-medical course includes chemistry, physics, botany, hygiene, physiology (rudiments), zoology and other similar subjects. Cannot the study of such a pre-medical course be arranged for in the Calcutta University?

Fine Arts Exhibition, Indore

The Prabasi Banga Sahitya Sammelan (All-India Bengali Literary Conference), which is to be held at Indore (C. I.) in the coming Christmas Week, will hold an exhibition of Oriental Arts. The Exhibition is open to artists of all provinces and will contain works in Painting, Sculpture, and minor arts. All artists are cordially invited to send their exhibits. A detailed prospectus will be sent on request to P. N. Bhattacharya, General Secretary, Prabasi Banga Sahitya Sammelan.

Importance of Finds at Mohenjo-Daro

Until now only two lands could rightly claim to represent the cradle of civilisation. One is Egypt, in the valley of the Nile the other is Mesopotamia watered by the Tigris and the Euphrates. But now there enters a third and serious claimant—the valley of the Indus, in the north-west corner of India.

writes Sir Arthur Keith, the famous scientist, in *The Referee*. He goes on to state:

The chief site of discovery in the Indus Valley, Mohenjo-daro, is 200 miles from the mouth of the river; it was built on the flat, alluvial plain on the western bank; to the west of the plain rises the mountainous frontier of Baluchistan. Six years ago a prospecting officer of the archaeological survey who arrived on the scene found merely rolling mounds covered by soil and sand which the river had left behind when it overflowed its banks in flood times. Under the alluvial covering of the mounds, often thirty feet in height, found monolithic bricks.

The mounds which marked the site of the central part of the buried city, covered an area equal to about one square mile. Beyond, and lost in the plain, were the submerged suburbs. In the north-west corner of the central city was a particularly large and high mound. This was suggestive, for in the north-west corner of a city the ancient Babylonians always built their "ziggurat," or Tower of Babel.

MISSING HISTORY

Several trial shafts were dug, and by 1924 Sir John Marshall realised that he had gained access to a lost and buried world of humanity. It was suspected before then that India had an ancient history, but every attempt to trace it into the second millennium before Christ had ended in failure. Nor would Sir John Marshall have succeed-

But, after all, the position is really very simple and natural. We have known, for a very long time, that the family of life includes many very different members. We have known that if we trace the stream of life backwards along the line of evolutionary development, we descend from man and the higher animals to more lowly forms of life, until we lose the stream in a world of very tiny and very lowly organisms. As our means of exploring become more efficient, as our microscopes become more powerful and our technique more subtle, we find we can trace the stream further and further back. We finally lose it in a region of forms so lowly as hardly to be recognised as living matter, and lose it there, not because the stream comes to any abrupt end, but because we have not the power to trace it further.

After tracing life from its highest manifestation to its lowest, Mr. Tarrant reverses the process, stating :—

If on the other hand, we start in the realm of purely inanimate chemical substances—the chemical element of which all things, living and non-living, are made—we find these substances building themselves up, in obedience to natural laws into more complex compounds. Some few of these elements—carbon, oxygen, hydrogen and nitrogen—build themselves up into substances of very great chemical complexity, whose ultimate particles are comparatively large. Moreover, these more complex molecules have the property, sometimes of joining one to another almost without limit, and of joining on to themselves simple molecules from the world around, and so growing almost as do lowly forms of life. If we trace the upward development of the stream of chemical complexity, we lose it in a region of complex growing molecules—and we lose it there, not because it comes to an abrupt end, but because chemistry has not the power to trace it further.

The writer then asks,

Has science bridged the gap, and joined these two streams together? Have we now a continuous road, from one end of the scale to the other? It may be so—how strong or how faint is the evidence cannot be discussed here. What then?

Supposing science does bridge the gap,

Surely there is no need for alarm. For science is only doing in the laboratory what nature did on this earth in the dim past. Life on this planet arose, unquestionably, from some such development of inorganic elements into complex compounds, and from these to very rudimentary specks of living matter. This development was continuous. If we have learnt in our laboratories to reproduce some of the steps of this progress, is it a cause for alarm?

Once we realise the continuity of nature, once we abandon the idea of change by catastrophic leaps and sudden discontinuities, then such a development as this must be recognised as the most natural possible. Such discoveries as are hinted at must be greeted with pleasure, as we see one more piece of the puzzle of nature fit into its place under the hand of man.

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Love, the choice between good and evil, sin, repentance, these are attributes of man, not of a simple living cell. These, and the religious experiences of man, are still there, unaltered, and there is no fact of biology or chemistry more real than these.

Let us then be re-assured. If science has shown the path from lifeless chemical element to living cell, what of it? Some such path must have existed for life to be on earth at all. And if science tells us a little of the way in which God works, does that mean there is no God?

Modern Indian Languages as Media of Instruction

The Calcutta University Commission does not think that the English medium of instruction in Indian schools and colleges is such a great handicap as it is described to be, writes Mr C. Bhattacharya in *The Progress of Education*.

Mr. Mayhew says that India is not the only country where a bilingual system of education is in vogue and seems almost to suggest that it is a necessary evil. For, was not the higher education in Europe conducted for many years mainly through the medium of Latin? Newton wrote his *Principia* in Latin. The German philosopher Leibnitz wrote his books in the same language or in French. Again every fresh revival of the study of the classics in England gave a new impetus to original thinking and hence to the development of the indigenous literature of the country. The Latin medium was not a handicap in these countries. Why should English be a handicap in India? On the contrary, it should prove itself to be a continual source of inspiration to the stagnant minds of India.

The writer controverts these views by observing :—

The mistake in this argument lies in confusing English as a medium of culture and English as a medium of instruction. The study of the former shall be ever supported. It is necessary in order to broaden our minds and especially in order that we may come into contact with western science and culture. The English literature is full of virile thought, breathing liberty and freedom. Who will not profit by its study? It was probably in some such spirit that the great Raja Rammohan Ray supported the Anglicists. But for this, it is enough if the foreign language is under-

ed in this attempt without the guidance of Mesopotamia and Egypt.

Sir John Marshall's preliminary excavations on the Indus disclosed houses, ornaments, jewels, utensils, weapons, pottery, seals, and works of art, all so similar to those of ancient Babylonia that there can be no doubt that the time sequence is the same for both. By this fortunate chance he has been able to restore to India at least 2,000 years of her missing history—a restitution in which her vast modern population may justly take pride. For the foundations of Mohenjo-daro carry us back like those of Ur of the Chaldees, to a point in time some 3,500 years B. C.

Regarding Harappa and other prehistoric sites, Sir Arthur Keith writes:—

Sir John Marshall, at the beginning of his investigations, realised that Mohenjo-daro could not be the sole representative of this ancient civilisation of India. The Punjab lies to the northeast of Sind, and a railway now connects Multan with Lahore, passing along the plain of the River Ravi. An air-plane survey conducted along this dusty plain has revealed several ancient sites one being at Harappa 440 miles from Mohenjo-daro.

The leader of this expedition was not content to search Sind and the Punjab for ancient sites, but sent Mr. Hargreaves from Sind westward into Baluchistan, where traces of the same ancient civilisation were found. Still further to the west, in the lower valley of the Helmand River of Afghanistan are other sites, that tempt the explorer's spade. We have every reason to hope we shall yet find links in Persia which will join the ancient civilisation of the Punjab with that of Mesopotamia.

Incidentally the reader may be asked to note that the Indian gentlemen who actually made the discoveries, not with the spade, but with their brains, are not mentioned by name, nor is there the least indication given that any Indian had anything to do with the discoveries. It is Sir John Marshall who did all these things! Not Hiralal, Rakhaldas, or any other non-white human being. Mr. Hargreaves is mentioned because he is an Englishman. It is as if the scientific discoveries of J. C. Bose and P. C. Ray were credited to the Englishmen who were Principals of the Presidency College or Directors of Public Instruction when these scientists were professors in the Presidency College! Indians have been deprived of their birthright of freedom and of their native land. Must they be deprived of their intellectual achievements also?

"The Secret of Life"

bers of a sensation has been caused by the limit to that, made by Prof. F. C. Donnan in his ordinance meeting of the British Association, though

ciation, of Professor A. V. Hill's discovery as to the difference between life and death.

The cell that is the basis of life requires constant oxidation, he explained, to preserve the peculiar organised molecular structure of life of a living cell. The living cell is, in fact, like a battery which is constantly running down and which requires constant oxidation to keep it charged. Death is the irreversible breaking down of this structure, always present, and only warded off by the structure preserving action of oxidation.

Professor Hill's hypothesis for the first time enables men of science, Professor Donnan said, to understand, though a little dimly, "the difference between life and death and the very meaning of life."

Oxidation, assimilation, and the rejection of waste products were continually going on, and the living cell was constantly exchanging energy and materials with its environment. The apparently stationary equilibrium was in reality kinetic or dynamic equilibrium.

A STILL GREATER MYSTERY

In the problem of life, there was a still greater mystery. If a motor-car was deprived of petrol, the engine stopped, but it did not die, whereas if the living cell was deprived of oxygen or food it died at once or went to pieces.

The doubt suggests itself even to the mind of a layman. How do hibernating animals live without oxygen? How did *yogis* entombed under the earth live?

What, it might be asked, was cellular death? It was at this point, Professor Donnan said—at the very gateway between life and death—that Professor A. V. Hill was on the eve of a discovery of "astounding importance," if indeed he had not already made it.

Professor Donnan concludes

"My belief is that Professor Hill is on the verge of an astonishing discovery. I think that his continuous fine analyses of the phenomenon of the living cell must lead to such an understanding of the organisation of life that there is no reason why the construction in a laboratory of a living cell on the physical plane could not be effected, or its construction in the ocean, for instance, observed."

If Science "Creates Life"?

Referring obviously to the announcement briefly summarised above, Mr. A. George Tarrant observes in the *London Inquirer*:—

Some people have been rather frightened lately. They have read in the daily press certain sensational statements and rumours as to new discoveries, and, as these discoveries seem to touch on the origin of life, they are disturbed.

The writer reassures them by saying:—

But, after all, the position is really very simple and natural. We have known, for a very long time, that the family of life includes many very different members. We have known that if we trace the stream of life backwards along the line of evolutionary development, we descend from man and the higher animals to more lowly forms of life, until we lose the stream in a world of very tiny and very lowly organisms. As our means of exploring become more efficient, as our microscopes become more powerful and our technique more subtle, we find we can trace the stream further and further back. We finally lose it in a region of forms so lowly as hardly to be recognised as living matter, and lose it there, not because the stream comes to any abrupt end, but because we have not the power to trace it further.

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stood. The foreign medium is no necessary accompaniment of bilingualism though the latter may be essential for a people whose mother tongue is in an undeveloped condition. Mr. Michel West says in "Bilingualism": "The English student of Chemistry is taught in his mother tongue, but is not cut off from the fountainhead of German chemical research".

He strengthens his argument by citing the example of Japan.

The history of Japanese education of the last fifty years shows what a really serious attempt by a sincere Government can do for the improvement of an undeveloped language. Even today Japanese is a crude tongue. It did not possess any alphabet before the seventh century when it accepted the Chinese alphabet. It is however, such a cumbrous and immobile vehicle for expressing ideas, that it was almost next to impossible to adapt it for the expression of modern thoughts. In the most authoritative dictionary of the Chinese language published recently, the lexicographer has used forty-seven thousand, two hundred and sixteen characters. It can be easily imagined what a difficult task the Government of Japan has performed in making ninety-five per cent of the population literate in less than fifty years. It was in 1870 that scholars were for the first time sent to Europe to bring the culture of Europe to Japan. The first University of Japan was established in 1877. At first foreign teachers were engaged for instruction in higher education. Gradually, they were replaced by Japanese scholars; and at present in the whole of Japan, there are not more than eight or nine European scholars engaged in the domain of higher education. But though the study of some foreign language is compulsory in all secondary and collegiate education, the medium of instruction is almost everywhere Japanese. At first, the work of translation was difficult, owing to the immobility of the Chinese characters, to remove which many Japanese educationalists are thinking of replacing the Chinese by the Roman characters. (*Vide Japanese Education*, by B. Kikuchi).

The position is much better in India so far as our principal languages are concerned though not so far as the inclination of the rulers is concerned.

The Indian dialects, at least those that owe their origin to Sanskrit, have got a richer ancient literature than Japanese. Marathi, Kannaada and Bengali boast of lyrics and ballads mainly on religious themes dating back to a thousand years. Moreover, Sanskrit, the mother of all these languages is a vast store-house of words already in use and is a wonderfully prolific mint that can turn out any number of new words required for new purposes. There are books on astronomy, philosophy, chemistry, algebra, and medicine that were studied in India from generation to generation. One has only to look over the pages of Dr. Seal's "Positive Sciences of India" to be convinced of the truth of this statement. As a witness said before the Calcutta University Commission, "Even the most highly developed modern languages and literatures were at first no better than Bengali. In their case

development was obtained by use. It will be obtained in our case too in the same way." (C. U. R. Page 256).

Complete Political Independence Versus Dominion Status.

Lala Lajpat Rai says in *The People* that no self-respecting Indian could be so base as not to desire complete political independence for his country in the same sense in which the other countries of the world have it. He then asks: "But is there any country in the world which is really absolutely independent? Every country has some limitations on its 'complete independence.'" This is true. When *The Modern Review* says that it is for complete or absolute independence, it only uses popular language, not scientific language. It is prepared, of course, to accept the human limitations on the independence of the freest countries—neither more nor less. Lalaji makes a fair enumeration of the reasons of the seekers of independence for their choice, and observes:—

Every Indian must sympathise with this point of view. If India were free to-day to make her choice, she will not be disposed to join the British Commonwealth. But she is not free. She is included in the British Empire. The question before her then resolves itself into one of expediency,—not hypocritical expediency but one of practical wisdom. Even Mr. Srinivas Iyengar says he would accept Dominion Status if it was granted at once. Some others hold that we should work for Dominion Status as a stepping stone to Complete Political Independence. I do not agree. I am of opinion that we should honestly, wholeheartedly and sincerely work for Dominion Status whether we get it immediately or in the next few years. I say so, because to me in our present circumstances, that seems to be the path of practical political wisdom.

It has been stated more than once in this journal that its editor does not oppose the movement for dominion status, because that status may lead on to independence. But we have not joined any movement either for dominion status or for independence, for reasons which seem to us adequate. We do not see any practicable way to the attainment of independence. Hence we do not join any Independence League. But as the desire for independence is ever present in our mind and has become a sort of creed, we cannot join a movement for dominion status which we do not like without some mental reservation; because whatever we do we want

to do whole heartedly. In fact, it was this attitude which, among other reasons, prevented the present writer from standing for election to the legislature when requested by a representative of the leaders of his district to do so with the assurance that the election would be unanimous and uncontested. Thus the position of the writer is that of a mere journalist, or, in plainer language, that of an armchair onlooker and critic. It is hoped that this bit of egotism will be excused, as it has been considered necessary to define our exact position. Lala Lajpat Rai gives the following reasons for working for dominion status :

(1) That Dominion Status, as at present understood, secures to us full independence and freedom to remain within the Commonwealth as long as it is in our interest to do so.

(2) That the partnership of the Commonwealth does not mean voting by population and that in case any dominion finds that it is out-voted by virtue of race prejudice or other similar considerations, it is free to dissolve the partnership.

(3) That the first task of the Indian Nationalists is to take the Indian States with them. No attempt in this direction has the ghost of a chance if you declare Complete Political Independence as your immediate goal. That a combination of the British Government and the Indian States against you will be a formidable obstacle in the way of your political progress.

(4) That the cry of complete Political Independence leads people away from constructive political and social work and is a disturbing element in the nation-building departments of the country.

(5) That it gives the British an excuse for repression and suppression. I recognise that in the case of subject peoples repression and suppression is sometimes more beneficial to the political freedom than petty conciliations and superficial concessions. But even then in the present circumstances of India with our economic helplessness staring us in the face at every step, the balance of advantage lies in not giving the British an additional excuse for excessive repression and suppression.

(6) That any practical active steps towards Complete Political Independence cannot be taken except in secrecy and through revolutionary violence. The preachers of non-violence may talk as much as they like, but they will not advance an inch towards the goal unless they actively grapple with the problem of how and by what means ?

(7) That the dream of an Asiatic Federation is a mere fantasy, and we cannot build upon it.

These reasons would have sufficed for us, too, to work for dominion status, if we had not independence on the mind.

India's Three Great Words

Under the pen name of "Calamus," a writer in the London *Inquirer* quotes

Rabindranath Tagore as saying that India is "incurably religious." According to this writer, the Soul of India is the belief that spirit is the great reality. Atma alone is real. In all things there dwell the Supreme.

Referring to Mr. J. C. Winslow's book, "The Indian Mystic," the writer says:—

Mr. Winslow takes three great words of Hindu religion and shows that behind each of them is an idea that may lead to a deepening of the Christian's religious consciousness.

The first word taken is Bhakti. :

This is the Way of Devotion Bhakti is a beautiful and rich term, as Dr Stanley Jones points out in the "Christ of the Indian Road" and Mr. Winslow shows us something of its beauty and richness. Bhakti is that loving devotion to God which has proved the most dynamic force in the religious life of India. It is good to learn from a Christian book that India has a noble conception of God "as One who loves mankind and thirsts for the response of man's love," and that "His most characteristic name is Bhagavan, the Adorable One the supremely Lovable, who gives Himself in love to man."

The second great Indian word is Sannyas.

Sannyas means the Way of Renunciation, which has always made a potent appeal to the heart of India. The sannyasi is a person who has given up everything to live the holy life. The true sannyasi can always win the hearts of the Indian people. Western civilisation, with its frank materialism, has no attraction for the Indian. Amassing wealth simply does not interest him. To quote Holland (*The Indian Outlook*):—

"What his soul worships instinctively, passionately, is poverty. Not the master of industry with his millions, not the Boss of Big Business, has roused India's enthusiasm and thrilled her imagination; this has been done only by the sannyasi, going out from house and home, with no possession but his begging-bowl, to be alone with God." Gandhi's bare feet and single garment are no small part of the hold he has on Indian reverence.

The third great word is Yoga.

Yoga is the Way of Discipline. The word covers a systematic training in the art of contemplation.

An Indian Christian once told me a story about an orthodox Hindu friend of his. The Christian prevailed on the orthodox Hindu to attend a Christian service. Later he asked him what he thought of it. "It interested me very much," said the orthodox Hindu, "but why do you get up and sit down so much? It is all getting up and sitting down. To me it seems more like drill than worship. But perhaps that is why you call your services religious exercises?" That is how it strikes the Hindu! India is one day going to teach the Christian how to be still.

"Be still and know that I am God," said the Psalmist. "Study to be quiet," said Paul. India knows what these words mean.

At one time the Christian only sneered at the Yoga systems of India. To-day a Christian writer can say that Patanjali's system (to mention one

of the most important) is set forth with considerable psychological acumen, and that it might be described in modern terminology as a method for deliberately isolating, and gaining control over, the subconscious and its powers.

India, then, has given us three great words: Bhakti, Sannyas, and Yoga but the greatest of these is Bhakti.

A Hindu Publisher in America

Mr. Hari G. Govil, mentioned in the previous note as the director of the India Society in America, is editor-in-chief of the *Oriental Magazine* and a promising Hindu publisher in America. The name and address of his firm are Hari G. Govil, Incorporated, Oriental Publishers, Times Building, New York City. He was born at Bikaner, Rajputana, and educated at Benares. He went to America in 1920 to study electrical engineering at the Massachusetts Institute of Technology. When Mr. Ram Lal Bajpai, who has sent us a character sketch of Mr. Govil, met the young Indian student, "his application and certificates had already been sent. When it came to the question of money, we found that he actually had five cents in American money and two English pennies and nothing more. When we enquired just how he expected to enter any kind of a college with no money, he assured us with confidence that he was going to work and earn the money." This he did. He subsequently changed his plans bought an old press for about thirty dollars, repaired it himself, and worked on it far into the night experimenting with printing. Thus he produced his first publication, the *Oriental Magazine*.

Mr. Govil was helped to go to England by Jajodia Brothers, Birla Brothers, Shivaprasad Gupta of Benares. He went to America from London because Sarabhai gave him the passage money.

systems. One of the latest books dealing with these systems is *A History of Socialist Thought* by Dr. Harry W. Laidler (New York, Thomas Y. Crowell Company, 1927. 250 dollars). Reviewing this work in the *Political Science Quarterly* of New York, Professor P. F. Brissenden of Columbia University gives the reader to understand that socialism has had a very long history—"from the ethico-religious Utopias of such Old Testament prophets as Amos and Hosea (700-800 B. C.) to the diluted Communism of the Russian Bolsheviks (A. D. 1927).

"Between the prophets and the Bolsheviks are the Utopias of Plato, More and Bacon, of the French Utopian Socialists, Babeuf, Cabet, Saint-Simon, Fourier, Louis Blanc, Proudhon; of Brisbane, Hertzka, Morris, Bellamy and Wells; the socialism of all socialisms—that called Marxian; Fabian Socialism; the socialism of the German Social Democracy; Revisionism, Syndicalism; Guild Socialism; State Socialism; Socialism of the Chair; Christian Socialism."

There is also post-war socialist thought. There are altogether fifty-seven varieties of socialism.

Russian Communism

There are some admirers of Russian Communism in our midst. They may or may not have read "*Marx and Lenin: The Science Revolution*" by Max Eastman (Albert and Charles Boni, New York). The author wants "to show how to make a communist revolution." So his sympathies are with the Communists. Yet, according to the *New York Nation*,

We are bound to ponder certain of Mr. Eastman's observations by the way: that "wholesale curtailments of liberty and violations of their own ultimate ideal of social relations are a necessary and intrinsic part of the plan of action of all scientific revolutionists"; that the essence of the Russian political situation is the unshakable dominance of the Communist Party, which holds "a position in the new state not unlike that occupied by the personal sovereign in the old"; that the most unsatisfactory feature of the Russian experiment is the failure to establish a great system of education, in place of which has been set up "this great solemn fetish of dialectic materialism, which is nothing but the old shoes of Almighty God"; and that the second most unsatisfactory feature is the absence of a direct and simple purpose "to see to it that the proletarian dictatorship and the collective ownership of the means of production shall create to the full extent possible at any stage of its development, a free and true human society." Alas! After ten years here is another full-sized serpent in the garden.

Lajpat Rai's Gift for a Consumptive's Hospital

Lala Lajpat Rai has given Rupees one lakh and collected about another lakh for a consumptive's hospital to be named after his revered mother Srimati Gulab Devi. Nothing more need be said than that the act is characteristic of the man.

Hindu Mahasabha Resolutions on Removal of Untouchability

It is satisfactory to note that the following resolutions were passed at the eleventh session of the Hindu Mahasabha held at Jubbalpore in April last :—

1. This Hindu Maha Sabha declares that the so called untouchables have equal rights with other Hindus to study in public schools, to take water from public wells and other sources of drinking water, to sit with others in public meetings and to walk on public roads. The Maha Sabha calls upon all Hindus to remove such restrictions as may be existing anywhere at present in the way of the so-called untouchable Hindus exercising these rights.

2. This Maha Sabha declares that the so-called untouchables are fully entitled to have Dev Darshan, and the Maha Sabha calls upon all Hindus in general and all Hindu Sabhas in particular to provide the same facilities for Dev Darshan to them as are enjoyed at present by other Hindus.

3. This Maha Sabha calls upon Purohitas [Priests], barbers and washermen to offer their services to the so-called untouchables also.

4. This Hindu Maha Sabha is of opinion that every Hindu to whatever caste he may belong has equal social and political rights.

5. This Maha Sabha appeals to all Municipal Boards to provide healthy quarters to the so-called untouchables specially the sweepers and directs the local branches of the Hindu Maha Sabha to draw special attention of their Local Boards towards this matter.

6. This Maha Sabha looks upon the practice of nomination of the representatives of the depressed classes by the Government to the Local Bodies, Provincial Councils and the Assembly as most harmful and injurious to the true interests of the country and considers that this practice will become a source of creating a great gulf in the near future between other Hindus and the so-called untouchable classes. In the opinion of the Maha Sabha the right course to stop this practice is to put forward and back proper candidates belonging to the so-called untouchable classes to the elected bodies named above.

7. This Mahasabha emphatically protests against the so called Adi Hindu movement started by some self-seeking persons with a view to create division between the Hindu Community and warns the so called untouchable brethren against

the dangers of falling a victim to this harmful propaganda and calls upon them to remain faithful to and well wishers of their ancestral Hindu faith.

A resolution, strictly speaking, is something which one resolves to do, is determined to do. Therefore, all members of the Hindu Mahasabha and all others who follow its lead are bound as a matter of sincerity and truthfulness to act up to these resolutions. They should not remain mere paper resolves.

Nomination of representatives of "depressed" classes is undoubtedly undesirable from the nationalist point of view. But it is not quite accurate to say "that this practice will become a source of creating a great gulf in the near future between other Hindus and the so-called untouchable classes." *The gulf was already there before any "representatives" of these classes were nominated.* What the practice of nomination is likely to do is to *reopen and perpetuate* the gulf. It will not do to throw all the blame on Government. Orthodox Hindu society has been for centuries wicked and unrighteous in its treatment of the so-called untouchable classes, and this has been the original cause of the gulf.

We are against the Adi Hindu Movement. But we do not think it is correct to speak of creating division in the Hindu community. The division already exists. What the Adi Hindu Movement may do is to make the division rigid and to perpetuate it. This cannot be prevented by mere paper resolutions. The so-called Adi Hindus must in practice be treated exactly as the social equals of the Brahmins. Then alone will the former remain faithful to and become well-wishers of their ancestral Hindu faith. Now that all classes and ranks of people have become self-conscious, the Hindu community must consider itself doomed unless it can take the wind out of the sails of Musalmans, Christian and bureaucratic propagandists by becoming truly democratic and righteous in its social economy.

An Object Lesson to India

Under the above heading *The Young East* of Tokyo for September, just received, reproduces the following editorial from the *Osaka Mainichi* (English edition):

On August 28, 57 years ago (counting from 1928) a proclamation was issued by the Government declaring all the subjects in the Empire equal. It was an epoch-making event. The proclamation

for once and all swept aside the traditional class distinctions that would promote the caste idea and hinder the national progress.

The samurai and common people classes became nominal. It created a new and wider world for the masses: anybody was free to do anything without fear of being subjected to unprincipled prejudices because of the long standing distinctions. Swarms of the common people class seized the opportunity and proved the sagacity of the proclamation.

But tradition persists; a tradition that has had a life of many centuries could not be pushed aside with just one proclamation. People hailed the proclamation with cheer, but enough of class prejudice remained. The samurai class would not so easily condescend to mingle with the common people class; much of the old-time haughtiness lingered in their minds that appeared to be making desperate efforts to maintain its ground.

To-day the traces of this traditional class distinctions may be stated as having entirely gone. We have seen sons of the poorest farmer risen to an exalted position in the Government; sons of the smallest storekeeper have climbed up to commanding places in army, navy or business circles. Nobody thinks it strange; everybody regards the fact as inspiring.

It is because of this equal opportunity to all this country has been fortunate to find many men of ability rare in all fields of activity. The absence of a caste spells progress and Japan has experienced it.

The Young East commends these paragraphs to the consideration of its Indian readers. We hope all Indians will seriously reflect on the lesson taught by the Japanese proclamation and its results.

It is not merely orthodox Hindus who are in favour of keeping up caste distinctions. The British Government seeks to perpetuate caste in various ways, which need not be enumerated.

Among other things the *Osaka Mainichi* states that "sons of the smallest storekeeper have climbed up to commanding places in army, navy or business circles." But the British rulers of India have divided our people into military and non-military races!

Two Reports of the Same Interview

The following extract is taken from *The Bengalee*:—

In the report of an interview with the eminent physicist, Prof. Sommerfeld, he is said to have observed:

According to the "Statesman"—

"There is real independent spirit of science in India as seen from the work of Dr. Raman of Calcutta, Dr. Saha of Allahabad and other famous scientists."

According to the "Englishman":—"The real independent spirit of science in India has produced some very important scientific work. There were such men as Prof. Raman of Calcutta, Prof. Saha of Allahabad, Prof. Bose, a nephew of Sir Jagadis Chunder Bose, and Prof. Bose of Dacca."

Why this omission in the *Friend India*? Is there again the hidden hand?

The difference in the two reports of the same interview seems mysterious. Even the two combined may not perhaps be a faithful transcription of what Professor Sommerfeld actually said. He is an eminent physicist, and therefore it would be quite natural for him to confine his observations to his own special branch of science. That may be the reason why there is no reference to the original work done by Indians in chemistry or botany, for example. But even as regards physics, the *Statesman's* report is more meagre than that of the *Englishman*. The name "Bose," whoever among scientists may bear it, seems taboo to the *Chowringhee* paper.

However, it does not much matter what the abovenamed papers choose to print or omit. Even novices in physics know that before Sir J. C. Bose turned his attention to the study of living matter he made many discoveries in physics, some of which are referred to with a diagram of one of the apparatuses invented by him, in the eleventh edition of the *Encyclopaedia Britannica*, Vol. IX, p. 206, under the article *Electric Waves*. It is for this reason that in the Foreword to his "Collected Physical Papers" (Longmans) Sir J. J. Thomson writes:—

"Another aspect of these papers is that they mark the dawn of the revival in India of interest in researches in Physical science; this which has been so marked a feature of the last thirty years is very largely due to the work and influence of Sir Jagadis Bose."

The Professor Bose of Calcutta referred to by the *Englishman* is Dr. Debendra Mohan Bose, who, with Prof. Meghnad Saha of Allahabad, represented India at the Volta Centenary in Italy last year; and Professor Bose of Dacca is Professor Satyendranath Bose, after whom and Professor Einstein the Bose-Einstein theory has been named.

Unanimous Demand and the Grant of Self-rule

The condition laid down by the British arbiters of India's destiny for the grant of a small measure of self-rule is that the people of India must make a unanimous demand and produce an agreed constitution.

For a country inhabited by 320 millions of people to make a unanimous demand in the literal sense of the term is an impossibility, particularly when the powers that be are bent on encouraging, if not also producing, diversity of opinion. In spite of this difficulty an agreed constitution has been produced which has been accepted by the main groups of politically minded Indians. Therefore, the bureaucracy have redoubled their efforts to make every insignificant group and every nonentity claiming to speak on behalf of a group appear more important and influential than the parties who have accepted the All-Parties Conference Report. Perhaps the natural reaction has been that in some quarters the support given to the Nehru Committee's report has been claimed to be more unanimous and nation-wide than it actually is.

These circumstances remind one of the very different circumstances under which other parts of the British Empire, spoken of as white men's lands, obtained self-rule. The British and French and original American inhabitants of Canada were not required to produce, nor did they actually produce an agreed constitution and make a unanimous demand of any sort before obtaining self-rule. Lord Durham's Report gave Canada self-rule. Before that the Canadians had rebelled against Britain several times (perhaps that was taken as a proof of their fitness for self-rule) and the British and French section of the population were at logger heads with one another. As a matter of fact, therefore, unanimity among Canadians, either literal or practical, did not precede the grant of self-rule to Canada, it was self-rule which produced some harmony among the discordant elements of its population. Such was the case in South Africa, as also in Ireland. And in South Africa, even after the introduction of self-rule there is not much agreement in the political aims and ideals of the Boers, the British settlers and the original inhabitants of the country.

In India, therefore, the people's reply to the British demand of unanimity should be

that unanimity in its literal sense does not exist in Britain or any other country and practical unanimity can come only after the country has obtained self-rule and been relieved of the incubus of British domination just as Hindu-Moslem dissensions and riots can cease to a great extent only after the British third party has ceased to profit by such quarrels.

The Aga Khan on the Nehru Report

That parasitic lotus-eater, the Aga Khan, has contributed an article on the Nehru Report to the *London Times*. He suggests a constitution based like the association of free states like the old German Empire. Each of his proposed free states should be based, not on considerations of size, but religion and nationality, race and language, *plus* history.

The German Empire has ceased to exist; it is a republic now. So what is the use of an analogy borrowed from an empire which had the seeds of decay within it? Similarly, as the idea of basing polity on medieval theology and religious dogma has been given up even in Turkey and practically so in Afghanistan, why should the Aga Khan, who is neither a Musalman nor a Hindu, stand up for this exploded and effete old-world idea?

Lord Birkenhead's Resignation

India never liked Lord Birkenhead as *her* Secretary of State—we mean as a Secretary of State to tyrannise over her. So no Indian will even pretend to wipe his eyes to bid him farewell. Not that India can like any Secretary of State to play the absentee despot at a distance of 6000 miles from her shores. Just as drums as musical instruments are best appreciated when not played upon, so what would be best appreciated in relation to the office of Secretary of State for India would be its abolition together with the abolition of its caudal appendage the Council.

Campaign of Slander in U. S. A.

The vast disgusting scale on which unbridled campaigns of calumination are carried on previous to presidential elec-

tions can be surmised from the following passages in the *Literary Digest*:—

A Campaign of Character Assassination, in which the assassins, using for weapons whispers and innuendoes, strike at the Presidential candidates under the cowardly cover of anonymity, is causing embarrassment both to the Republican and the Democratic party leaders. It was whispered diligently especially during the pre-convention campaign, that Mr. Hoover's Americanism was open to grave suspicion, and that his wealth had been acquired none too scrupulously. Or, as the Republican *Hartford Courant* puts it, he has been called virtually everything "from a traitor to a superior type of horse-thief." The whispers against Governor Smith, which are said to be particularly active and sibilant in the South seem to be chiefly concerned with two charges—that he is intemperate in his use of alcohol, and that as President his appointments and other official decisions would be subject to religious bias.

Responsible papers, while admitting that the well-known records of the two candidates both in their private and their public lives place them far beyond the range of such unscrupulous attacks, nevertheless deplore and denounce this degrading feature of the Presidential campaign. "To be privately traduced has been the common lot of men seeking high office in the United States," the *New York Times* (Dem) reminds us but it adds—"Every right-minded citizen must resent the employment of such unfair tactics. It is not a question of the effect upon a party or upon a candidate. What should be of concern is the general influence of all this upon political decency and the morale of voters." "If Presidential campaigns cannot be conducted on a plane above the gutter level, we may as well abolish the election and establish an executive dynasty," declares the *Cleveland Plain Dealer* (Ind Dem.). And it adds:

"Of all the despicable methods of campaigning this whispering device is the worst. It spreads poison and lets the poisoner escape. It is base slander which permits the slanderer to sneak away in the dark. While the civilized powers admit the desirability of abandoning poison gas in warfare, civilized society may well declare a war of extermination against this equally reprehensible method of political offence, which is aptly described as organized mud-slinging."

"The Literary Digest" and National Character Assassination

While the *Literary Digest* of America rightly disapproves of the "whispering" campaigns of slander directed against the presidential candidates, it had no hesitation to aid and abet the assassination of the character of the 320 million inhabitants of India by Miss Mayo, by reproducing some of the worst passages and pictures from her book "Mother India." It has not had the fairness to reproduce refutations of her lies

and half-truths by Hindu authors and journalists. Moreover, it generally madages to extract passages from Anglo-Indian newspapers which are calculated to lower India in the eyes of foreigners.

Rev. Ottama in Japan

The *Young East* of Tokyo writes:—

A news agency reports that a high Burmese priest of the name of Ottama arrived in Tokyo in August. He is a revolutionary leader. He played in the Independence Movement of India in 1906 and has ever since dedicated himself to the work of promoting co-operation between India and Burma in opposition to the English rule. He has been imprisoned several times, the latest of which was for four years, coming out in March this year.

This paragraph gives a wrong idea of the character of the movement with which the Rev. Ottama has been connected. He is *not* a revolutionary leader. He, like most Indian and Burmese political leaders, wants dominion status for India and Burma. If Britain will not agree to India's acquisition of such a political status, all sincerely patriotic Indians and Burmese must become revolutionaries with Independence as their goal.

Teaching Music in Bengal Schools

The proposal of the Director of Public Instruction in Bengal to introduce the teaching of music in boys' and girls' schools in Bengal has given rise to a controversy. Being unmusical ourselves we are not competent to take part in it. But there is no harm in our having our say from a commonsense point of view.

Music is already taught in some boys' schools and more girls' schools. Most of the songs they are taught are Bengali songs, and that is only natural. And the teachers also are naturally for the most part Bengalis. As for instrumental music, it being practically the same all over India, it does not much matter from which province the teacher comes, provided the pupils are able to understand his oral instruction. But, for obvious reasons, most of the teachers of instrumental music also are Bengalis. We are not competent to judge of the relative merits of the musicians of different parts of India, and it is not necessary for our purpose to do so. Suffice it to say that as the schools are situated in Bengal, as the pupils to be

taught are Bengalis and as there are Bengalis sufficiently well-versed in vocal and instrumental music to be able to teach boys and girls, the question of importing musicians from outside Bengal does not arise. It is true Bengal did not produce Tansen, Maula Bakhsh and other famous musicians. But that does not mean that Bengal has not produced and does not possess musicians of such average ability as would suffice for the purpose of teaching school children.

Take the case of European countries. As the science underlying Indian music is practically the same all over India, so the science underlying Western music is practically the same all over Europe—and the technique is also essentially the same. It is an admitted fact that Britain has not produced musicians like Beethoven, Wagner, Bach, etc., of Germany. It is also an admitted fact that Germany excels in music, Britain does not. But these facts have not led to German songs being taught in England by German musicians instead of English songs by English musicians. The question everywhere is how to teach school children and who should teach them, not how to produce or import great experts like Tansen or Wagner.

Another point requires attention. In painting what interests beginners and other ordinary spectators most is the story or other subject of the painting;—understanding and appreciation of the technical excellence of paintings may come afterwards. Similarly, though in vocal music it is taken for granted that the *ragas* and *raginis* should be correctly rendered, what interests beginners and other ordinary listeners most is the verbal composition called the song, and its meaning. For them the charm lies not merely in the air and tune but also (and perhaps mainly) in what the words of the song mean. Hence, when children are taught music, it is desirable to begin with songs in their mother-tongue. Bengal possesses plenty of songs in various *ragas* and *raginis* quite fit for children. We cannot say whether Hindi has plenty of such songs. We sometimes hear Bengali children taught by Hindustani teachers to sing Hindi songs of a somewhat erotic or amorous character in complete ignorance of their meaning. They should not be taught such songs. This can be avoided by teaching only Bengali songs to Bengali children. And obviously Bengali

teachers are the fittest to teach such songs.

When Killing is not "Himsa"

A calf in Mr. M. K. Gandhi's Asram had been suffering excruciating pain and in the opinion of Mr. Gandhi and others in touch with him there was no hope of its recovery. Therefore, to shorten and put an end to its sufferings he asked a doctor to inject poison into its body, which caused its death in two minutes. Mr. Gandhi argues that as the killing of the calf was meant to relieve it of pain and as the motive was altruistic, 'not selfish, the injection cannot be characterized as *himsa*. As orthodox Hindus look upon cows as sacred, the killing of any animal of the bovine species is in their eyes entirely different in character from the killing of other animals. What they think of Gandhi's act and reasoning they are best fitted to say. Others who object to the killing of any animal for food or other selfish purpose, except self-defence, must admit that the killing of the calf in question was different from other kinds of killing. Whether possibly Mr. Gandhi was in the least actuated by the subconscious or unconscious motive of relieving himself of the pain of witnessing the agonies of the calf, is a subtle question which we are not competent to solve. Nor can it be said that human judgment can arrive at absolute certainty regarding the incurable nature of any malady.

Mr. Gandhi has said that even in the case of human beings, when it is thought that they are suffering from a painful and incurable disease, it would be a religious act to kill them. We have not before us the actual words used by him, but we give from memory the gist of what he wrote. We do not consider the principle laid down by him satisfactory. The desire to relieve a patient's misery is apt to get mixed up with the unconscious desire of his relatives or other attendants to free themselves from the suffering caused by witnessing his pain and nursing him. The incurability or otherwise of a disease is a matter of opinion. It would be risky in the highest degree to accept the opinion of all local physicians combined, even were they unanimous, as infallible. The greatest physician in the world, if any were really entitled to be called such, may

hold and pronounce an erroneous opinion regarding the incurability of the disease of a particular patient. Patients have recovered from diseases pronounced incurable by physicians locally available. Next comes the question of the degree of suffering which it would be legitimate to end by killing. Then one has to judge how long before the probably natural death of a patient he should be killed. Suppose the best physicians locally available say that a patient suffering indescribable pain from cancer would die six months hence. When would it be right to kill him? Six months before the probable day of his death? Or six days, or six hours? If it be right to kill him at all, why allow him to suffer any preventable pain even for an hour?

All excruciatingly painful diseases do not render the patients entirely incapable of rendering some little service or other to other persons. Would it be right to deprive the world of this advantage by killing a patient before the moment of his natural expiry?

There is also the question of self-determination. The lower animals cannot say whether in spite of pain they would like to live. Human beings can generally do so. If a patient whom physicians, relatives and neighbours decide to kill for his benefit, hopes and desires to live, ought he to be killed? Take the opposite kind of case. Some curable diseases, from which many patients recover, often become so painful that the patients express a desire to commit suicide or to be killed. They do so because the agony becomes unbearable. Would it be right to fulfil their desire to terminate their connection with the body?

In the last place, it should be noted that pain is not unmixed evil. Apart from the fact that pain is nature's warning and is also often part of the curative process, it has a disciplinary value;—it chastens, purifies and humanises. At what point it ceases to have such value and becomes an unmixed evil which may and ought to be put an end to by killing the patient, we are not presumptuous enough to attempt to determine.

On the whole though we admit Mr. Gandhi's good intention and sincerity and courage of conviction, we unhesitatingly and definitely reject his doctrine, so far at least as it relates to human beings.

Protective Measures for the Simon Seven

Anglo-Indians and stay-at-home Britishers are sparing themselves no efforts to create the impression that the vast majority of Indians are dying to co-operate with the Simon team. In fact the desire of most Indians to welcome and co-operate with them has been so plain to the white rulers of India that the timings of the arrival of the Simon Commission at Bombay and Poona were changed at the eleventh hour, the district magistrate of Poona refused even to let the leaders of the boycotters know the route which Simon & Co., would take, the Railway Station and roads in its neighbourhood were closed to the public, and the police permit required the processionists to keep 500 yards away from Poona Railway Station.

Coronation by Brahmin Priests in Cambodia

The new king of Cambodia was crowned on July 23 last. How Brahmin priests officiated at the ceremony is thus described by the special correspondent of the *London Times*.

"On the entry of the eight officiating Brahmin priests the King rose and seated himself on a low chair immediately in front of the throne-dais. The eight Brahmins approached and knelt around the Sovereign, representing the eight points of the compass. One after another they repeated the traditional prayer for the King's welfare, his Majesty turning his chair so as to face each priest as he spoke. During this ceremony the King, although a Buddhist, held in his hand the images of Vishnu and Siva, the 'Protectors of Cambodia',—a tradition of the old Vedic faith so deeply rooted in the country."

"Not such a Hypocrite"

"We did not conquer India for the benefit of the Indians. I know it is said in missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword, and by the sword we should hold it. I am not such a hypocrite to say that we hold India for the Indians. We hold it as the finest outlet for British goods in general and for the Lancashire cotton goods in particular."—Sir W. Joynson-Hicks, Home Secretary.

"The Dial" on Tagore's "Fireflies"

The Dial, an ultra-modern American magazine, the mouth piece of the American and English "new" writers, notices Rabindranath Tagore's 'Fireflies' as follows :

These delicate moth-wings of elusive wisdom carry...the peculiar spiritual urbanity & serene detachment of the author...Limpid as water-colour vignettes they are characteristically East Indian in tone. Lacking the dramatic intensity of Blake's mystical aphorisms : lacking too the wistful humour of Chinese poetry : they convey to the mind a tender resignation, soft and insidious, like a diffused perfume, suspected rather poignantly inhaled.

Sir J. C. Bose's Seventieth Birth-day

The Hindu's benediction or prayer for long life is, "Live a hundred years." But in these days, the generality of Hindus do not live to be centenarians. So the biblical three score years and ten has come to be considered a long life in India, as in some other countries. But in the case of those who have led a useful life and are still active at seventy, we are, justified in wishing for and expecting a longer career of usefulness. Such a life has been that of Sir J. C. Bose. In about a month's time he will complete the seventieth year of his life. There may very well be public rejoicings on the occasion. In any case, it would be well if a function could be arranged at which his former students could meet him.

Reforms in Afghanistan

In the course of a recent important speech at Kabul the King of Afghanistan foreshadowed the formation of a Cabinet among the coming important reforms. His Majesty intimated that, as Sher Ahmad Khan, whom he had entrusted with the formation of a Cabinet, had failed to do so, he would himself for the present discharge the functions of a Prime Minister. The appointment of Ghulam Sadiq Khan as Foreign Minister and of Muhammad Wali Khan as Permanent Regent in the King's absence from the capital, were also announced. Other measures foreshadowed were the reform of Municipal Law and of the Judiciary, foundation of public libraries and factories, compulsory co-education of girls

and boys between the ages of 6 and 11 at Kabul and the introduction of European clothing at Kabul. In an important announcement of the subject of social reform the Amir of Afghanistan reiterated his well-known views on the emancipation of women. While denouncing superstitious practices, he affirmed his intention to carry out the true doctrines of Islam.

On the question of Purda, the King indicated his preference for wearing of modern veils in Kabul at least, while leaving it to the discretion of the people of the provinces to adhere to the old or new fashion.

A dramatic incident ensued when Queen Souriya and other Court ladies present removed their veils. The speech was delivered to a very large audience including all high Afghan officials and Foreign Diplomatic representatives, and was cordially received.

All this shows that a considerable proportion of Afghans is ready to welcome political as well as social reforms.

Mischievous use of Khilafat Movement

The Mussalman writes:—

In the course of the last three or four years we have several times expressed the opinion in these columns that the need for any Khilafat Committee or organization in India has altogether ceased. The Khilafat organization was started at a time when the British Government interfered with the affairs of the Ottoman Empire in a manner that imperilled, and subsequently destroyed, the Khilafat and the object of the Khilafat Committee was to keep up a movement for the restoration of that institution. The Sultan of Turkey, as the world is aware, was then the Khalifa, the spiritual head, of the Muslim world, being the warden of the holy places of Islam, the most important of which is the Hedjaz where Mecca and Medina are situated. Since then there have been catastrophic changes in the world, particularly in the Muslim world. The Sultanate has ceased to exist and Turkey is now a Republic and republican Turkey has herself abolished the institution of Khilafat. Moreover, it must not be forgotten that the Sultan of Turkey was the Khalifa of Islam by virtue of his being the custodian of the Islamic holy places. As a result of the Great War Arabia and other holy places ceased to be under the suzerainty of Turkey and the president of the Turkish Republic could not therefore legitimately be the Khalifa of Islam, even if he so desired. Under the existing circumstances Sultan Ibn Saud, the present ruler of the Hedjaz, may legitimately be the Khalifa as he is the custodian of the holiest places of Islam, namely, Mecca and Medina. But it is apparent that he does not want to adopt the title and shoulder the responsibilities of the position. So it seems to us that Indian Mussalmans can

hardly do anything that may lead to the restoration of the Khilafat. Moreover, there is difference of the opinion now-a-days as to whether it is at all desirable to try to set up a Khalifa receiving the homage of the entire Muslim world, if, of course, to bring about such a situation is at all possible in those days. In these circumstances it appears to us that a Khilafat organization in India is at the present moment a superfluity. It has absolutely no work to do and so the moribund Central Khilafat Committee should without delay go into liquidation. Its continuance means, we are afraid, mischief to the community. Every body knows that when one has no work to do one is inclined to do mischief. And the Central Khilafat Committee is such a body at the present moment.

Our contemporary adds that the public are fully aware that after the Chotani affair the whole Khilafat organisation stands discredited. As an illustration of its remark that "when one has no legitimate work to do one is inclined to create mischief," it writes:—

The Calcutta Khilafat Committee has recently got inspiration from the Central Khilafat Committee—inspiration in the shape of advice and, some say, money—to carry on a propaganda against the Nehru Committee report and the resolutions of the All-Parties Conference and some of those who, in order to save their own skin, could not join the Non-co-operation or the Khilafat movement are now the guiding spirits of this moribund Committee. We only hope that the misguided activities of this Committee will hoodwink none.

Popularising Latin Script in Turkey

With a view to popularising the new alphabet of Latin characters in Turkey, the Government has decided that all inhabitants of Angora, men, women and children, should attend special public courses at which the alphabet will be taught. Coffee-houses, casinos and other places of amusement will be converted into temporary class-rooms and instructors will be recruited from ministers, deputies and the highbrows of Angora under the supervision of Kemal Pasha himself.

All-India Oriental Conference at Lahore

The Fifth Session of the All-India Oriental Conference will be held at Lahore, from the 19th to the 23rd of November, 1928.

The objects of the Conference are the following:—

(a) To bring together Orientalists in

order to take stock of the various activities of Oriental Scholars in and outside India.

(b) To facilitate co-operation and Oriental studies and research.

(c) To afford opportunities to Scholars to give expression to their views on their respective subject and to point out the difficulties experienced in the pursuit of their special branches of study.

(d) To promote social and intellectual intercourse among Oriental Scholars.

(e) To encourage traditional learning.

The conference is held every second year and practically sums up the work done by Oriental Scholars in various branches of Oriental Art and Literature. Mutual exchange of thought and personal contact with Scholars are not only stimulating to further research but have also a tendency to coordination of efforts. As such the utility of these Conferences has long been recognised in Europe and America.

The Conference will be divided into a number of sections, the provisional list of which is given below:—

1. Vedic. 2. Classical. 3. Philosophy. 4. Philology. 5. Fine Arts. 6. Arabic, Persian and Zend. 7. History and Archaeology. 8. Urdu. 9. Hindi. 10. Panjabi. 11. Anthropology.

There will be a concert of classical Indian Music, a Mushaira, and representation of a play in Sanskrit. Excursions to places of historical interest like Taxila and Harappa will also be arranged.

All Orientalists are invited to become members of the Conference by paying a fee of rupees five only to the Honorary Treasurer, Mr. A. C. Woolner, M.A., C.I.E., University Hall, Lahore.

Mr. Natesan's Experiences in Canada]

Mr. G. A. Natesan was one of the members of the Indian delegation to the Empire Parliamentary conference held this year in Canada.

Interviewed by Renter regarding the part played by the Indian members of the Empire Parliamentary delegation at its meeting in Canada, Mr. Natesan said that opportunities for the discussion of Indian questions had been very few, but the Indians had taken advantage of them to the utmost. He and his colleagues had been everywhere received and treated with courtesy but they had not been able to help feeling the subordinate position occupied by India as a dependency.

Reading between the lines of this part of Mr. Natesan's statement, one feels that the "courtesy" was not such as could make the Indian guests forget that they were helots within the Empire. Why then were they incited?

The Empire Parliamentary Conference had throughout concentrated on the problems of migration and marketing of Empire products. Mr. Natesan said that the Indian delegates had profited by the discussion of the question of migration at Ottawa and had drawn attention to the grievances of Indians overseas, emphasizing that the treatment accorded to them was inconsistent with the profession of equality of British citizens and declaring that the Government of India was in complete accord with the feelings of the people on this question.

What are the proofs of this bureaucratic complete accord with the feelings of the people on this question? What did the Canadians say when their attention was drawn to the "grievances"? They are not insults, of course.

Mr. Natesan said that a Conservative member of the British delegation had once stated that self-government was the product of the West, the gift of which to India had been delayed for her own sake, in order that it might not prove to be a poisoned cup. Mr. Natesan, in the course of a subsequent public speech, challenged this view and pointed out that the art of government was in no way unknown to Indians, who were in many ways qualified for self-government, which they claimed as a right and not as a gift.

Not only in Canada, but in New York, which the Indian delegates had visited, and even among the British Parliamentary delegates, considerable ignorance about India was noticeable.

Mr. Natesan concluded: 'My visit to Canada has made me more hopeful about the destiny of India. If Canada, with its many nationalities and races, once warring with each other, can, within a short time after obtaining responsible government, make such a rapid and marvellous progress, India, if given a fair chance, can lay claim to a brighter future.'

Though we on our part had never any doubt as to India's power to manage her own affairs, it is really very encouraging to learn that a man of the type of Mr. Natesan has become hopeful about the destiny of India. But what one would be more eager to learn from him is whether, owing to his visit to Canada, he has become more hopeful of India's being given a fair chance by those who think that they rule her destiny.

One would also like to know the impressions and experiences of Messrs. Chaman Lal and Goswami. Why did not Reuter interview them? Or perhaps it is the other way about. It is not always Reuter that seeks an interview, but some people want

to be interviewed by Reuter. And it does not suit the purpose of that friend of India to interview persons who are outspoken in their utterances to an inconvenient extent.

Indian Delegation to International Agricultural Assembly

Reuter understands that Mr. Guru Saday Dutt, I. C. S., now on leave, has been appointed by the Government of India to lead the Indian delegation to the ninth General Assembly of the International Institute of Agriculture, Rome. Mr. Dutt tried to improve agricultural conditions in the districts of Bankura and Birbhum as magistrate by irrigation facilities and other means. He is, therefore, acquainted with agricultural problems and has thought out some of their solutions.

It is not the custom of the Government of India to select an Indian to lead an Indian delegation to any conference in foreign countries, if it can help doing so. The selection of Mr. Dutt may be due to the fact that there is no politics in this international agricultural assembly.

China's New Constitution

Some idea of China's new constitution may be formed from a brief description, cabled by Reuter from Nanking, of a historic document, entitled "The organic Law of the National Government of the Republic of China," which was promulgated there early in October and will be henceforth enforced. From it we learn that the National Government will exercise all governing powers of the Republic and supreme command of the fighting services. The Government will be composed of five "Yuan," namely, executive, legislative, judicial, examination and control, with a President, who will represent the Government and be the Commander-in-Chief of the fighting forces.

There will be twelve to sixteen State Councillors from whom Presidents and Vice Presidents of the five Yuan will be appointed. The Executive Yuan will be the highest and will establish Ministries and appoint commissions to decide legislation to be introduced in the Legislative Yuan which latter will decide, together with budgets, matters of peace and war treaties, etc. The Judicial

Yuan will be in charge of judicial administration, the Examination Yuan will control examinations and determine qualifications for public service for which everyone must pass an examination and the Control Yuan will exercise impeachment and audit powers.

Quinquennial Review of Progress of Education in Assam

The Quinquennial review of the Progress of education in Assam for the years 1922-23 to 1926-27 by Mr. S. C. Roy is a carefully prepared and exhaustive document. Besides the usual descriptive and statistical matter which such reviews contain, there are observations and suggestions relating to all grades of education, from the university stage downwards, which are worthy of attention. On the question of founding a separate university or universities for Assam, for example, Mr. Roy's review contains much useful information and some observations. After briefly recapitulating the history of the demand for a university in Assam made on different occasions, from the year 1917 onwards, the Review states:—

The reasonableness of this demand, which found expression on so many different occasions is apparent. Even apart from the defects of the Calcutta University in relation to secondary and collegiate education, which led to the appointment of a Commission, and even before the reforms introduced in 1920 were so much as contemplated, the Government of India in their memorable Resolution dated 21st February 1913, which defined the educational policy to be followed in this country, deemed it necessary to restrict the area over which the affiliating Universities of the type of Calcutta should have control, by securing a separate University for each leading Province and even foreshadowed the creation of new local teaching and residential Universities within each of the major provinces in harmony with the best modern opinion as to the right road to educational efficiency.

Besides, after the inauguration of reforms, under which Assam was constituted a major province with a Governor at its head, the idea of its educational tutelage under another province seems inconsistent with the principle of provincial autonomy.

Academically speaking, the geological and mineral wealth as well as the flora and the fauna of Assam, no less than the large variety of tribes and races of mankind, represented in her hills and plain districts, each with its own history, language manners and customs, offer wide fields of interesting study to be explored by University scholars desiring to carry on research works in Geology, Mineralogy, Biology, Sociology, Anthropology and kindred sciences.

The reason why the question was not actively debated in the Council nor pushed to the front by

the Department in spite of such favourable reception on the part of Competent leaders is mainly financial.

Considering that Assam is a region of vast undeveloped resources, the financial difficulty can not be considered insuperable. Many independent countries having a smaller population than Assam have one or more universities. We have given a table in *Prabasi* in support of this statement of ours.

Another difficulty pointed out in the Review is that "the agitation of a section of the people of Sylhet for reunion with Bengal has kept the fate of the Province hanging in the balance, and this cloud of uncertainty will not be finally removed till the Statutory Commission meets in 1929." It has met earlier though it will be some time before it drafts and publishes its report.

In *Prabasi and Welfare* we have stated most of our reasons for thinking that the Bangali-speaking areas included in Assam should not be separated from that province and re-included in Bengal. If our view prevails, one difficulty in the way of Assam having a university of her own will be removed.

Girls' Education in Centrally Administered Territories

The Government of India has accepted the proposal made by non-official members in the Legislative Assembly that a committee should be appointed to enquire into the question of primary education for girls in the territories under its direct administration. This belated move will no doubt be properly advertised by the publicity agency of the bureaucracy. But what have the Government of India been doing all these years? All over India, the education of girls is in a most backward condition. But in the provinces the state of things is somewhat better than what it is in the territories under the direct administration of the Government of India. It is understood that in these small areas sanitation is also very much neglected.

A Condition Imposed on Nawab of Bahawalpur

The Feudatory and Zemindari India writes that the Nawab Sahib of Bahawalpur

recently took a loan from the Government of India which amounted to five crores of rupees for the improvement of the Sutlej canal.

"The amount was paid out on sufficient security. We fail to understand how a novel condition was imposed by the British Government and accepted by the Nawab to the effect that till the loan is repaid the appointment of the Prime Minister of the State should have the approval of the Government. We do not see the reasonableness of this strange imposition. If there was a systematic maladministration of the state, that must be due to other causes. The Indian Government recommended some time back one Sikandar Hayat Khan as Prime Minister. The Nawab appointed him. Not satisfied with his administrative capacity the Nawab had to pass orders to dismiss him from service as the Dewan refused to resign. We understand that the Nawab Sahib has been called upon to go to Simla to confer with the British authorities on this subject."

States Subjects Deputation to England

As some Princes have been very busy in England to preserve, among other things, their "right" to govern their states despotically,



Prof. Abhyankar and Mr. P. Chudgar who left for England as members of the States Subjects Deputation

cally, the states' subjects have acted wisely in sending a deputation to England to place their case before the authorities and the people there.

The Bundi Administration

According to the *Indian States*, in Rajputana the State of Bundi is making good progress under the new Prime Minister, Mr. N.

Bhattacharya, M.A., who was for a longtime the Dewan of Banswara State. Our contemporary writes that "Mr Bhattacharya is an experienced administrator, has imagination and is keen on developing Bundi."

The First India Conference in America

According to a news sheet issued by the India Society of America, Inc., the First India Conference is to be held in New York city from October 14 to November 5, 1928, in order to present a survey of India's life and thought, art and culture. Mr. Hari G. Govil is the Chairman of the India Conference and



Mr. Hari G. Govil

director of the India Society of America. The conference will be conducted through general and round-table sessions. At the general sessions, lectures of interest to the general public will be offered. Vital issues pertaining to India, with particular reference to America, will be discussed at the various round-table conferences.

her own interests. The cardinal feature of British diplomacy is to adapt itself to all conditions to serve the best interest of the nation, and there is no question of sentimentalism or altruism about it. However, it always disguises its selfish motive by assuming the character of altruism.

T. D.

The plan for establishing peace is, first, to have an *entente* among the English-speaking peoples of the world; secondly, to include other white peoples in the *entente*; and finally, to include the Japanese and other possible strong and independent peoples. This peace edifice is to be built upon the foundations of (i) division of spoils among the strong and (ii) intimidation of the weak. But it would be a difficult job to satisfy so many robber claimants that their 'just' claims have been conceded. And among the weak nations there would always be rash and desperate men to strike a blow for strength and liberty. So world peace cannot be achieved by the division of the earth's riches among the strong and the bullying and intimidation of the weak.

A Phase of Italian Policy in South Tyrol

Italians, especially the Fascists, are brutally frank to admit that the German-speaking people in South Tyrol must be *Italianised*, even by depriving them of their mother-tongue. Language forms the most important factor in all movements for nationalism. To deprive a nation of its own language is the surest way of denationalising it. The German Catholics in South Tyrol have petitioned to the Pope so that German children may not be forced to receive religious instruction in Italian. The following news-item published recently in the *Times* (London) gives only one of the many phases of the sufferings of South Tyrolians of German descent:—

The *Innsbrucker Nachrichten* learns from the Upper Adige or South Tyrol that the fact that 18,000 children of German tongue are compelled to receive religious instruction in Italian in the diocese of Trentino, or Trent, has actuated the local German-speaking clergy to renew their petition to the Pope for intervention with the Italian Government.

The petition in question sets forth that in 79 parishes of the diocese Italian is not the mother-tongue of any child attending school, and that as neither their parents nor other adults in the home

speak Italian such children can obtain no coaching in it. To correct this evil the petition embodies two requests:

(1) That the Italian priests who are already in the diocese may be instructed to bestow their spiritual care only upon children whose mother-tongue is Italian; and (2) that a departure be made in future from the practice of confiding the *Missa canonica* to Italian clergy for the benefit of German children while the German priests in the diocese have to forego the privilege of teaching scripture in the schools.

The memorandum also asks for the dispatch of a German-speaking Apostolic Inspector who is a citizen of a neutral State to report on the religious problem in South Tyrol.

A petition similar to the above has been submitted to the Pope by the German-speaking clergy of the diocese of Bressanone, or Brixen.

The Italians are not the only guilty party in their activities in favour of their own nationalism. On the contrary, it must be recorded that the Christians and the people of Europe have had for centuries carried on oppressive wars of conquest amongst themselves. They have oppressed the defeated and the subjugated peoples with unspeakable brutality and tyranny. The history of Ireland under British domination, the history of Holland under Spanish rule, the history of the Poles under the Russians, Austrians and Germans are but a few of the many instances of barbarous practices of the so-called civilized West to subjugate their fellow "white-men", not to speak of their brutalities against the peoples of Asia and Africa.

T. D.

Anglo-American-French Economic Entente in the Near East

Recently it has been announced that negotiations have been concluded by which American Oil Companies will be able to participate in the Turkish Petroleum Company which has a concession for the development of the oil resources of the Bagdad and Mosul Vilayets of Irak. The "Turkish" Petroleum Company is called *Turkish* by way of a joke, one may suppose; for there are no Turkish participators in evidence.

The shares in the Turkish Petroleum Company will in future be held as follows:—

| | Per cent. |
|--|-----------|
| D'Arcy Exploration Company (Anglo-Persian Oil Company) | 33 75 |
| Anglo-Saxon Petroleum (Royal Dutch-Shell Group) | 33 75 |
| Compagnie Francaise des Petroles (French Group) | 33 75 |

the Government of the United States has accepted Great Britain's special interests in the region of the Suez Canal.

T. D.

A Memorial to Maharani Lakshmi Bai

About twenty-five years ago we were taught in Indian Schools that Sivaji, the Great national hero of the Hindustan was nothing but a "free-booter," a "coward" and "most unscrupulous" man. Now, thanks mainly to the efforts of the late Lokmanya Tilak and his followers, the Sivaji Memorial is an accomplished fact, and even the British officials see in Sivaji "a great hero and statesman". This achievement on the part of Indian Nationalists is an event which must be regarded as epoch-making. It will certainly become a source of inspiration for the Indian Nation to establish memorials to other Indian National Heroes.

Maharani Lakshmi Bai, the Queen of Jhanshi, has been rightly characterised by many as the "Joan of Arc" of India. It is needless to discuss her life; but it may be said without any fear of contradiction from any quarter, that she in her life represented the best of Indian womanhood. Her life, courage, loyalty, devotion and love of freedom may well serve as the right source of inspiration for Indian women of all classes and all ages. It will be the happiest day for those who feel proud of the ideal of Indian womanhood, when adequate measures will be taken to perpetuate the memory of "the Heroine of India". May I suggest that effort be directed towards the erection of a statue of Maharani Lakshmi Bai at Benares, where the "Heroine of India" spent her early life: and to establish a Maharani Lakshmi Bai Memorial Foundation to spread education among Indian women?

T. D.

An American Estimate of British Policy in Egypt

The Nation (New York) of August 8th editorially makes the following comment on the present Egyptian situation:—

"The British Plan of governing Egypt is quite simple. Give the natives a show of self-government but keep all the police power in British hands. Create a parliament with permission to talk but with no power to drive out the British invaders, or tax them directly, or take away their extraterritorial rights. Then, if the Parliament becomes obstreperous, suspend it for three years through a king appointed from London, who is a creature of the British High Commissioner. That is what the British Government did on July 19—ten years after Egyptian workers had been drafted into a labor corps and compelled to help Britain win a war for the self-determination of subject peoples. For Egypt self-determination has included complete suppression of freedom of the press, with British control of the Suez Canal, British armies on Egyptian soil and a British general in command of Egyptian police. The Nationalists, who comprise about nine-tenths of the native population, have lost faith in a government which has promised them "freedom" some sixty odd times, so they rejected the Serwat-Chamberlain treaty last spring and their Ministry resigned in a body. Today their "government" consists of King Fuad, who talks like a ventriloquist's dummy and gets his picture in the London Papers."

We may add that the present policy of the British conservatives regarding Egypt has received full support from British Liberals and Laborites, specially the Rt. Hon. J. Ramsay MacDonald, who refused all Egyptian demands for independence by the late Zaglul Pasha. It may not be out of place to mention that by an indirect method

British Oil Interests in Mosul and Baghdad Vilayets

A Baghdad despatch of Aug. 30th, 1928 indicates new and significant activity on the part of British Oil interests and the Colonial office. It says:—

An influential British financial group has made important proposals to the Irak Government, which

has power next November to submit for sale by tender certain oil plots in the Mosul and Baghdad Vilayets.

The group will tender for these plots, and, if successful, will sign forthwith agreements to construct the Iraq section of the Baghdad-Haifa Railway without any financial contribution from Iraq.

The whole distance of the projected line is about 500 miles, half of which is in Iraq territory and the other half in Transjordan and Palestine. If the company's offer is accepted negotiations will be opened with the Colonial Office regarding the construction of the line in Palestine and Transjordan.

It is understood that Lord Inverforth, Lord Wemyss, and Sir John Latta are concerned in the group—Reuter.

According to the existing understanding between the Government of Great Britain and Iraq, and the Government of Transjordan and Great Britain, Great Britain, i.e. the British Colonial Office, has the final say about the development of natural resources and granting concessions. Thus if the British Colonial office deems it important to build the 500 miles rail road for strategic and other purposes, then the Governments of Iraq and Trans-Jordania will naturally be forced to agree to such a proposition. Furthermore, it is also evident that the plots of oil lands in Mosul and Baghdad Vilayets in the acquisition of which by purchase, Lord Inverforth, Lord Wemyss and Sir John Latta are interested must be extremely valuable, otherwise these gentlemen would not be willing "to sign agreements to construct a railroad line about 250 miles long without financial contribution from Iraq."

Control of oil-resources is not only essential for industrial purposes, but without oil, the British Navy cannot operate to further the holy mission of British Imperialism, and thus the British Government can not but be interested in British financial and industrial magnates, controlling the oil-resources and transportation facilities in the Middle East.

T. D.

interesting news of Franco-Turkish cultural relations :—

"Six French professors have been engaged by the Turkish Government to teach in Constantinople and Smyrna schools. One hundred young Turks are going to France to study shortly.

Already in Egypt French cultural influence is supreme. The Syrians regard France as their intellectual preceptress. Persia lately sent a large number of students to study military science in France. The king of Afghanistan has sent his own son—the heir to the throne to secure his military education in Paris. The Amir has already engaged several French scientists and engineers. Large numbers of students from Siam are in French Universities. Because France affords special opportunity to the Chinese students to earn money by working part-time, while attending educational institutions, the number of the Chinese Students in France is larger than those in other European countries.

The population of the Turkish Republic is very small, and the resources of the Turkish Government, compared with those of India are very meagre. If Turkey can afford to send one hundred students to France, India should send at least two thousands or more students, with Government aid to France and other universities of the West to master science and industry. But the British Government regards it dangerous to send a large number of promising young men and women to free countries and first class universities of the West.

French statesmen are fully aware of the significance of the re-awakening of Asia. They also know that the spread of cultural influence of France in the orient has a special political significance and it is an asset to France. Indian statesmen and scholars should adopt definite and effective means to promote cultural relations with France and other progressive nations of the world.

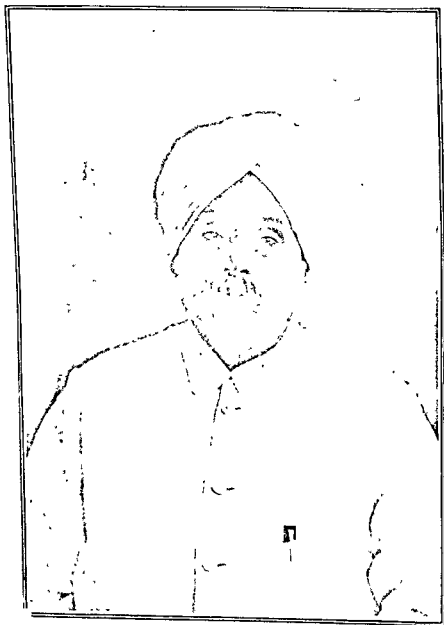
T. D.

An Impression of Italy under Mussolini

"Strike, but hear" is a good old request. Rev. D. W. H. P. Faunce, President of Brown University (Providence, Rhode Island), in his recent address at Lake Mohonk, (New York), may be said to have given the following interesting estimate of New Italy

Increasing French Cultural Influence in the Orient

A recent Reuter despatch published in the London Times gives the following



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ANTI-INDIAN MOVES IN CEYLON (*)

By ST NIHAL SINGH

I

OUR people need to follow very closely the anti-Indian moves that are at present being made in Ceylon. They are being engineered—openly or otherwise—by some of the most prominent politicians in the Island. Included among them are some of the leaders of the Ceylon National Congress and other associations of a political or quasi-political character and Members of the Ceylon Legislative Council. In view of the powerful backing that the anti-Indian agitation is receiving from these influential persons, it would be the height of folly for stay-at-home Indians to ignore this hostile movement.

The object behind the agitation is quite obvious. It aims not so much to secure the restriction of immigration from India into Ceylon as to keep the bulk of Indians in the Island in a condition of political helplessness.

The cry "keep out the Indians" has, of course, been raised. A motion designed to secure that object is, indeed, shortly to be debated in the Ceylon Legislative Council.

Moves directed toward the exclusion of

Indians, or even the restriction of Indian immigration, are fictitious, because Ceylon is woefully underpopulated, and without importation of labour from India she could not carry on her economic activities even for a single day. In a country comprising 25,000 square miles there is a permanent population of only some 4,000,000 persons. Many of them are lackadaisical in disposition, and some of them actually semi-drones or drones. Indians build the roads and keep them in repair. Indians work the tea and, to a large extent, the rubber estates. Indians play an important part in loading and unloading goods and in the workshops. There are, to-day, some 900,000 of them in Ceylon. So invaluable are they that most of them have been *fetched* from India, as I shall relate in a subsequent portion of this article. The talk of shutting Indians out of Ceylon is, therefore, mere bunkum.

The Ceylonese who are crying themselves hoarse, shouting "keep out the Indians", are not, as a rule, regarded as responsible persons. Some of them are, on the contrary, the laughing-stock of their own people. They can do harm, therefore, only if they are permitted to inflame the passions of the mob, which is highly excitable by nature. Racial animosities—the legacy of conflicts in ancient and mediaeval times—

(*) This article may not be reproduced or translated outside India without securing the prior written permission of the author.

smoulder in the Island and any oratorical breeze might fan them into flames; but of this more later.

II

The real purpose behind the anti-Indian move is political, as already related. At present the bulk of our people in Ceylon, with few exceptions, are voteless. The anti-Indian Ceylonese politicians are bending all their energies to keep them in that condition. They are striving to do so at a time when a proposal has been made from the outside to place upon the electoral register all Ceylonese male adults and the bulk of the Ceylonese female adults.

The intention behind the move is sinister. It is, in plain language, an attempt to keep our people residing in the Island in conditions of semi-slavery, while all the other communities, including the other non-Ceylonese owing allegiance to the British Sovereign, are to be permitted to enjoy an almost full measure of political powers and privileges.*

Tortuous tactics are being employed by the anti-Indian Ceylonese planter-politicians to accomplish this end. Instead of coming out into the open and declaring that no non-Ceylonese is to be given the franchise, or even publicly avowing their intention to deprive Indians of that privilege, they are advocating proposals which would have the effect of discriminating against Indians without even mentioning the word "Indian." They seek to accomplish that object by making the grant of franchise conditional upon certain qualifications that most of the Indians in the Island manifestly cannot fulfil.

Resort to such devious devices is necessitated by the fact that these Ceylonese politicians, though influential, are afraid of offending the British officials, bankers, insurance agents, merchants, shippers and planters in Ceylon. If they found themselves in a different position they would no doubt immediately proceed to lay down the law making it impossible for any non-Ceylonese,

whatever his race or creed, to become enfranchised. Prudence, however, impels them to conciliate the all-powerful British, and, therefore, all the schemes put forward are designed to discriminate against Indians in Ceylon and yet more than adequately secure British interests.

III

What lies at the back of these anti-Indian moves?

The motives are many. Playing politics is one. The determination to exploit the Indians by keeping them politically helpless is another. Spite inspired by the desire to punish the Indians now in Ceylon, for the most part poor and unlettered, for the sins of their forefathers, who, centuries gone by, invaded the Island and wrought havoc, is still another. Let me explain:

Some Ceylonese seem to feel that their little Island is about to be converted from a Crown Colony into a self-governing Dominion. Since the imitative instinct is very strongly developed in them, they have already started to model upon the Dominion pattern their conduct toward the strangers within their gates. Such action raises them in their own estimation.

It will, needless to say, take some time and effort for the Ceylonese to persuade the British to render Ceylon back to the Ceylonese. A few problems will have first to be solved before the rulers of to-day embark upon such a course. The British officials, for instance, must get over their repugnance of Ceylonese legislative control. The British merchants and planters must overcome their mistrust of the "native" politicians. Ceylon must cease to be an important link in the British Imperial chain of defence and communications.

The British might conceivably lay down a condition or two prior to abdicating in favour of the Ceylonese. They might insist upon the Islanders furnishing them with satisfactory proof that they will be able to defend Ceylon against any attack by sea or air. They might also require the indigenous politicians to show that they have managed to overcome racial rancour, credal querulousness and caste invidiousness. The report issued by the Donoughmore Commission that, at the instance of the Colonial Office in London, investigated the difficulties of Government in Ceylon early this year, shows that these matters were in their minds.

* See the author's article, "Donoughmore Drarchy in Ceylon," in the *Modern Review* for October, 1928 (pp. 396-405). The Earl of Donoughmore and his colleagues recommend the grant of franchise to all Ceylonese male adults and to all Ceylonese females above the age of thirty; and also to all non-Ceylonese British subjects who have resided in the Island for five years and can fulfil certain other residential qualifications.

The removal of obstacles of this nature involves infinite ingenuity, energy and industry. To imitate a ready-made policy, however, is a simpler matter.

And yet not so easy. The Dominions that shut Indians out are not economically dependent upon labour from India. Ceylon, on the contrary, cannot get along without such labour (how abjectly dependent she is in this respect I shall show in another section).

The Ceylonese cannot, therefore, adopt the policy that the Dominions pursue toward Indians just as it stands. They have to twist it round to suit their own exigencies. They propose, I note, to continue to draw upon India's man-power to exploit Ceylonese resources and at the same time devise schemes for the political enslavement of those Indians so long as they remain in Ceylon.

IV

The agenda paper of the Ceylon Legislative Council furnishes a good example of the nature of these schemes. A motion standing in the name of the Hon'ble Mr. A. F. Molamure, M. L. C., an unofficial member of the Ceylon Executive Council, reads:

"This Council accepts the recommendation of the Donoughmore Commission as regards the extension of the franchise, subject to the following amendments:—

(a) That in the case of females the age for qualification as a voter should be 21 and not 30.

(b) That in the case of non-Ceylonese British subjects a literary qualification should be added to the proposed five years' residential qualification; or in the alternative the qualification should be that the applicant to be registered as a voter should—

(1) have resided in the Island for a period of one year,

(2) be possessed of immovable property of the value of Rs. 500,

(3) or be in the receipt of an income of Rs. 50 per month,

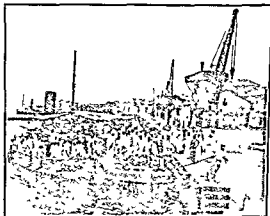
(4) and be able to read and write one of the languages of the Island, *e.g.*, English, Sinhalese or Tamil."

What would be the result if the principles enunciated in that proposal were accepted?

Firstly, the only limitations in respect of franchise placed upon the Ceylonese by the Donoughmore Commission would be removed. They, in consequence, would enjoy full adult suffrage.

Secondly, the adoption of either alternative suggested for the restriction of franchise to non-Ceylonese British subjects would have comparatively little effect upon one section of them, *i.e.*, the Britons. The imposition of a literary qualification would not keep off the Register a single adult Briton who

possessed the other (five years' residential) qualification. The second alternative would, in fact, give the vote to every British adult in the Island barring the newcomers: for not one of them is in receipt of an income below



Indian Labourers landing in Ceylon

Rs. 50 per month or is unable to read and write English, which the motion describes as "one of the languages of the island"

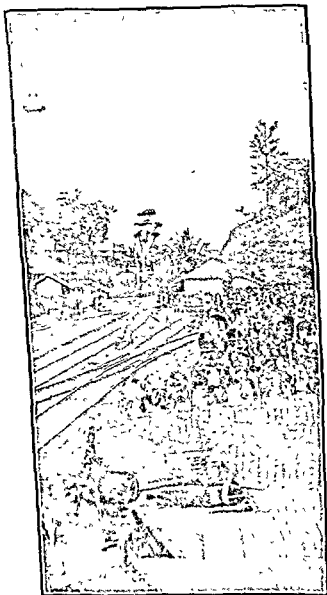
Thirdly, either alternative would, on the other hand, exclude practically all the Indians in Ceylon from the voting Register. Some of our people in the Island, it is true, are engaged in import, export or retail trade or in professions, are able to read and write and have either immovable property of the value of Rs. 500 or are in receipt of an income of Rs. 50 per month. They, however, constitute a very small minority of the total number of Ceylon Indians. The bulk of them are labourers who are un-lettered and who, almost without exception, have no property nor are in receipt of anything like the stipulated income (Rs. 50 a month).

V

About nine-tenths of the Indians in Ceylon, in fact, live and work on plantations of one kind or another, many owned and operated by the British and some by Ceylonese. Only recently the Ceylon Legislative Council passed an ordinance fixing a minimum wage. I anticipate that under that law an Indian male adult will earn, on an average, Rs. 15 a month, a considerable part of which will be deducted for rice issued to him by the estate.

The only Indians employed on an estate who are in receipt of a higher income

the *Langanies* (supervisors) and *kanakapullais* (accountants). They, however, constitute a minute fraction of the total Indian force.



Sunday Market at Kuduwanpawa, near Kandy, where Indian labourers from tea and rubber estates go to buy their supplies.

Indian non-estate labourers who work on the roads, sweep streets, engage in conservancy work and the like, do not, as a rule, earn anything like Rs. 50 a month. The same is true of the other casual labourers. Their wage is seldom in excess of one rupee a day, more often than not it is less than that amount.

Indians employed in the harbour and in workshops are somewhat better paid. As the result of a strike that occurred a little less than two years ago the contractors employing dock labour are forced to pay the employees they engage for unloading cargo Rs. 1.60 a day and Rs. 3.20 a night. For loading, they pay Rs. 1.75 by day and Rs. 3.50 by night. Except during periods of inactivity, a dock labourer would earn perhaps Rs. 50 or more per month. The number of such Indians cannot, however, be much in excess of 2000, persons.

The number of Indians employed as mechanics in Government and private workshops who earn Rs. 50 or more a month is also exceedingly small.

A Ceylonese friend of mine who can speak with authority on this subject estimates that no more than 5,000—Indian skilled workers, including the loaders and unloaders in the harbour, are in receipt of anything like that income. The money wage of the remaining Indians, whether employed on estates or on the roads or in domestic service or performing casual labour of one form or another, falls far below that figure.

In view of these facts, if the proposal to limit the franchise to only those non-Ceylonese who are "in the receipt of an income of Rs. 50 (or more) per month", contained in the motion now before the Ceylon Legislative Council were to be accepted, it would result in keeping most of the Indians in Ceylon off the register. That, indeed, is the intention of its author, as publicly professed by him.

VI

That matter calls for hardly any speculation, for the proposal put forward is analogous to the conditions under which franchise is at present regulated. The principal existing qualifications are that in order to vote, a person must

- (1) be a male adult owing allegiance to His Britannic Majesty;
- (2) be able to read and write English, Sinhalese or Tamil;
- (3) have resided for six months preceding the commencement of the preparation of the register in the electoral district to which the Register relates;
- (4) be in possession or enjoyment of a clear annual income of not less than Rs. 600, such possession or enjoyment having subsisted during the whole of a period of six

months immediately prior to the commencement of the preparation of the Register: or

(5) have immovable property deemed to be of equivalent value.

So few Indians in Ceylon are able to fulfil these conditions that the Earl of Donoughmore and his colleagues are compelled to admit:

"At present, only a small fraction, mainly the supervisors, called Kanganies, and some of the coolies who work in the Government or Municipal Service have the necessary income qualification to vote at elections for the Legislative Council."(*)

The proposal now put forward prescribes exactly the same income qualifications, with this essential difference, that only the non-Ceylonese are to be required to conform to it, whereas the existing regulations apply to the Ceylonese as much as to the non-Ceylonese. The author of the motion, in fact, seeks to secure full adult suffrage for his own people, whether they be workers or drones, rich or poor, literate or illiterate, and at the same time he tries to ensure that only a small fraction of Indians will become enfranchised. Such is his intention.

VII

Mr. Francis Molamure, the author of this motion that would, in effect, condemn the bulk of the Indians in Ceylon to political serfdom, is personally known to me. He was introduced to me several years ago when he visited London as a member of the deputation sent from Ceylon to press for constitutional reforms. That deputation sought and received my assistance. I introduced it to some of my friends in Parliament and also wrote in the press in support of its cause.

Personally Molamure is likeable. He professes Buddhism. He traces, I believe, kinship with the Indo-Aryans, one of whom—Vijaya by name, the grandson of Suppadevi, Princess of Vanga (Bengal), by a robber chief, Sinha—established his sway in Ceylon in the year of the Buddha's demise in the sixth century B. C. and founded the Sinhalese Kingdom.

Mr. Molamure, like many of his people, has come into possession of or has perhaps himself acquired a rubber plantation not far from Kandy—the last Sinhalese stronghold. Whether or not he employs Indians on his estate, I cannot say. Many of the other

Sinhalese planter-politicians with whom he is associated in this anti-Indian agitation do depend, to my knowledge, upon Indian labour for working their tea or rubber plantations.



The author found these nine persons, belonging to two distinct families, occupying a single room in the 'lines' on an estate

The very first meeting at which Mr. Molamure gave public expression to his anti-Indian ideas was presided over by one of the richest Buddhist planters, Mr D C Senenayeke, who, in his opening remarks, gave the anti-Indian lead. Another Buddhist planter, the Hon'ble Mr. D. S Senenayeke, M. L. C., a younger brother of the planter in the chair, was even more vehement than these other two in advocating action politically to handicap Indians in Ceylon. Both the Senenayeke brothers, as they personally admitted to me, employ Indian labour, though neither, despite repeated promises, has given me an opportunity to see the conditions in which their Indian employees live on their estates.

The special session of the Ceylon National Congress held on September 1, at which a motion aimed at the perpetuation of the political disabilities from which our people in Ceylon at present suffer, was passed, was presided over by another wealthy Sinhalese planter, the Hon'ble Mr. W. A. De Silva, M. L. C., who likewise is an employer of

(*) Report of the Special Commission on the (Ceylon) Constitution (1928), p. 97.

Indian labour on a considerable scale. He did, indeed, show me the courtesy of taking me over two of his estates several years ago. In order to give myself the opportunity to examine at leisure the conditions in which his Indian employees lived and laboured. I paid another visit to one of the estates last year.



A group of workers on an estate owned and operated by the President of the Ceylon National Congress.

The only objection that Mr. W. A. De Silva had to the enfranchisement of Indians was stated by him with the delicacy that characterizes him, in his presidential address to the Ceylon National Congress. According to him:

"...There are certain principles that should underlie the privilege of becoming a citizen. The first of these is that one should be able to exercise his rights freely and without fear or favour. If, for instance, a person has to live in an area to which no one has a right of free access, his vote becomes a danger rather than a help to the Community. Before such a person gets his rights the restricted conditions under which he lives should be removed. In this connection we have the case of the immigrant labourer employed on Ceylon plantations. Under present conditions he lives in lines or rooms situated within an Estate and any person who comes to visit him is legally an intruder and can be prosecuted and punished. This is not a hypothetical case, as the records of our (Ceylon) Law Courts show that such prosecutions are rigidly enforced."

Mr. W. A. De Silva, it is to be noted, does not mention the word "Indian" in the passage quoted, just as his planter-colleague, Mr. Francis Molamure, refrains from mentioning it in his motion. Indians are, however, the only immigrant labourers in Ceylon, as is known to everyone who has first-hand knowledge of Ceylonese conditions.

It is interesting that a man of Mr. De

Silva's intelligence, who has been engaged in planting for a generation or more, should have just discovered that the Indian workers on Ceylon estates live in the conditions which he describes. He does not say that I helped him to make that discovery; though I do not mind his failure to make any acknowledgement, since we two have been on terms of friendship for almost a quarter of a century. I do mind, however, that he has used this discovery, not as an argument to lift Indians out of those conditions—as I have been using it—but on the contrary, to reinforce his case, in the mild manner that he has until he is thoroughly roused, to keep our people in their present state of political helplessness.

It is, nevertheless, very important that admissions of this grave nature as to the conditions in which Indians live on Ceylon estates should come from a man of Mr. De Silva's position.

That statement implies that the Indians employed on Ceylon estates live virtually in conditions amounting to semi-slavery. It deserves to be carefully pondered since it comes, not from a labour leader—not from a politician of revolutionary tendencies—but from a Sinhalese Buddhist of great culture who, through self-exertion, has become a millionaire and who is regarded—and rightly regarded—as a man of solid, rather conservative views.

Four-fifths of our people in Ceylon live on estates in the conditions depicted by this highly respectable employer of Indian labour. I do not propose to dwell upon that fact in this article, which has for its theme the political status of our people in Ceylon: but I ask Indians unfamiliar with conditions in Ceylon to make a note of it.

Mr. De Silva does not say how precisely the enfranchisement of Indians who, according to him, live in these conditions of semi-slavery, is going to be prejudicial to the interests of the Community. Nor does he explain as to what he means by Community. Is it the planter-community that he has in mind?

Other Sinhalese planter-politicians who have been making such anti-Indian moves have not, however, been so chary of giving expression to their ideas on the subject as the planter-president of the Ceylon National Congress has been. From the statements that they have been making, it is clear, that they fear that if estate-Indians were given the vote, they would cast that vote in favour

of their British employers or candidates recommended by their British employers.

That assumption denies these Indians even the most elementary intelligence. It is, therefore, preposterous. Supposing, for the sake of argument, that this Sinhalese fear is not unfounded, it resolves itself merely into this, that in order to spite the British planters the Sinhalese planters are determined to victimize the Indians.

VIII

The question that needs to be asked immediately is this: Is Mr. W. A. De Silva desirous of removing the disabilities from which Indians employed on Ceylon estates—his own included—according to his own statement, suffer? Or is he in favour of preserving those disabilities and of even making them the pretext for denying the vote to those Indians—the vote that they might employ to get rid of the conditions of semi-slavery in which they admittedly live?

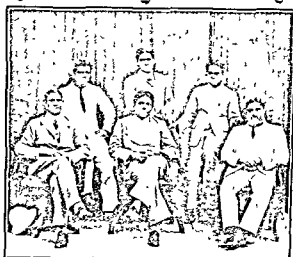
And what is the attitude in this matter of the other Buddhist and non-Buddhist Ceylonese planters who employ Indian labour on their estates? Are they bent upon compelling their Indian employees to live in "areas to which no one has a right of access" or are they anxious to remove conditions which condemn Indians to semi-slavery and which, according to them, make the Indian vote "a danger rather than a help to the Community?"

I put questions of this tenor to these planter-politicians through the columns of the *Times of Ceylon*, which commands the largest circulation in the Island. Addressing specifically those Sinhalese politicians "who own or operate plantations on which a considerable number of Indians live in conditions of semi-slavery", I asked them if they were

...prepared to lead the way in freeing Indian estate employees (of their own) from these restrictions? I wrote them all to set the example." (*)

Though a month has elapsed since this appeal was made no one among the planter-politicians has made any response. Before publicly prescribing that simple test "for their sincerity," I had, however, taken the precaution of discussing the matter *à la voce* with one of the Sinhalese who, at the time, was most active in making the anti-Indian

moves. When "I asked him if he was prepared to wipe out from his own estates the conditions to which the President of the Ceylon National Congress—his own colleague referred," he



A group of important officials of the All-Ceylon Trade Union Congress.

Back Row : Mr. R. Wickremesinghe, Mr. P. V. Gunasekhere, Mr. M. Pereira. Front Row : Mr. G. E. De Silva, Mr. A. E. Goonesinghe, Dr. S. Muttiah.

"...hemmed and hawed—'ke of the complications that would arise 'Why, people may be introduced into my estate,' he argued, 'who may steal some of my property.' When I had cornered him he finally admitted that he was not in favour of the removal of the present restrictions.

"And what is your real reason?" I persisted. "Why, if the restrictions were withdrawn," he confessed, "the chief reason for keeping the enfranchisement away from them would be gone."

"This is a fair sample of the motives and methods that characterize the plutocratic anti-Indian agitator in Ceylon." (*)

IX

The attitude assumed by the Sinhalese planter-politicians in this matter can only mean that they are afraid to let the public see the conditions in which Indians live and work on their estates. From what I have myself seen on some of the Sinhalese-owned plantations operated by Indian labour, I know that the owners and managers have cause to fear.

I have space to cite only one instance to illustrate the irregularities that must inevitably

(*) *The Times of Ceylon* for Sept. 10, 1928, p. 7, Col. 3.

(*) *Ibid.*

occur in places completely out of the sight of the public. Some time ago I visited the estate of a Sinhalese whose identity I do not wish to reveal. I found nine persons belonging to two separate families, and, in addition, a hen and four chickens, living in a room that could not have been more than eight or nine feet wide and ten or twelve feet deep. While I was making the photograph reproduced with this article, the Superintendent—a near relative of the owner—admitted to me that the two families had been occupying that room for the last twenty-two days. The second family had moved in, he said, because of a death in the cubicle assigned to it elsewhere, and in spite of his protests.

"Why did you let nine persons continue to live in that dark, stuffy little room for three weeks and more?" I asked him.

No reply was forthcoming. As a matter of fact, the eldest male of the two families had been complaining bitterly to me and the friend who accompanied me, in the presence of the Superintendent, because of the overcrowding to which he and his family were being subjected. (*)

Being shrewd men, the Ceylonese planter-politicians realize that if Indian workers ceased to be voteless, they would also cease to be docile—that they would refuse to put up with any conditions in which the owners and managers sought to keep them. They also see that the enfranchisement of the labourers would necessarily break up the isolation in which they are at present made to live—that candidates and their agents would visit them to canvass their votes, and if any legal difficulties stood in the way, there would be agitation and those difficulties would have to be swept aside.

The desire to exploit Indians is, to my mind, at the back of many of the anti-Indian moves

X

Is it not peculiar, in itself, that while these Ceylonese plutocrats are making such moves, organized labour in Ceylon is friendly to our people?

Mr. A. E. Goonesinghe, President of the All-Ceylon Trades Union Council, raised his voice against the draft resolution aimed

at politically handicapping Indians, at the meeting of the Executive Committee of the Ceylon National Congress held at Sravasti—the planter-President's palatial mansion—to consider draft resolutions to be submitted to the Special Session of the National Congress. All the delegates from the labour organizations voted with him. So did the Hon'ble Mr. T. B. Jayah, M. L. C., a broad-minded Muslim educationist who, I may note in passing, has a motion standing in his name on the agenda paper of the Ceylon Legislative Council recommending that "non-Ceylonese British subjects should be placed on a footing of equality with the Ceylonese in respect of status and rights of citizenship." They carried the day.

The anti-Indian Congressmen were thus compelled to move an addendum to the franchise resolution at the Special Session of the Congress. Mr. Goonesinghe, when that motion was being discussed, condemned it. All his labour colleagues also cast their votes against it.

In view of the persistent effort that some persons were making to confuse the issue, I invited Mr. Goonesinghe to my rooms in the Grand Oriental Hotel, Colombo, and asked him to define his attitude. He told me that all the organizations with which he was connected admitted Indians freely—and on exactly the same terms as the Ceylonese—that no differentiation whatever was made by any responsible Union official between the two. Indians, he added, constituted the majority in the Dockers' Union no doubt because they formed some 60 per cent of such workers. He paid a warm tribute to the loyalty they showed during the trying period of the strike. Indians and Ceylonese alike informed him that they would eat grass rather than submit to exploitation. When Indians have shown such staunchness during a crisis, how can the Ceylonese workers be down upon them? he asked.

In Mr. Goonesinghe's view the Sinhalese planter-politicians are seeking to keep the bulk of the Indians voteless because they "are, in their heart of hearts, afraid of democracy." All that they are after, he added, "is the opportunity to be Ministers—to be big bosses." They are playing their own hand. "Kudos and not democracy is the god they worship."

XI

Racial and religious animosity, too, prompts at least one class of these anti-

(*) This incident is described at greater length in the author's article, "Indian Labour on Ceylon Tea and Rubber Estates" in the *Times of Ceylon* for November 22, 1927.

Indian agitators. It so happens that almost all the Indians in Ceylon are Tamils—mostly Hindu Tamils—and in them the excitable Sinhalese see their traditional enemies—or at least the progeny of their ancient enemies who invaded Ceylon again and again and destroyed temples and palaces. Some Sinhalese—most of them irresponsible, no doubt—never tire of making reference to episodes of this character—episodes which took place thousands or at least hundreds, of years ago.

Allusion to this issue would not be necessary but for the fact that the Sinhalese are emotional people and parrot cries like "drive out the Indians" might excite them. A similar cry was raised in 1915. It was then directed against the Moor—or "Tambi" as he is called. He is in the Island to-day in greater numbers than ever. So are the bitter memories left behind by the riots that resulted from setting fire to the passions of the unlettered and barely literate people.

There was bloodshed in several places—martial law was proclaimed—some Britons, suddenly armed with power, committed excesses. A few Sinhalese were shot out of hand. Some others were flung into gaol and were rescued from the very jaws of death.

I, whose aid was sought and freely given in behalf of the Sinhalese who, through no fault of their own, suffered during those terrible times, view with gravity the storm that persons of the same mentality and temperament are trying to create. Their methods are the same to-day as they were thirteen years ago. They are stirring up religious prejudices and reviving historic animosities in 1928 just as they did in 1915. Only the Indian in their midst—and not the "Tambi"—is the target of their malignity, which may recoil upon them as it did during the last decade.

It seems strange to me that an organization with the prestige of the Ceylon National Congress should have permitted agitation of this kind to be carried on from its platform, when the Special Session called to consider the Donoughmore Commission reforms was held in Ananda College Hall. The Sinhalese publicist who sat in the President's chair was among the sufferers of the riots in 1916. So were several of his colleagues who supported him on that occasion. Yet not one of them raised his voice in protestation or deprecation. How

soon lessons taught by adversity are forgotten!

XII

But for the fact that rabid harangues from ill-balanced Sinhalese might inflame passions and some of our people in Ceylon might suffer in consequence, the agitation against Indian immigration may be dismissed from Indian thoughts. It is, of course, quite possible that action may be taken to shut off or to restrict the entry of "free" Indians, that is to say, Indians who come of their own accord and without assistance from any agency in Ceylon,—into the Island, while the present system whereby the planters obtain a plenitude of labour supply through the special agents (Kanganies) they send over, from time to time, to the Madras Presidency and the contiguous Indian States may be continued. When that time comes, Indians can easily deal with the problem.

In the mean time, it is necessary for Indians to realise that Ceylon cannot—and will not at least for a long time to come—get along without certain classes of Indian workers. The planters, whether sons and daughters of the soil or Britons, need the Indian estate workers. Owners of broad acres, they can grow tea and (to a lesser extent) rubber only if they can get labourers from India to work for them.

The Sinhalese, as a rule, prefer a free life in their own villages; and even when they can be persuaded to work on plantations will more often than not insist upon living in their own rural homes where they can come and go as they please, regulate the hours of labour as it may suit their convenience or even whim, and are freely accessible to anyone who chooses to call upon them. The labourers imported from India, on the other hand, do not object to living in conditions of semi-slavery and are, moreover, docile. The planters, therefore, prefer to employ Indians, though they usually sprinkle a few Sinhalese among the Indians, just to make the simpletons from the Madras Presidency and the contiguous Indian States feel that they are not indispensable.

There is no question, however, as to the indispensability of the Indian estate labourers. If such labour had not been available, it is certain that thousands of acres now under tea and rubber would have remained the waste that they were some decades (or years) ago; and if India were, for some

reason, to withdraw the Indian workers and refuse a further supply, they would revert to jungle. Shortage of population and the lethargic character of the Sinhalese people would make the continuance of two of the largest industries on anything like the present scale a physical impossibility.

The cutting off of the Indian labour supply would hit the British particularly hard; but the Sinhalese would also be prejudicially affected. The Sinhalese planters who are now dependent upon Indian workers would find it exceedingly difficult to replace them; and even if they chose to submit to the whims and caprices of the Sinhalese, they would have to pay them more and would find planting a worrying and possibly unprofitable job.

Nor would these Sinhalese be the only sufferers. As the result of cutting off the Indian labour supply, such Sinhalese as chose to work would be able to obtain fancy wages. The middle classes would have to do entirely without domestic help and even the very wealthy would be compelled to alter their mode of life.

The depression in the tea and rubber industries that would result from the withdrawal of Indian labour would, moreover, so contract the volume of credit that it would work hardship all round.

To show the indispensability of Indian labour, a British planter, Mr. H. A. Webb by name, wrote to the *Ceylon Daily News* (Colombo), an organ owned by a Sinhalese and edited by a Ceylon Tamil:

"...take my own case for instance: I have a large number of Sinhalese villagers close to my estate. Is it likely that I should import outside labour if I could get the work done by those living close at hand? I should only be too pleased to work entirely with Sinhalese labour if it could be procured.

"There is no question but that many villagers who now by cultivating a small piece of ground with difficulty get enough out of it to supply them with food would do far better to take up estate work. But it means, of course, regular work under estate conditions. To stop Tamil immigration in order to provide Sinhalese with work that they are unwilling to do, can only be looked upon as the height of folly."

In order to ensure a plentiful supply of Indian labour the planters in Ceylon—Sinhalese as well as British—make regular contributions toward a fund which runs into seven figures every year. A network of agencies are maintained in southern India under the supervision of an ex-planter (a Briton). Though these agencies are constantly at work, year in, year out, it is found necessary

to send agents out from individual estates to southern Indian villages to drum up recruits. Judging by the disclosures that have been made from time to time in law-courts, the methods that they employ are not always honourable. But into that and cognate matters I cannot enter in the course of this article.

It is not likely that the plutocrats of Ceylon would demand the cutting off of the supply of Indian labour and thereby deliberately shatter the arch upon which their prosperity rests. That is not the way of human nature.

XIII

The Ceylonese planter-politicians think, however, that the stay-at-home Indians do not know that Ceylonese prosperity depends, in no small measure, upon Indian labour in the Island. Or they perhaps feel that the stay-at-home Indians do not care what indignity may be heaped upon their countrymen in Ceylon or how their interests are impaired. India, in other words, is a sleeping giant, and will not protest if Ceylon—a pigmy—slaps it in the face.

If the agitation set on foot by the Sinhalese planter-politicians to condemn the bulk of the Indians in Ceylon to political serfdom succeeds, it will have the most powerful reaction. If India, with the whip hand it has over Ceylon, acquiesces in such action, what will she be able to say to countries which can very well get along without Indians? That constitutes the crux of the situation.

If India will not exert itself to protect Indians in an Island that lies at its feet, is populated by people of Indian stock, and cannot get along without Indians—how will it ever be able to safeguard the interests of Indians in lands far, far away—lands inhabited by people different in colour, race and creed—lands where Indians, economically speaking, are unimportant?

In view of the grave harm that the anti-Indian moves now being made in Ceylon might do to our people in the Island—and its still graver reaction upon the status of Indians in all parts of the world—I trust that this hostile movement in the Island will receive the closest attention and Indians will make the anti-Indian Ceylonese understand that, should they persist in their attitude, they can expect no mercy from India.

EUROPE, ASIA AND AFRICA

By RABINDRANATH TAGORE

NO report of any interview with me has as yet been published which correctly represents my views; almost always the emphasis is put in the wrong place and the report becomes onesided.

It is undoubtedly true that the most important relation of Europe with those of us who are outside Europe is merely one of exploitation: or, in other words, its origins are materialistic. It is physical strength that is most apparent to us in her enormous empire and enormous commerce, illimitable in extent and immeasurable in appetite. Our spirit sickens in its midst; we come against barriers in the realization of ties of human kinship, and the harshness of mere physical or material fetters pains us sorely.

This feeling of unease ever grows more oppressive. There is no nation in the whole of Asia to-day which does not look upon Europe with fear and suspicion. And yet, there was a time when we were fascinated by Europe, we were inspired with a new hope, we believed that the chief mission of Europe was to preach the gospel of liberty in the world; for, we got to know only the ideal side of Europe through her literature and art. But slowly, Asia and Africa have become the spheres of her secular activities, where her chief pre-occupation is the earning of dividends, administration of empires and extension of boundaries and commerce. In the continents of Asia and Europe her ware-houses, her administrative and business offices, her police outposts and the barracks for her soldiers have been extending, while human relationship has taken a very secondary place.

Towards those whom we exploit we always feel contempt; or, at any rate, it certainly becomes much easier, this exploitation, if we can succeed in feeling contempt for those whom we exploit. We feel inclined to proclaim that fishes are the least sentient of all living creatures when, out angling, we pierce them with our hooks. It is the same when we come to deal with human beings. It becomes quite pleasant to milk the Orient to the top of our bent, if we can make the moral justification of exploitation

and empire-building easy by relegating coloured races to the farthest and the lowest class in the grouping of humanity.

It is thus that modern Europe, scientific and puissant, has classified this wide earth into two divisions. Through the filter of this classification, whatever is finest in Europe cannot pass through to reach us in the East. In our traffic with her, we have learnt this as the biggest fact that she is efficient, terribly efficient; efficiency, in fact, is the most potent factor in a material civilization. We may feel astounded by this efficiency, but, if through fear, we bring to its feet our homage of respect, we should know that we are fast going down to the very bottom of misfortune; for, it is as the barbarity of bringing sacrificial offerings to some god thirsting for blood. It is on account of this fact, and, to retain her self-respect, that the whole of Asia denies to-day the moral superiority of Europe; while, on the other hand, to withstand the ravaging inroads of Europe, she is imitating that aspect of Europe which slays, which eats raw flesh and which, by putting the blame on the victim, tries to make the process of swallowing him easier.

But there is a lack of truth in realizing Europe in this fashion. I, personally, do not believe that Europe is wholly and entirely materialistic. She has lost her faith in religion but not in humanity.

Man in his essential nature can never be solely materialistic. In Europe the ideals of human activity are truly spiritual; for these ideals are not paralysed by shackles of scriptural injunctions, or, to put it in other words, their sanction lies in the heart of man and not in something external to him. This freedom from the changeless irrational bondage of external regulations, is a very big asset of modern European civilisation. In Europe man is pouring forth his life for knowledge, for the land of his birth and in the service of humanity, through the urge of his own innate ideals and not because some revered pundit has ordained it, nor because the scriptures or regulations of orthodoxy have indicated such

action. It is this attitude of mind which is essentially spiritual. True spirituality gives us freedom. The freedom that Europe has achieved to-day in action, in knowledge, in literature and in art, is a freedom from the rigid idiocy of materialism. The spirit of man has, by this freedom of growth, proclaimed its right to an unfettered progress.

The fetters that we forge in the name of religion, enchain the spiritual man more securely than even ties of worldly affairs. The home of freedom in man is in the spirit of man; that spirit refuses to recognize any limit to action or to knowledge; it is courageous enough to cross over the barriers of nature and the limitations of natural instincts, it never regrets immediate loss in life and means that may or may not lead to gains in a far distant future. When the airplane goes up in the sky, we may wonder at it as the perfection of material power; but, behind this lies the human spirit strong and alive. It is this spirit of man which refused to recognise boundaries of nature as final; nature had put the fear of death in man's mind to moderate his power within the limit of safety, but man in Europe snapped his fingers at it and tore asunder the bonds; it is only then, that he earned the right to fly, a right of the gods.

But even here the titans are alive—they who are ready to rain down death from the airplane. But what I would like to point out to you is that the titans are not there all by themselves. In the civilisation of Europe there is a constant war between the gods and the titans; often the titans are victorious; but the victory is sometimes with the gods also. We should not count the result in numbers, the calculation should be based on Truth, and on the reality of the victory. It is, therefore, that the Bhagavad Gita says that Truth, even though slight, preserves us from great calamity. Manifestation of the gods is on the positive side of Truth; on the negative side are the titans. So long as we have the least response from this positive side, there need be no fear. The war of the gods and titans is only possible where the gods exist. There can be no war where both sides are equally feeble. That strifelessness, that peace, is dark and inert; it can on no account be called spiritual.

Very often, it is easy enough for us when some one reviles us for our social evils, to point at worse evils existing in Europe. But this is merely negative; the positive, bigger thing is that in Europe these evils are not stagnant, the spiritual force in man is ever trying there to come to grips with them. Hence, while we find in Europe the Giant's fortress of Nationalism, we also find the Jack-the-Giant-Killer of Internationalism. The Giant-Killer, though small in size, is real. Even when we are loudest in our denunciation of Europe, it is her Giant's fortress that we long to build in all reverence and worship, and we insult Jack with ridicule and suspicion. The chief reason for this is that it is we who are materialistic, we who are wanting in faith and courage. As in us the gods are sleeping, when the titans come they devour all our sacrificial offerings—there is never even a hint of strife or struggle.

The germs of disease are everywhere; but man can resist them when his vital force is active and powerful. So, too, even when the worship of the blood-thirsty false gods of self-seeking is rampant on all sides, man can lift up his head to the skies, if his spiritual forces are alive. The truth of the matter is that in Europe the whole nature of man is awake; and in man there are both the materialist and the spiritualist. They alone can be entirely materialistic who are uncivilized, who are only half-men, who cripple the native majesty of the spirit before the blind repetition of unintelligent activities, who are niggardly in knowledge and palsied in action, who are ever insulting themselves by setting up meaningless ritualism in the place of true worship, who have no difficulty whatever in accepting that there is special sanctity, spiritual profit, inherent in particular places, particular ingredients, particular forms, peculiar formulas, and peculiar rites even when their significance is not known or knowable. That is why they are night and day a tremble with fear of ghosts and ghouls, gods and false gods, in constant dread of life and of loss, terrified by the strong, frightened of the calendar and the stars, of inauspicious days and of inauspicious moments; because they are weak in spirit, they are enslaved within and unfettered in he ou er wor d.

DEBENDRANATH TAGORE ON SCHOOLS FOR THE MASSES

By BRAJENDRANATH BANERJI

ON 17th May, 1839 the Supreme Government asked Mr. J. P. Grant, the Lieut-Governor of Bengal, for his views on the subject of providing cheap schools for the masses, and improving and extending Vernacular education generally. Before formulating his own views, however, the Lieut-Governor consulted not only the officials of the Education Department but also several other gentlemen, both European and Indian, who had either practical experience of village schools or took an interest in the well-being of the peasantry. Among the Indians who furnished the Lieut-Governor with their views on the subject was Debendranath Tagore, the father of the Poet Rabindra Nath Tagore. This report, which I have discovered among the Education Dept. records of the Bengal Government, has not, to my knowledge, been published before, and is printed here for the first time :

"In reply to your letter dated 17th June last, No. 238, regarding the practicability of promoting cheap schools for the masses in Bengal, I beg leave to offer the following remarks for the consideration of His Honour the Lieut-Governor.

I think that the best means immediately available to Government for advancing education among the general body of the people of Bengal, will be to take measures for improving the condition of the indigenous schools already in existence in most vicinities throughout the country and which I believe will be found sufficiently numerous and close to each other to serve the purpose presently in view; if any additional schools are needed in any neighbourhood it will be but matter of after consideration, that should not cause the least difficulty: "I have no doubt that the object of rendering the existing schools when placed on an improved footing available to the people generally, will be easy of accomplishment: and the most feasible plan on which the improvement of these seminaries can be effected, seems to me to be that formerly adopted in Calcutta by the School Society under the superintendence of Mr. David Hare, 1st by leading the teachers gradually to qualify themselves for their duties by proper course of self-instruction under the prospects of being surely rewarded for the labours if well guided; 2ndly, by exciting a feeling of emulation among students and encouraging them in their progress in the most fitting ways possible; 3rdly, by distribution of proper books for study as well as amusement. One additional measure appears to be necessary in the present instance, the establishment of Normal schools for the instruction of teachers employed in the different seminaries. It must

be acknowledged that the indigenous schools now in existence are in need of much improvement before they can become as useful as they ought to be, indeed it is a well known fact that many of the teachers employed in them, are utterly incapable of imparting that knowledge which is to be sought of them. The education of the teachers therefore should be a main object in every attempt to improve the indigenous schools. This can be effected in two ways: first by opening Normal classes in the District Vernacular schools already set on foot and secondly by deputation of some of the masters of those vernacular schools and other competent persons as occasional or periodical inspectors to the village schools with directions on preconcerted plan to seize every opportunity during their visits of inspection to give every proper instruction to the teachers referred to. Perhaps both these ways should be at once resorted to, and the duty of inspection should at all events be performed as frequently as it possibly can be. It is an undoubted fact also that the proper books required for the instruction of the masses, in fact, for an elementary course of instruction to any class of people, does not at present exist and yet without such books every endeavour to advance the course of education must fail. The preparation of books therefore remains another desideratum which must be immediately supplied.

The School Book Society which was I believe originally established to aid the views of the Calcutta School Society, has hitherto failed in its principal object of publishing a regular series of vernacular elementary books adapted to the wants of the people; I know of no better models for this graduated series of school books that is wanted amongst us than that afforded by many of the publications of the Scottish School Book Association and such other secular Societies in Great Britain.

I am inclined to think that none of the above-mentioned measures required to bring about the necessary degree of improvement in the indigenous schools need entail any very large amount of expense on the Government. Means already opened may I think if properly economized go a great way towards the accomplishment of the above objects. Thus the vernacular and English schools that have been established may as above hinted be made the means of extending instruction to the teachers of the indigenous schools. Under proper encouragement and superintendence the teachers of the former class of seminaries may moreover be engaged in the preparation of school books. The same class of men may also economically be employed in the inspection of the village schools and so on. The charge of Government on each teacher and his pupils in the indigenous schools need not exceed I should say Rs. 135 per annum, exclusive of course of the expenses of instructing teachers and of ins;

their schools which too may be lowered down much below their present scale.

I do not exactly comprehend the drift of the observation made by His Honour that there are not the same available means or agency in Bengal as in the North-Western Provinces for introducing a system similar to the Halkatundee System of Hindustan. His honour here probably refers to the means and agency afforded by the recent Revenue Settlement of the North-Western Provinces which cannot of course be available in these days in Bengal. But that both means and agency to effect the same purpose and perhaps in a more efficient way do exist in Bengal, seems to me to be indisputable. It is indeed quite evident, and this His Excellency the Governor-General in Council has himself noticed, that as regards a popular desire for education and a supply of masters the difference is all in favour of Bengal.

There are only three classes of people here who are indifferent to the education of their children.

1st. Those who are not able to read and write themselves.

2nd. Those who are too poor to go to the expense of educating their sons and daughters and—

3rd. Those who are afraid of the effects of education as regards the religious principles of their children.

With regard to female children there is a fourth class of men who consider female education either as practically unnecessary or as improper on social or moral grounds who are opposed to it from a superstitious fear of the consequences of learning upon matrimonial happiness of their daughters. But as all these obstacles raised to the instruction of females are fruits only of ignorance it must be left to time and the spread of popular education to cure people of these misgivings and errors on this subject, and I have nothing to do with this class of men here.

To give the three classes of people mentioned above an interest in the education of their male children, the only course necessary in Bengal seems to be respectively as follows:—

1st to impart a knowledge that will be extensively useful to the children in their after times; this will most speedily bring the first class of indifferent persons to think better and much higher of the means afforded for instructing their sons.

2ndly. To impart this knowledge gratuitously to those who cannot really afford to pay for it, this will obviate the second class of objections.

3rdly. To avoid every instruction in the schools which may in any way be construed as having a religious or doctrinal tendency. This will meet the objections of the third class of people referred to above. It will however necessitate the exclusion of all the Sacred Scriptures whether Christian, Mahomedan, or Brahminical from the general

routine of reading in the schools, though moral instruction must remain as of paramount importance to all.

The branches of useful knowledge that should thus be communicated to the children of the masses might I think be enumerated as follows:—

Reading
Writing and
Correct Spelling
Elements of Arithmetic and of Mensuration as a branch of Arithmetic.
Rudiments of letter writing
Rudiments of account keeping agricultural or mercantile.
First principles of Science connected with agriculture.
Outlines of the law of weights of persons and of real property in this country.
Elements of Geography and History
Lessons in practical morality.

Some knowledge of these various matters should be communicated to each student though of course not to the same extent in each branch of instruction; the degree of knowledge necessarily differing according to the circumstances and opportunities of each student but the kind of instruction given to all should be the same.

If some such course of instruction as the above, be adopted in the indigenous schools in the mofussil and adopted under the patronage of Government, and measures at the same time be taken to qualify the teachers for the duty in which they are engaged, I have not the slightest doubt that everything immediately desirable for successfully advancing the course of popular education in Bengal, will have been done and so done without embarrassing the finances of Government in any unreasonable or unnecessary way. That education will not fail to be desired by most people in Bengal if given on some such principles as those I have just allowed to, is in my belief a self-evident proposition. That the more wealthy people in the mofussil when they find every desirable instruction given in the schools at their villages and see nothing objectionable taught in them under the eyes too of Government will continue those means for maintaining the schools which now exist and that they may perhaps be gradually induced to raise new means for the same purpose, seems to me to be also quite clear, and I cannot but think that the agency of the Gurumoshays who now teach in village Patschalas may with very little trouble be rendered much more valuable than it is at present.*

*From Bala Debendra Nath Tagore, to E. H. Lushington, Esq., Offg. Junior Secretary to the Government of Bengal, (dated the 8th August 1859). *Education Dept. Proclgs.* Oct. 1860, No. 60.

THE ENGLISH IN INDIA SHOULD ADOPT BENGALI AS THEIR LANGUAGE

By RAJAH RAMMOHUN ROY

I have lately discovered that there are in England some unpublished writings of Rajah Rammoahun Roy, and among these has been found the following paper "On the possibility, practicability, and expediency of substituting the Bengali Language for the English." It is a humorous skit which will not fail to interest the reader.—Brayendranath Banerji.]

Babu Mast Hathi. It is a great desideratum that the English Governors and their native subjects, should be able to enjoy unrestricted intercourse with one another should we continue to accomplish this, it would be a great blessing to the subject; and it is probable that our rulers might ultimately benefit by it.

Is the scheme possible? Undoubtedly. Have we not various instances of the language of a country being changed? The Hebrew has died away, and is succeeded by Syriac. The Latin was formerly spoken in Constantinople, it has been supplanted by the Turkish. The old Pehlevi has given way to the modern Persian. In England, the Welsh was formerly universal; English is now spoken there. I could mention many others.

Babu Dana. But in these instances, if I recollect right, the nations who spoke the original languages have been swept away, and have been succeeded by others.

Babu Mast Hathi. What is all this to a good theory? Your common sense is the ruin of all grand schemes.

Babu Dana. But if it were possible, what do you say to the practicability?

Babu Mast Hathi. Practicability? Why, I hold the maxim to be a sound one that "what man has done, man may do again"; and I hold it to be at once unsound and injurious to lay down the principle that "what man has not done, man cannot do." The difference in the circumstances of the case is of very little consequence.

Babu Dana. But would such a change be expedient?

Babu Mast Hathi. Undoubtedly. Consider the superiority of the Bengali over the English. The latter is a jargon compounded

of half a dozen languages; whereas the Bengali is derived immediately from the Sanskrit, one of the purest and most regularly formed languages in the world, therefore the English would benefit greatly by the change. Besides we have many works, the perusal of which would add to their stock of knowledge

Babu Dana. It seems to me that the best way would be to translate these books into English, for I doubt whether that people would give up their own language and adopt the Bengali

Babu M. H. They ought to do so, when we consider how inferior they are to us in caste, cleanly habits, and many other points, if they do not, it will be another proof of their ignorance and prejudice. At any rate, should they be so stupid, I have another plan which, though not quite so good, will be a step gained.

Babu Dana. What is that?

Babu M. H. To teach the English to give up their own alphabet, and write their language in the Sankrit, Bengali or Deva-nagari letters. By selecting from these we may easily contrive, with the assistance of diacritical marks, to express every sound of the English alphabet

Babu Dana. Such a scheme is possible certainly, since what one set of letters express, another may be invented to represent the same sounds; but do [you] think it will be practicable to induce the English to give up their old alphabet and adopt this new one?

Babu M. H. Why not? What has been done, can be done again. We have many instances. The language of the Tonga Islands has various peculiar sounds, yet these have been successfully represented by the Roman letters. Look at the old arrow heads and various other characters found in ancient inscriptions in this country; these have been supplanted by the letters now in use.

Babu Dana. But I have heard that the inhabitants of the Tonga Islands had no written character until the Roman was

introduced: and as to the other instances, you forget that the people who used those letters have been swept away. It seems to me that the circumstances are different.

Babu M. H. There again you break in with what you call common sense. I tell you again, circumstances and facts have nothing to do with theory; and that is what I go upon.

Babu Dana But if you did succeed, what would be the benefit?

Babu M. H. Very great indeed. The English letters are incomprehensible to all who have not spent their lives in learning them: hardly one has any fixed sound: every vowel has two or even three: and a great many of the consonants have each two: all given in the most arbitrary way, without any rule. Now I propose that the characters taken from the Sanskrit or Nagri should invariably express the same sound. Such a plan as this would greatly facilitate the reading of

the vernacular languages of India by the English, which would give us a better chance of obtaining justice than we have ever had yet.

Babu Dana. Well, all I can say for your plan is that it appears as practicable as to teach the Natives of India to give up their own language or letters, and to adopt those of Europe.

Babu M. H. A thousand times more so. Are not the English in India few in number? Do not they boast how superior they are to us in everything, above all in freedom from prejudice: surely it is much easier for two or three thousand of them to adopt our language or character, than to expect sixty millions of Natives, most of whom are so poor that they work hard all day at their respective avocations, to give up that which they have used for centuries, and accept a new one.

Babu Dana. Oh Ram, Ram. Wonders will never cease in this world.

THE KARA OF ORISSA

By PROF. R. D. BANERJI M. A.

Benares

THE kings of the Kara dynasty of Orissa were absolutely unknown to the people of India 20 years ago. During this period the labours of a number of epigraphists and the French savant M. Sylvain Levi has enabled us to reconstruct the history and chronology of this dynasty of kings. The date of the dynasty was fixed by M. Levi's fortunate discovery of the reference to an embassy from Orissa to the Chinese emperor Te-tsung towards the end of the 8th century, "in 795 A. D. that is the 11th year of the period Cheng-yuan." The king who sent this embassy was called Subhakara. It was the good fortune of the writer to come across the first inscription of king Subhakara 14 years ago. In this inscription, the Neulpur plate, three generations of kings of the Kara dynasty are mentioned; (1) Kshemankara (2) Sivakara and (3) Subhakara. Since then the history of the dynasty has been much better illuminated by the fortunate discovery of two other grants, (1) the

Kumuranga plate of Dandi-Mahadevi and (2) the Chaurasi plate of Sivakara. These two newly discovered inscriptions now enable us to link together the information supplied by the two plates of Dandi-Mahadevi at one time preserved in the office of the Collector of Ganjam and the grant of Tribhuvana-Mahadevi from Dhenkanal, edited by Mahamahopadhyaya Dr. Hara Prasad Sastri, C. I. E. These inscriptions show that there were two groups of dynasties of Kara kings ruling at different dates. The first group or dynasty is known from two inscriptions only; (1) the Neulpur plate of Subhakara and (2) the Chaurasi plate of Sivakara. The remaining inscriptions of this dynasty are later in date and belong to the period of second group.

The first group of Kara kings were decidedly Buddhist. The ancestor of the dynasty, Kshemankara, is called simply a lay worshipper (*Paramopasala*). His son, Sivakara, is styled the devout worshipper of the Tathagata (*Parama Tathagata*) and

his grandson Subhakara is styled the devout Buddhist *Parama-saughata*. Subhakara was a contemporary of the Chinese emperor Te-tsung and in Chinese records is described as one "who had a big faith in the Sovereign Law, and who followed the practice of the Sovereign Mahayana." His name is given as "the fortunate monarch who does what is pure, the lion." From this M. Sylvain Levi guesses that the name of the king of Orissa was Subhakara Kesari. In the year 795 A. D. the Chinese Emperor, Te-tsung, received an autograph manuscript containing the last section of the *Avatamsaka* which is the section dealing with the practice and vow of the Bodhisatva Samantabhadra. M. Levi therefore guesses that the work presented to the Chinese emperor was really the *Ganda-vyuha*, "Of which the original is preserved among the Nepali collections"? The autograph manuscript and the letter from king Subhakara was entrusted to the monk Prajña who was requested to translate it. This Prajña was an inhabitant of Ki-pin or Kupisa near Kabul, who had begun his studies in Northern India and then migrated to Nalanda where he had resided for some time. After spending eighteen years in study he settled down in the monastery of the king of Orissa to study Yoga philosophy. Then he went to China as the ambassador of the king of Orissa.¹ Though Subhakara and his ancestors were Buddhists the villages granted by him by the grant discovered at Neulpur was given to Brahmanas. The villages of Komparaka and Dandankiyoka were situated in the districts (*Vishaya*) of Panchala and Vubhyndaya in Northern Tosali. The grant was issued in the 8th year of the reign of Subhakara.² The geneology is carried one generation further in the Chaurasi plate of Sivakara II. This inscription is of great importance as it supplies many interesting pieces of informations. After the name of Sivakara I, the word *Kara*, which appears to be the family name is repeated, a feature which is to be found in some of the inscriptions of the second group of Kara kings. We know from this new inscription that Sivakara I married Jayavalidevi, from whom was born Subhakara, the contemporary of the emperor Te-tsung. From Subhakara by this queen Madhavadevi was born Sivakara II. The Chaurasi plate

records the grant of the village of Vuvrada situated in Southern Tosali to a number of Brahmanas in the 13th year of the reign of the king on the 12th day of the bright half of Kartika. Sivakara II and his father Subhakara are given the Imperial titles *Paramesvara-Maharajadhiraja* and *Paramabhattacharaka*.³ The village of Vuvrada granted by Sivakara II was situated in the Antarudra district (*Vishaya*) which is identified by Mr. Narayana Tripathi with the *Parganah* of Antarodh in the Sadar Sub-Division of the Puri district of Orissa. The grant was issued from Subhadevi-pataka which he mistakes for Subhadeva-pataka mentioned in the Neulpur plate. The special Buddhist titles of Subhakara, his father and grandfather are not given in the Chaurasi plate even in the case of Subhakara.

The second group of Kara kings is known to us in detail from three grants of Dandi Mahadevi and the Dhenkanal plate of Tribhuvana Mahadevi. The three grants of Dandi Mahadevi supply us with more information than the plate of Tribhuvana Mahadevi. The earliest known inscriptions of this dynasty were the two grants of Dandi Mahadevi preserved in the office of the Collector of Ganjam and edited by the late Prof. Dr. Kielhorn. Out of these two plates the first one is dated in the year 180 of an unknown era. If this date is assigned to the unknown Ganga era then it was issued in 858 A. D. The Kumuranga plate of Dandi Mahadevi is also dated. The late Mr. H Panday read it as 387 but it appears on the analogy of the Ganjam first plate to be 187. The Ganjam plates state that "There was a king named Unmattasimha (1.5), from whose family sprung Mangapada (1.7) and other kings. In their family there was the king Lonabhara (1.9); his son was Kusumabhara (1.13); after him ruled his younger brother-Lalitabhara (1.13); he was succeeded by him son Santikara (1.15), and he again by his younger brother Snbhakara (1.18). When the last of these princes died, his queen ascended the throne, and afterwards her daughter Dandi Mahadevi (1.20) ruled the earth for a long time." The information supplied by the Dhankanal plate of Tribhuvana Mahadevi is exactly similar but in this plate the name of the first king is spelt as Lolabhara.

1. *Fpi. Ind.*, Vol. XV, pp. 363-64.

2. *Ibid.*, pp. 1-8.

3. *Journal of the Bihar and Orissa Society* Vol. XIV, 1928, pp. 292-306.

From these three inscriptions we learn that one Unmattasimha was regarded as the remote ancestor of this line of kings. The Ganjam plates mention a king named Mangapada after him. The Dhenkanal plate mentions Gayada and others instead of Mangapada. Evidently Prof. Kielhorn could not read the name Gayada correctly. In the family of Gavada was born Lolabhara or Lonabhara. His sons Kusumbhara and Lalitabhara succeeded him. Lalitabhara's son was Santikara according to the inscriptions of Dandi-Mahadevi. We learn from the Dhenkanal plates of Tribhuvana Mahadevi that she was the wife of Lalitabhara who is styled the Moon of the Kumuda flowers of the Kara family, Maharajadhiraja and Paramesvara. Tribhuvana Mahadevi was the daughter of a southern chief named Rajamalla, who upheld the fortunes of the Kara family at the time of a great misfortune. At that time requested by the Gosvami Purayidevi and the assembly of great feudatories (*Muhasamantachakra*). Tribhuvana Mahadevi ascended the throne. We do not know whether Santikara was her son or not. The three grants of Dandi Mahadevi carry the genealogy of the second group of Kara kings three generations further. Santikara, the son of Lalitabhara, was succeeded by his son Subhakara II and he by one of his queens who is not named. Later on, Dandi Mahadevi, the daughter of Subhakara II ascended the throne. The date of the Kumuranga plates of Dandi Mahadevi, the year 187 of an unknown era is the latest known date of this dynasty. If applied to the little known Gauga era it would give 965 A. D. as the latest known date for Dandi Mahadevi.

The foregoing summary of the events connected with the reigns of the second groups of monarchs of the Kara dynasty shows that the Dhenkanal plate of Tribhuvana Mahadevi is the earliest known inscription of the second group. The late Mr. H. Panday attempted to connect the two dynasties by identifying Kshemankara of the Neulpur plate with Santikara of the inscriptions of Dandi Mahadevi and Subhakara with Sivakara. There are two Sivakaras in the first group of the Kara dynasty and as all other names disagree, it is not possible to identify the kings of these two groups.

Of the kings mentioned as the ancestors of Lolabhara neither Unmattasimha or Gayada are known from other inscriptions.

It is absolutely impossible to identify king Gayada, the ancestor of Lolabhara, with Gayada of the Tunga family, the descendant of Salanatunga and Jagattunga. Of Lolabhara and his sons Kusumahara and Lalitabhara no details are given in any of the three inscriptions of Dandi Mahadevi. Tribhuvana Mahadevi was the widow of Lalitabhara and she has left a good deal of information in a grant discovered in Dhenkanal state. This was issued from Subhesvara-pataka, the capital of Subhakara. The kings Unmattakesari and Gayada are mentioned among the early ancestors. Then we are introduced to a chief of Southern India who had saved the Kara family when it had fallen on evil days. Tribhuvana Mahadevi was the daughter of this Rajamalla and was married to Lalitabhara. Evidently upon the death of her husband the queen was persuaded by the ascetic Purayidevi and the principal feudatories to ascend the throne. Her titles are Paramabhattacharika-Maharajadhiraja-Paramesvari and she is styled the devout worshipper of Vishnu. The Land granted was situated in Kosala, but it is not specified in which part of that country. The village granted, Kontaspara, was situated in the district of Olasrama. The grant is dated as it was issued according to the editor in "*Samvat Lu Chu Kartika sudi di*." These numerals have not been translated by the learned editor but as the symbol *Lu* denotes the numeral for 100 in two grants of Dandi Mahadevi it would be safer to assume that this symbol expresses the same value that it does in the Ganjam plate of Dandi Mahadevi. The late Mr. H. Panday transcribed this symbol as 300 but a comparison with the Ganjam plate shows that he is wrong. The symbol *Chu* may be taken to denote 30. With these dates as the basis, the chronology of the second group of Kara kings may be reconstructed. The inscriptions of Dandi Mahadevi do not mention Tribhuvana Mahadevi but bring forth another king named Santikara as the successor of Lalitabhara. We possess two different stone inscriptions of this Santikara, one of which is dated. This inscription was found in a cave on the top of Dhauli hill in the Puri district of Orissa. This inscription records

1. This is the inscription mentioned by late Mr. H. Panday but it has not appeared in the *Epigraphia Indica* Vol. XV. It will be published in a subsequent volume. *Ibid.*, Vol. V. 1919. p. 569.

a private donation in the year 93. According to all inscriptions of Dandi Mahadevi Santikara was the son and successor of Lalitabhara and according to the Dhenkanal plate Tribhuvana Mahadevi was the latter's wife and successor, but as Santikara was ruling in the year 90 and Tribhuvana Mahadevi in the year 130 there can not be any doubt about the fact that Tribhuvana Mahadevi had succeeded Santikara, her son or step-son, on the throne and not her husband Lalitabhara. The disturbances mentioned in the Dhenkanal plate appears to have taken place either shortly before or after the year 93. There is no reason to suppose that the year 93 belongs to a different era from the year 130 of the Dhenkanal plate. If these be referred to the Ganga era then Santikara was ruling in Central Orissa in 871 A. D. It may therefore be assumed that the disturbances caused by Satrubhanja and Ranabhanja I were the causes of the fall of the Kara or Kesari dynasty after the death of Lalitabhara and that the revival of Kara power under Rajamalla caused Netribhanja I and his successors to retire to the south and transfer their capital from Dhritipura to Vanjulvaka. The two inscriptions of Santikara now become the oldest records of the second group of the Kara dynasty. The first of them was discovered inside the Ganesagumpha cave on Khandagiri hill, three miles to the west of Bhuvaneshvara in the Puri district. It is not dated and simply mention Bhimata the son of a person named Nannata.¹ The second inscription of the reign of Santikara was found by me in a cave close to Asoka's rock inscription at Dhauli near Bhuvaneshvara. The only important part of this inscription is the date. If the initial year of the so called Ganga era fell in 778 A. D. then this cave was excavated in 871 A. D. Beyond this we do not know anything about Santikara.

The Dhenkanal plate of Tribhuvana Mahadevi proves that she came to the throne after Santikara. In the period which followed the death of her husband Lalitabhara and his son Santikara there were disturbances which were quelled by her father, Rajamalla. In the Dhenkanal plate this chief is simply called, "The mark on the forehead of the Southern region". The only kings of this name known to us are western Chalukya king Vikramaditya I² and the three western Ganga chiefs of that name. Out of these three Rachamalla or Rajamalla

I is too early. The king referred to may be Rajamalla II whose Narasapur plates were issued in 825-202 A. D.³ These identifications depend upon the probabilities of the Karas using the so-called Ganga era and that era having started from 778 A. D.⁴

The object of the inscription on the Dhenkanal plates was to record the grant of the village of Kontaspara to Bhatta Jagaddhara for the purpose of bringing down rain (*Vrishti-kama-nimittaya*).

The three inscriptions of Dandi Mahadevi prove that the statements of the Dhenkanal plates of Tribhuvana Mahadevi that "The Kara family were known only to fama", and "Who finding the earth with all her Kara kings dead and gone", are incorrect. Tribhuvana Mahadevi was succeeded by Subhakara, the younger brother of Santikara. There can not be any doubt the fact that this Subhakara was quite different from Subhakara, the contemporary of the Chinese emperor Te tsung and the son of Sivakara and the grandson of Kshemankara. All inscriptions of Dandi Mahadevi agree in stating that Subhakara was succeeded first of all by his queen, whose name, according to certain scholars, was Gauri. Then Subhakara's daughter Dandi ascended the throne. Out of the three grants of Dandi Mahadevi, two only are dated. The earliest date is to be found in the year 180 which may be equivalent to 938 A. D. By this plate the great queen granted the village of Villagrama situated in the Eastern Division of the Baradakhanda district (*utshaya*) of the Kongoda mandala. The Purva-khanda of the Kongoda mandala is still called by that name in the Ganjam district of the Madras Presidency. The grant was issued on the 5th day of the dark half of the month of Magasirsha of the year 180.⁵

The second Ganjam plate of Dandi Mahadevi is undated. It contains the important information that the Kongoda mandala was situated in Southern Kosala. By this plate the queen granted the village of Garasambha in the district of Arttani on the occasion of the *Uttarayana*.⁶ The third and the most recently discovered inscription of Dandi Mahadevi is the Kumuranga plate of the year 187. By this inscription

1. *Ibid.* Vol. VIII, App. II, p. 5; *Epi. Carn. Vol. X*, p. 25, No. 90.
2. *Journal of the Bihar and Orissa Research Society* Vol. II, 1917, pp. 419-27.
3. *Epi. Ind.*, Vol. VI pp. 40.
4. *Ibid.* pp. 140-42.

1. *E. A. Ind.*, Vol. XIII, p. 167, No. XVII.

2. *Ibid.*, Vol. VII, App. p. 5, Note 4.

the queen granted the village of Kantsaranagari in the district of Khidingabhara of the Kungada mandala in Southern Tosala, on the 13th day of the bright half of Jyaishtha of the year 187.¹ The Kumurauga plate informs us that the Kungada or the Kongoda mandala was situated in Southern Tosala where as the second Ganjam plate states that it was situated in Southern Kosala and therefore it is apparent that in Orissa Tosala Kosala were equivalent. The dated inscription of Dandi Mahadevi prove that the queen was reigning from 958 to 965 A. D., if the dates can be referred to the Ganga era. We do not know what happened to the Kara family after Dandi Mahadevi. Evidently the Bhanjas regained power and were able to regain Northern Khinjali under or in the time of Netribhanja II, the son of Vidya-harabhanja.

The discovery of M. Sylvain Levi leaves no doubt about the fact that the first group of Kara kings bore the title of Kesari. The inscriptions of the second of group of Kara kings prove that one of their ancestors was called Unmattakesari but the title is not applied to any king of the second group. We do not know whether these later Kara kings had other *virudās* or not, but kings with the name Kesari are to be met with in some inscriptions of Orissa and records of other countries. At least three inscriptions are known of a king named Udyotakesari. The earliest inscription of the reign of this prince was discovered in a ruined cave assigned to the mythical Lalatendu-kesari of the native tradition of Orissa, on Udayagiri, three miles from Bhuvanavar in the Puri district of Orissa. According to this inscription in the 5th year of the reign of Udyotakesari the old temples and well on the Kumara hill were repaired.² In the Hathigumpha inscription of king Kharavela of Kalinga we have seen that the Udayagiri is called the Kumari hill. From the inscription in Lalatendakesari's we learn that the Khandagiri was called the Kumara hill. The ancient names of the Khandagiri and Udayagiri were therefore Kumara and Kumari. In the Navamuni cave, on the same hill, there is another pilgrim's record belonging to the reign of Udyotakesari. It states that in the year 18 of the reign of Udyotakesari the Acharya Kulachandra's

disciple Subhachandra came to this shrine.³ Another inscription discovered somewhere in Bhuvanavar but now missing was inscribed in the 18th year of the reign of Udyotakesari, Lord of the three Kalingas. From published texts the late Dr. Kielhorn published the following summary of this inscriptions: "Janamejaya of the lunar race, his son Dirgharava, and his son Apavara who died childless: after him, Vichitravirya (another son of Janamejaya), his son Abhimanyu, his son Chandihara, and his son Udyotakesarin, whose mother was Kolavati of the solar race."⁴ Beyond this we do not know anything of Udyotakesari. If his ancestor Janamejaya is the same as Mahabhavagupta of the Soma-vamsi dynasty of Mahakosala, then, inspite of his affix *Kesarim* he can not be taken to be a descendant of the Kara dynasty.

A king of Orissa with the affix *Kesari* continued to rule over some part of Orissa till the middle of the 11th century A. D. among the feudatories who combined to recover Northern Bengal for the Pala king Ramapala is mentioned Jayasimha of Daudabhukti who is said to have uprooted king Karnakesari of Utkala. The campaign for the restoration of Ramapala to Northern Bengal can not have taken place later than 1060 A. D. and therefore Jayasimha's defeat of Karnakesari must have taken place sometime earlier. Udyotakesari is called the Lord of Trikalina in the lost Bhuvanavar inscription but in the *Ramacharita* of Sandhyakaranandin Karnakesari is styled the Lord of Utkala,⁵ evidently because by that time the rest of the three Kulingas had been conquered by the Eastern Ganga king Vajrabasta who ascended the throne in 1038 A. D.⁶ In 1078 A. D. Anantavarman Chodaganga made an end of all minor dynasties, including, perhaps, Karnakesari, who was ruling over Northern Orissa, adjoining Daudabhukti or the modern district of Midnapore, as the last representative of his dynasty. We do not know whether Karnakesari belonged to the Kara dynasty or the lunar dynasty of Udyotakesari.

3. *Ibid.* pp. 167-8. No. XIV.

4. *Ibid.* Vol. V. App. p. 90, No. 668; *Journal of the Asiatic Society of Bengal*, Vol. VII, 1838, pp. 358, ff., pl. XXIV.

5. *Memoirs of the Asiatic Society of Bengal*, Vol. III, p. 36; *Ramacharita*, II 5, Commentary.

6. *Eph. Ind.*, Vol. VIII. App. I, p. 17, List No. 22.

1. *Journal of the Bihar and Orissa Research Society*, pp. 564-81.

2. *Eph. Ind.* Vol. XIII p. 166, No. XVI.

INDIAN CONSTITUTIONAL PROBLEMS*

(A REVIEW)

By POLITICUS

The paper, printing (there is not a single printing mistake), binding and general get-up of the book are quite as good as those of the best English firms of publishers, and no one handling its pages would suppose, unless he knew it, that it has been printed in India. The questions which arise for discussion and solution in view of the Statutory Commission which was then about to be, and has subsequently been appointed, have been treated in this book and the extensive knowledge and grasp of political problems displayed by the author are bound to command respectful attention among statesmen everywhere. Open the book at any page, and read through a few pages, and you will at once feel that here is a mastermind dealing with a subject of which both the theory and practice is known to him as well as anybody in whose hands the Government of the country has been entrusted. In lucidity and ease the style is a model of what it should be and would be easily mistaken for that of an Englishman. Only the point of view is somewhat different. The sobriety of the author is apparent in all that he writes, as befits one who has inside knowledge of the problems he deals with, and appreciates the difficulties which beset the path of the practical administrator. This vein in the author's make-up will appeal to all the conservative instincts of our rulers, but what will prove obnoxious to them is the other vein of large-hearted sympathy, of progressive advance, and faith in the destiny of the people, of which there is ample evidence in every page. To thoughtful men in the West, his cautious liberalism ought to make a serious appeal, but as the author says, "the chances are that the government will be unable to distinguish friends from foes." The authorities that he quotes are not generally known to our politicians, and the quotations produce a telling effect. The science art and philosophy of government have been studied by the author from the best sources, and applied to the details of Indian administration with a mastery of principle and wealth of well-digested statistical and historical information which are unrivalled. Specially is this the case with reference to the chapters on the Army and the Native States. With regard to army questions, Sir Sivaswamy Aiyer is the greatest authority which India possesses, and he is also a specialist in almost all the subjects he treats of. Besides the preface, introduction and epilogue, the book contains the following chapters.

Provincial autonomy, provincial legislatures, provincial executive, reforms in central government, defence, central legislatures, central executive, judicial appeals and the council of India, the Indian States, objections to advance. There is a well-chosen and select bibliography, and an excellent index.

There is nothing in the theory and practice of government which the author does not touch and which his touch does not illuminate and adorn. In the pages of this book one feels at once that he has come across a master-politician and a statesman of the highest order. One on this side of India cannot but enquire how many men there are in Bengal, in or outside the sphere of politics, who can be placed in the same category with Sir Sivaswamy Aiyer and the answer to the query is bound to be extremely disappointing, if not also disheartening. We give below a few extracts to conclude our review.

"No one in India can believe in this effusive solicitude of the British Government for the depressed classes as a sincere answer to the political demands of the country. It is believed, not without justice, that the various reasons put forward as arguments against any large relaxation of Imperial control are not the real reasons which weigh with the Imperial Government. The true reason is that, though the British Government admits that they hold the country as trustees for people, they are not wholly disinterested trustees. On the other hand, they are deeply interested in the maintenance of the *status quo* and in their own domination of India. 'One of the first things that English Statesmen have to learn is to clear their minds of cant and not to pretend that they are the disinterested guardians of the millions of people of India'."

"The idea of energizing the masses and awakening their political consciousness is one which has been carried out on a large scale by Mr. Gandhi far more successfully than by any other Indian political leader of the past. And it is perhaps his greatest achievement." "It is a good thing to appeal to the two communities [Hindus and Moslems] for a change of heart and for an amicable adjustment of differences whether political or religious. But suppose the communities are unable to come to an agreement. Have the Government no duty to the country in the matter? Is it confined merely to the suppression of breaches of the peace, to the punishment of offenders and to the issue of prohibitory orders? What should an autocratic government like the Government of India, anxious to promote the unification of its subjects and the permanent interests of the country, have done? In the absence of any law or usage, it would have enacted laws clearly laying down the rights and duties of the commu-

* *Indian Constitutional Problems: By Sir P. S. Sivaswamy Aiyer, K. C. S. I., C. I. E., Retired Member of the Executive Council, Madras D. B. Taraporevala, Sons and Co., Hornby Road, Bombay, 1928. With a Preface, Bibliography, and Index. Pp. 384.*

nities in political and religious matters and such laws would have been based not upon the administrative convenience of the day, but upon a just and impartial consideration of the rights of the natives and the true interests of national progress. Having framed its laws, it would have protected the rights created thereby and enforced the corresponding obligations impartially. One may well ask what proof of constructive statesmanship has been given by the Government."

"The exploitation of differences within modest limits is an easy expedient for the maintenance of the power of a ruler and especially a foreign ruler. The methods adopted for such exploitation are too well-known to need description. Sometimes one community is patted on the back and sometimes another. Differences are dilated upon; the suggestion is made that the interests of one community are in conflict with those of another, and under the pretext of describing the facts, ideas of discord are insidiously sown or cultivated in credulous minds. The Sikhs and Pathans are told that they will never allow themselves to be ruled by the Bengali or the Madras, the Mahomedans are told that they will never entrust themselves to 'the rule of the Hindu majority; and everybody is told that they feel their interests are safer in the keeping of the British than in the hands of their own countrymen. Though the Government of India is based upon the assent and acquiescence of its subjects, it does not possess the moral authority of responsible government and it has reason to fear the consequences of an inconvenient combination among discordant sects which may force its hands to follow a policy not in consonance with that dictated by the Imperial Government." [As Lord Curzon remarked, the consolidation of the rule does not make the task of Government easier].

"The Imperial Government does not pay an iota of the cost of the Indian army and from this point of view the Indian army is not an Imperial force at all. But it is imperial in every other sense, for it is controlled by the Imperial Government and can be used for any imperial purpose and despatched to any part of the world without the consent of the Indian legislature." "It was considered dangerous to allow a spirit of solidarity to grow up among the Indian troops and the expedient was resorted to of forming class companies. The Peel Commission recommended that the Native Army should be composed of

different nationalities and castes, and, as a general rule, mixed promiscuously through each regiment. When it was found that military discipline and service in distant parts of the country tended to obliterate religious and caste differences and promote ties of fellowship, it was suggested that regiments should as far as possible be confined to the provinces in which they were raised, so that they might continue to retain their traditional prejudices and mutual antipathies. How to prevent the emergence of any leaders from the Indian officers and how to prevent the development of any capacity for initiative or leadership were matters of anxious concern to the military authorities. To crown all these various expedients, the Government and the military authorities have followed a systematic propaganda of the inferiority of the Indian to the Britisher by harping in season and out of season upon his incapacity for leadership, so that the Indian soldier and the Indian officer may be hypnotised into the soul-deadening conviction of his ineradicable inferiority to the European soldier and of the invincible superiority of the latter." "If the imperialist is prepared to make the theoretical concession that India has a right to learn to defend herself, he generally couples it with the mental reservation that, God willing, he will take good care that she does not."

The conclusion which the author draws from the history of the various changes introduced into the Indian army as a result of the different committees which have made recommendations from time to time is that Government is disinclined to make any real advance in the Indianization of the army, or the extension and improvement of the Territorial Force. The writer's observations on the party system, the electorate, reforms in the central and provincial governments, and the legislatures, are full of a ripe wisdom and every Indian politician should study them. The verdict of the author on the achievements of the various Indian legislatures is distinctly hopeful. "The legislatures of India have been characterised by a breadth of outlook and sympathy and a spirit of progressiveness which compare favourably with the mentality of the British parliament in the nineteenth century and even at the present time."

Want of space compels us to direct the reader to the book itself for many other passages which deserve careful and serious consideration.

WHY AMERICA AND OTHER NATIONS SHOULD SYMPATHISE WITH INDIA'S STRUGGLE FOR FREEDOM!

By J. T. SUNDERLAND

THOSE who claim that India's struggle to free herself from British rule is solely the domestic affair of Great Britain, with which no other nation has a right to concern itself, should do a little reading of history.

As a fact, have nations struggling to free themselves from the oppression of a foreign yoke never received sympathy or encouragement from other nations? Have we Americans never extended sympathy or aid to such struggling nations? Has Great Britain her-

self never done the same? The fact is, the true spirit of both America and England has always been that of wide interest in liberty, and sympathy with nations and peoples in any and every part of the world who were struggling to shake off alien despotisms and gain for themselves freedom and nationhood. England's record in this respect has been very noble. Let us glance at it.

We in America can never forget the sympathy extended to us by several of England's greatest statesmen, and also by many humbler people, in our Revolutionary War. Nor can we cease to remember that in our Civil War the working people of England to a remarkable degree stood by our national government, even against their own interests, because they believed our national cause to be the cause of human freedom.

When Greece early last century went to war to throw off the yoke of Turkey, the English people took a very deep interest in the struggle. They did not for a moment think of it as a mere domestic affair of Turkey, in which they had no right to interest themselves. Lord Byron's dramatic espousal of the Greek cause attracted the attention and was the admiration of liberty-lovers in all lands.

With Italy's struggle to free herself from the yoke of Austria, England warmly sympathized, and showed her sympathy by the strong public utterances of Gladstone and public men, and also by giving shelter and aid to Italian refugees Mazzini, Garibaldi, and many others, who were driven into exile on account of their efforts to obtain their country's freedom. The enthusiasm with which Garibaldi was welcomed to England after his patriot army had won its entry into Rome was not less than that which greeted Kossouth in America after his heroic struggle for liberty in Hungary. A personal witness thus describes the great scene in London:

"I was one of the number who had the honor and pleasure of giving welcome to the brave Garibaldi when he came to London after his glorious victory in freeing his country. He was met at the railway station by tens of thousands of young and old, rich and poor, and escorted through the streets to the Duke of Sutherland's mansion. It was such a spectacle as seldom if ever has been seen in London before or since. Pen cannot describe it. When we arrived in front of the horseguards, the nearest Garibaldi's carriage unhitched the horses, and the carriage with the

hero was dragged the rest of the way by thousands who delighted to do him honor. It was the enthusiasm of a liberty-loving people for the work done by that one man not only for Italy, but for the whole world a victory won for freedom over tyranny."

These facts and incidents show the noble and true England, the England that did not regard the struggle of Greece and Italy as mere domestic concerns of Turkey and Austria. If this England had always been in power, India would never have been conquered and enslaved! If this England were in power to-day, India would soon be set free.

Turn now to America. The United States, assisted as she was by other nations in obtaining her own freedom, has manifested throughout a large part of her history an earnest sympathy with nations, wherever located, who were struggling to throw off a tyrannical yoke and to establish for themselves governments based on principles of justice and liberty. Said Washington in a notable public utterance delivered the same year as his Farewell Address:

"My sympathetic feelings and my best wishes are irresistibly excited whenever in any country I see an oppressed nation unfurl the banner of freedom."

When the South American nations were engaged in their struggle to throw off the yoke of Spain and gain their independence, the sympathy for them in the United States was ardent and almost universal. Nobody thought of their struggle as a mere domestic affair of Spain in which we should not interest ourselves. Ours was the first nation to recognize the new republics. This did not occur until 1822 but as early as 1816 Henry Clay urged that we should carry our national sympathy so far as forcibly to intervene in their favor.

President Monroe in his annual message to Congress in 1823 expressed in unmistakable language his own sympathy and that of the American people with Greece in her struggle for freedom. One memorable evidence of America's sympathy is seen in the fact that the eminent Boston philanthropist and educator, Dr. Samuel G. Howe, later the husband of the equally eminent Julia Ward Howe went to Greece (as did Lord Byron in England) and rendered distinguished service to the Greek people in their war for liberty.

With the revolutionary or semi-revolutionary movement in Germany in 1818, to

establish liberal government in that country, the United States manifested profound sympathy from the beginning. Our minister to Berlin, Mr. Donelson, was instructed to keep in close touch with the movement and give it any encouragement he could without diplomatic discourtesy or offence to the Berlin government. He was informed from Washington that an important part of his mission was—"to manifest a proper degree of sympathy (on the part of America) for the efforts of the German people to ameliorate their condition by the adoption of a form of government which should secure their liberties and promote their happiness."

He was instructed that it was the "cordial desire of the United States to be, if possible, the first to hail the birth of any new government adopted" by any of the German States having for its aim the attainment of the priceless blessings of freedom."

The profound sympathy of this country with the struggle of Hungary for freedom under the leadership of Kossouth, in 1849, is well-known. President Zachary Taylor shewed his own interest and that of the American people in the struggle by appointing a special agent with authority to recognize the independence of the new State "promptly, in the event of her ability to sustain it." In his annual message (of 1849) President Taylor declared that he had thought it his duty, "in accordance with the general sentiment of the American people, who deeply sympathized with the Magyar (Hungarian) patriots, to stand prepared, upon the contingency of the establishment by her of a permanent government, to be the first to welcome Independent Hungary into the family of nations."

The feelings of the American Nation are strongly enlisted," he declared, "by the sufferings of a brave people who have made a gallant though unsuccessful effort to be free." On the failure of the Hungarian revolution Kossouth and his companions took refuge in Turkey. The American Congress passed a joint resolution (which was approved by the President, March 3, 1851) declaring that the people of the United States sincerely sympathized with the Hungarian exiles, Kossouth and his associates and concluding as follows:

"Resolved by the Senate and House of Representatives of the United States of America, in Congress assembled that the President of the United States

be, and hereby is, requested to authorise the employment of some of the public vessels to convey to the said United States, the said Louis Kossouth and his associates in captivity."

Accordingly an American frigate was sent to bring the exiles from Turkey. Kossouth arrived in this country in October, and his stay here was an uninterrupted triumph, exceeded only by the welcome given to Lafayette twenty-five years before. He was greeted with enthusiasm at the National Capitol by both Houses of Congress. President Fillmore received him most cordially and invited him to dinner, and Daniel Webster made the principal speech at the great Washington banquet. Said Webster:

"We acclaim the pleasure with which we welcome our honoured guest to the shores of this far land, this asylum of oppressed humanity.....Let it be borne on the winds of heaven that the sympathies of the Government of the United States and of all the people of the United States have been attracted toward a nation struggling for national independence, and toward those of her sons who have most distinguished themselves in the struggle. Let it go out, let it open the eyes of the blind, let it be everywhere proclaimed, what we of this great republic think of the principles of human liberty."

It should not be overlooked that the United States Government was the first to recognize the French Republic in 1848, and also the present French Republic inaugurated in 1870.

One more marked illustration of our hatred of tyranny and our sympathy with liberty abroad should be noticed. I refer to the historic fact that in 1867, our President and Congress compelled Napoleon III to abandon his effort to set up in Mexico an imperial government contrary to the will of the people of that country. In this case we did not stop with expressions of sympathy with Mexican freedom, but we went so far as to offer military aid in its defense.

Such are some of the notable occasions and ways in which, throughout a large part of our national history, the people of this country through our most eminent and honoured leaders have expressed our sympathy with nations and peoples struggling for freedom. I have set forth the facts in some detail so that the true tradition of America in the matter may clearly appear.

Says Dr. E. B. Greene, Professor of History in the University of Illinois.

"A study of American history shows that the well-established tradition of the Republic has been

that of sympathy with popular Government abroad; that this sympathy has repeatedly been declared in public utterances of our official representatives; and that we have never felt ourselves bound to suppress in the formal documents of our Government, our deep interest in free institutions, and our sense of the essential unity of the cause of liberalism and self-Government throughout the world.*

Have these facts of the past no bearing on struggles for freedom going on in the world now? Have they no bearing upon the greatest of all such struggles, that of the people of India to free themselves from a foreign yoke? If Washington and Monroe and Clay and Webster were alive to-day, would great India in her brave and just struggle for freedom and nationhood, lack friends, sympathizers and defenders in America? Who can believe it? Our fathers did not regard the struggle of any oppressed people anywhere, to shake off their yoke and obtain freedom, as the mere domestic affair of the oppressing nation. They regarded it as a matter of world concern, which ought to enlist the interest and sympathy of every liberty-loving nation and person in the world. In an address delivered before the India Society of New York in February, 1925, Mr. Oswald Garrison Villard, Editor of "The Nation," said:

"I believe that what is going on in India is of such enormous import to America and to the whole

* "American Interest in Popular Government Abroad" page 15. (A pamphlet published by the Committee on Public Information, Washington, D. C., 1917.)

world that no American has a right to overlook it. I think the world needs nothing so much to-day as to see the Indian people set themselves with all their minds and with all their strength to the attainment of self-government. However great the odds with which they must contend. I believe that the heartfelt sympathy of Americans, yes, even those Americans who love England and as I do, should go forth to the people of India in all their aspirations."

In such words as these we hear the voice of Washington, of Jefferson, of Franklin, of the Adamsses, of Patrick Henry, of Webster, of Garrison, of Channing, of Sumner, of Lincoln, of all the men who have done most to make this country illustrious and honored by the world as a leader in the cause of human freedom.

Nothing can be more clear than that the true tradition and spirit of America as manifested in all our noblest history is that expressed in the ringing lines of our honored poet, James Russell Lowell:

"Men! whose boast it is that ye
Come of fathers brave and free,
If there be on earth a slave
Are ye truly free and brave?"

Is true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?

No! true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free."

THE TREATMENT OF LOVE IN PRE-CLASSICAL SANSKRIT LITERATURE

BY DR. SUSHIL KUMAR DE, M. A., P. H. S., D. LITT (LOND)

THE earliest Indian poems which give a passionate expression to the emotion of love are to be found in two so called Vedic ballads or Samvada hymns in the tenth Book of the *Rigveda*. The first of these (*Rgv.* x, 95) is a poem of eighteen stanzas, supposed to consist of a dialogue between Pururavas, a mortal and Urvashi, a divine maiden. This romantic story of the love of a mortal for a nymph has been

retold in Indian literature, and no less a poet than Kalidasa has taken it as the theme of one of his finest dramas. But the *Rigvedic* hymn takes it up at that point where Urvashi who had lived with Pururavas for years on earth had vanished "like the first of dawns" and Pururavas, having found her after a long search, was pleading in vain that she might return to him. The Satapatha Brahmana

Yami to forget him. Whenever they asked her, she said "Only to-day he has died." Then the gods said: "Thus she will indeed never forget him: we will create night." For at that time there was only day and no night. The gods created night: then arose a sorrow thereupon she forgot him.

But later Vedic literature is singularly devoid of such full-blooded poems as those quoted above, although the power of the sex to enchain and disturb is fully acknowledged. The marriage-verses of the *Rigveda*, of which we have an enlarged collection in the *Atharva-Veda* XIV are of a peaceful and sociable character and consist chiefly of benedictions as well as magic spells and songs relating to marriage and the begetting of children. But more numerous and interesting are the spells in the nature of wild exorcisms and curses which refer to love, intrigues, and disturbances of married life. The two "sleeping spells" (*Rgv.* vii, 55: *Atharva* iv, 5) have been interpreted as "charms at an assignation", in which a lover, speaking to his sweetheart at night, says: "May the mother sleep, may the father sleep, may the dog sleep, may the eldest son sleep, may the house sleep, may her relations sleep, may all the people round about sleep." We have references also to the primitive superstitious belief that by means of the picture of the beloved one can harm or obtain power over him by piercing the heart of the picture with an arrow having a barb of thorn and feather of an owl, and by reciting the following magic verses (*Atharva* V. III. 25).

May love, the disquieter, disquiet thee. With the terrible arrow of Kama do I pierce thee in the heart. The arrow, winged with longing, barbed with love, whose shaft is undeviating desire, with that, well aimed, Kama shall pierce thee in the heart..... Consumed by burning ardour, with parched mouth, do thou (woman), come to me, with thy pliant pride laid aside, mine alone, speaking sweetly and to me devoted.

This is prescribed for the man who desires to obtain the love of a woman. The woman acts in a similar way but the verse she recites is different:

Madden him, Maruts, madden him.

Madden, madden him, O Air.

Madden him, Agni, madden him.

Let him consume with love of me.

Down upon thee, from head to foot.

I draw the pangs of longing love.

Send forth desire, Ye Deities!

Let him consume with love of me.

The later *Kausika Sutra* mentions manifold kinds of love-magic and its rites, which are called *Strikarmans* or "women's rituals" and for which these Vedic songs and spells were freely utilised. In some of these magic spells which, for instance, a woman uses in the attempt to oust their rivals, language of unbridled wildness and hatred finds free expression.

There are numerous references in Vedic literature to unmarried girls who grow old, like Ghosa, in the house of their fathers and who adorn themselves in the desire of marriage or of a lover; and 'Kumari-putra' is already mentioned in the *Vajasaneyi Samhita* (XXX, 6). Although polygamy was freely allowed, the marriage tie was not highly regarded and the position of the woman in the household was one of honour and dignity; but the existence of free love and secret lover is evidenced by the curious ritual of Varunapraghasa in which the wife of the sacrificer is questioned as to her lovers. In the famous hymn, usually known as the Gambler's Lament (*Rgv.* X, 31.1), reference seems to be made to the gambler's wife being the object of other men's intrigues, and in another hymn (X, 40, 6) mention is made of a woman resorting to her rendezvous. The word *pumscah* 'running after men' is already found in the *white Yajurveda* (XXX, 22) and *Atharva-Veda* (XV, 2, 1 et seq.) while *jara* in the early texts had not yet acquired a sinister sense but was applied generally to any lover. Judging from the vehemence with which women used to utter magic spells for the destruction of their rivals or co-wives, one would think that the course of free love did not run smooth even in those days. References to betrayal is seen in many passages even in the *Rigveda*: while the word *sodharani* is used not so much with reference to *uxor communis* but to a courtesan generally. Although the Vedic gods are, as a rule, sexually moral, sensuous imagery is often employed in describing them. Ugas is said (i, 124, 7) to display her form, smilingly, as a loving and well-dressed woman does to her lover. Lavirate marriage, in which is found the germs of the later practice of *niyoga*, was allowed in the case of the widow: but the imagery used in this connexion suggests that it was more often a form of love union than the fulfilment of a social practice. In one hymn, for instance, (X, 40, 2) the *Asvins* are questioned as to where they were by night:

Who draws you to his house, as a widow does her husband's brother to the couch, or a woman does a man?

Different views seems to have been entertained with regard to the character of women. While on the one hand, her good qualities are mentioned and praised, we have on the other vehement invectives against her fickleness and her impurity—a note which characterises so much of later religious and didactic literature. The general opinion appears to be intimated in the following words put into the mouth of Indra (*Rgv.* VIII, 33, 17) :

Indra declared that the mind of a woman was ungovernable and her temper fickle.

But later Samhitas go further. The *Maitrayani Samhita* (I, x, ii ; III, vi, 3) describes woman as untruth and classifies her with dice and drink as the three chief evils. In *Taittiriya Samhita* (VI, v, 8, 2) a good woman is ranked even below a bad man, and the *Kathaka Samhita* (XXXI.) alludes sarcastically to her ability to obtain things from her husband by cajolery at night. All this paves the way to the general attitude of the Brahmana literature in which the woman occupies a decidedly lower position than she did in the age of the earlier Samhitas.

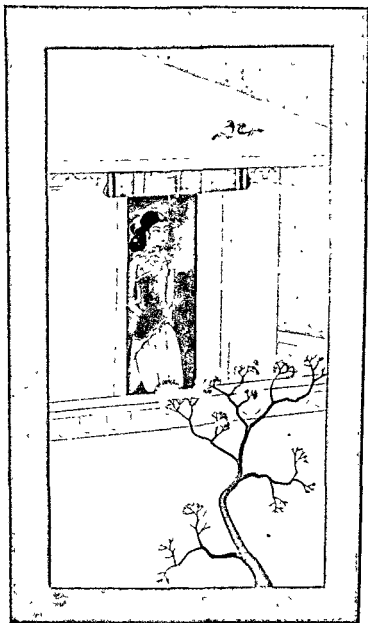
We have also in the Vedic texts a foreshadowing of the personification of love in the figure of a deity, which became so conspicuous in later literature, although we have no evidence of the worship of erotic forces or of love as the central deity of an erotic cult, which must have evolved in later times. In *Rigveda* itself Kama appears to be nothing more than an abstract personification, meaning 'Desire' generally. In the famous Nasadasiya Sukta (X, 129, 4) Kama or Desire is said to have been the first movement that arose in the One after it had come to life, somewhat in the same way as Eros, the God of love, is connected by Greek mythology with the creation of the universe. This Kama or Desire, not of sexual enjoyment but of good in general, is conceived in the *Atharva Veda* as a great cosmical power superior to all the gods and sometimes identified with Agni or Fire. But in the *Atharva Veda* itself we have other hymns in which the idea of Kama as the God of love is distinctly foreshadowed. One of the spells already quoted above mentions the arrows with which the disquieting pierces hearts, arrows which are winged with pain, barbed with longing and the desire for its shafts. He is the

forerunner of the flower-arrowed God of love, whose appearance, names and personality become established in the Epics and fully familiar in later classical literature. Later on, the conception of Kama was not confined mainly to poetry and art but he became the centre of an actual cult, and festivals were held in his honour.

If the earlier Vedic literature is not very rich in love-poems, one would search in vain for the blossoming of such poetry in the desert of desolate theological speculation of the extensive Brahmana literature. In the *Satapatha Brahmana* the story of the love and separation of Pururavas and Urrasi is no doubt related with some fulness, and an allusion is made to the story of Dushyanta and Sakuntala : but the romantic possibilities of the love tales were unknown or were rigidly excluded by the authors of those uninspiring documents. Eroticism also played an unmistakable part in some of the fertility rites described in the Brahmanas, but eroticism here was subservient to religious theory and practice and never came into prominence.

It would seem that in the exclusively religious literature of the Veda there was hardly any scope for poetry of this type. Neither the dialogue-hymns quoted above nor the spells and incantations can be strictly regarded as forming a part of the orthodox Vedic literature of the usual type. The tradition of ritual literature did not know what to make of these secular Rigvedic poems and could not ascribe any satisfactory ritual use for them. We must, therefore, admit that we have in these romantic Vedic dialogues the remnant of a style of literature which was essentially of the nature of folk-poetry, as distinguished from the orthodox sacerdotal poetry of the Samhitas, but which died out in later Vedic period.

That such a profane literature in its early phase must have been contemporaneous with the religious and sacerdotal literature of the Vedas is indicated not only by the existence of hymns, spells and narratives of a secular type in the Vedas themselves, but also by the growth side by side, of the rich Pali literature of tales, legends and *gathas* on the one hand, and the earliest form of epic stories on the other. It is unfortunate, however, that neither Pali literature nor the epics have preserved any complete poem of the erotic type, although it can hardly be denied that the under-current of profane



NOON-DAY EXPECTATION

By S. Nandalal Bose

Prabasi Press.

SANTINIKETAN.

poetry, which had love as one of its important themes and which supplied the leaven to some of the epic tales and Buddhist stories, continued down to the later Sanskrit and Prakrit poetry of Amaru and Hala.

The Buddhist view of life was hardly favourable to the development of true love poetry, and the conception of the loved-god as Mara or Death is indeed typical. Even in the *Therigatha* or Palms of the notable sisters of the Buddhist order, for instance, we have little metrical memoirs or cameos of thought which are indeed interesting as conjuring up for us a dream-peasant of these little women of the antique world, bent upon a high quest with a devoted heart and indomitable resolve; but in these utterances of the Indian Marys and Magdalenes we search in vain for an expression of those human needs and emotions which are covered by the word 'love.' Mrs. Rhys Davids has remarked with great discernment that for these pale women of the past the glory of saintship was not a white light but prismatic through the circumstances and temperament of each. Here and there, we catch therefore a glimpse into the heart of the woman, but the tender emotion is rigidly excluded in the glory of spiritual attainment. Only in the poem attributed to Bhadda Kapilani we find a tender personal note; but here also spiritual comradeship alone is claimed. Before she entered the Order and earned fame as a teacher, Bhadda was the wife of Mahakassapa who became the leader of the Buddhist Order after the Buddha's death. They helped each other in donning the religious garb, they left the world together, then they parted on their several ways to the Buddha, thereafter enjoying still good comradeship in the Order. In her writings she glorifies in her ex-husband's virtues and in their spiritual friendship and common vision of the truth:

Son of the Buddha and his heir is he,
Great Kassapa, master of self, serene.
The vision of far, bygone days is his,
Ay, heaven and hell no secrets hold
from him...

We both have seen, both he and I the wee
And pity of the world, and have gone forth
We both are arhants, with selves well
tamed.

Cool are we both, ours is Nibbana now.

Elsewhere she says:

Thereafter soon I won the rank of Arhant.
Ah! well for me who held the friendship
wise and good

Of glorious Kassapa.

It is a pathetic touch, however, that while she speaks in such terms of adoration of the gifts of her former husband, his much longer poems have no word concerning her.

This remarkable, again, that none of these palms of the sisters is tinged with that touch of erotic mysticism which expresses religious longings in the language of earthly passion; nor do they reveal any word of quasi-amorous self-surrender to the person or image of the Beloved Saviour, such as characterise not a little of that Christian literature for which the Song of Solomon—'I am my Beloved's and my Beloved is mine'—was the sacred archetype. This is what distinguishes the Indian Marys from their Christian sisters who gave utterance to hymns laden with passionate yearnings for a closer communion with Christ as the Beloved. The Buddha is never conceived as the Bridegroom nor is the church his Bride. Here we have no tradition of a youthful saviour, round which quasi-erotic ideas may have easily evolved. Filial love alone is the form wherein the Buddhist sister gave expression to her feelings for the founder of the Order, whom she saw first perhaps late in his long life.

The only one pretty love-song which breathes freely the atmosphere of human sentiment is the one called the Question of Sakta in the *Digha Nikaya*. In all probability it is an old non-Buddhist gatha which has curiously found its way into the canonical Sutta for it is a pure love-song which has hardly any relevancy in the context in which it occurs. Addressing the lady as the Glory-of-the-Sun which was probably her name, the Gaudharva sings in passionate words:

Sweet as the breeze to one foredone with
sweat,
Sweet as a cooling drink to one athirst,
So dear art thou, O presence radiant!
To me dear, as to Arhants the Truth.

As medicine bringing ease to one that's sick,
As food to starving man, so, lady, quench
As with cool waters, he who am aflame.

His impatience knows no bounds:

E'en as an elephant with heat oppressed,
Hies to some still pool, upon whose face
Petals and pollen of the lotus float,

So would I sink within my bosom sweet.
 E'en as an elephant fretted by the hook
 Dashes unheeding curb and goad aside,
 So I crazed by the beauty of thy form,
 Know not the why and wherefore of my acts.
 By thee my heart is held in bonds, and all
 Bent out of course; nor can I turn me back,
 No more than fish, once he hath ta'en the bait.
 With great ardour he bursts forth :
 Within thine arms embrace me, lady, me
 With thy soft languid eyne embrace and hold
 O nobly fair! This I entreat of thee.
 She is the summum bonum of his life, the
 ripened fruit of all his merit :
 Whate'er merit to the holy ones
 I've wrought, be thou, O altogether fair,
 The ripened fruit to fall therefrom to me.
 His quest of her is likened to the quest of the
 Buddha for enlightenment :
 As the Great Sakya seer, through ecstasy
 Rapt and intent and self-possessed, doth brood
 Seeking ambrosia even so do I
 Pursue the quest of thee, O Glory-of-the-Sun !
 As would that seer rejoice, were he to win
 Ineffable Enlightenment, so I
 With thee made one, O fairest, were in bliss !
 And he has no other boon to ask from
 his God :

And if perchance a boon were granted me
 By Sakka, lord of three and thirty gods,
 'Tis thee I'd ask of him, lady, so strong my love !

This exquisite little love-song is like a
 little oasis in the immense and arid tract of
 Brahmanical and Buddhist literature of
 many centuries; but it is also a sure
 indication that in the popular gathas of
 which this is the only surviving specimen,
 love must have been an important theme. If
 it was not favoured by the prince or the
 priest, it surely had an irresistible appeal
 to the keener and more robust perceptions
 of the unsophisticated people at large.

The same attitude towards love is also
 illustrated by the epic literature. The epic
 poetry with its serious and didactic bias is
 not rich in what may be called love-poetry
 in the strict sense of the term. Love as a
 motif runs through most of the episodic
 stories *eg* in those of Savitri, Sakuntala or
 Damayanti; and even the love of Rama and
 Sita form the main theme of one of the great
 epics. Later poets have glorified these
 themes in their immortal poems and dramas;
 but the earlier epic poet is mainly concerned
 with the narrative rather than the lyric
 possibilities of the subject. The only fine

passage which describes the lover's pang of
 separation and rises about to a lyric
 rapture is that in the *Sundara Kanda* of the
 Ramayana where Kama, seized with grief and
 despair, laments and wanders through the
 forest in search of his lost wife; but here
 also the passage is mainly descriptive.

The absence of true love-poetry in the
 epics may also be partially explained by the
 position which women held in the epic
 society and the relation which existed between
 the sexes. No doubt, women enjoyed a
 considerable measure of freedom and respect,
 and the commanding position held in the
 household by Kausalya, Gandhari and Satya-
 vati is in conformity with the earlier tradi-
 tions of the Vedic period. Love-matches
 were allowed among warrior-classes, and
 self-choice of husband (*Svayamvara*), though
 not recognised in the *Smritis*, plays a great
 part in the epics. Yet after all is said, it
 cannot be affirmed that in the epic age
 woman, if not in theory, at least in practice,
 was recognised as the equal of man; and
 nothing is more significant of the practical
 character and the prosaic morality of the
 epic age than its attitude toward love and
 marriage. What is principally idealised in the
 epics is conjugal love; but the obligation of
 chastity was laid on the weaker sex, and
 practically no limits were set to the licence
 of man. Although fidelity to a single spouse
 was viewed with approval, polygamy and
 concubinage remained unchecked and seemed
 to have brought no disgrace either to man
 or to the gods; for woman was viewed, if
 not directly as a chattel, certainly as an
 object created for the use and enjoyment of
 man. The picture of the epic heaven with
 its epicurean and sensual gods and its
 glorified courtesans is truly indicative of
 the epic man's attitude towards love and regard
 for his woman. The same impression of
 woman's inferiority is left on the reader's
 mind by the otherwise extremely pathetic
 lament of Gandhari in the *Strivilapa-par-
 vadhyaya*. This degradation of womanhood
 probably began, as we have already noted,
 from the age of the Brahmanas but it
 certainly reached its climax among certain
 classes in the epic age. The only exception—
 and the most honourable exception is the
 case of Dasaratha's sons whose faithfulness
 to their single spouses deserves all praise:
 for this certainly does not appear to have
 been the *dharma* of the princes, if it was
 of the people. On the other hand, the

stronger-minded Draupadi is not the typical woman of the higher orders of this age, nor is Savitri who is merely the embodiment of an ideal, but the helpless Sita who suffered for no fault of her own.

It must not, however, be supposed that love as a sentiment was absent or was not favoured in this age. On the other hand, it must have been one of the powerful forces moulding the ordinary man's life. It supplied the leaves to the main plot of the epics

which must have had a popular legendary origin, and it is the main pivot round which move some of the romantic episodic stories which were doubtless derived in the beginning from entirely popular sources. But at the same time neither the culture of the age nor its social environment was favourable to the development of pure love-poetry in the orthodox literature of the higher classes, which was dominated in the main by a serious and didactic motive.

My Mother India

Not where the musk of happiness blows,
Not in the land where darkness and tears ever tread,
Not in the homes of unceasing smiles,
Not in far Heaven or lands of prosperity
Would I born
If I have to put on a mortal garb again !

A thousand famines may prowl
And tear my flesh,
Yet would I love to be again
In my Hindustan !

A million thieves of disease
May try to steal the fleeting health of flesh.
Or the clouds of fate may shower
Scalding drops of piercing sorrow
Yet would I there
In India, love to reappear.

Is this my love a blind sentiment
Which beholds not the pathways of reason ?
Ah, no ! I love India
For I learned first to love Him, and everything
there.

Some teach to seize the fickle dew-drop-Life
Sliding down the lotus leaf of Time.
Some build stubborn hopes
Around the gilded brittle body-bubble,
But India taught me to love
The soul of deathless beauty in the dew-drop or
bubble,
Not their fragile frame.

Her sages taught me to find my Self
Buried beneath the ash-heaps
Of incarnations and ignorance.
Through many a land
Of power, plenty and science
My soul, garbed as an oriental
Or occidental, travelled far and wide

Seeking Itself—
At last in India to find Itself.

If mortal fires blaze all her homes and golden
paddy fields,
Yet to sleep on her ashes and dream immortality
O India, I will be there !

The guns of science and matter
Have boomed on her shores.
Yet is she unconquered !
Her soul is free evermore.
Her soldier saints are away
To rout with Realization's ray
The bandits of hate, prejudice, patriotic selfishness,
And burn the walls of separation dark
Which lie 'tween children of the One, One Father.
The western brothers by force have conquered
my land.

Blow, blow aloud her conch-shells all
India now invades with love to conquer their souls.

Better than Heaven or Arcadia
I love thee, O my Mother India !
And Thy love shall I give
To every brother-nation that lives.

God made the earth and man made his confining
countries
And their fancy-frozen boundaries.
But with the new-found Self I behold
The borderland of India expand into the world.

Hail, Mother of religions, lotus, scenic beauty and
sages,
Thy wide doors are open
Welcoming God's true sons through all the ages.
Where Ganges, woods, Himalayan caves and men
dream God
I am hallowed ; my body touched that sod.

SWAMI YOGANANDA



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Purnabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the languages of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

I. THE WEST: A STUDY: By K. Kunhi Kannan M.A. Ph. D. Fellow of the Mysore University Entomologist to the Government of Mysore. S. Ganeson, Madras. 1928. Price Rs. 2-8. Pp. 359.

English books published in India are generally second-rate in get-up and in intrinsic worth. This is however one of the few exceptions. The get-up is good, but the contents are of a high order of excellence. There is not a single quotation, so far as we remember in the entire book, the style is excellent, and new matter for thought is provided in almost every page of the book. The author's outlook is refreshingly original, and he has evidently travelled all over the world with his eyes wide open. He started on his tour with an equipment which is not common among Indian tourists, a mind thoroughly prepared by the best education that his country can give, and an age when the achievements of the west have ceased to dazzle without looking to their interest. The result is a book in which almost all the spheres of western activity have come under the author's searching analysis, and been tested by comparison with the standards of the East, and their limitations have been pointed out with a masterly grasp. This does not mean however that Dr. Kannan is blind to the merits of Western civilization—far from it. In fact, his views would not be worth considering if he were. It is because he has tried to judge from a fair and impartial standpoint, so far as it is possible for a foreigner to do so, that his judgments possess the weight they do. Throughout he writes in a serious vein, and his wide reading of history and cognate subjects has enabled him to take long views and base his generalizations on a bed-rock facts. It is not likely that in matters of this kind the reader will agree with all that he says. But there can be no doubt that the picture which he presents is an important aspect if not the whole, of the picture, and one

that does not reveal itself to the casual observer whose vision is obscured by the glamour of superficial effects produced by an excess of light. In our opinion it is the best and most thoughtful book on the West by an Indian written in English. It would be idle to try to give an idea of its contents by a few extracts, for luminous and thought-provoking ideas abound everywhere, convincing us of the need of a fresh evaluation of values in regard to all that pertains to the occident. One or two extracts culled at random must suffice.

"The abolition of slavery has been so often paraded as a glorious achievement resulting from the highest and purest of human motives that those who have not studied the history of the question are likely to find it hard to believe that beneath all this display of exalting sentiment there lay a powerful motive of self-interest. The land-owning classes in England and the cultivating farmers in the north of the United States were the sufferers from the slavery in the plantations in the Southern States and the West Indies, which placed them in an unequal position, for they could not successfully compete with the plantation-owners who could produce cheaper. Slavery was abolished primarily to set right this inequality and therefore, far less from humanity than from economic necessity."

"East has much to learn from the West more perhaps than she has to teach...The danger of pollution is to the still standing water of the pool, not to the stream coursing along which may pass through filthy beds and yet remain pure. So does the quickened pace of the West prevent, limit or modify the operation of grave social evils...Each principle carried to excess is fast developing its own corrective...What is vital is that behind all the transformation...the one thing that remains unchanged among many things that change and are changed by it, which knows neither defeat nor failure, the creative energy, and the glory of the West [is] its Disciplined Will."

"For all its close identification with self, its subordination to the furtherance of self-interest, in the higher manifestations of will there is an elevating detachment, as high as any that has been achieved in the East by self-control..... who is to say what is better—the self-control of the Indian saint or the mastery of will of Danton, The world has need of both."

Politician.

SOME ASPECTS OF THE PHILOSOPHY OF L. T. HOBBHOUSE: By J. A. Nicholson (University of Illinois Studies in the Social Sciences. Vol. XIV. December, 1926. (No. 4.) Published by the University of Illinois, Urbana. Pp. 86 (paper) price one dollar.

Those who have read the Cornell Study in Philosophy will get an idea of what this book is like. The book is an excellent exposition and criticism of Hobhouse's Philosophy. There are five chapters in the book viz.

(I) Critique of Idealism, (II) A Realistic Theory of Knowledge, (III) The Function of Reason, (IV) The Political and Social Theory and (V) Reconstruction Hobhouse is a powerful writer. His books on Logic, Ethics and Sociology are of sterling value. His Theory of Knowledge was first published in 1896, *Morals in Evolution* in 1906, *Social Evolution and Political Theory* in 1911, *The Metaphysical Theory of the State* in 1918, *The Rational Good* in 1921, *The Elements of Social Justice* in 1922, and *Social Development* in 1924. All these books should be carefully studied. Readers will find in Nicholson's book a good introduction to Hobhouse's Philosophy.

THE THEORY OF IMAGINATION IN CLASSICAL AND MEDIAEVAL THOUGHT: By Murray Wright Bundy, University of Illinois. Studies in Language and Literary. Vol. XII. May-Aug. 1927. Nos. 2-3). Published by the University of Illinois Press Urbana, Super. Royal 8V. (10½ x 7), Pp. 289 (paper). Price three dollars.

It is a comprehensive Study of the Theory of Imagination. The study is both literary and psychological. There is no other elaborate book in the English language covering the same ground.

Besides the 'Preface' there are twelve chapters in the book, viz (i) Pre-Socratic Philosophy, (ii) Plato, (iii) Aristotle, (iv) Post-Aristotelian Philosophy, (v) The Theory of Art, Quintilian, Longinus and Philostratus, (vi) Plotinus, (vii) The Lesser Neo-platonists, (viii) Mediaeval Descriptive Psychology, (ix) The Psychology of the Mystics, (x) Dante's Theory of Vision and (xi) Conclusion. There is an Index also (7 pages).

In the concluding chapter (xii), the author gives a resume of the whole book.

The students of Psychology will find this book very useful.

ELEVEN LESSONS IN KARMA YOGA: By Yogi Bhikshu. Published by the Yogi Publication Society, Chicago, U. S. A. (India Agents: The Latent Light Culture, Tinnelly, South India). Pp. 138. Price two dollars or Rs. 6-4.

There are some practical hints. But the exposition is vitiated by pseudo-Mysticism and forced interpretation. The price is too high.

BHAGAWAT 'GITA: By Babu Radha Charan, B. A., B. Sc., L.L. B., retired Dy. Coll. Published by Dr. Lahit Mohan Basu, M. B. Panini Office, Allahabad, (The Sacred Books of the Hindus: Extra Volume). Pp. xxii+531. Price Rs. 2-or 3 Shillings.

It contains a preface (26 pages), the Sanskrit text in Devanagari character, pada-patha, word meaning, an English translation, notes and quotations from Hindu scriptures.

The preface is partly historical and partly exegetical. It is full of mistakes and misinterpretations. We may cite one example. About Krishna, the author writes—"His earliest reference is found in the Rig Veda, which mentions him as a hermit and son of Vasdeva (sic) and Devaki (sic). P. XX V. Nothing of the kind. The Rigveda knows of no Vasudeva and no Devaki."

The author's knowledge of Sanskrit is meagre and defective. In some places he has made curious mistakes. One example may be cited. In verse iv 10 of the Gita occurs the word मन्मदाः (Manmayah). It is explained to mean literally "mind-me". The author thinks that the word is made up of two words, viz मन (man) and मयाः (mayah) of which the part मन (man) means 'mind' and मया (mayah) is a case of the first personal pronoun 'I'. It is needless to say that the word comes from मद् (mad) with the suffix मय (maya). The word, मद् (mad) is the base of the first personal pronoun in the singular number. In composition मद् (mad) becomes मन् (man). The word मन्मदा means "full of me", it has nothing to do with mind मनस् and मया (by me).

But there are good points also in the book. The quotations from Hindu scriptures are excellent and the translation of the verses of the Gita are on the whole good.

THE PATH OF THE ELDERS By E. Erle Power. Published by the Theosophical Publishing House, Adyar, Madras Pp 233. Price not known.

A popular exposition of the fundamental principles of original Buddhism called Theravada (The Teaching of the Elders). The subjects discussed in the book are—the Great Recognitions, the Noble Eightfold Path, The Soul, Karma, the five Constituents, Nibbana, the Universe, Deity, and the Brotherhood.

A STUDY OF REALITY By G. R. Malkani, Superintendent of the Indian Institute of Philosophy, Amalner. Published by the Modern Bookstall, 155 Hornby Road, Bombay Pp. 151.

Absolute monism is defended from the standpoint of Vedantism coloured by the modern idealistic theory of experience.

A HAND BOOK ON THE TEACHING OF HISTORY, By H. S. Nayudu B.A., L.T., Published by Jayaraman, Pillayar Kott Street, Chittoor, Pp. 54+21. Price eight annas.

Meant for teachers and students of Training Colleges.

ADMINISTRATION REPORT OF THE LEAGUE OF NON-BRAHMIN YOUTH FOR THE YEAR 1926-27. *Illustrated.*
Non-Brahmins have awakened and are advancing. Good signs.

PROCEEDINGS OF THE 2525TH SRI VIR BIRTHDAY CELEBRATIONS together with a Summary Report of the Jain Mithia Mandal, Delhi.

Interesting.

THE WISDOM OF THE RISHIS : By T. L. Vaswani. Published by the Theosophical Publishing House, Aligarh, Madras. Pp. 62.

The booklet embodies the substance of some of the addresses of Mr. Vaswani.

Thoughtful and readable.

Received also the following booklets and pamphlets.

CHANGE OF SCHOOL HOURS AND THE HEALTH OF THE BOYS : By Mayatara Haldar, M.A., B.L.

Useful

THE USAGE OF THE FLOWER : By Swamy Rim Sarma.

AWAKE, YE, YOUTH OF THE LAND : By Radhaksham Das. *On the need of Physical Culture.*

AN IDEAL ALPHABET : By N. M. Rama Ayyar.

A TAMIL PUN OF PAUL. WIDOW PROBLEM OF 1 TIMOTHY V. 16 : By M. S. Rama Swami Ayyar.

HIS HOLINESS MEHER BABA AND MEHERASHRAM : By K. J. Dastur. A Zoroastrian accepting the ideal of God-realisation.

IN THE TEMPLE OF TRUTH : By G. Ramakrishna Charya B. A. *Poems on Truth and Good.*

THE IMMORTAL SOUL : By Suresh Chandra Ghosh (In Verse).

INDIAN PHYSIOLOGIST : Edited by Nibaran Chandra Bhattacharyya, No 1. January, 1928 (Chuckerjerty, Chatterjee and Co. Calcutta). Price 8 as per copy.

MAHESH CHANDRA GHOSE.

BENGALI

VIJYA-JANANI BHARAT-MATA (MOTHER-INDIA—THE UNIVERSAL MOTHER) : By Upendra Kumar Kar R.L. Price Rs. 1-1.

This is a reply to Miss Mayo's notorious book, written in the forceful style of the author. Though he does not altogether avoid the *tu quoque* argument, he is careful to observe that a great country like America must have been built up by great men and women and that it is a mere travesty of justice to confine one's attention only to the wrong side of the national character. The main theme of his book is to show wherein India, and particularly his own province, Bengal, has been and still continues to be great, and what are the regular characteristics of our Aryan civilization and culture by virtue of which India is destined to survive, and, not only so, but contribute its quota to the building up of a new and a better world. In performing this self-imposed task the author had necessarily to assume the role of a *laudator temporis acti*, and his book is, in fact, little more than a string of testimonials. Considering the scheme of the book this was to some

extent perhaps unavoidable, but our complaint against him is that he has shown little discrimination in collecting his authorities. This is a vice which he shares with the majority of vernacular writers, and demands a word of comment. The book before us contains ample evidence of the author's wide reading, and he can express his thoughts in a felicitous style. He has therefore the intellectual equipment for the production of a really good book, and with such equipment an Englishman, a Frenchman or a German would have easily turned out a book which would not be laid aside after a cursory perusal. The reason is that the writer would there write for a class of readers whose minds are scientifically trained to discriminate between different classes of evidence, and who can thus easily detect a false note. Here in India, on the other hand, we write for a class of readers who are not trained in the historic method, to whom comparative study is an unknown quantity, and who are unaccustomed to the rigid tests by which literary evidence is sifted. An atmosphere of proneness to believe, rather than that of critical analysis and a vigilant, watchful scepticism which is disposed to take nothing for granted, pervades our mental horizon. Want of a rational and scientific training, and an over-lively sense of our past greatness to compensate for its loss in the present are responsible for this attitude, which is further intensified by our general credulity. Writing for such a class of readers, we feel inclined to dispense with those exacting standards which prevail in the West and the result is that everything is grist that comes to the mill, and all testimonials, good, bad, and indifferent, possess an equal value in our eyes, and everybody who is anybody in a remote corner of India is held up as an exemplar and a world-figure. If India is to pass for great in these days of world-competition, we must learn to shed our parochialism and cultivate universal standards, which are recognised as valid, not only in our own country, but all the world over. To do so we must learn and know more of other countries, widen our horizon and angle of vision and make mightier efforts to achieve success and falsify whatever may be true in Miss Mayo's scurrilous indictment.

J. C. B.

We have received new editions of Rabindranath's CHAYANIKA, KATHA-O-KAHINI and NAIVEDYA, published by Visva-Bharati Granthalaya. The get-up of these books is excellent and the price seems to be moderate.

BANE JANGALE : By S. J. Jotinranath Sarkar. Published by the City Book Society, 61 College St., Calcutta. Pp. 232. Price Rs. Two. 1928.

S. J. Jotinranath Sarkar, who has fittingly been called "the children's guide to dreamland" needs no introduction at our hands. Hashi Khushi, Majar Galpy, Pashu Pakshi and other books of the children's series written by him have become favourite companions of our boys and girls and we hope this new book, which depicts several thrilling and adventurous jungle stories, will be equally—if not more—popular with them. The cover, illustrations, printing and get-up leave nothing to be desired.

P. C. S.

TAMIL

DHARMA VASAGAM : By *Sadhu. Ke. Vaditelu Chettiar* ; published by *Sri Sadhu Ratna Sarguru Book Depot, Park Town, Madras. Price As. 3.*

A very instructive and inspiring booklet on the ideals of life.

SARADA'S TANTRAM AND OTHER STORIES : By *R. Krishnamurthy*, With a foreword by *C. Rajagopalachariar* ; published by *Saraswathi Prasuralayam, Mylapore, Madras. Pp. 161. Price As. 12.*

The evils of litigation, the selfish ambitions that mar the public life of the country, the difficulties in the way of social reform, the part that tact can play in life, the unemployment problem of the educated classes and social wrecks, of examinations and the absurd lengths to which popular beliefs in Astrology and Uteuchability are taken advantage of by unenlightened or unscrupulous persons are all well-illustrated in these very interesting stories. They are worth reading.

R. G. N. Pillai

MALAYALAM

SAHIYA-KAUTUKAM—PART III By *Vidvan G. Sankara Kurup*, Printed and published by the *Yogakshemam Co. : Trichur. Price as. 10.*

We had not the opportunity to notice in these columns the first two parts of this remarkably interesting literary work—*Sahiya Kautukam*—by *Vidvan G. Sankara Kurup*. The third part of it which has just come to our hand commences with two short notes of appreciation from the pen of poet *Vallathol* and *Mr. K. M. Panikar*. The book contains about twenty-five poetical pieces on different subjects, a greater number of which are composed in a variety of Dravidian metres, such as, *Kela, Kakali, Gadha, Pana* and *Annanata*. Besides a boat song there is also a short interesting drama in one act 'towards the end of the book which is commendable. *Vidvan G. Sankara Kurup*, who has already earned a name among the young poets of Kerala, will, we have no doubt, continue to retain it by his further contributions to the Malayalam poetry. We are particularly pleased to see that, unlike most of other young (and even old) poets, *Mr. Kurup* has taken up to write prose, too, which is both forceful and elegant, as has been shewn in his *Ekankanatola*.

The book is neatly got-up.

THE MITAVADI ANNUAL : 1927 : Editor-in-Chief *C. Krishnan, B. A., B. L. Calcutt. Pp. 108 (Demi 4).*

We have great pleasure to commend this annual, though received late, to the Malayalam reading public. It contains twenty-five learned articles and twenty-one coloured and half-tone illustrations. The get-up is most attractive.

P. Anujan Achsan.

MARATHI

HINDI-SUMERI SAMSKRITI—By *Daji N. Apte* of *Daroda, Publishers: The Chitra Shala Press, Poona. Price Re one.*

Some twenty years ago the late Lokmanya Tilak had expounded a theory of the Arctic region being the original home of the Aryas, who thence migrated to India and settled here. This theory has found corroboration lately in the excavations made by the Archaeological Department of the Government of India at Harappa and Mahenjodaro in Sind; where numerous articles have been found which go to establish closest resemblance between the Sumerian and the ancient Indian civilisation, both having a common stock of inheritance in the Vedas. *Mr. Apte*, taking a cue from these discoveries, has pursued his study of the Sumerian civilisation and as its result has produced this book which is brimful of interesting information. The book will be found indispensable to research students of Indian antiquities.

THE ICHALKARANJI BOOKS SERIES—

The Chief of Ichalkaranji deserves praise for having set apart a decent amount for the publication of a limited number of Marathi books of merit every year under a scheme which will be found serviceable to such authors who cannot otherwise find suitable publishers for their writings. The first instalment of books published under this scheme consists of three books viz. (1) *Stars in the Sky* (with 12 maps) by the late *D. G. Kelkar*, a translation of *Proctor's Half Hours with the Stars*. This translation which is a reprint, has gone through a revision by *Prof. Naik* of the *Fergusson College*, which is a guarantee of the book being up to the mark. (2) *Manavati Jwan L. T. Parrikar*. This is also a translation of *Sir Oliver Lodge's 'The Survival of man.'* and will be read with keen interest by those who have a liking for books on Spiritualism and immortality of the soul. One should have wished to see the subject treated from the Indian point of view, abundant material for which was available in Sanskrit literature. (3) *Marathicha Sansar* or the *Expanse of the Marathi Literature* by *V. K. Nirurkar* is only a magnified pamphlet forcibly advocating the just demand that Marathi be made the medium of instruction in all branches of study, whether primary, secondary or collegiate.

CHANDRAKANT OR FIRST STEP TO VEDANTA IN GUJARATHI—By the late *L. S. Desai* translated into Marathi by *Mr. S. R. Babarekar*. Published by the *Gujarathi Printing Press, Fort Bombay. Pages 575. Price Rs. Four.*

In classical Sanskrit literature *Chandrakant* is often mentioned as a very rare stone oozing away under the influence of the moon.

This is a very appropriate title to the book which explains several tenets of the Vedant philosophy in such an easy flow that the reader forgets that he is reading a work on an abstruse subject like philosophy and enjoys the reading quite as he enjoys novel-reading. Illustrative stories are freely given to facilitate the understanding of the subject, which is a special and charming feature of the book. No wonder that the original Gujarati book has run into nine editions and has been translated into several Indian vernaculars. The translator has given several appropriate quotations from *Dhaneshwar, Tukaram* and other saint-poets of Maharashtra which will strongly appeal to Marathi readers. We shall await with interest for further volumes of the book.

SADHANA-CHIKITSA OR SIFTING OF THE MATERIALS OF HISTORY : By Mr. V. S. Bendre of the Bharat I. S. Mandal, Poona. Pages 314. Price Rs. 3-8.

Historical research on modern scientific lines is still almost in its infancy in India. Naturally one often finds books written or statements made, based on some so-called historical papers discovered in the archives of some Math or temple or rescued from the cruel hands of a Bania. Thus the sources of history are vitiated and wrong impressions are created in the minds of readers simply for want of knowledge of the science of historical research on the part of the writer. Mr. Bendre has therefore rendered a great service to history by writing this book, which will give the reader a clear insight into the subject and will teach him how to appreciate, and arrange new papers, coins, &c., how to determine their dates and what importance to attach them. The author has expended an amount of labour, time and money in the preparation of this book, for which he deserves rich thanks from the Marathi-reading public.

KADAMBARDIAYA PESHWAI OR THE HISTORY OF THE PESHWAS IN THE FORM OF NOVELS : By V. V. Hadap. Vols. 1-6. Publishers: Messrs Parachure, Puranik & Co, Bombay. Price Re. 1-8 each volume.

Like the Mahabharat of old times, the Maratha Swarajya has been an inexhaustible source of inspiration for young Maratha poets, dramatists and novelists. Hitherto no less than about a hundred dramas and novels have been written and still they are coming. Mr. Hadap alone intends writing twenty-five novels on the history of the Peshwas and a set of the first six novels of the series now before us is a fair indication of the delicious repast that is in store for Marathi readers in the near future. Mr. Hadap deserves congratulations all the more on this enterprise, since he has made a welcome departure in this line from his old way of writing about things considered as highly objectionable in a civilised and cultured society. The novels now turned out by him form interesting and instructive reading and are unexceptionable in taste, which means a good deal in these days.

V. G. Apte.

GUJARATI

BAGA RAMNI VARTAN : By Maganlal Mehla.

A small book of twenty-four pages, written in the language or patois of the Bhils. It is an exact reproduction of the way in which these aboriginal inhabitants of Gujrat's forests talk and scree in-

cidentally to portray the sort of religious life they lead.

SHRI DATTA PRAEODHA KALPADRUM, PART IV : By Dattatraya Bova Tambe.

This is a continuation of the three parts noted by us before. It contains in addition the Life of Shri Jnaneswar, the great religious teacher of the Deccan.

JANJIR NE ZANKARE : By Chapsi Redeshi. Printed at the Gurjar Prabhat Printing Press, Calcutta. Illustrated. Cloth bound Pp. 122, Price Re 1. Second edition (1927)..

Although it is Mr. Chapsy's first attempt at novel writing, the book has run into a second edition. It is written in simple language and has a high ideal in view, i. e., that every one should act according to the dictates of his or her conscience. There are instances given of Rajput chivalry and courage and altogether the attempt is an encouraging one.

KNOWLEDGE OR INFORMATION ABOUT ISLAM : By Karim Mohammad Master: M. A. LL. B. S. T. C. D. Printed at the Sharda Bhyasa Printing Press, Nadiad. Paper cover, Pp. 170. Price Re. 1 (1927).

Mr. Karim Master is an experienced writer and has already shown his intimate knowledge of Gujarati literature as one of the editors of the *Kabita Pravesh*.

This book is written with a very laudable object, namely, to represent to the public what Islam really is and thus to remove the misunderstandings which have of late clouded its real tenets. The mischief is due to the teachings of fanatic Maulvis. Being a Mohammedan himself by religion and a great friend of the Hindus by association, Mr. Master is entirely fitted for the task. In addition he says what he has to say in chaste Gujarati, which is a special feature of this book.

He has taken parts of the chapters of the Koran and expatiated on them, so as to bring out their true meaning. We recommend every one to read the book. The work is done so intelligently and sympathetically that we are emboldened to make the above recommendations.

SRI ANAND KAVYA MAHODADHI, PART 7TH. By Muniraj Shri Sampat Vijaya, printed at the Jyavant Sanhita Printing Press, Sindh Cloth bound. Pp. 192+66+185+118 Price Re 1-8-0. (1926).

This collection of old Gujarati poems falls in no way short of the prior publications. Its introductions from the pen of Mr. Mahanlal D. Desai of the times of Satraj Sundar, Joyavijaya and Kushal Labh are monuments of elaborate research.

K. M. J.

THE GARDEN CREEPER

By SAMYUKTA DEVI

(10)

IT was nearly summer in the metropolis. The fogs of winter had cleared away. The goddess of spring could not be clearly seen here. Only by roadsides, behind old houses, in the gardens of the rich and in the back terraces of the poor, could her green mantle be seen waving in the breeze.

There was a magnificent avenue of deodars within the grounds of a girls' boarding school. Here spring reigned in all its glory. The trees were decked with masses of rich new foliage, gladdening to the eyes of the damsels, residing in the boarding house. The south wind played merrily amongst the leaves, giving rise to a joyous melody.

The girls would crowd here morning and evening. They liked to gaze at the trees, who were like so many friends to them. And more often than not, a small crowd would gather before the iron gates and try to peep within. But it was not on account of the trees.

It was a Sunday. A seller of glass bangles had arrived; he was a great favourite with the bigger girls. Whenever there was a holiday, the man would present himself with his huge basket on his head. It contained bangles of every colour, red, blue, green and pink, and of every description. Some were heavy, some fine, some plain and some corrugated. Some were strung on pieces of ribbons and others were stored in small paper boxes.

Another man too had arrived. He was a Mahomedan from Kashmere, a trader in silks. There were crowds round both men.

A girl was sitting before the glass bangle vendor, putting on some light green bangles. Another damsel suddenly rushed up to her, with a piece of fine cream-coloured silk, which she had snatched from the silk merchant, and cried "My goodness ! Krishnadasi, my dear, your head has simply got turned, because people praise your fine complexion. I grant that you are a beauty ; still you need not put on so many glass bangles all together on your fat wrists,

like a sweeper woman. And they are light green too ' Won't people just faint at your sight ! "

Krishnadasi snatched away her hand in a temper, saying "All right, you need not bother about me My wrists may not be fine and tapering like yours, still I think I may be permitted to wear some bangles."

The man cried out in dismay, "Don't pull away your hand like that, Miss. You will break the bangles I am a poor man, and cannot afford to lose them."

The silk merchant called out to Mukti, "Come here Miss, I shall tell you which stuff suits you best."

Mukti came back with the piece of cream-coloured silk. The man threw a piece of red Benares silk, profusely embroidered with gold, round her shoulders, and cried out in ecstasy, "Really Miss, you look simply wonderful ! I won't take this piece back on any account. You must wear it. If you don't want to pay me, I am ready to make a present of it to you."

A shout of laughter arose amongst the fair crowd "Very good," they cried "We all agree to take presents We should like to save some money."

"No no," said Mukti "I won't take it. I can't wear red, now. I am too old for it."

The girls nearly had fits ' Mukti too old ? Then others should begin to think about the other world now, because they were even older.

After a good deal of discussion, Mukti decided to buy the red silk. But the gallant merchant would not reduce the price much, when it came to actual business. At last he got up after collecting the sale proceeds and testing every one of the coins. Just at that moment, some one was heard descending the stairs with loud footsteps, and presently Miss Dutt, the dreaded Lady Superintendent, made her appearance.

"So you have begun already ?" she said sharply. "Silk and satin, gold and trinkets ! These are all you think about. You are incapable of serious thought of any kind !"

Mukti quickly hid the red silk under the skirt of her Sari. It glared angrily under

the thin white cloth, but Miss Dutt did not pay any attention to it. She passed on towards the school building, saying, "Get ready, quick. You need not hold a meeting here. Don't you remember that we are to go to the Botanical Gardens to-day? I am going to tell them to get the buses ready."

As soon as the Lady Superintendent had gone, the girls made a rush for the dressing room. Some tied ribbons to their flowing hair, some put it up in large buns behind their heads, and some sported long pigtails. They put on dresses of many colours and many kinds and at last trooped to the school building, where in the drive the buses were waiting for them. They were to spend the afternoon and evening in the garden, and return after taking a drive along the riverside.

The sun cast its departing rays on the face of the fair crowd, and the wind sported through their loose hair as they strolled about in groups.

"I say, Bimala," suddenly said Mukti, "did not Miss Dutt tell us to assemble together at this time, under the big banyan tree?"

"Yes, she did," replied Bimala, "but I hope, Susie-di would allow us to walk about for a bit more. I don't want tea or anything now. It spoils everything."

Mukti ran to their young teacher Susie-di and caught one of her hands; "please Susie-di," she cried in a coaxing tone, "let us go to the riverside for a bit. Miss Dutt won't mind, if you take us."

"Don't listen to her Susie-di," cried Krishnadasi; "Miss Dutt will scold, I know she will."

Suddenly two youths were seen coming on swiftly, on bicycles, their hair tossing wildly in the breeze. "Take care Dhiren," one of them shouted, "don't run over the ladies."

Krishnadasi took a look at the boys and said, "See Mukti, is not that young man very handsome?"

"Which one?" asked Mukti, with a great show of innocence. "Oh, you mean my brother?"

Krishnadasi's temper got a bit ruffled. "Oh, is that so?" she said, "but he does not look so well, at close quarters. He is very effeminate. Just look at his curls! The other boy looks more of a man."

Meanwhile, the boys had passed on to a safe distance. "I say, Jyoti," one of them said, "is that beauty your own sister? I

think she said just now, that you are her brother or something."

"Don't be a fool," said the other. "That's Mukti, my guardian's daughter. She could not have said that I was her brother."

Two British soldiers were seen approaching twirling canes. They were making for the very place where the girls were.

There was a flutter of nervousness amongst the fair crowd. The young teacher tried her best to reassure her charges, though she herself had begun to feel a bit uncomfortable. But she put up a brave front.

Meanwhile the soldiers came on. Perhaps they meant some mischief, or perhaps they did not. But the nervousness of the girls increased every moment. They crowded close to Susie, and became ominously silent.

Suddenly both the Bengali youths cried out, "We must teach these monkeys some manners. They think they are the lords of creation."

They mounted their cycles and rode straight upon the soldiers. They had to move away perforce from the road to escape being run over. They did not feel over pleased with Jyoti and Dhiren, and one of them struck swiftly with his cane at them. It missed its mark and struck off the head of an unoffending fern. The other soldier swore loudly, and called the boys a few bad names.

But the boys had passed out of hearing by that time. They dismounted near the spot where the girls were gathered, and sat down on the grass. Jyoti took out a book from his pocket, and Dhiren began to scrutinise the tyres of his bicycle. The soldiers soon disappeared round a corner.

Dhiren began to scrape off the mud from the wheels of his machine, with a pocket knife. "What a studious chap," he muttered in an undertone, "You have gone down deep in the sea of knowledge, it seems. May I ask, if that copy of Ibsen's Doll's House, happens to be one of your text books?"

Jyoti replied without looking up from the book. "Can't a chap read anything but text books? Don't pretend to be a greater saint than you are. Your machine has just come out of the workshop. May I know, why you seem to be super-anxious about its health?"

"I say Jyoti," said Dhiren, abruptly changing the topic, "that young lady must be a teacher, eh? Her appearance does not tally however with the name though."

"Then, how do you know that she is one?" asked Jyoti.

"It is not hard to guess, if one happens to possess the average intelligence," said Dhiren. "Did not you notice how the girls crowded round her, when the soldiers approached. She is a bit older than the rest, too."

"Your power of observation is very highly developed," said Jyoti. "You are not in your best form in the college. I shall inform myself correctly about that lady from Mukti. I want to know whether you really run a close second to Mr. Sherlock Holmes."

"I accept your challenge," said Dhiren. "By the way, who is Mukti? Is she the one in navy blue?"

"Don't pretend to be a greater ass than you are," said Jyoti. "I have already said that she is the daughter of my guardian, Mr. Ganguli."

Dhiren laughed out aloud and said, "So you did, I forgot."

Meanwhile, the girls had begun to chatter again, the soldiers having disappeared from sight. They seemed to be sublimely unconscious of the presence of the young men, sitting so close to them. These intruders, too, seemed not to know that there were girls in the neighbourhood.

Krishnadasi nudged Aparna, saying, "Look, how studious Mukti's brother is. Boys are fond of their books, are not they? Even when out for a walk, they cannot do without books."

"He reminds me of Marius in the film of *Les Misérables*," said Aparna, "that chap too was immersed in his books, all the time."

"Don't you wish, you played 'Cosette' to his 'Marius'?" asked Krishnadasi slyly, pinching Aparna.

"Good heavens! don't be so silly, Susie-di will hear you" replied that young lady.

Mukti had been sitting all this while, her face turned the other way. Suddenly, she looked round and said, "You will have to change that interesting topic, my dears. Miss Dutt is coming this way, with the 2nd year girls."

"She must have heard everything," whispered Aparna, "Good lord! if she should tell her brother!"

Krishnadasi put up a brave front. "Let her," she said; "her brother cannot eat us up."

Miss Dutt came on with the other girls. The girls under Susie's care, now sat still, with faces composed, like model young ladies. Two or three took out books and bent over them.

Miss Dutt had at once spotted the boys. "You should not have chosen this place, Miss Roy," she said rather sharply, to Susie. "The big banyan tree would have afforded a better shade. What have you been doing, all these while, girls? Did you walk about? Or did you sit here talking? Remember, you will have to write an essay on it, next week."

Neither Dhiren, nor Jyoti, doubted for a moment, that the latest arrival was a teacher. Jyoti thrust his book in his pocket, and Dhiren ceased to minister to his cycle. In fact, the place they had been occupying was very soon empty. Miss Dutt regarded their departure with great complacency. It was a most direct compliment to herself. "These young teachers are no good," she thought. "No one would take them for teachers and so people take all sorts of liberties."

The evening walk became a dull affair after this. The girls trooped along silently behind Miss Dutt, who talked all the time and pointed out many ferns and bushes, giving them their Latin names. Then they had tea, under the big banyan tree. Then as it was beginning to get dark, the buses were called for and the girls packed safely in. They took a drive by the riverside and returned in good time to their boarding house.

(11)

The school hours were over, and the girls were proceeding towards the boarding house, heavily laden with books and papers, when Miss Dutt's voice was heard from the verandah of her room, "Girls, please send Krishnadasi up to me."

That young lady happening to be amongst them, none had the trouble of sending her up. Everyone cast glances of sympathy at her, for an invitation to Miss Dutt's room boded little good.

"What's up, I wonder," said one of the girls. "I suppose, she had noticed that you went barefooted to class. Did I not tell you, that you were sure to catch it?"

Krishnadasi pouted and said, "I don't think I did wrong. I am not a Mem Sahib and I cannot remain wearing shoes and stockings all the time."

The first speaker got offended and said "very well. But see where your orthodoxy lands you."

Krishnadas mounted the stairs to Miss Dutt's room with angry steps. The other girls crowded to the foot of the stairs, to see the matter through. After about five minutes, Krishnadas ran down into their room. Her face was red with excitement and she shook with suppressed merriment.

Her companions were bewildered. It was a strange thing to come out laughing from Miss Dutt's room. She generally had quite an opposite effect on her visitors.

Krishnadas was mobbed, as soon as she reached the foot of the stairs. The girls rushed upon her like a wave, and engulfed her. Everybody spoke at the same time and asked the very same question.

After the excitement had subsided a bit, the girls tried to have the mystery cleared up. It transpired that Krishnadas's father had written a letter to Miss Dutt, requesting her to let him know, how much money he owed to the establishment for his daughter's education and boarding. She was not going to continue her studies and he would arrange very soon for her removal.

The girls dragged Krishnadas into the dressing room with merry shouts of laughter. It did not take them a moment to understand, why she was being taken home. And every one of the merry band felt a twinge of secret envy. Everyone would have liked to be in her place. But they were quite ready to be glad that it was Krishnadas. Such good news seldom came their way.

Aparna was Krishnadas's special friend. "Hallo Miss Innocence!" she cried giving the fortunate one a slap, "were you not feeling very anxious about your examination? You knew nothing about this other arrangement, did you?"

Another pulled her by the hair, saying, "So now I know the reason why you are getting so thin. You actually weighed an ounce less, the other day."

Krishnadas became the centre of all attention. The girls scarcely paid heed to the bells calling them to various duties. One wanted to be treated to a feast, another made a wild guess at the appearance of the bridegroom, while still another conjured up in imagination the sweet picture Krishnadas would make, dressed in bridal finery.

Suddenly, one of the maids lifted the

curtain, saying, "The Mem-Sahib sends for you, Miss Mukti."

Another trill of laughter went up. Had Mukti's father sent for her too?

"He may have," said Mukti carelessly, "but certainly not for good, as is the case elsewhere."

Miss Dutt turned round, as Mukti entered, and asked, "Some Jyotirmoy Roy has come to see you. Do you know him? He has never been here before."

Jyoti had really never come alone before. Shiveswar had brought him along, sometimes. But to-day being far too busy, he had sent the boy alone.

"I know him very well," said Mukti. "He lives with us. He has often been here, with my father."

"Oh very well, then. You may see him," said Miss Dutt, dismissing her.

Mukti proceeded to the visitor's room. "Good lord!" said Jyoti, as soon as he saw her, "You took sometime coming."

"Thank your stars, that I came at all," said the young lady. "Miss Dutt was for refusing me permission to see you. You are not on my visitor's list, you know. I had to coax her a good bit."

"Indeed!" said Jyoti, "what did you tell her? That I was a foundling, whom your father had brought up like a son?"

"No," said Mukti, "What's the use of telling her all that? I said that you were the Oriya gardener."

Jyoti shouted with laughter. "But she would never believe you, my dear girl. One look at my face is enough to refute your unkind allegations."

"Oh, don't be so proud of that face of yours," said Mukti. "Because you happen to possess a long-nose and woolly hair like a negro, you need not run away with the idea that you are a perfect Adonis. That day, you did your best to impress the girls, with your study of Ibsen and all that, but let me tell you, that you failed singularly. In fact, one of the girls said you looked like a girl and the other boy was far handsomer."

"What?" said Jyoti with mock incredulity "that fellow Dhiren, handsomer than myself. So much for feminine taste! I won't tell him though. He would begin to walk on his head."

Mukti had been standing all this time. Now she drew a chair forward and sat down. "Good heavens!" she said, "are you going to talk about your looks only?"

"I beg your pardon," said Jyoti, trying to look repentant; "I ought to have talked about your looks. Shall I begin?"

Mukti got up in a rage. "I think you have gone clean off your head. I wonder, what made father send you. If you don't mind, I shall go now, I have no time to waste in listening to nonsense."

Jyoti jumped up and barred her way. "Please don't go," he said. "I have yet to tell you the most important thing."

"May I know, what that is?" asked Mukti. "Anything to do with the growth of your hair or your complexion?"

"It's not so important as all that," said Jyoti. "Only your father asked me to tell you that he has gone home again and given up the hotel. Grand-mother, too, will be down presently. So your ladyship will have to go home to-morrow and live there for the present."

As soon as Jyoti had finished, Mukti cried out, "What a silly you are! What's the use of telling all these to me? Unless father writes to Miss Dutt, she won't allow me to go."

Jyoti took out a letter from his pocket, saying, "Here you are. Thank you for reminding me."

Mukti took the letter, saying, "No wonder, the boys have nicknamed you the poet. You are star-gazing all the time."

"Well, there's scarcely anything, worth looking at down here, is there?" asked Jyoti.

A bell clanged loudly at this juncture. "Good lord," cried Mukti, "I have not done my hair yet, hope they don't catch me." With these words, she ran off. Jyoti walked out, twirling his walking stick.

As soon as Mukti's companions heard that she too was going home, they fell upon her like birds of prey. Krishnadasi was cast off and she went away to do a bit of much-needed packing.

Next day, happening to be Saturday, the girls had plenty of leisure. Mukti was selecting her clothes, as the weekly wash had just come in. Suddenly the hoot of a motor horn tore through the silence startling even the washerman's donkeys, who ran off in dismay.

Aparua ran to Mukti, crying, "Here Mukti, your brother has brought a car for you. Kindly ask him to desist from blowing his horn. This is not an institution for the deaf."

Mukti threw down the clothes and ran off to see Jyoti. Her hair blew in the wind and she twisted it up in a tight knot behind.

Jyoti was still bent upon giving them a bit of music. "Stop, for heaven's sake," cried Mukti "Even the donkeys refuse to listen. I am coming in a minute."

Jyoti took away his hand from the horn. Mukti finished her packing at leisure, and appeared with a huge amount of luggage after about half an hour. Her companions flocked behind her. The sight of so many young ladies made Jyoti rather shy. He turned away his eyes.

As Mukti was about to get in, Krishnadasi whispered in her ear, "You too are not coming back my dear, mark my words."

Mukti gave her hair a playful tug and got in. Jyoti blew another loud blast and drove out.

(To be continued)

RAJPUTANA TO-DAY*

By RAMNARAYAN CHAUDHARY

RAJPUTANA to-day is not what it used to be a few centuries ago. In the middle ages, it was a land of heroes

and heroines whose examples inspired millions then and whose names inspire thousands still. But the Rajputana of to-day

* As states in Rajputana publish no administrative reports as a rule, the figures quoted in this article are taken from the Census reports

of 1921, unless otherwise mentioned. These latter, though obtained from reliable sources, are open to correction.

guaranteeing to the citizen liberty of speech, liberty of the press, liberty of association and security of person and property. No court can issue writs of Habeas Corpus to protect the bodies of persons detained or deported without trial. Even as a matter of fact, these rights of citizenship do not exist anywhere. With the single exception of Jodhpur, there is no political association and save in Bijolia (Mewar) there is no trade union. Even these two bodies have had to pass through the ordeal of repression and are allowed to discuss only economic and social questions. Public meetings of a political nature and public organs dealing with politics are things unknown in Rajputana. Instances of arbitrary expulsion or confinement, proscription of newspapers and confiscation of property are not very rare. In a majority of the states, there are serious statutory restrictions on these elementary rights of humanity. But more potent than anything else to gag personal freedom is the atmosphere of general intimidation and indirect official pressure obtaining in the states. A few instances will better illustrate things as they are.

Act No. 2 of 1909 of the Jodhpur State provides :—

Section 7. Any subject of Marwar, knowing that any other person has received seditious pamphlets or prohibited newspapers or periodicals hostile to the British Government or the Marwar Durbar or any matter likely to cause disturbance of peace, must report the same to the nearest magistrate or police officer.

Section 8. No subject of Marwar shall harbour or give shelter to any person whom he knows to be a notorious seditious.

Section 9. No subject of Marwar shall receive or keep in possession or distribute or help in distributing seditious writings or prohibited newspapers or periodicals hostile to the British Government or the Marwar Durbar or correspond or associate with notorious seditious.

The Jodhpur Press Act of 1923 provides :

Section 2. Illustration. A cyclostyle is a printing press.

(e) Proscribed foreign publications include publications that have been proscribed by the Government of India or any of its local Governments or by any Indian State having a personal salute of 11 guns.

Section 3. No person shall within the Marwar territory keep in his possession any press for the printing of books, papers or newspapers, except with the permission of Mahkma Khas.

Section 5. No newspaper or book or paper shall be printed or published by any person or press within the Marwar territory except with the previous sanction of the Mahkma Khas.

Section 6. No seditious or obscene literature

or matter relating to state politics or such matters as are calculated to incite anarchical outrages or to acts of violence or to tamper with the loyalty of the army or the navy or to excite racial, class or religious animosities shall be printed or published within the Marwar territory by any person.

Section 9. No printing press or publisher in Marwar shall exchange its or his publications with any foreign publication.

The Alwar State seditious meetings and publications (amended) Act outdoes all. It runs thus :—

"A meeting of more than five persons shall be presumed to be a public meeting within the meaning of this Act until the contrary is proved. No public meeting shall be held for the discussion of any subject likely to cause a disturbance or of any political subject or for the exhibition or distribution of any written or printed matter relating to any such subjects. At any public meeting no such subjects shall be discussed or preached which are likely to do anything which may be contrary to the interest of Alwar State, its government, its sovereign or against the interests of His Majesty the King Emperor of India, his government or against the interests of any other ruling prince of India. No person shall concern himself or conspire in convening or organising or otherwise knowingly take part in the public meeting. No one may write, print or publish or circulate any article or document inside the state or outside it which has a tendency, indirect or direct, against the interests of His Highness the Maharaja of Alwar and his Royal family or his government or His Majesty the King-Emperor of India or any other ruling prince of India. His Highness' Government, when necessary, shall proscribe the newspapers and books, etc., on the ground that they contain seditious matter. No person may subscribe to or import or hold in his possession any such article.

Such persons, whenever found, shall be punished with imprisonment for five years, or fine amounting to two thousand rupees. The offenders, if necessary, may be ordered to quit the state."

The minority administration of Jaipur, presided over by the British, issued this order against the writer of this article on 15th February, 1925.—

"Whereas it appears from information received by the Durbar that one Ramnarayan Chaudhary, Editor of the Tarun Rajasthan, is stirring up discontent in Shekhavati and engaging in a campaign of agitation likely to endanger the public peace, it is hereby ordered that he be directed to remove himself from the territory of Jaipur state within 12 hours from the date of these orders and be prohibited in the future from entering any portion of Jaipur territory without the permission of the Durbar."

It is noteworthy that there is no time limit for the order and that the victim of the order is a bonafide citizen of Jaipur having his home, relatives and ancestral property in the State. In Bikaner no written orders or statutory restrictions are issued

against inconvenient activities. Official ingenuity manages to suppress them through veiled, but by no means ineffective, orders conveyed by subordinate police officers.

SLAVERY

Despite repudiations by the representatives of the Government of India and the Indian Princes to the League of Nations, slavery does exist in Rajputana. The number of slaves in this group of states is 161735. They are known as Chakars, Golas, Darogas and Huzuries and found in the palace of every Rajput prince and the house of every Rajput Jagirdar or feudatory. Men, women and children are openly exchanged as presents and articles of dowry and at times even sold, though secretly. They are allotted the hardest and meanest tasks and given the coarsest food and clothing or the castings-off of their masters. The latter have absolute authority over their persons and chastity, and regulate their marriages and divorces to their own convenience. Personal violence and outrages on modesty are not an uncommon fate of these unfortunate beings. Escapes are not easy. Legal formalities do not stand in the way of a state restoring a slave to his original master in another state. The difficulties of extradition presented by the British Indian Courts are overcome without much trouble by charges, often got up, of theft and other kindred offences against the refugees. The system of slavery prevailing in Rajputana is not only sanctioned by universal custom, but even sanctified by law in some states. Jodhpur provided such a legal sanction till as late as February 1926, while Kotah still retains it, inasmuch as no slave of a feudatory can be employed in the public services of that state without the consent of the master, and slaves of Bundi are ordained to be delivered to Kotah and vice versa without a *prima facie* case.

"BEGAR."

Begar or modern slavery, in the words of Mr. C. F. Andrews, is another curse of Rajputana. Under this system labour can be exacted with little or no payment by any official of a state from certain communities at all times and from others

on certain specified occasions. The communities doomed to perpetual *begar* are generally the depressed classes known as Balais, Bhaubhis, Bhils, Chamars, etc. Their number in Rajputana is 1803626, i.e., over 18 per cent. of the total population. They are generally requisitioned for clearing and building roads, bringing big game to bay, cutting grass for state stores, carrying loads for petty officials and doing all sorts of labour for encamped officers. *Begar* is exacted in the acutest form and attended with the greatest hardship to its victims on the occasions of vice-regal visits in the states. When the Viceroy's special train passes through Rajputana, the rail-road is lined by the human beings caught under the system of forced labour. They are posted at each telegraph pillar on both sides of the railway line with torches in hand and their backs towards the train. They have to wait from hours before sunset till the time the Viceroy passes off. As his visits usually occur in winter, which is very severe in Rajputana, the poor people suffer badly from exposure and some deaths from pneumonia are reported almost every year. Several states have lately legalised forced labour, though determined the wages. In most places, food is laid down as the wage and in some states remuneration in cash is fixed. But it is always inadequate in theory and often denied in practice.

Artizans, cultivators and other manual labourers are also required to render unpaid or ill-paid service of a compulsory nature to the states and their employees. Supplies and transport too are covered by the system. The Jagir areas are its hot-beds.

Factory labour is very scarce in Rajputana, but the little that there is, is no better off. There is no factory law. There are no provisions for education, old age pensions, compensations and maternity benefits for workers. Women and children are freely employed in all sorts of labour. The hours of daily work range from 12 to 15. In the 234 industries, only 19175 persons are employed. Out of them 895 are women and 1021 are children under 14.

AGRICULTURAL CONDITIONS

About 87 per cent of the population of Rajputana reside in the villages. Out of 9814384

persons, 6561623 are peasants and agricultural labourers. They depend absolutely on the produce of the land, which varies with the degree and punctuation of rain-fall. Most of the soil being sandy yields only one scanty harvest. Irrigated lands yielding two crops form a very small fraction of the whole area. Scarcity and famine are, therefore, chronic. There are no supplementary industries worth the name. To add to the cruelty of the situation, assessment of revenue is heavy. Formerly it used to be a share in the produce ranging from one-fourth to two-fifths of the gross output. Most of the states have since changed the levy from kind to cash. But the Jagir areas, which occupy a very considerable extent, retain the system of assessment in kind. This is very vexatious, and often oppressive, as it admits of a number of petty tyrannies. Even in the Khalsa or purely state territories, where revenue is levied in cash, the demand from the peasantry is, with rare exceptions, exorbitant. Few states have any revenue code. Assessment can be and is renewed and increased at the sweet will of the powers that be. Nor is land revenue the only state call upon the slender purse of the cultivator. There are a number of additional cesses, which sometimes present amusing and ingenious methods of exploitation. For example, in the Jodhpur State, the number of such cesses reaches upto a hundred. Except Kotah, no state has established co-operative credit societies or agricultural banks. The consequence is that the peasantry is heavily indebted to usurers. Chronic poverty, want of sanitation and medical relief, ignorance and disease have conspired to reduce his vitality to its minimum and a single epidemic sweeps away thousands at a time. The following figures for variation in population will speak for themselves:— 1891:—12171749; 1911:—10530432; 1921.— 9844384.

Shikar (hunting) rules and reserved forests are another source of hardship to the peasant, who may not kill the jungly marauders teeming in the neighbourhood of his cultivation under state protection, even though they may work havoc with the crops and at times even take away cattle and human lives.

CRIMINAL TRIBES

Over a million persons, including Gujars who are cattle-lifters, are doomed to be criminals from the cradle to the grave. They

are treated as convicts without trial and have to report their movements to the police, whose treatment is hardly humane. No opportunities are afforded to civilize them.

CONDITION OF WOMEN

Purdah is rife among the Rajputs, Charans, Kayasthas, Muslim and other official classes. Education of women is poor. Out of a total population of 9844384 only 18851 women, i. e., less than 2 per cent. are literate. Child marriages are in vogue and widowhood is the fate of a large number. The following figures will show the gravity of the situation —

Women:—4659493, Married.—2129155, Widows —893289.

That is, to day about 9 per cent of the total population, over 20 per cent of the female population and over 41 per cent of the total number of married women are widows. The number of young widows is as follows —

| | |
|---------------------------|-------|
| Below 5 years of age | 416 |
| From 5 to 10 years of age | 2681 |
| " 10 to 15 " | 7786 |
| " 15 to 20 " | 14321 |
| " 20 to 25 " | 26570 |
| " 25 to 30 " | 43220 |

Polygamy is prevalent among the ruling classes and there is hardly a Maharaja and few Jagirdars content with a single wife or woman. The late Maharaja of Jaipur had more than 3000 women in his palace, of whom more than 2000 are still confined with in its four-walls under the benign British regency!

EDUCATION

Female education has already been dealt with. The condition of education as a whole will be illustrated by the following figures:

| | No. of literates. | Percentage to population |
|-----------|-------------------|--------------------------|
| Rajputana | 331725 | 3.3 |
| Alwar | 22500 | 3.1 |
| Bikaner | 23844 | 3.6 |
| Jodhpur | 66910 | 3.6 |
| Jaipur | 82128 | 3.5 |

According to more recent figures the percentage of literates in Alwar has increased by 1 and in Jodhpur decreased by 6. If this state of variation be taken to be the average, the percentage for the whole of Rajputna comes down to 3.

The ratio of expenditure on education and royalty to the total revenues is even more illuminating. Let us take the progressively advanced states :—

State. Expenditure on royalty. Expenditure on education.

| | | |
|---------|--------------|-----------|
| Bikaner | 11 per cent. | 1.5 p. c. |
| Jodhpur | 16 per cent. | 3. p. c. |
| Alwar | 50 per cent. | 1 p. c. |

The extent of primary education is according to latest available figures, one school for 7011 persons or 31 square miles or 17 villages in Alwar ;

„ 12116 persons or 230 square miles or 27 villages in Jodhpur ;

„ 10307 persons or 361 square miles or 33 villages in Bikaner.

Private education is discouraged in several states. Alwar and Jaipur have standing orders forbidding the opening of all private schools without the permission of the state, while Jodhpur has placed prohibitive restrictions on non-official educational institutions.

MEDICAL RELIEF

There are no lightings, no roads, no sanitary arrangements and no hospitals or dispensaries in villages proper in any Rajputana state. People die in thousands every year for want of medical help. Good hospitals are provided only in the capitals, and dispensaries in some important towns. The latest figures will tell their own story :—

| | Jodhpur | Alwar | Bikaner |
|------------------------------|------------|------------|------------|
| No. of medical institutions. | 27 | 10 | 14 |
| Ratio to persons. | 1 to 75000 | 1 to 70115 | 1 to 47120 |
| Ratio to Sq. miles. | 1 to 1400 | 1 to 314 | 1 to 1665 |
| Ratio to villages and towns. | 1 to 81 | 1 to 177 | 1 to 151. |

| | Jodhpur | Alwar | Bikaner |
|---|-----------|---------|----------|
| Expenditure on medical relief in ratio total revenue. | 2.25 p.c. | 3 p.c. | 1.1 p.c. |
| Royal expenditure in ratio to total revenue. | 16. | 50 p.c. | 11 p.c. |

POPULAR AWAKENING

These are the material conditions to which despotic rule protected by foreign arms has reduced Rajputana to-day. They were bound to cause discontent. The last decade has seen universal unrest and in some states of an acute nature. The people are no longer in helpless resignation. The adage 'there is no remedy against Raj and Ram' has no more force. The worm has turned. The loyalty of the subject has suffered a rude shock. The slumber of the masses is gone, though their suffering is yet largely unmitigated. The classes have begun to voice their feelings. Public criticism of the administration has been frequent and at times violent. Protests against infringement of civic rights have been attended with extortments and imprisonments. Resistance to tyranny in rural areas has been more intensive, though at times crude. Refusal of taxes has been resorted to on a large scale and force has been freely employed to curb the 'revolt'. There have been wholesale arrests and firing has taken place in Alwar, Bundi, Mewar and Sirohee. Women have had their share in the joys and sorrows of the renaissance. A number of public organs, public bodies and public workers, small but determined, has sprung up with devotion to the cause of the uplift of Rajasthan. Those that have faith are convinced that her future will be brighter than her past. Let all her children join to make it a part of the new heaven that India is to be.

Dr. TSEMON HSU AT SANTINIKETAN

By N. C. GANGULY

IT was a pleasant function at which a warm welcome was accorded at Santiniketan to Dr. Hsu, the Chinese poet, scholar and traveller and late of the Peking University, on behalf of the staff and students of the Visva-Bharati Sammilani under the presidency of Rabindranath Tagore. The event has a deep cultural importance and

no less international significance, for rarely are such men met with from distant corners of the globe. Dr. Hsu, like a modern Hsien-Tsiang, has come to India to see "the greatest of men and the greatest of mountains," as he put it, and to visit the Visva-Bharati establishment, which is taking the place of a growing Taxila in the India

of to-day. He was the guest of the President. In the meeting for his reception he was visibly moved, when Pandit Bidhu Sekhar Sastri greeted him and Dr. Tagore at the door of the Kala-Bhavan (Arts Department) in true Hindu fashion, first by putting on their forehead the fragrant sandal-paste and then garlanding them with white flowers strung together.

The large hall was fittingly decorated by the students under the guidance of the well-known painters, Professors Nanda Lal Bose and Surendra Nath Kar. The whole atmosphere was thoroughly Indian, breathing the spirit of the ancient hermitage universities, under the brilliant electric lights and on the white alpana-painted floor. Lotus from a neighbouring pond—symbolic of spiritual exuberance—increased the decorative motif of the hall, while sonorous music in Northern and Southern styles by the girl students under the able direction of Mr D. N. Tagore enlivened the occasion. Tea, and light refreshment on lotus leaves were served by the girl students and each guest was presented with a full-blown lotus flower on its long stalk.

Dr. Hsu was seated at the head of the hall with the poet and Pandit Bidhu Sekhar Sastri, the Principal of the research department. After the first song Rabindranath welcomed him heartily in a short and touching speech. He made personal references to the Chinese poet's invaluable help during the time the Indian party was on tour in China. His words were full of affection for the rising poet, scholar and traveller of China, who could fortunately come from such a great distance to spend a few days in Santiniketan. That a lasting friendship has grown up between the great poet of India and the young and rising poet of China was evident from every word, and Rabindranath expressed his deep appreciation of the culture of that most ancient country and its people. Their kindness and hospitality made an ever-enduring impression on him. He stressed the fact that he went to China not as a Nobel prize-holder, but on a truly poetic mission with a really poetic message seeking international amity and friendship, re-interpreting and re-establishing the age-long Maitri formulated by the sages Confucius and Buddha.

"Political ambassadors are sent out to-day," said the Indian poet, "by the nations of the world to distant countries; their

object is gain; their business is self-interest. But no nation sends out poet-ambassadors. I went to China on no political mission. My message was of friendliness between India and China. You accepted me most cordially as a friend and I am sincerely grateful for that." Incidentally he added that the despatch of Indian troops to China some months ago by the British was against the wishes of the Indian people, and he



Dr. Tsemon Hsu and the Poet Rabindranath Tagore, at Santiniketan.

personally, disliked it thoroughly. In the olden days they overleaped mighty obstacles in order to make friends with others. It is a pity that nations fight one another when communication has become so easy in modern times.

"There has been close and intimate connection between India and China from very ancient times. I wanted to revive it again in a fresh way. This friendly relation was somehow broken for some time. Those, who had established it in the past

had never been politicians with armed soldiers behind them. Those Indians of yore over-leaped the strong walls of the Himalayas with all the wealth of their mighty spiritual realisations in response to the most human call of finding and founding cultural connections of abiding interest and value.

"I saw caves at many places in your country, and in these caves the great Chinese sages spent their days in meditation and spiritual exercise. There it seemed just as if the memories of my past lives came back to me—just as if these very sages and recluses were reborn in the spirit within me and urged me on to my mission as a post-ambassador to your vast and ancient land. I shall ever remember the spontaneous and natural welcome accorded to me. Particularly about you, I recollect very well the day you first came to me. Your approach was so natural, so friendly. I wished then that the love received from you and your people might some day be shown to you when we should be able to welcome you in our midst. You are here now with us all. You are able to see for yourself the work I am doing in this Ashram, the life that is led by us all. On behalf of the whole Ashram I welcome you most cordially. In this Ashram where I live, I try to create things not simply as a poet in the poetic way. You saw me in your country as a poet only, which was only a part of my life, though quite an important and large portion. You will find me here more fully in and through my works. You will see how the poet is trying to realise his dreams in the shape of things created through effort and striving.

"We have invited the whole world to this Ashram; we want them here as honoured guests and it is my earnest desire that you will kindly carry this message of friendship to your country when you return from India."

Dr. Hsu was deeply impressed by the words of the poet and, after another song by the boys, made a suitable reply, which was charged not only with personal reminiscences and friendship, but with sincere appreciation of the ancient history of the two countries of India and China. It was clear to all that the young scholar and poet had carefully studied and understood the meaning of that history in its old settings as

well as in forms of modern thought. In him this age-long chain of relation symbolised one of the greatest facts in human history. He vividly pointed out how Indian messengers of friendship bore to distant China their great ideal and lived and spent their holy lives in meditation in the quiet recesses of the country where they preached the message learned in this land. Addressing Rabiindranath Dr. Hsu said: "For long we did not hear that voice of India. It was Mr. Elmhurst who gave us the news of your proposed visit to China. We anxiously looked forward to the day of your arrival. We have in our country a sacred peak where many recluses spent their days in spiritual exercise. One day very early in the morning I looked to the East from this mountain peak. Dark clouds were then hanging in the Eastern sky, but slowly the rays of light burst forth and the sun rose in his wonderful glory, having pierced asunder the thickly gathered darkness. I thought that morning that you would come exactly in this way—just like this you would appear in the darkening scene of China's national life. This thought, of mine, so full of hope and joy, was expressed in one of my poems of that time.

"Then I remember your actual arrival. At the port, from a distance, I espied your straight, peaceful, sage appearance. I felt that the darkness had given way and the sun had risen above the horizon. We accepted you as one of our own. Personally I felt as if I had regained a dear relative of my own. I called you my grandfather and reciprocated fully the love of a grand-father which you showed to me. But I was not satisfied then with only having you in our own country for a short time. I longed for the day when I might be able to see you in your own country at your home amidst your works. In the past, pilgrims used to come to India to see the land of the great Buddha. From this country too religious preachers went to China carrying the message of Buddha. Our pilgrims brought their offering of loving faith in the days gone by. The new message of peace of the modern age was borne by you to our ancient country. I have likewise come as a pilgrim of the new age to place before you my humble offering of deep reverence. I am now making this offering in person to you and to all of this Ashram, so that you may kindly accept it from me. I shall always look

back with pride to my sojourn here and keep it ever fresh in my memory."

After the meeting many thronged round Dr. Hsu and made many curious enquiries

for a pretty long time. Great interest was evidently roused by his talk. He was also much pleased to find so many people interested in China and the Far Eastern problems.

THE SPIRIT OF WOMANHOOD IN ROERICH'S ART

By FRANCES R. GRANT

"WOMAN above all is destined to bring into the world the joy of the near future."

With these words, in his "Joy of Art" Nicholas Roerich, one of the most towering artistic figures of our day, several years ago pronounced his apostolate of the spiritual destiny of woman.

It was not even necessary for Roerich to translate this feeling and this doctrine into the medium of words. For he had done this long since in his painting into his art he had transmitted this faith in womanhood, and had revealed his ardent and profound prevision of the place of woman in the coming evolutionary change.

If, as a certain writer has said, George Meredith will ever be beloved of woman because he liberated her, then Roerich will be ever revered of woman because he summoned her to a ritual of spirit. Thus he has more than liberated her, he has extolled and exalted her. He has seen her as an advocate of the new spiritual destiny of humanity; and counted her as the ally of a deific force leading the world onwardly in its cosmic evolution.

To know Roerich's stirring evocation to woman, one needs but study the paintings which he has created, or look at the various acts of his career. Of the 3000 paintings completed by this seemingly never-ceasing creative inspiration, it would be impossible here to cite all works, but let us glance at some of the later works. These have fortunately been made permanently available to lovers of art through the foundation of the Roerich Museum in New York devoted to the art of the master and, incidentally, one of the few such museums in the entire history of art.

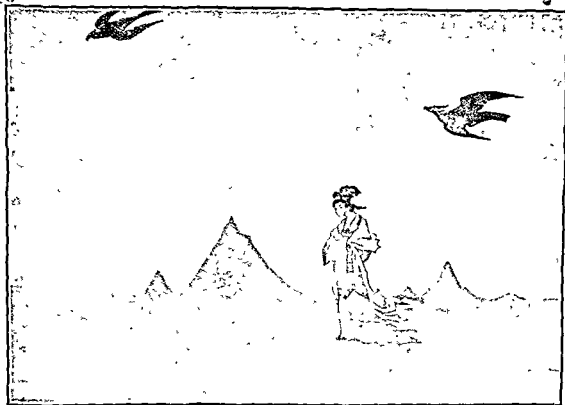
Perhaps one may first turn to his series

of panels "Dreams of Wisdom" to affirm this tribute which he pays to the mystic powers of women. These twelve panels were finished in London—and the Roerich Museum in



Nicholas Roerich

America has two, "Song of the Waterfall" and "Song of the Morning". In both of these, as in "The Language of the Birds" of the



'The walk of Kuan Yin' By Nicholas Roerich

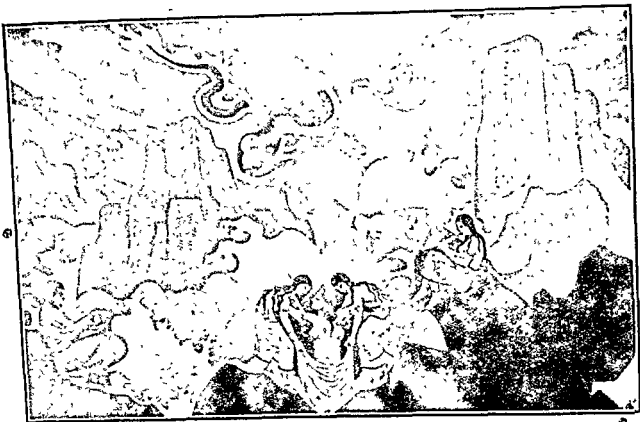
floating seas of mist are roseate in the glow of the first sun-light, the ritual of nature. Before the curtain of this moving pageantry, setting out in relief. A light-robed woman—she who stands for all woman-kind—poises lightly upon the crest of a precipice. Her radiant beauty recalls Kuan Yeu that beloved deity of the East, goddess of Mercy. Cautiously making his way over the impending glacier, a man, a pilgrim, feels his trails upon the narrow ledge, touching the garment of Her, as if in want of help. The woman reclines towards him, in a gesture combining at once benignity and tenderness, it is the helping gesture of the attendant guide.

In beauty of colour, of design, the painting again is evidence of the creative mastery of Roerich, as artist. In its philosophy, it bears witness to Roerich's all-containment as personality, as philosopher. If one may translate his work into their suggested word, may one not say that Roerich sees here

woman as the constant helper of the evolutionary forces of life?

Another of these Himalayan paintings, which in its new way, hails victory to woman, is his 'Serpent.' A sea is here, leaping upward waves on waves which meet the surging sky as in a great rhythmic agitation of the world. From out the depths of the sea emerges the mother of mysteries with her attending daughters. The forms evoke the memory of the world. Behind them spread over the sky is the wisdom dragon of the East. Here is a merging world, where elements and men link in a harmonious symphony. Is this Lakshmi or is it Aphrodite who emerges, wisdom-wise? It may be either, it may be both, for they are one; and East and West become no longer divisible, they are linked through the power of womanhood.

In the same series is his 'Remember.' Again we see Everest no longer roseate, but blue—the blue of full morning, sunlight. The plateaux give way to gorges, which rise



"The Serpent" ("Banners of the East" Series) By Nicholas Roerich

again into the higher terrestrial summit. And in the foreground is a rider setting out upon his white horse, mission bound. He has paused and looked back toward the starting point. There, two women stand bidding him god-speed, perchance, but in their glance he spells the remembering challenge to victory.

Again in "Star of the Mother of the World"—Roerich indicates his belief in the leading star of womanhood. Here is deep green night upon the desert, full-starred. Over the picture lies the silence of an approaching revelation. Upon the trails, across those sandy dunes ride four in a cameled caravan. The night of the Magi repeats itself, as it will ever repeat itself—but now it is the Star of the Mother which beckons the pilgrims on their way. Shall that Star of the Mother—for so the East calls Venus which is now hastening earth-wards, be the lodestar beckoning onward to a new night of joyous tiding?

As a final, as the most convincing word, one may say, which Roerich imparts upon the belief in womankind—must be mentioned the two paintings "Mother of Tourfan" and

"Mother of the World" The former is the Mother and child from perhaps the earliest conception known, found in the frescoes of Tourfan. In this conception of the Holy Mother sprung on the soil of the East, one may go back centuries, even eons; here is the Holy Mother as early man of all nationalities conceived her—all-beneficent, all-giving.

Of Roerich's "Mother of the World" one may say as had been said of Roerich's paintings before—its beauty can hardly be transmuted into words. Here is the Mother of all living men; here is the mother of a world's spirit—in a world-beyond world, canopied by heaven and the stars, sits she whose image has been worshipped as Isis, as Ishtar and come down the ages, the Holy Mother of all religions. Roerich has enveloped the entire painting in a blue as of the Eastern night. Infinite eternity are in the depths of this creation; boundlessness of earth is here. This figure of Benevolence broods over the cosmos, ever-compassioned, ever-watchful—mother of all the Sons of men.

To those who have seen this in the Roerich Museum, it is a revelation how this



"Remembers — 'The Country' (seen) by Nicholas Roerich

painting summons the deepest spirit of women. Many stand long and silently before it—many even weep before its vista, held by its suggestion of the silences which intone their symphony to the ear and the spirit of the one who hearkens.

And, as Roerich—as perhaps the outstanding figure in the artistic and cultural world of today—pronounces unequivocally his belief in the life of womankind, and in her mission. He reiterates in his work that dedicated belief of the East—which beholds the rising star of the Mother of the World approaching the world and enveloping it in her embrace of benevolence.

In the history of culture, Roerich is a unique figure—and his championship of womanhood comes from a voice which has long led the educational cohorts of a score of countries. There is in his art a ceaseless flood of activity. A surging of creative power which endlessly seems to inspire and to invoke, a feeling of a coming apotheosis of spirit.

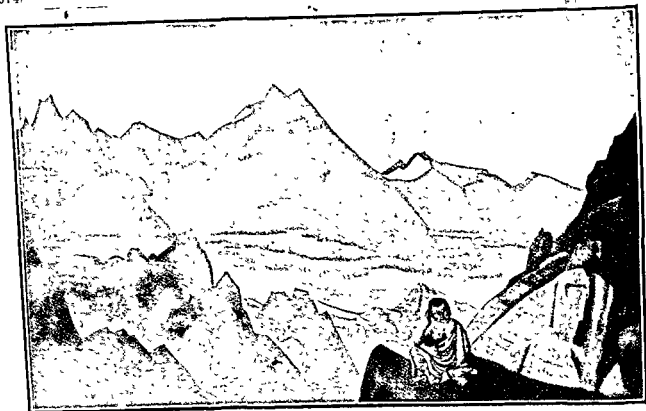
"When we speak of brotherhood, of love

of harmony," says Roerich, "we are not repeating absurd, unheeding, old-fashioned words, but words pertaining to the immediate practice of life. A miracle is being performed in the midst of life, in the midst of action, amidst intense harmony. The visions of night are being transformed not into fables but into the phenomena of happy communication with the paths of the Blessed."

"The window open into the darkness will bring us the voices of the night, but the call of love will bring the answer of the Beloved. A new world is coming."

Several years ago when Roerich exhibited his works in London, the critics of England and of Scandinavia entitled him the prophetic painter, because in his pre-war paintings, completed when the world still basked in a silence of satisfaction, Roerich saw conflagration ahead, doom was over the grey world.

But now Roerich perceives a miracle. He is not frightened by the agitation of life, by the unrest, by the chaos—he sees victory. His call is loud and clear—on to the coming



"Malaraspa"—One who Hearkened ("Banners of the East" Series) By Nicholas Roerich

of a new day, a day when the new sun will rise over an earth refreshed and full of awaiting!

This essential beauty Roerich sees in the woman of India. As he recently said, "Many things may be changed in India but I would greatly regret the disappearance of one thing—the delicate Sari, full of its tender shells, and which seems to glide along as a sacred cloud. From palace to village, I recall this flowing veil and the woman bearing her water. Is it not from this source that shall come the new rejuvenation of India?"*

And passing through India, Roerich ever beholds the Hindu women in the light of her potent influence: he writes:

On the banks of the Ganges, a woman quickly telling her rhythms, perform her morning pranayama on the shore. In the evening she may again be there sending down upon the stream of the sacred river a garland of torches as prayers for her children. So that these fire-flies of a woman's soul, prayer-inspired, lit for long upon the dark surface of the waters."

Or again:

"On the fields are standing, in circles the figures of white ceramic horses. For what are these resplendent mounts? Upon them, the spirits of women are said to go galloping through the night. Backs which are doubled during day in the house-

hold tasks, during the night are made erect in flight. Shall one say it is a goat's leap to the gathering of witches. No. It is the flight of the Valkyries—the virgins of the air pursuing a beautiful and wondrous future.".....

"Each day of woman's hand moulds the sand at the entrance of the house into a special design. This is the symbol that within the house all is well. There is neither sickness, death or discord. If there is no happiness in the house then the hand of the woman become stilled. A seeming shield of beauty is placed by the hand of the woman upon the benevolent hour of the house. And little girls in school are being taught a variety of designs for the signs of happiness. An inexplicable beauty lives in this custom of India."

Roerich's universe of which Andreiev wrote that it was the "realm where the eternal word of God and man came forth speaking eternal love and eternal wisdom"—Roerich's world is ever illumined by the Star of the Mother—the star of the East. For him the time is soon coming when the morning stars shall sing together the harmonies of their celestial song.

It is a world of which Mary Siegrist well wrote—

"—There are those who say
They too have touched those shores and seen
What they have seen and heard
What they have heard—

And all alike are dumb who try to tell of them,
And these shores travellers say are phantom ways
While those front high upon reality."

* Quotations are from "Himalaya", Monograph on Roerich's art; Pub. 1926, Brentano's, New York.

ENAMELLING IN ANCIENT INDIA

By KEDARNATH CHATTERJI

"ENAMELLING is the master art-craft of the world, and enamels of Jaipur in Rajputana rank before all others, and are of matchless perfection."

So wrote G. C. M. Birdwood (later, Sir George Birdwood) in 1890. Today, although like a whole host of other Indian art-crafts, it is almost extinct, enamelling can yet rank with the very first in a world competition.

There can be no doubt about the fact that this art attained a very high standard of perfection in this country and that, until very recently, the methods of technique followed was very much Indian in nature. Latterly western methods and materials have been introduced and, as is usual in this country, the master craftsmen not being taught to improve on their time-honoured methods in the light of modern science, the new-comers are wiping out the established houses. The traditional art and skill of the Indian enameller is thus perishing for ever, the cheap and shoddy exterminating the costly but the exquisite. This is not the place to describe this particular Indian art-craft in detail. Those interested may be referred to the following:—

Jeypore Enamels—By Lieut. Col. S. S. Jacob, R. E. and Surgeon-Major T. H. Hendley.—W. Griggs, London, 1886.

The Industrial Arts of India—G. C. M. Birdwood.

The Arts and Crafts of India and Ceylon. Ananda Coomaraswamy. T. N. Foulis, London. And the various articles on jewellery and enamel that appeared from time to time in the *Journal of Indian Art*.

It is proposed in this article to go into the history of this art with regard to the question as to how long it has been known in India.

Hendley considers that it was probably introduced by the "Turانيين" (Scythians) and gives the basis of his deduction as follows:—

"Labarte in his *Hand-book of the Arts of the Middle Ages*, endeavours to prove that the art of

enamelling, originated in Phœnicia, and thence found its way into Persia where it was known in the reign of Chosroes (A. D. 531 to 579). The Greeks and Indians in their turn, he thinks, acquired the art from the Persians. He, however, mentions that Mons Panthier in his *Histoire de la Chine* quotes a document, in which it is stated that a merchant of Yonechi or Srythia introduced into China, in the reign of Thaiswonli (A. D. 422 to 451) the art of making glass of different colours.

"We may therefore, justly conclude that enamelling, which is only a branch of the art of vitrification, was known at an early period, if it did not originate, in Scythia, the home of the Turanians. In the Boulak Museum, at Cairo, some of the jewels of the Queen Ashbotep (wife of Aahmes I. of the 18th dynasty) who lived about B. C. 1700, are ornamented with blue glass and a species of cloisonné enamel. These facts seem to indicate a Turanian origin of the art, and there are many points connected with its practice in India which would appear to confirm the theory. It is remarkable that the best enamellers in Europe have been the Etruscan Florentines, and in modern India the Sikhs, both, it is thought, of Turanian descent"—T. H. Hendley in the *Journal of Indian Art*, No. 2 (1893) article on "Enamel-Minakari".

Birdwood is of the same opinion, although he does not give any reasons beyond the following:—

"It is probably a Turanian art. It was introduced into China, according to the Chinese, by the Yeuuchi, and was carried as early, if not earlier, into India—G. C. M. Birdwood in *The Industrial Arts of India* New Edition (1890). Page 167, article on 'Enamels'.

Coomaraswamy is content with saying:—

"Enamelling is essentially a Northern Indian art, and its origin probably not Indian at all". Ananda Coomaraswamy in *The Arts and Crafts of India and Ceylon*, 1913, p. 156.

Baden-Powell in *Punjab Manufactures* gives it as his opinion that the art came from Kabul to the Punjab.

Apart from the above, so far as I know, no opinion has been given on the ancient history of this art in India.

So far as is known today Rajah Man Singh's staff of state is the oldest piece of enamel in India, of which the history is known, dating back to the time of the Emperor Akbar. (Hendley, *Jeypore Enamels*.)

But it is stated that Rajah Man Singh brought his artisans from Lahore. (Hendley, *Ibid*). Therefore it is probable that the art

**The Industrial Arts of India* By G. C. M. Birdwood, C. S. I., M. D. (Edin.) The above quotation is the opening paragraph of the article on enamels.

had been flourishing there some time prior to that date. Even then, however, we do not get much beyond the post-Mahomedan invasion period. And, therefore, Hendley's theory about the Scythian period (i.e. about the 1st century of the Christian era) being the time of introduction of this art seems to be the earliest date that the history of enamelling in India can lay claim to, and that, at the best, by a wide stretch of imagination.

Philologically we are worse off, if any thing. The common Indian term denoting enamelling is "Minakari", a word of Persian origin, so I am told. We do not possess any word of distinct Sanskrit origin that can be said to mean enamel or the art of enamelling.

Summed up, it seems as if India came to know of this art through the agency of the Muhammadan invaders or, at the earliest, through that of the Scythians.

Therefore, the earliest date that could be ascribed to the beginnings of this art in India, in the opinion of authorities on the subject, would be sometime during the first century A. D.

Now let us go a little deeper into the circumstantial evidence on the matter, for Birdwood and Hendley have theorised on assumptions based on similar evidence, and later writers have either followed them, or been content with the expression of non-committal opinions.

All who are familiar with the technical methods of enamelling know how closely that art is related to that of glass-making specially with its finer branches, such as ornamental glass-ware, imitation gems, decorated beads, etc. The following extract from the *Encyclopaedia Britannica* is given for the information of such as are not :

"Enamel (formerly 'amel') derived through the Fr. *email*, *esmail*, *esmail*, from a Latin word *smaltum*, first found in a 9th century life of Leo IV., a term, strictly speaking, given to the hard vitreous compound, which is 'fused' upon the surface of metallic objects either for the purpose of decoration or utility. This compound is a form of glass made of silica, minium and potash which is stained by the chemical combination of various metallic oxides whilst in a melted condition in the crucible". (*Ency. Brit.* 11th ed. vol. IX. P. 362. Article on Enamel).

Needless to say that, although there are many kinds of true enamel of which the composition varies from what is given above (silica, minium and potash) they all fall

within the definition of glass, in as much as they are all composed of metallic silicates and borates, mutually dissolved, forming congealed solutions with all typical physical characteristics of substance termed amorphous vitreous bodies.

Therefore, enamelling may be taken to be a highly specialised branch of glass-making now so developed as to form a separate industry. It is probably for the reasons given above, that we find that the history of enamel is tied up with that of glass. In this way all countries or peoples who can claim an indigenous origin for the art of enamelling can almost without exception, as far as is known till now, claim an equally ancient—usually more—history for their knowledge of glass-making. Egypt, Assyria, Phoenicia, Greece, Rome, none are exceptions to the rule.

Conversely, all countries and nations that have an ancient and long continued history of the art of glass-making can also, almost without exception, lay claim to that of the art of enamelling, in some form or other.

It is not possible here to quote chapter and verse in support of the above statements, but those interested can verify the same by looking up Perrot and Chipiez's *History of Art* in various ancient civilisations and similar other treatises.

A comparison of the histories of enamel and glass in various countries as given in monographs on the subjects, such as "glass" by Edward Dillon (*Connoisseurs' Library*, Methuen) and Cunyngbame's 'Enamel' etc, will amply bear out my inference.

Therefore, I think it would not be very illogical on my part to deduce from what has been said before, that all such nations as had attained a high standard of proficiency and skill in the art of glass-making were very likely to have discovered that of enamelling for themselves. I do not claim that such discovery would necessarily mean specialized knowledge or very skilled craftsmanship later on. But it would certainly indicate the knowledge of the rudiments of the craft.

Now, as far as the glass industry is concerned, there can be no doubt that it was known and practised in India for a long time prior to the Scythian incursions, as references can be got from reputed ancient texts of Ayurvedic works, Arthashastra, Sukraniti, Amarakosha, Pliny, Periplus, etc.

The extent of the progress made can



PORTIONS OF RAJA MAN SINGH'S ROYAL STAFF

be gauged from the fact that Pliny records that imitation precious stones were made in India in his time. (Pliny xxxvii, 20) It would, therefore, seem quite probable that Indian glass craftsmen of those days possessed sufficient technical knowledge to enable them to discover and work out the rudiments of enamelling.

So far for assumption. Now to turn to facts, that is, to the question as to whether there is any tangible proof that they did know anything about enamelling in those days.

Books on the subject of scientific and technical knowledge in Ancient India do not give any reference to this subject. Neither do translations of Arthashastra, etc. Lexicographers have no word of which the meaning can be definitely said to be enamelling.

Having failed in this search I decided to examine the various processes, etc., described in the Arthashastra in the chapters on "The duties of Superintendent of gold in the goldsmith's office" and "The duties of the state goldsmith in the high road", to see if any process similar to that of enamelling are described therein.

In the course of the search I came across the following passages in विश्वनाथन सौख्यिक प्रचार: Chapter.

पन सुपिर वा रूपे सुवर्णधनुका हिगुनक कल्को वा तसोऽवशिष्टे । इदंवास्तुके वा रूपे वातुकाभिर जगुगान्धार फलोका तसोऽवशिष्टे । तसोऽस्तापनमन्धनं विमुद्रि । सपरिभाषे वा रूपे लवणमुद्रया वज्रकर्षया तसमवशिष्टे । तस्य स्वयनम् मुद्रि ।

Bhattacharya's commentary on these passages is as follows:—

पनसुपिर पनकं तन् सुपिरश्च पनसुपिरं तस्मिन्, रूपे कटकाभाभाये, न सुवर्णं सुवर्णं मानुका च वातुविशेषः हिगुलककल्कः जलित्स्वित्कल्कः तसः प्रताप्यप्रक्षिप्तमन्धे वशिष्टे गाड वास्तुके वनवतिनपीठवन्ने रूपे लकारे वातुका मित्रं पूर्वोक्तवर्णवातुकासहितं जगुगान्धारपद्धत्स्वीयदन्तसोवशिष्टम् इति । शोषनमाह तयोपरिति तयोर्ननुविश्वनाथनविषयोऽस्यां दाहः यन्धनं तापान् विमुद्रिः शोषनोपायः सपरिभाषये () वा रूपे वेष्टिमण्डित्वे लवणस्त्रीत-मुद्रया ज्वालयाऽवकाशेरोपेतः व कटुककर्षया वज्रकर्षयाऽवकाशे सव ततमवशिष्टे । तस्य मुद्रिर्वेदाम्लोदकेन सव कापन विश्वान्तरमाह,—

Shamsatry (Kant. Arthashastra, second edition, Mysore) translates the above as follows,

"In a compact and hollow piece (Ghana Sushra rāpe) small particles of gold-like mud (Succarna m-nalukāh) or bit of vermillion (tingulaka-kalkāh) are so heated as to make them firmly adhere inside. Even in a compact piece (drdhavastu rāpe), the wax-like mud of Gandhara mixed with the particles of gold-like sand is so heated as to adhere to the piece. These two kinds of impurities are got rid of by hammering the pieces when red-hot.

In an ornament or a coin (Sipari-bhāvie va rāpe) salt mixed with hard sand (Kisharkāra) is so heated in flame as to make it firmly adhere to (the ornament or coin). This (salt and sand), can be got rid of by boiling (Kāthana.)"

A foot-note gives the meaning of Kāthana as boiling in the acid of the jujube fruit. The translation is inaccurate in my opinion, the learned translator being probably hampered through want of technical knowledge of the subject matter. A paraphrase in the light of the commentary is given below.

"In massive and hollow (scooped out in places ?) ornaments (such as in hollow bangles—comm), "earth-gold" sand (or powder) and the regulus of cinnabar ore, subjected to heat, firmly adhere inside. On compact solid ornaments, sand mixture with lead paste (जगुगान्धारपद्ध- minium paste ?) subjected to heat will firmly adhere. For those, burning (ताप-दाह- comm) and hammering is purification. On ornaments like solid bracelets, a mixture of a salt-like substance (लवणस्त्रीतम्- comm-natron ?) and sand from soft stones, when raised to an incandescent heat (उत्कया-ज्वालया—comm) firmly adhere. For this kind, prolonged boiling in a decoction of acid jujube fruits—and decomposition thereby (विश्वान्तर- comm)—is purification."

Therefore the translation should be as follows.—

"In the case of massive hollow ornaments a mixture of 'earth-gold' powder and cinnabar regulus firmly adheres inside the hollow, if subjected to heat. A (particular) sand mixture, together with a leaden paste, firmly adheres to compact and massive ornaments, when subjected to heat. The purification (i.e., separation of the adherent impurities) in such cases consists of burning and then hammering. On ornaments like (jewel set ?) bracelets, a mixture of salts and soft sand-

(b) "Sand mixture" and leaden paste, probably containing the gangue of galena ore as well. This is an ideal enamel mixture. If *Jatu-Gandhar* be impure *Silajatu*, even then the mixture is eminently vitrifiable.

(c) "*Lavana Pratita*" (may be natron or any other basic salt) and sand from soft sandstone (containing Silica together with alumina, lime and other alkalis from decomposed felspar). This also is a very common vitrifiable mixture.

2. The process of application. In every case the application is made to adhere by heat. Shamsastry uses the following words—"so heated as to make them firmly adhere" and "so heated in flame as to make it firmly adhere." Hendley in his introduction to "*Jeypore Enamels*", in describing the process of enamelling, says:

"The colours are placed in depressions hollowed out of the metal to receive them and are made to adhere by fire."

It is, therefore, evident that the process is that of firing enamels and vitreous glazes. Specially in the third kind of application the term used is *Ulkaya* which means firing to a tremendous (literally meteoric-incandescent) heat. This precludes any other process excepting true enamelling, as that temperature would ignite and destroy molten adhesives like pitch, wax, lac, etc.

3. The purification of the coated ornaments.

There are two processes given. Firstly by burning and then hammering. Shamsastry has translated this as, 'impurities are got rid of by hammering the pieces when red hot.' Hammering while red hot (i.e., when the metal is in a malleable state) would do the reverse, that is, a good part of the impurities would be driven into and intimately mixed with the precious metal. But if the article be burnt, then the vitreous coat would be loosened, and rapid cooling would further enhance the action, due to the difference in the coefficients of expansion and contraction between gold and the vitreous coats. Further burning without annealing would render the enamel coat highly brittle due to internal stresses. All these would mean that the loosened and brittle coat would fly off into bits on hammering.

This very process, therefore, is an indication of the vitreous nature of the application. The second process, that is "*Kvathana*," is

द्विचक्रकनकः। Literally, Cinnabar regulus. It would be a bituminous residue with the gangue, containing decomposed pyrites and alkali from wood ash used in the smelting (*Arthashastra*, Ch. XII Conducting mining operations and manufacture), or it may be a mixture of ferrous salts, alum, borax, salt, etc., used in 'killing' mercury (Hindu Chemistry-P. C. Roy. Vol I, p. 40), together with the quartz and pyrites of the gangue.

जटुगन्धारपट्टः—Shamsastry translates this as "the wax-like mud of Gandhara". The Commentator gives सीसपट्टः which Jayaswal and Banerji-Sastri consider to be सीसक. Now a certain variety of lead ore is still known as *Surma Kandahari* (i.e., of Gandhar) in Punjab (Baden-Powell, Econ. Prod. of the Punjab, p. 103).

Further, the substance known as *Silajatu* in the Indian markets is a basic mixture of Sulphates, Carbonates, etc., of Aluminium, Iron, etc., with Silica, lime, etc., as impurities. In view of the commentary, probably *Jatugandhar* means some decomposed lead ore.

Now for the reasons for considering these processes as being enamelling.

1. The ingredients of the applications.

(a) "Earth Gold" sand and cinnabar regulus. It is a vitrifiable mixture of sand, metallic salts (from pyrites and the regulus) and alkalis from the shale, the wood ash and the regulus. This view is made more probable in view of the directions given for its disintegration in the purifying processes (See below).

still in use in *Rajputana*. The enamellers even now use a dip made by the decoction of acid fruits, mainly jujube. (*Jeypore Enamels*—Jacob and Hendley, P. 4.) The enamelled article is given a short dip in the acid solution, which decomposes the rough top layer, leaving an even surface underneath.

To sum up, although there may be some doubts about the first two processes, the third one in which a mixture of salts with sand, alumina, alkalis, etc., are made to adhere on to a metallic surface by firing to a terrific heat, cannot be anything but enamelling, as the identical process is still in use to-day in the art of enamelling. Further, if any other evidence were necessary, the use of the acid fruit decoction (still practised in India by enamellers) places it beyond doubt.

Then comes the question of the term used to denote enamelling. The present-day name in Upper India is *Mina* or *Minalari*, a term derived from Persian sources, according to philologists. There is no recognised Sanskrit word to denote the process of enamelling.

In the fourteenth chapter of the *Arthashastra* ('The duties of the State Goldsmith on the High Road') we find the following processes given as being those of a Goldsmith's craft :—

The processes are *Ghana*, *Ghana susira*, *Samyukho*, *Aralepya*, *Samghatya* and *Vasitakam*. Of these *Aralepya* has been translated by Shamsastry as being amalgamation. But the word amalgam means a mercurial alloy, that is, a metallic mixture of mercury with some other metal. Therefore amalgamation would mean the use of mercury. This is indicated in the *Vasitakam* process by the commentator, who explains

Aralepyam by "*Tanupatra Yojanam*," i.e., the adding or joining of fine leaves (or flowers). The current meaning of *Aralepya* is an application of some unctuous substance. Now we have seen that the vitreous coat of enamel was applied 'in the form of "*Pankha*", which means a fine mud or paste. Therefore the process of *Aralepya* might have derived its name from the application of this mud.

Again, the commentator says "*Tanu patra Yojanam*" "*Tanu*" means, fine, delicate, etc. and has the derived meaning of beauty (as in the case of women). So if "*Tanu patra*" means fine, delicate (beautiful flowers), enamelling would again be indicated, specially as all other methods of adding flowers or leaves to the ornament are separately named, such as joining (*Samyukhya*) soldering (*Samghatya*) colouring and gilding (*Vasitakam*), etc.

Therefore, *Aralepya* probably means enamelling. Finally, to come to visual representation. The Ajanta paintings show a great number of ornaments which have beautifully shaped green, blue and red stones of huge dimensions. If this green or red stones were really precious stones, then it must be said that emeralds and rubies of unheard of huge size were quite common then, and that lapidaries of those days were able to beautifully shape and cut the same in a manner that would be considered almost impossible even today. But we see rough-cut precious stones in the diadem of the Queen in the dressing scene, and in plenty of other places. This would mean that the lapidary's art was not so very advanced then.

The problem would be solved by assuming that those blue, green and red portions indicate enamelling and not precious stones.

K. RANGA RAO

By E. SUBBU KHISHNAIYA

RAI Sahab K. Ranga Rao, the pioneer social reformer in the West Coast of the Madras Presidency, was born on the 29th day of June, 1859, in Mangalore in a poor and highly respected orthodox Saraswat Brahmin family. His father Devappayya was a clerk in one of the local

firms and as such he was highly respected by his employers for his simplicity, piety, honesty and devotion to work. Mr. Ranga Rao was brought up in a strictly orthodox way and he had the advantage of hearing the *Kamayana* and the *Bhakta-Vijaya* read to him in his own house, which helped him to a

very great extent in imbibing the spirit of *Bhakti* early in life. As was usually the case with the orthodox Hindus of those days, Mr. Ranga Rao was married when he was quite young. But it is remarkable how this young boy, brought up under orthodox influences, could cultivate a taste for the spiritual worship of one God and began to attend the prayer meetings of the local *Upasana Samaj* which subsequently developed into a full-fledged *Brahmo Samaj* under the zealous leadership of the late Mr. U. Raghunadiah, who became later on his relative and for whom he had profound respect, and, in fact, he was his guide, friend and philosopher all through his life until the latter gentleman passed away in 1921.

On account of his poor circumstances he had to study privately under very trying and pitiable conditions and pass the Matriculation examination. As he had to shoulder the responsibility of maintaining a big family, he had to give up the idea of further continuing his course for the University degree. Mr. Ranga Rao had to work as a copyist, drawing a daily wages of 2½ annas and afterwards as a teacher getting only Rs 6 a month to start with, before he had passed the pleadership examination in 1885 and taken to the practice of law. Mr. Ranga Rao tried to improve his worldly prospects by passing the Law Examination of the Bombay University and with this end in view, even remitted the examination fees and was preparing to go to Bombay to sit for the examination. But God's plans for him were otherwise and he was not destined to go to Bombay and appear at the Examination Hall, on account of the sickness of two of his sons in the family at the same time. "God's ways are not ours" and when He wanted our hero to excel in the field of philanthropy and be a benefactor to the down-trodden classes, how could it be possible for a poor and helpless man like our friend to work against His will!

He was practically the first in his community to give higher education to his grown-up daughters. At a time when there was no special college for girls, Mr. Ranga Rao used to send his daughters to the local Government College, to study along with the boys, even at the risk of being jeered at by his caste and other orthodox people. It is needless to mention that the girls were put to much trouble and petty persecu-

tion, which, be it said to their credit, they bore patiently and courageously, with the result that they happened to be the exemplars to their sisters of their own community in the matter of prosecuting higher studies under great obstacles. Mr. Ranga Rao, like a true hero, braved all these persecutions and had the satisfaction of seeing all his three daughters highly educated and accomplished. Mrs. Radhabai Subba Ravan, the talented wife of Hon'ble Dr. P. Subba Ravan, the chief minister to the Government of Madras, is not only a graduate of the Madras University but also enjoys the unique distinction of being elected for the first time, among ladies, as a member of the Syndicate of that august body. Her younger sister, Miss Shanta Bai passed her M. A. examination with honors and was subsequently appointed as a Professor in the Queen Mary's College. She recently returned from England where she had been to prosecute higher studies on study leave. She is also a member of the Academic Council of the Madras University. The eldest daughter, Mrs. Lalitabai Subba Rao, though not a graduate, is a highly cultured lady taking interest in all movements that are calculated to advance the cause of her own sex, besides being a first nominated Lady Councillor of the Mangalore Municipality.

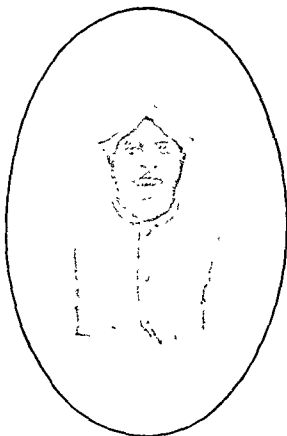
Mr. Ranga Rao interested himself in the matter of marriage reform. His three daughters were kept unmarried even after they had attained their nubile age, which was quite contrary to the custom even among the present-day orthodox Brahmins. Besides he had given his second daughter to a non-Brahmin, an act which is not contemplated even by the present-day South Indian social reformers of the advanced type, as they consider that this step is too radical a move for any sane man to undertake, under the prevailing social conditions in Southern India. This was one of the most notable inter-caste marriages that had taken place in the Madras Presidency.

Mr. Ranga Rao was an enthusiastic advocate of the re-marriage of widows himself actively helping in bringing about a number of such marriages, in his lifetime, some of them being within his own family circle and himself acting as the minister or *acharya* in many such functions. Lately, he started a branch of the *Vidhava Vivaha Sahak Sabha* of Lahore at Mangalore of which he was the President until his death.

He was widely known throughout the country as a foremost worker in Southern India to ameliorate the condition of the Depressed Classes, for doing which he even gave up his practice and solely devoted himself to the service of the down-trodden classes, whose condition in the Malabar coast is most miserable. He heard in the year 1907, with great joy from one of his clients, that a Panchama boy had passed the Primary School examination. He got further information about him and finally secured him as a teacher in the school which was opened by him in the same year. Practically he was the first man, in the whole Madras Presidency probably with the exception of the Southern India Brahmo Samaj at Madras, Theosophical Society at Adyar and a number of Christian missionaries, to conceive the idea of trying to uplift these "untouchables" but who are really "unapproachable, unshadowable and unseeable", in the words of the late Sir Narayan Chundavarkar of Bombay. It was a tremendously uphill task to collect the boys of these classes, who had no settled habitations, just as we find in other parts of the country.

These unfortunate people are human beings only in name. Otherwise they are treated even worse than dogs and pigs. In fact, they were actually called by such names as pig's tail, dog's nose, &c, and they were not allowed to be given the names of Rama, Krishna, &c, which was the exclusive privilege of the so-called higher classes. Once the teacher in the service of Mr. Ranga Rao was brutally beaten by the arrogant caste people for using the umbrella which was presented to him by Mr. Ranga Rao, so that he might protect himself from the heavy rains, which generally continues in these parts continuously for three months. Since Mr. Ranga Rao started his school, various persons and bodies have sprung up throughout the region as the benefactors of these classes, but doing precious little, besides advertising themselves. Therefore, it is no wonder, Mr. Ranga Rao's school, which was kept up steadily and continuously as an independent institution for ten years, became a nucleus of a branch of the All-India Depressed Classes Mission at Mangalore on the suggestion of Mr. V. R. Shinde of Bombay, its General Secretary. Mr. Ranga Rao had to struggle very hard for raising the necessary funds to equip the institution with funds and

at times he used to feel mental agony at the meagre support he had received from the educated people, who were very eloquent with their sympathy on public platforms, but very close-bated in the matter of giving money. Once he even remarked to the present writer that haphazard efforts at im-



K. Ranga Rao

proving the Panchamas by the various indigenous bodies by merely starting ill-equipped primary schools would only result in indirectly strengthening the work of the Christian Missionary, as those who tasted the benefits of education would not remain contented with what they got but would like to continue further and aspire after better a life, which they could have only by joining the Christian Missions. Especially, in the Malabar coast where the Basel German Missionaries have been doing wonderful work with the aid of their Industrial Settlements, and Work-shops, these lower classes were the foremost to take advantage of those

institutions by joining the Christian fold, and at the same time finding work in those institutions. Again, this method of work must have suggested to Mr. Ranga Rao, the idea of starting a Weaving and Industrial Department in his Mission as a branch of its ameliorative activities, which has since developed into a very useful work-shop, where the public place orders for supply of furniture, &c., on reasonable rates.

Mr Ranga Rao was the first man in India to conceive the idea of a colony for these depressed Classes and he had succeeded in starting seven colonies, of which four were situated within two miles from Mangalore, having obtained free gift of land from the Government. This kind of work has since been recognised by the Government, as, being one of the effective methods of improving the condition of the Depressed Classes. In fact, the Labour Department has been starting colonies for these people wherever possible and the Government is willing to encourage the public bodies who are willing to undertake similar work in behalf of the Depressed Classes. Mr. Ranga Rao was again the first man who conceived the idea of starting a Boarding House for the children of the Depressed Classes, he having first felt the difficulty of securing the continued attendance of the boys in his school, as they had to come from long distances. So he started the idea of feeding them during the mid-day, to begin with, and later on he provided a regular Boarding House for the deserving boys as an annexe to his school. There are now about 28 boys for whom the Government pays a monthly grant of Rs. 170. From the latest published report of the Mission, which is now conducted by the Servants of India Society, with the assistance of a local committee, of which among others, the Trustees of the Mangalore Brahma Samaj are the life members of the mission, we find that the mission has a permanent endowment of the value of Rs. 5050 and the receipts during the year were Rs. 8794-13-11 and expenditure Rs. 8711-0-11. The Mission maintains, besides one higher elementary school, a Boarding House, an Industrial Institution and seven colonies, besides giving Medical Relief to the people and encouraging higher education among the boys by giving them scholarships.

There is a co-operative credit society also attached to the mission. As if to give a finishing touch to his lifelong work among the Depressed Classes, he specifically

mentioned in his will that his dead-body should be touched and carried by the Panchamas, which of course was done by the courtesy of his bereaved children. The Depressed Classes have verily lost a sincere friend, well-wisher and benefactor of their community, by the death of Mr. Ranga Rao and the Mangalore Depressed Classes Mission stands as a living monument to his self-sacrificing labours in the cause of the amelioration of the Depressed Classes. If there are only half a dozen good Centres of activity among the Depressed classes managed by indigenous agencies and supported by the public, certainly Mr. Ranga Rao's mission deserves to be counted as one, and it occupies very easily a prominent place among them.

I have already incidentally mentioned his connection with the Mangalore Brahma Samaj. He was its minister, secretary and later on its President and continued to take all through his life a living interest in its work not only at Mangalore but throughout India and was anxious to propagate its principles in an effective manner. He was one of those few earnest-minded men in the Brahma Samaj who wanted to see that it is better organised and its work more enthusiastically carried on by a band of well-trained and capable missionaries. With this object in view, he submitted a scheme of mission organisation to the Calcutta Sadharan Brahma Samaj, which it is hoped will be taken up by its leaders for their consideration and some thing will be done in connection with the centenary celebrations.

The Government of Madras recognised his services in connection with his work among the Depressed Classes and dubbed him with a title of Rai Saheb. Religion had been the main source of inspiration in his life, as it has been the case with many a social and philanthropic worker in all parts of the world. He was a regular worshipper and he had a hankering for the realization of higher spiritual truths. He entered, a few months before his death, the order of Sannyasins and assumed the name of Swami Iswarananda. Quite in an unexpected way, he passed away on the 30th January, 1928. Mangalore has lost in him a good and worthy citizen, the Brahma Somaj, a good worker, and mother India, a noble son and the Depressed Classes, their only hope and mainstay on earth, so far as the West Coast of Madras is concerned. May God grant him peace!

there what they call it, and I expect that he will then be satisfied.

The writer has no claim to competency for dealing with such questions and the value of the view he is supporting depends entirely on the grounds on which it is based, thanks of the readers of *Modern Review*, including the writer, is due to Mr. Sen for bringing the question into prominence. It is unfortunate that it is foreigners alone who take interest in such questions and try to investigate them, we remaining indifferent.

C. C. DAS.

Indian Leaders and International Contacts

In your notes in the *Modern Review* for August, 1928 under the heading "Indians Leaders and International Contacts" You approved of the idea of Indian leaders joining the British Parliamentary union meeting. Pandit Motilal Nehru, Dewan Chaman Lal, Sri Talsi Chandra Goswami and another member of the Central Legislature were elected delegates. At that time there was a strong opposition from the Press and public that the leaders should not leave India at this critical time

particularly in view of the fact that a resolution might be moved in the Legislative Assembly at its autumn session for electing a committee to help the Simon Commission. At that time there was no talk from any quarter that the Panditji was to be elected President of this years Congress. But he declared that if the political condition demanded his presence, he would not leave India. But still you suggest in the aforesaid note that the Panditji resigned his office 'because he is most likely to be elected to preside over the next session of the Indian National Congress.' You are perfectly entitled to think that some gentleman other than the Panditji should preside over this years congress, but I think you do the Panditji great injustice by saying what you did in the note above mentioned.

Further is not the meeting of the British Empire Parliamentary union going to be held some time in September? and is it not possible for the Panditji to come back in time to preside over the congress after attending the meeting of the Parliamentary union? Then why this ascribing of motives especially from one who is regarded as an impartial journalist?

SUDHAMOY PRAMANIK

THE MEANING OF "NIRVANA"

BY NANDA LAL SINHA, M. A., D. L.

THE words "Sunya" and "Nirvana" of Buddhism caused not a little confusion in the minds of the earlier generation of western students of Eastern Philosophy. Naturally they failed, with the scanty material at their disposal, to grasp the spirit and the postulates of the teachings of the Buddha, and were easily misled by the metaphorical language in which some of the highest concepts of Indian thought are usually clothed. It is to be noted that the Buddha himself refused to be drawn into any discourse on the nature of "Nirvana." No wonder, Western scholars put too literal a construction on the word, and interpreted it to mean "extinction" or "annihilation." So that "Nirvana," which is really equivalent to emancipation came to be regarded as the extinction of the soul like the flickering out of a lamp. This is the view of the matter which was taken by Oldenberg and Childers, among others. Even Dr. Rhys Davids was at one time of the opinion that "Buddhism does not acknowledge the existence of a soul

as a thing distinct from the parts and powers of man which are dissolved at death, and the Nirvana of Buddhism is simply Extinction" (*Ency Brit.*, Ninth Ed, 1876, p. 434). Further researches, however, enabled him to realise his mistake and to correct it; and accordingly to vol. iv of the eleventh edition (1910) of the *Encyclopaedia Britannica*, which, with the addition of a few supplementary volumes, has been sold successively as its 12th and 13th editions, he has contributed a very excellent account of Buddhism, where "Nirvana" is no longer a mere negation, but a negation of the causes of human imperfection, and is, in other words, fullness and serenity of soul. He has written therein:—

"To have realized the Truths, and traversed the Path; to have broken the Bonds, not an end to the Intoxications, and got rid of the Hindrances, is to have attained the Ideal, the Fruit, as it is called, of Arahats'hip. One might fill columns with the praises, many of them among the most beautiful passages in Pali poetry and prose, lavished on this condition of mind, the state of the man

made perfect according to the Buddhist faith. Many are the pet names, the poetic epithets, bestowed upon it—the harbour of refuge, the cool cave, the island amidst the floods, the place of bliss, emancipation, liberation, safety, the supreme, the transcendent, the uncreated, the tranquil, the home of peace, the calm, the end of suffering, the medicine for all evil, the unshaken, the ambrosia, the immaterial, the imperishable, the abiding, the farther shore, the unending, the bliss of effort, the supreme joy, the ineffable, the detachment, the holy city, and many others. Perhaps the most frequent in the Buddhist text is Arahatsip, "the state of him who is worthy"; and the one exclusively used in Europe is Nirvana, the "dying out"; that is, the dying out in the heart of the hell fire of the three cardinal sins—sensuality, ill-will and stupidity.

The choice of this term by European writers, a choice made long before any of the Buddhist canonical texts had been published or translated, has had a most unfortunate result. Those writers did not share, could not be expected to share, the exuberant optimism of the early Buddhists, themselves giving up this world as hopeless, and looking for salvation in the next, they naturally thought the Buddhists must do the same, and in the absence of any authentic scriptures to correct the mistake, they interpreted Nirvana, in terms of their own belief, as a state to be reached after death. As such they supposed the "dying out" must mean the dying out of a 'soul'; and endless were the discussions as to whether this meant eternal trance, or absolute annihilation, of the "soul". It is now thirty years since the right interpretation, founded on the canonical texts, has been given, but outside the ranks of Pali scholars the old blunder is still often repeated. It should be added that the belief in salvation in this world in this life, has appealed so strongly to Indian sympathies that from the time of the rise of Buddhism down to the present day it has been adopted as a part of general Indian belief, and *Janamukti*, salvation during this life, has become a commonplace in the religious language of India." (*Encyclopaedia Britannica*, 11th Edition Vol. iv. p. 745)

Lord Haldane, in his article in the *Hibbert Journal* for July, 1928, has also left no room for any misconception on the subject. Says he: "The soul in which the desire for evil had become extinguished had conquered evil, and was free from all interference with its peace. Of evil it was void, and tranquillity had entered in. The 'void' thus became the description of holiness. The final truth is attained in the primal unity, in which all distinctions, even of individual persons, disappear. The individual self in human experience is not a final reality. It tends to vanish. This vanishing is the object to be aimed at. When it is attained, the contentless 'Nirvana' of Buddhism comes." And, again:—"God

is not separate from man but immanent in the self, and yet absolute. The world contemplated by mind is the creation of mind, as in the great modern systems of idealism in the West. Immortality does not mean a continuation of the individual self in space and time. It signifies eternal life, which, once attained, reduces to unimportance the events of human existence, including death. Such eternal life is a positive truth, inasmuch as in our experience it signifies deliverance. Nirvana is, therefore, no mere annihilation. It is rather a transcending of the incidents of an earthly career" (pp. 596-7)

Credit is no less due to our distinguished countryman, Professor Radhakrishnan of the Calcutta University, for his scholarly exposition of the doctrine of "Nirvana" in his *Indian Philosophy*, vol. i. It is extremely to be regretted, however, that much of the value of his work should be lost through inaccurate references. The learned professor has done an unintended injustice to Mrs Rhys Davids by citing her as the author of the opinion that "the Nirvana of Buddhism is simply Extinction" (*Indian Philosophy*, vol. i. p. 452). The writer of the article on Buddhism in (the ninth edition of) the *Encyclopaedia Britannica* is not Mrs. Rhys Davids, but her husband, Dr. Rhys Davids. Again, the professor has not mentioned to which edition of the *Encyclopaedia Britannica* he refers; but, as has been pointed out above, the opinion which first appeared in the ninth edition, was rejected by the writer in the eleventh edition. When any work is referred to without mentioning the edition meant, the latest edition is usually understood to be meant. Professor Radhakrishnan's reference to the *Encyclopaedia Britannica* without mention of the edition referred to is, therefore, misleading and wanting in scholarly accuracy. Another such erroneous reference will be found at page 513 vol. i. of the Professor's work, where a verse bearing on the compassionateness of God is said to have been quoted by Madhusudana Sarasvati in his commentary on Gita, iv, 8; whereas the verse is actually to be found in the commentary of Sridhara on the same text (and not in the commentary of Madhusudana). We sincerely hope that Professor Radhakrishnan will revise all his references and give to his readers such as do not mislead.

ARYA BHAVAN

By C. F. ANDREWS

ONE of the most difficult problems to be solved in England is the question of the residence of Indian visitors who come over from time to time and wish to keep up their vegetarian habits, which are a matter of principle to them.

Hitherto this problem has been extremely difficult, and many who have come over have suffered very severely on account of this difficulty of finding food suitable to their principles.



GUESTS TAKING TEA IN THE GARDEN. Sir Atul Chatterjee is seen passing sweets. Mr. Khaitan receiving and talking to guests.

In the autobiography of Mahatma Gandhi it is made very clear how great were the difficulties which he himself had to undergo in order to maintain his principles. Others who have come to England since his time have found hardships not much less severe than his. It is true that there are many more vegetarian restaurants in London than there used to be, but it is extremely difficult to find a house in which vegetarian food can be properly prepared. If rooms are taken on the understanding that vegetarian dishes will be provided, the food is then given in a very unpalatable form and health immediately suffers. In a great number of cases Hindus whose principles were very strict in this matter before they came to the West, found themselves very

gradually letting go their fixed principles not because of any change in their convictions, but rather on account of the hardship involved in carrying them out.

It was an exceedingly happy thought of Mr. Ghanshyamdas Birla, when he came over to England in the year 1927, to make, as far as he possibly could, provision for the needs of those of his own fellow-countrymen who had their strict principles with regard to vegetarian diet and could not find suitable arrangements in London for carrying out those principles to the full. Before he left England in 1927 he made arrangements and took the first steps whereby a house in a very healthy part of London should be occupied and fitted out for Indian residents on the understanding that all who came there into residence should strictly abide by the vegetarian and temperance principles which Mr. Birla himself holds so strongly.

Along with Mr. Ghanshyamdas Birla, Mr. Ramgopal Mohta has been acting as founder. These two friends, who are also relatives, have between them purchased the property and entrusted the house at 30 Belsize Park called "Arya Bhavan" to a Board of Trustees of which Mr. Birla, Mr. Ramgopal Mohta, Seth Jammalal Bajaj of Wardha and Sir Atul Chatterjee are the members.

Mr. Ramgopal Mohta himself has given half a lakh of rupees towards the object. The rest of the cost, which amounts to nearly £10,000, has been provided by Mr. Ghanshyamdas Birla himself.

Since Mr. Birla's visit to England last year as the Employers' Delegate to the Tenth International Labour Conference of Geneva, his scheme, which I have outlined above, has been carried into effect by Mr. K. M. Banthiya and Mr. Devi Prasad Khaitan, who have personally given every possible attention to every detail in it and spent much time and energy in carrying out Mr. Birla's own wishes. In everything, they have consulted Mr. Birla himself, and the house is now not only made ready for occupation, but also fully occupied day by day by visitors such as merchants and others who have found it the greatest possible convenience

in carrying out any work in England without any interference with their strict religious principles as Hindus.

It has been not only a great pleasure, but also a matter of health and power of continuous and strenuous work for me to be allowed to be in residence with my friends in this house and to take part in its life. Whenever I have been passing through London, or staying in London, I have had the great privilege of coming to "Arya Bhavan" as a welcome guest and making my home there

the house for private worship of the guests, and the authorities have been approached for the necessary permission in this direction. The rules regulating the house for boarders and visitors are of a very simple character. The first two lay down the principles of the house which can never be departed from on any account.

1. Arya Bhavan is intended to be a strictly vegetarian lodge from which are excluded even eggs and fish.

2. No alcohol, intoxicants or narcotic drugs are permitted on the premises.

The 3rd rule states that the conduct and management of the house shall be left entirely in the hands of the Committee of Management appointed by the Trustees, and that this committee may add to their number from time to time with the consent of the Trustees.

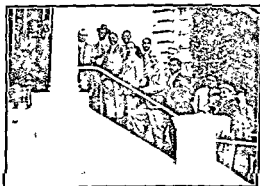
Other rules states that preference shall be given to visitors from India, but whenever room is available students also can be admitted for such time and on such condition as the committee may decide. Visitors from India will ordinarily not to be allowed to stay for more than four months without special permission from the Committee of



Mr. D. P. Khaitan requests Sir Atul Chatterjee to perform the opening ceremony, and Sir Atul replies.

in every sense of the word. I am thus able to write not only from fact, but actually from my own daily personal experience concerning the extraordinary value of such a house in London when used for the purposes which Mr. Ghanshyamdas Birla intended it.

In order to carry out Mr. Birla's scheme successfully he appointed a Managing Committee consisting of the following members — Mr. Henry S. L. Polak, Chairman, Mrs. N. C. Sen, Vice-Chairman, Mr. K. B. Mavlankar, Mr. R. J. Udani, Dr. R. P. Pranyve, Mr. S. Mallick, Mr. K. P. Kotval, Dr. K. Pardy, Mr. K. M. Banthiya, Secretary. This Committee has met regularly and is very keenly carrying out the wishes of the founders in order to make the Institution as successful as possible. The house now contains actually accommodation for 10 guests and has been furnished with all the necessary conveniences for intending visitors who may wish to come there after application has been made. It is intended in the course of time to erect a small temple in the grounds at the back of



SIR ATUL CHATTERJEE DECLARING THE PREMISES OPEN.

Standing from left to right, Mr. K. M. Banthiya, Mr. D. P. Khaitan, Sir. Atul Chatterjee, Mr. H. S. L. Polak, Mr. Sukhnan Chetty, M. L. A., Mr. Lalchand Hirachand, Mr. Subboo, Mr. Devi Prasad Sinha, Mr. S. N. Mallick.

Management, and it is therefore stated that these visitors should as far as possible make their application for residence addressed to Mr. K. M. Banthiya, Hon. Secretary, Arya Bhavan, 30, Belsize Park, N.W.3. at least two months before the date of arrival in England.

The ceremony of opening the house was performed on June 25th. when Sir Atul Chatterjee, High Commissioner for India, opened the house in the name of the founder. Photographs of the opening ceremony and a picture of the house itself are included with this article and will be of interest to those in India who have read news in the press of the intention of this Institution.

The day was a delightfully fine one and the ceremony itself was tremendously suc-

cessful. The fruit is given which makes the meal as wholesome as possible.

One of the advantages of the Arya Bhavan as the centre of this new venture, is the fact that it stands on one of the highest parts of London above many of the fogs and mists which are often very thick along the sides of the River Thames in the lower area. It also is conveniently situated in a street which has very little through traffic for motors and heavy lorries. Thus



AFTER THE OPENING CEREMONY. GUESTS
IN THE DRAWING ROOM

Second from left: Mrs. N. C. Sen, Sir Atul Chatterjee, Mr. Sukhanam Chetty, M. L. A. Mrs. S. D. Sassoon, Mr. D. P. Khaitan, Mrs. D. Sassoon, Mr. S. J. Gubbay.

cessful. Mr. Khaitan made the speech on behalf of the guests, who thanked Sir Atul Chatterjee for his presence and gave the warmest welcome from India to those who were working in England in the cause of those from India who had come into residence in England. The opening ceremony was well reported in the English Press, and I have felt anxious after my own experience during the past two months of the value of "Arya Bhavan" to make known personally in India how great a privilege has now been given in England to those who wish to come to England and to keep up their strict vegetarian and temperance principles.

I can assure them that within the house itself everything is being done which can possibly be done to provide good, simple and pure food of vegetarian character, which as far as possible, is cooked in Indian style and has all that will satisfy their simple Indian taste in the way of vegetables, curries and cereals. *Puri* is provided at each meal as well as rice dishes and an abundance of



VISITORS RESIDING IN ARYA BHAVAN.

Sitting from left:—Mr. D. P. Khaitan, Delegate, International Labour Conference, Mrs. Walchand Hirachand, Mrs. D. P. Khaitan, Rev. Mr. C. F. Andrews.

Sitting 2nd row.—Mr. K. M. Banthiya, Secretary "Arya Bhavan", Mr. Lalchand Heve, Mr. B. L. Sharoff.

Standing.—The Indian Brahmin Cook Mr. Sukhrum, Mr. Gadgil, Dr. I. S. Gupta, M. B. B. S., D. T. M. H. Mr. Kishonlal Goink, Proprietor, Akola Cotton Mills.

it is extremely quiet compared with other streets in London. Furthermore, it certainly has much more sunshine in the somewhat sunless land of England than more low lying quarters. For instance, I have gone through the city where there was a dark misty atmosphere up to Belsize Park, and have found there sunshine instead of shadow. The house is also very conveniently situated as far as the underground railway is concerned. It lies between the two stations of Swiss Cottage on the Metropolitan and Belsize Park on the Hampstead tube. It is quite easy to get to the city from either station and the journey to Charing Cross from

Belsize Park does not occupy more than a quarter of an hour in the tube. It is also possible to get to the Bank and Mansion House in the same period of time.

It is not possible to speak too highly about such an arrangement for Indian visitors as this. The need was so great that it almost seems surprising that nothing had been effectively done to fulfil such a want before, but now that it has been fulfilled, it is already quite clear that every use will be made of it, and it is likely that the same principle will be further extended and other residential houses will be chosen in the same neighbourhood in order to provide for those who cannot get accommodation owing to want of space in Arya Bhavan.

My own good wishes go with the found-

ers and with the Hon'ble Secretary, Mr. K. M. Banthiya, and with Mr. Derprasal Khattar who have been so splendidly carrying out the founder's design, and Mr. and Mrs. Polak have also given most valuable assistance. Considering how short a time the house has been prepared for occupation, it is quite remarkable to see how quickly full use has been made of it. It is also equally interesting to be able to state that the kindest feeling, goodwill and sympathy between the members who are in residence have been fully manifested, and not a single hitch has yet occurred in any of the arrangements, which has been due more than to any other cause to the strenuous work of Mr. K. M. Banthiya.

DR. SUNDERLAND'S BOOK ON INDIA'S RIGHT TO FREEDOM

"INDIA in Bondage. Her Right to Freedom," by the Reverend Dr. J. T. Sunderland, will be available to the public in the course of a week or so.

The Argument of the book, in the Author's words, is printed below.

THE ARGUMENT OF THE BOOK

The central contentions of the book are.

1. That no nation has a right to rule another; therefore Great Britain has no right to rule India

2. That British rule in India is unjust, tyrannical and highly evil in its effects on the Indian people (as that of any foreign government must be).

3. That for a great civilized nation, anywhere in the world, to be held in forced bondage by another nation, as India is held in forced bondage by Britain, is a crime against humanity and a menace to the world's freedom and peace, and therefore should be condemned by all nations.

4. That the Indian people, who ruled themselves for 3,000 years, making their nation one of the greatest and most influential in the world, are abundantly competent to rule themselves to-day.

5. That if in any respect they are incompetent to rule themselves now, the British are responsible,—it is the result of

Britain's crime of conquering them and holding them in bondage; therefore the remedy is the cessation of the bondage and their restoration to freedom.

6. That the Indian people can rule themselves far better than the British (or any other transient foreigners) can; and for the following four reasons.

(1) The Indian people are the equals in natural intellectual ability and in moral character of the British or any European nation.

(2) They are possessors of a civilization and of a culture far older and in some respects higher than that of Great Britain or any other western nation.

(3) India is the own country of the Indian people, in which they have always lived, their knowledge of India—its civilizations, its institutions and its needs—is incomparably greater than that possessed by the British or any other foreign transients; which means that they can rule India with vastly greater intelligence than the British or any other foreigners can possibly do it.

(4) The fact that India is the own country of the Indian people makes it inevitable that, if they ruled the country, they would do it primarily in the interest of India, primarily for the benefit of India, as every

country in the world ought to be ruled in the interest of its own people and not that of foreigners; whereas, the British, because they are foreign and their interests are foreign, in the very nature of things have always ruled India, are ruling it to-day, and so long as they hold it in forced bondage always must rule it, primarily for the benefit, not of India, but of their own foreign *Empire*, Great Britain; which has always been, and as long as it lasts must continue to be, an unparalleled wrong and disaster to the Indian people.

The grounds for these contentions are stated in detail in the body of the work.

The book contains the following chapters, besides a Bibliography:—

1. Foreword.
2. A visit to India: what British Rule means.
3. America's Interest, "in India".
4. What Eminent Americans say about subject India
5. If other Nations should be free, why not India?
6. Is Britain ruling India "for India's good"?
7. British arrogance and India's humiliation.
8. "Babu English". Rudyard Kipling Insults.
9. The kind of justice Britain gives India.
10. The kind of "Peace" Britain has given India.
11. India's opium curse; who are Responsible?
12. India's drink curse; who are Responsible?
13. The emasculating influence of foreign Rule.
14. Crushing out the genius of a great and gifted Nation.
15. India and Japan. Why Japan is in advance of India.
16. Democracies and republics in India.
17. Caste in India: should it bar Home Rule?
18. India's Illiteracy: should it bar Self-rule?
19. India's "many Languages and Races." Should these bar Home Rule?
20. India's Grave Social Evils: should they bar Home Rule?
21. Hindu and Mohammedan Riots: should they bar Self-Rule?

22. If the British were gone, would India "Run with Blood?"

23. The kind of Military Protection-Britain gives to India.

24. Could India, free, protect herself?

25. Are the British "or any other foreigners" fit to rule India?

26. British Rule in India compared with that of the Moghul Emperors.

27. Is British Rule in India "Efficient"?

28. Are the people of India competent to rule themselves?

29. Testimonies of eminent Englishmen as to the competence of the Indian people to rule themselves.

30. How Parliament guards the interests of India.

31. The Truth about the Amritsar Massacre.

32. Why India Rejected "dyarchy."

33. The great delusion: Britain's claim that she is "educating India for Self Rule."

34. The Great Farce: Britain's claim that India is her "Sacred Trust."

35. How India in bondage injures England.

36. How India in bondage menaces the World.

37. When is India to have Self-Rule?

38. Conclusion.

39. Books on India Recommended for further reading.

Eminent Indians like the late Lala Lajpat Rai, Rabindranath Tagore and M. A. Ansari, having read the book in manuscript, have expressed high appreciation of its contents. Extracts from their letters are given below.

LALA LAJPAT RAI—

I know of no other American who has given so much time and attention to the study of Indian problems as Dr. Sunderland has done. And what is more, he has done it so thoroughly as to entitle him to be considered an authority on all phases of these problems—religious, social, economic and political. His studies have extended over a very long time and include trips to India. His views on Indian question, are absolutely impartial and progressive, and free from bias. I am looking forward to the publication of his forthcoming book on India with great hope. All Indians have nothing but admiration for his straight-forward truthfulness.

RABINDRANATH TAGORE—

The Rev. Dr. Sunderland became personally known to me during his visits to India and my visits to America and won from the first my deep regard. I have greatly admired his courage, earnestness and sincerity in taking up in this book the cause of the Indian people, who are still in subjection under British Rule. Such a knight-errant on behalf of those who have been rendered defenceless, makes the name of the West still respected in India in spite of that domination from the West which has robbed her of freedom and left behind a rankling sense of injustice. The facts, which the Rev. Dr. Sunderland has set down in his book, are impressive. They corroborate the great saying of Abraham Lincoln, which he quotes on the title page,—“No nation is good enough to rule over another nation.” Let me express my gratitude to the author for his chivalry in devoting so many years of his life to the cause of Indian freedom. His love of humanity, which knows no geographical boundaries or racial differences, should be a lesson to all of us who seek to share his ideals and carry on his work.

Dr. M. A. ANSARI—

Dr. Sunderland's book, besides containing a very unusual wealth of details, possesses also a remarkably comprehensive and synthetic outlook, and therefore should be welcomed by all who wish to understand the real nature of India's difficulties and the only remedy for her misfortunes.

Dr. Sunderland has been a friend of

India for many years, he has travelled extensively in the country, and lived and moved among most of the different peoples that constitute the nation. He has studied almost all the literature on his subject. But what makes his book most valuable is, I believe, his remarkably clear perspective. Dr. Sunderland's sympathy is for the nation as a whole, and with its problems as a whole. Special or exclusive interest in any of its particular problems does not lead him to exaggerate its significance. The cry of the intelligentsia of India for free political growth and the silent struggle of the masses against drink, opium and economic exploitation alike receive their true measures of consideration.

Apart from its merits as a work of true scholarship and undeniably scientific value, what must endear Dr. Sunderland's volume to every one of its readers in this country is the author's deep affection for India and the Indian people, which is evident in every page. His affection, however, does not make him partial or unjust, nor has the ghastly tale of all the wrongs that man can inflict on man shaken his faith in humanity. Let his Indian readers, and all his readers, learn this lesson from him.

American and European readers of this book should congratulate themselves on having at last found a work to tell them all that they wish to learn about India. There is hardly a fact or a generalization in the book which is open to challenge. No author could have studied his subject better, or written with greater authority than Dr. Sunderland has done.

PROBLEMS BEFORE THE INDIAN TRADE UNION CONGRESS

By KISHORILAL GHOSH

THE 9th session of the All-India Trade Union Congress will be held at Jheria—the famous coal-centre and will commence its sittings on the 18th December. That the volume of business of the congress is increasing by leaps and bounds is indicated by the fact that it will continue for

three instead of two days unlike the previous sessions and the sittings will conclude on the 20th December. In the Indian National Congress it is the President-elect who delivers his address to mark his assumption of office for the year. But in the Trade Union Congress the address of the session is delivered by the

retiring president. It is indeed unfortunate to a degree that Mr. C. E. Andrews, who was twice elected to be the President of the Trade Union Congress, at its fifth and eighth sessions, would not be able, owing to his unavoidable absence from India, to deliver his address, as also he was unable for a similar reason to do so on the previous occasion. His weighty utterances this year would be particularly missed because the year 1928 is momentous in the history of the Indian Trade Union movement. Some of the biggest strikes and lock-outs occurred this year and Labour, though only very partially organised, has yet made itself felt to such an extent as to force the Government under the pressure of Big Business to introduce two Bills in the Assembly, viz. the Trades Disputes' Bill and the Public Safety (Bolsheviks' Removal) Bill. The first was reactionary to a degree, while the second was frankly repressive in character.

It is not intended nor is it possible within the space available to discuss the problems the congress will be called upon to deal with at Jheria. I shall attempt only to indicate briefly the nature of the problems rather than discuss the problems themselves. The Indian Trade Union movement, though it is the youngest in the world, has by reason of its potentialities taken a position in the Trade Union world far more important than it is entitled to by virtue of its actual strength. Already two of the biggest International Labour Organisations with different view-points are trying their level best to secure the Indian organisation as an affiliated constituent. The question as to whether the Indian Trade Union Congress should affiliate itself to the Second International at Amsterdam or the Third International at Moscow came up for discussion at its 8th. session last year at Cawnpore. The consensus of opinion was against committing the Indian movement to either side. At a meeting of the Executive Council held at Delhi in February last the question cropped up again and Mr. N. M. Joshi, the General Secretary, was directed to address letters to both the organisations conveying to them the view of the Council to the effect that unless the two organisations were amalgamated into one powerful body, the Indian Trade union Congress would remain as it is. Mr. Andrews in a recent statement based on the results of personal enquiry had strengthened the decisions of

and its executive, though there may be many within the congress who may not accept *in toto* the reasons on which his conclusions are based. "... I found," says Mr. Andrews, that what I had expressed to be the basic character of the Third International, namely, the insistence on a revolution of violence to accomplish the end which Labour had in view, was entirely correct. Not only were violent methods regarded as imperative in the long run, but a practical policy amounting to violence was carried on almost in every country, even while preparations were being made for a revolution."

Those who have had occasion to come in touch with Mr. Andrews know how scrupulously fair-minded he is and when he brings such a serious charge against the Third International, we may take it that Mr. Andrews is fully satisfied with the data on which his conclusions are based. But as far as we in India are aware Mr. Andrews did not, during his present travel, visit many countries of Europe. His visit is mainly confined to Britain. He does not mention whether he visited Russia or which of the countries in Europe he visited, where, as he says "a practical policy amounting to violence was carried on." On the other hand, he himself refers to the "bitter struggle" between the Third International's supporters and "the more conservative Trades unions" which sided with the Second International. Force, violence and bloodshed, may I submit, are not the monopolies of the Third International. Those who remember how for a few white men killed at Nanking, the whole town was subjected to six hours' bombardment by British and American ships of war, how the British Press commented with approval on the wholesale executions of Chinese workers suspected of communist tendencies ordered by the Nationalists and how feeble were the protests of the second International and the "more conservative national Trades unions", like the British Trade Union congress, would be inclined to think that violence, force, bloodshed and intrigues should be condemned with equal vigour, by whomsoever practised.

With regard however to Mr. Andrew's reason as to why the Indian movement should not affiliate itself to Amsterdam, very few trade unionists would differ with him. He found that the Second International and its supporters in Great Britain were by no means free from the cult of Imperial discrimination. The Trade

unionist to whom "workers of the world unite" is but a counsel of perfection instead of an article of faith, who has not yet been able to break down the barriers of caste, of race, of creed or of religion, who supports the idea of one nation constituting itself the trustee of another, is a contradiction in terms and the wider berth is given to a body consisting of such units the better for the movement which does so.

But even greater in importance than the question of affiliating itself to Amsterdam or to Moscow is the problem of organisation. The vast natural resources of India, though yet but partially developed, have given this country the 8th. place amongst the industrial nations of the world. Even at this imperfectly developed stage at least five million industrial workers are waiting to be organised. In Bengal, for instance, the jute workers alone number 360,000, which along with the metal, textile, leather, printing workers etc., would bring the total easily up to half a million. The task of organising the workers will become easier if and when intellectual labour takes its stand by the side of the manual workers. It is commonly said that the lot of the clerk, the schoolmaster and, shall I say, the journalist, is much more miserable than that of the manual worker whose earning, as often as not, is on a par with his standard of living and not unoften is equal to, if not larger, than many of those who live by their brains and so those intellectuals who devote themselves to organising the workers should pay more attention to the problem confronting those who by reason of their habits, refinement and culture have a standard of living far higher than they are able to conform to with their small earnings.

Those who say this to disparage the trade union movement labour under a serious misconception as to the aims of the movement. The Trade Union movement originated in the need and utility of collective bargaining with a view to improve the working conditions of those who have to work under a master. This includes all kinds of labour. But the social no less than cultural affiliations of those who live by their brains being more akin to those who live on the labour of others than to those who work with their muscles to produce the requirements of the world—the lower middle class called petty bourgeoisie—generally holds itself aloof from the workers. The

manual workers have grit, stamina, energy and are impulsive, while the intellectual workers have foresight, patience, prudence and perseverance. As long as at least there is no system of compulsory primary education, intellectual workers are bound to lead their comrades who live by the muscle, till there is complete fusion between the two sets of workers.

So to carry out a well thought-out scheme for organisation the first thing necessary is sustained propaganda. The aims and ideals of the movement should be as often discussed amongst intellectual workers as familiarised to their manual comrades. There should be research institutes for the study of economics with a view to analyse the working of every industry, the productive capacity of the worker, the market value of what he produces, the cost of what he produces and the proportion his wages bear to the cost and the market value of the product. There should be a comparative study of the productive capacities of the workers of different countries, the cost of living in those countries and the standard of living as well as the wages paid. The underlying unity of interest of all workers, whether in the different sections of the same industries, or of the different industries in the same country or of the same industry in the different countries, should be brought home to the workers. The movement should have its organs not only for expounding the principles it stands for but also in voicing forth its needs and opinions on current matters.

Men and money are the two things required to carry out propaganda which would prepare the ground for organisation. Men more than money are required, because honest men gifted with intelligence, energy, perseverance and enthusiasm will not find it difficult to raise money from the workers who would by their number make up for the smallness of individual contributions. But money, even if available, without men with requisite qualities would be squandered away or wasted. The Trade Union Congress will be called upon at Jheria to devise ways and means to train up suitable workers to take up the task of organisation and also to establish suitable media for the exposition of the basic principles of the movement. The Indian public at large, including the workers, have very hazy notions about the movement and what it stands for. On the

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other hand there is organised hostility to the movement and very clear attempts to give it a bad name at the very outset and to nip it in the bud.

Organisation and exposition at home, detachment but not isolation abroad--this is what the congress will be called upon to give practical shape to.

RAJA RAM MOHUN ROY'S POLITICS

[Extracts from the Author's Forthcoming Biography of the Raja to appear in the "Builders of India" series]

By N. C. GANGULI

THE Select Committee of the House of Commons, re-appointed in June 1831, after its first panneling in February, took up now the question of the renewal of the Company's charter. The Raja was consequently invited to appear before it and to give his evidence. He declined the request, the reason of which is not known as yet. Probably his experience of the ethics of Imperialism had taught him to be exceedingly careful with government officials. In successive "communications" he gave to them his opinions and suggestions on the various problems of Indian administration with reference to revenue, judiciary, land, ryots and the condition of the country, which duly appeared in the Blue Books and were also published by him separately. Like all his writings; they reveal a thorough command of materials, careful mastery of the principles involved and an unparalleled stock of information, together with a foresight that is really marvellous.

Mr. Ramananda Chatterjee, in his "Ram Mohon Roy and Modern India" says, in appreciation of the Raja's political pronouncements, that he "laid the foundation of all the principal modern movements for the elevation of the people." A review of his communications to the Board of Control amply bears out the truth of this remark. This group of the political writings of the Raja comprised six papers in all; even the Appendix is extremely useful. The first communication was under date August 19th 1831 on the *Revenue System of India*, in two parts, viz. Answers to questions and New Proposals. The Raja espoused the cause of "the rack-rented ryot or cultivator." He

pointed out "such is the melancholy condition of the agricultural labourers, that it always gives me the greatest pain to allude to it." He proposed that rent should not be raised any more, and stipulated a reduction of revenue from the Zamindar ensuring a corresponding reduction in the payment made by the ryot, for rents were so exorbitant that the ryots were in a continuous state of misery. The consequent decrease in revenue could be met from taxation of luxuries and things which are not necessities of life, and the employment of low-salaried Indian collectors instead of highly paid Europeans. He also advocated in this connection the settlement of a few model land-lords from England, but not drawn from the lower classes so as to counter-act the drain by an inflow of capital. He wanted the resources of the country and of the cultivators to be improved by superior methods of cultivation and the proper mode of treating labour. He indicated clearly "the overwhelming poverty throughout the country" and the drain of wealth from India, that is, "from Indian Revenues expended in England" and "the aggregate of tribute, public and private so withdrawn from India." In an appendix he pleaded for "the indefeasible rights of the ryot in the soil" as a fact of Imperial utility.

His remarks on the *Judicial System* bear the date 19th Sept, 1831. This document is an equally important one, illustrating the Raja's political thought just as the former shows his economic ideas. His advocacy of the use of the English language finds prominence here as well. "Its gradual introduction in the courts would prove ulti-

mately beneficial by promoting the study of English." He recommended higher judicial posts for Indians and pointed out that the European judges, for lack of knowledge of the language, manners and customs of the people, are not generally expected to discharge judicial duties satisfactorily independent of native assistance. The panchayet-jury system was recommended by him to be adopted with qualified Indian jurors. In his opinion it was not difficult "to find, with proper management, qualified persons among natives for any duty that may be assigned to them." The power of the issuing of the writ of Habeas Corpus was also demanded by him for the Sadder Dewani Court. The separation of judicial and executive functions, over which so many Indian politicians have expended their energy and eloquence in vain, was first of all shown by him to be a national necessity as against "an incompatible and injurious union of offices." He was also the first man to put his finger on a serious defect in the Civil Service, viz, that of giving the highest responsibilities to callow youths from England simply because of their belonging to "the heaven-born service", as it is called in India to day. It was against ordinary common sense and it needed no further comment. The age 24-25 was considered suitable by him.

His *Queries respecting the Condition of India* was issued on Sept 18, 1831. The principles followed in these were based on solid facts and statistics and they revealed the essentially practical side of his mind. He was no less of an economist than a politician and reformer that he was. The depth of his analysis will strike anyone even to-day, as much as the extensive field of data covered by him. His political thought rose to its highest in the three demands made in these Communications to the India Committee, and still remain for India, after a hard and continuous struggle for a century, the eternally longed-for "consecration of a poet's dream." Indeed he saw truth as a poet does in all its beauty, glory and perfection in every sphere of life, including even economics and politics, for truth for him was the texture of life, and of the universe. No Indian politician has as yet outstripped him in the length and depth of his vision, and his three demands for his country are classical formulations of the national rights. First, he wanted both the educated and uneducated classes to be closely

associated with the government of the country as a whole, by throwing open high places in administrative service to the former, and by establishing a militia force for the latter. With reference to the former, he plainly states

"That the only course of policy which can ensure their attachment to any form of government would be that of making them eligible to gradual promotion according to their respective abilities and merits to situations of trust and responsibility in the State"

He was aware of the "undue advantages" possessed by Europeans over Indians in 'entertaining a notion of European superiority' over the Indians. But there were also Indians who would "consider it derogatory to accept of the trifling public situations which natives are allowed to hold under the British Government." So much for the intellectual classes, who had not as yet been properly appreciated by the Government in England, whatever might be the protestations in parliamentary speeches from responsible men. For the people at large, his recommendation was the formation of a militia force in which they could serve, and and thus relieve the large standing army. "The saving that might be effected by this liberal and generous policy through the substituting of a militia force for a great part of the present standing army, would be much greater than any gain that could be realised by any system of increasing land-revenue that human ingenuity could devise." But a foreign government had to be always suspicious, as it is even now, and the advice of the greatest Indian of modern times fell on deaf ears. He was right in thinking that the common people should be made to love the Government for the future good of both; for after all, as the Persian sage Sadi said, "to an upright prince his people is an army".

His second and most comprehensive scheme was that for local autonomy, which was put by him in the least offensive way, yet not without the usual sting of plain speaking. In such matters, as those of peace and war, it may be necessary that "the local Government should act on its own discretion and responsibility according to existing circumstances, notwithstanding the opinion of the government in England. But in matters of legislation—judicial and revenue matters—the local government might still remonstrate against them to the home autho-



THE TWO ASVINS

By S. Promode Kumar Chattopadhyaya

Prabasi Press.

Macaulay has rightly pointed out Ram Mohun's place as a religious reformer beside Chaitanya, Tulsī Das, Kabir, Nanak and Tukaram on the quality of the contributions made by the modern Indian sage.

Ram Mohun's nationalism, sturdy, vigorous and radical, led him to the other truth of internationalism, sound, wide as well as deep. It was a corollary following naturally from the truth he found in Nationalism. A self-governing India must necessarily allow Europeans their rightful place in the land. In his *Settlement of India by Europeans* of 14th July, 1832, he laid stress on the importance of Europeans in this country. He pointed out nine advantages and five disadvantages. He was aware of British feeling over such a proposal, specially with reference to happenings in America and the Indian feeling over the possibility of race mixture. He was above all narrowness and in taking up the side of the planters in 1829, he had in mind, in this connection, the economic, cultural and political good as a whole. He viewed life as a whole, which never allowed him to separate fallaciously culture from economics, or economics from politics, or politics from culture. Yet he was a believer in the legitimate greatness of the East and the potentiality of Asia. His study of world history and the cyclic rise and fall of nations had taught him the facts of human nature from nature's own school. While he was deeply distressed at the degradation of the character of the Asiatics, he explained how weakness entered their constitution through over-civilization. "The cause of such degradation has been our excess in civilisation and abstinence from slaughter of animals". "With respect to Science, Literature or Religion," he added, "I do not acknowledge that we are placed under any obligation, for by a reference to history it may be proved that the world was indebted to our ancestors for the first dawn of knowledge", which sprang up in the East." He concluded by saying "that almost all ancient prophets and patriarchs—may even Jesus Christ himself a divine incarnation and the founder of the Christian faith, were Asiatics." Further he believed in the "superiority of Eastern philosophy over Western systems of thought, and Arabian Logic superior to every other", and held Sanskrit to be the root language for the purposes of comparative study of religion and theology.

The *Remarks on the Settlement of Europeans in India* was produced at a time when the English atmosphere was charged with great political heat over home affairs. Between the Reform Bill and the Charter to the Company, "Ram Mohun, alive to the fingertips with the significance of both phases of imperial reconstruction, was naturally most concerned with what directly affected his own countrymen." Nor was he in the slightest degree indisposed to contemplate the prospect of India as a nation politically independent. He showed pointedly and clearly the kind of India desired by him. He wished to see her free and self-determining in every respect, as he indicated.

"It, however, events should occur to effect a separation between the two countries, still the existence of a large body of respectable settlers (consisting of Europeans and their descendants) speaking the English language in common with the bulk of the people... as well as possessed of superior knowledge, scientific, mechanical and political, would bring that vast empire in the East to a level with other large Christian countries in Europe... enlightening the surrounding nations of Asia."

And then he added the example of Canada as "a standing proof that an anxiety to effect a separation is not natural with a people tolerably well ruled." Moreover, political relation was to his mind the least and lowest of the many kinds of connections, such as cultural, commercial, etc., that can subsist between and bind together the nations of the world.

Miss Collet says "Never has the spokesman of the New India been so outspoken before. Never has he drawn so liberally on the future.—Indian independence was not exactly a prospect most agreeable to British susceptibilities. Yet it is calmly advanced as a future possibility". But he was thinking on international and inter-religious lines—

"If events should occur to effect a separation—a friendly and highly advantageous commercial intercourse may be kept up between two free and Christian countries, united as they will then be by resemblance of language, religion and manners."

Such a statement from the Raja made many halt for a while: Miss Collet thinks he was speaking implicitly of the ultimate victory of Christianity, in this important document laying down his international ideal. But the use of the word *Christian* does not mean theological Christianity. The Raja was always explicit as to his own view of the Christian religion and the importance of its



Miss PRAMILA PETERS went to America in 1926. She was a student at the Isabella Thoburn College, Lucknow. Like many other Indian women students in America she majored in Education and received her A. B. degree from the University of Nebraska

need of the right type of village education. And now that she has studied the subject of her desire she will be able to do her mite in the great field of rural education.



Mrs. Gangabai Patwardhan

in 1928. While in India she was engaged in village school work and realised the dire



Mrs. Narain Dyaldas

Of the 83 Barbour scholarships thus far awarded to women graduates of Oriental Colleges, 44 went to China, 23 to Japan, 9 to India, 3 to Philippine Islands, 2 to Korea, 2 to Hawaii and 1 to Sumatra. We reproduce elsewhere a group of Barbour scholars.

INDIAN Womanhood



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A Group of Barbour Scholars
India's Scholars, from left to right (sitting) Mrs. Aaron, Miss Arlik, Miss Achylpe



Mrs. A. Eapen



Miss, Pramilla Peters

MR. IRRAWATI KARVE, M. A., a daughter-in-law of Prof. D. K. Karve of the Indian Women's University, has gone to Germany for higher studies in Ethnology and Anthropology. Mrs. Karve passed her M. A.

Examination last year with Sociology from the University School of Economics and her thesis on the "Ethnic Affinities of the Chitpavan Konkanastha Brahmins," was highly spoken of by the examiners. She intends to work at the "Kaiser Wilhelm Institut für Anthropologie" in Berlin.

MRS. NARAIN DIALDAS has erected at her own cost a commodious building at Karachi to be utilised as a Ladies' Club house in memory of her mother-in-law Mrs. Daldas Mulchand. MRS. NARAIN DIALDAS is the wife of the late Mr. Narain Daldas, the well-known philanthropist of Sind. She recently toured round the world with her husband and is the first Sindhi lady to do so.

MRS. GANGABAI PATWARDHAN, a O. A. of Prof. Karve's Indian Women's University, has just returned from England after attending the Montessori and Kindergarten courses.

MRS. A. EAPIN has been nominated by the Government of Madras as a Councillor of the Bezwada Municipality.



Mrs. Irawati Karve

PROFESSOR HANS MOLISCH

By PROFESSOR SAHAY RAM BOSE, D. SC., F. R. S. E.

PROFESSOR Doctor Hans Molisch, who has recently retired from the chair of plant physiology in the University of Vienna, is one of the foremost plant physiologists of the day and has enriched science by his numerous discoveries in anatomy, physiology and bacteriology. He has been the Rector of the University of Vienna, and as the Director of the famous Plant Physiological Institute, he has gathered round him and inspired the work of many brilliant investigators. He is a distinguished worker of international reputation. He has worked in various branches of botany, everywhere leaving his mark as a very keen and patient worker. One is lost in admiration when one considers his many-sided activities in the field of research. He is a well-known authority on luminous plants. He has carried on very extensive investigations on luminosity in Fungi and Bacteria, and has brought out a standard book on the subject.

He has on many occasions been invited to many Universities to give them the benefit of his wide experience and extensive knowledge. After the War, the Japanese Imperial University of Sendai utilised his services for three years for advancing their biological investigations. During his stay in Japan he brought out two important works : (a) Plant Biology in Japan, in which he has confirmed his former experience with luminous fungi and bacteria, working on materials found in Japan ; (b) "In the Land of the Rising Sun", in which he has recorded his thoughtful observations on the Japanese.

He is author of some fourteen books and numerous papers covering almost all the important phases of botany. Among his numerous scientific works which are regarded as classical, mention may be made of "Micro-chemistry of Plants" and "Luminous Plants."

He has travelled extensively and has

visited a number of densely wooded forests in the dark for studying luminous fungi and bacteria.

He was the first to make pure culture of iron bacteria. It was he who demonstrated that ascent of sap occurred in the Palm in the absence of root-pressure. In his work

is strong enough to enable a man to read a book. Further development of "cold light" will start a new era in science.

One of the principal objects of his visit to India is to make himself intimately acquainted with the methods of investigation



Medallion of Prof. Molisch



Prof. Molisch among the Ainu of Japan

on "Plant in Relation to Iron" he showed that iron is necessary not only for the green plants, but also for the non-green, fungi.

But his most sensational discovery relates to his invention of a "Living Lamp" which he produced by securing the purest cultures of luminous bacteria from dead leaves, marine fishes and other sources. He succeeded in finding out the properties of the bacterian light, its influence on photographic film and its heliotropic action on seedlings. His "Living Lamp" can be seen at a distance of 80 yards, and the light

initiated at the Bose Institute, which have opened out fields of exploration on the phenomena of life. He has for many years followed with keen interest and high appreciation the work that is being carried on at the Institute on the Unity of all Life and its Mechanism.

We offer our distinguished guest our most cordial welcome and believe that his stay in India will be conducive to the closer union of the East and West for the common benefit of humanity.

The Indian Science Congress has already invited him to its Madras sessions to give it the benefit of his deep and extensive knowledge. Botanists will hope that perhaps during his stay in India he will visit some of the Himalayan and other forests to renew his acquaintance with the luminous plants which are available in India.

INDIAN ARCHITECTURE: POSSIBILITY OF A SCHOOL

By SRIS CHANDRA CHATTERJEE

(Architect, Temple Chambers, Calcutta).

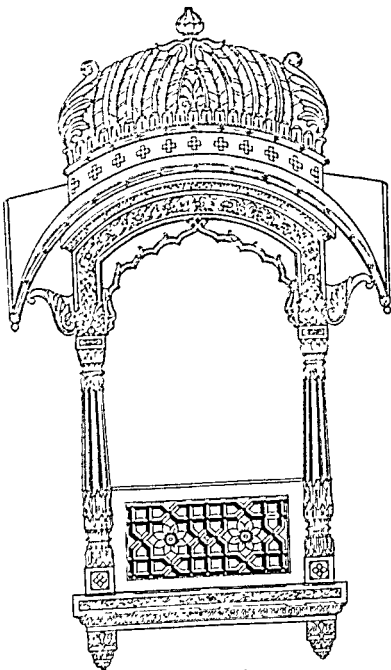
A wave of enthusiasm for a national architecture is passing over India. People look to Government as patron. The Government remains silent in the matter and continues building in European styles. It

has made no arrangement to impart education on Indian architecture in Government Engineering Schools or Colleges or to encourage students having training in national architecture from national schools of art or to

provide with works Indian craftsmen of old Indian school who have been languishing for want of support and taking to trades or other professions. Consequently, it rests with Indians themselves to see that Indian architecture lives and develops. The Municipalities and the District Boards which are run by the representatives of the people should take up the cause in right earnest.

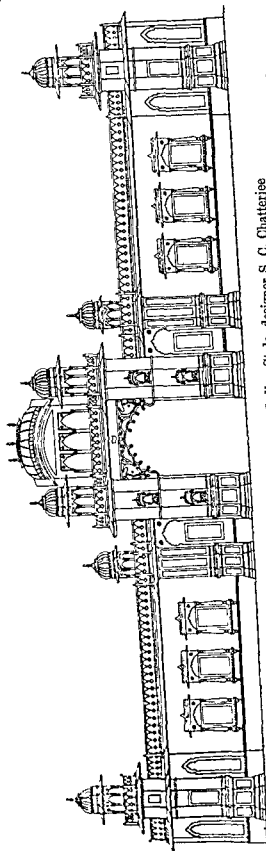
A nation is dead when it loses its own architecture. And nowhere it is more noticeable than in India. And nowhere it is truer than in India that architecture is the mother of all arts and the neglect of our national architecture by our national leaders has been one of the principal causes of the decline of other beautiful fine arts of India. Our characters are largely influenced by the architectural environment we are in. The citizens draw the inspiration of their lives from civil architecture. They can never imbibe true national and patriotic spirit unless they dwell in, or move within an environment which is consistent with their life, religion, tradition and culture. Our leaders should seriously consider about the importance of re-establishing our own architectural environment which alone can create and stimulate a healthy nation.

Among other things the fear of cost stands in the way of the revival of Indian architecture. The present writer can say from his experience that he has gathered from actual construction of buildings, in Indian style of different types, in Calcutta and elsewhere in Bengal, that the fear of cost that obtains with the general public is totally groundless. The houses that are generally built in Bengal as well as in other provinces of



Details of Jharaka

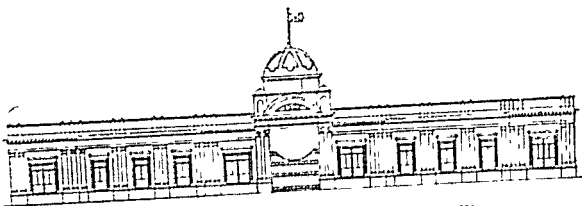
India have generally a certain amount of ornamental work which means expense. We are in the habit of having these on our buildings for several generations and, as a result, have become unconscious



Facade of a proposed building at Gouripore Indian Style, designer S. C. Chatterjee
 [By courtesy of S. J. Brojendra Kishore Roy Choudhury]

of their cost or even of their very existence. On the contrary, such ornamentation in Indian style appears to be superfluous and cost thereof a burden. The writer dealt with the subject in detail in the articles that he published a few months back and assured the house-building public that stronger and much more beautiful buildings could be built cheaper in Indian style than those with foreign ornamentation in foreign styles. He is tempted to quote here a few lines from a report of Mr. J. Begg, F.R., I.B.A., consulting architect to the Government of India. Mr. Begg says that "there is nothing, as I have already said, in an Indian manner of design that makes it costly. Indeed, my own experience goes to prove that the costliest manner for building in India is a Renaissance or Classical one." These costliest renaissance or classical buildings crowd in every street of Indian towns and the people are unconscious of the stupendous cost because, as has already been said, they are in the habit of having these on their buildings for several generations.

In the present day it may not be possible to completely eschew foreign ideas or to build in strictest conformity to the grammar and conventions of our *Silpa Sastras*, nevertheless demands of free thinking and artistic traditions have to be harmonised as far as possible. An indigenous art with an unbroken chain of tradition of over two thousand years behind it, which has maintained so much vitality inspite of the ban which intellectual Europe has put upon it, can never be allowed to die of starvation. It can be so developed that it can be made to supply all the complex needs of modern India and yet with the canons of true Indian art. It is expected that a new synthesis suitable to our present-day needs will evolve in the near future just like the new school of Indian painting established by Dr. Abanindranath Tagore. Many schools of Indian architecture evolved and developed in the country from the Maurya period down to the advent of the British. And it is quite natural that another school will originate in these days when India is living under political bondage of England, our immediate duty is to turn the tide of our wayward ideas. A combined and sustained effort has to be made to save Indian architecture from starvation. The desired result will come in time. With the development of self-government in the country the real work will commence. We



A foreign style design for the proposed building at Coimbatore

shall then be living our own lives. In the meanwhile we should re-introduce those arts and crafts which are about to be wiped out. We should work for the day when India will again gladden the heart of the world by her outpourings of the Good, the True and the Beautiful.

Architecture was "the dominant art of India" from which evolved most others as accessories. Sculpture and painting originated from architecture and their growth primarily depended on the stability of the latter. Owing to the absence of a well-defined and well-established indigenous architecture in Bengal the allied art of painting and terracotta cannot thrive here in the present day as it did in the olden days of Gaur and Vishnupur. The success of Jayporu school of art and craft and industry can be ascribed to the success of its glorious architecture. Their art is a living thing and the artists, sure of patronage and support, not only from their own countrymen but from foreigners as well, can pursue their vocation with ease and freedom. Such an atmosphere for the growth of national art is yet to be created in Bengal, and we should all strive to that end.

Recently it has been proposed to organise a school of architecture in Calcutta. Neither

the Government nor any foreign institute of architects have been approached to guide the same. Experiment is to be made if it could be run independently with the help of Indian master-builders and master-craftsmen that yet survive. No pupil would be left to imagine independently as far as possible. Passed or unpassed students of a Government Engineering College or School or of Government School of Art would, of course, be welcome and given a special course of training, both theoretical and practical, if they desire to learn their own art. But a Government passport would not be compulsory for admission. Co-operation is desirable from institutions like the Indian Society of Oriental Arts which might impart special training to the students of the proposed school of architecture in painting, iconography &c. Municipalities and District Boards should support the proposed school. The sympathy and co-operation of patriotic building contractors are also to be enlisted. The scheme is yet under consideration and suggestions from the public and others interested in Indian architecture and art are hereby invited and would be taken into consideration during the formative stage of the project.



Plant Pills Grow Bouquets

Amateur gardeners' own flowers, any month in the year, in window boxes, jars, tin cans, or any other receptacle that will hold water.

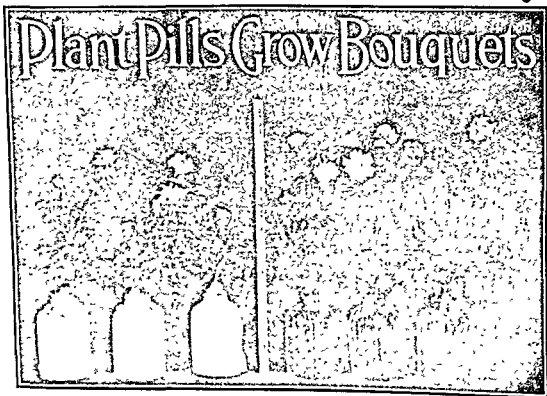
Sweet peas, planted in jars in the fern box on October 1, will provide abundant bloom for New Year's day. Dalias, zinnias, asters, chrysanthemums, pansies, phlox, stocks, or whatever flower one desires, may be made to bloom indoors, all the year around.

No soil is required, no fertilizer is needed. The secret is a small, white oval lump of the size of a pigeon's egg, that is to say, about two inches long by an inch in diameter, called a "plant pill," soon

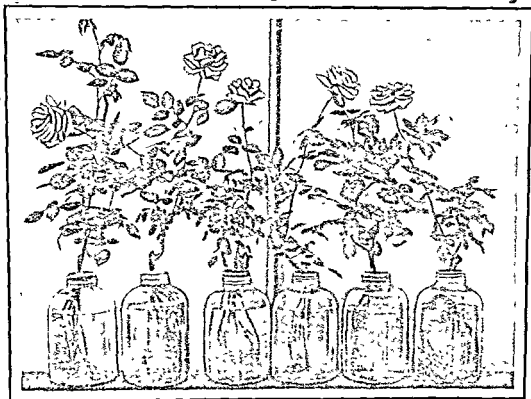
to be obtained from the nearest druggist at small cost compared with what one pays for cut flowers at midwinter.

This wonder worker among flowers is the product of some seven years' study by Dr. W. F. Gericke, of the University of California. More than 200 varieties of plants, numbering nearly 2,000 individuals, have been made to produce their blossoms at any selected date, indoors and out, at the university.

But the greatest value of the discovery, as so far applied, is in the production of flowers for the home in defiance of winter temperatures outside. The normal warmth at which most houses are kept during cold weather is ample for the growth and



Rose Cuttings, without Roots, after Growing Four Months in Bottles of Water to Each of Which a "Plant Pill" Had Been Added; the Cut Stems Have Developed Good Root Growths



Nine Weeks' Growth of Columbia Roses from Cuttings Eight Inches Long. No Part of These Flowering Plants Has Ever Touched the Soil, Despite the Well-Developed Roots

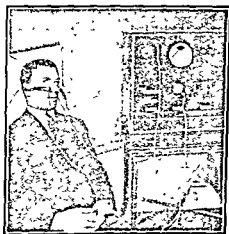
blossoming of the plants under the urge of the chemicals in the pill.

Annuals, such as sweet peas, zinnias, asters, pansies, and many others, may be controlled and made to blossom at any time in the same way.

Popular Mechanics.

"Electric Doctor" Is Used To Treat Colds

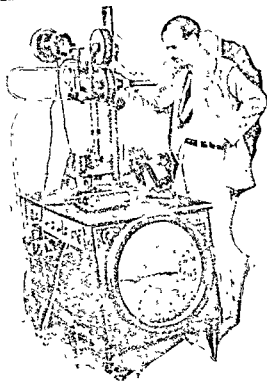
Beneficial results in treating colds with an "electric doctor" are reported from France. The instrument employs high-frequency current to generate heat that penetrates the nose tissues and thus destroys germs. Relief has been obtained in ten minutes or less, it is said. The treatment does not injure the nose tissues.



Treating Nose Tissues with High-Frequency-Electric Current to Help Cure Cold

Film Mysteries of Germ Life With Clockwork Camera

Photographic records of the life of a chicken within the egg, of the beating of a turtle's heart, how germs and flowers develop, and many other interesting phenomena, are accurately made with a combination microscope and moving-picture camera

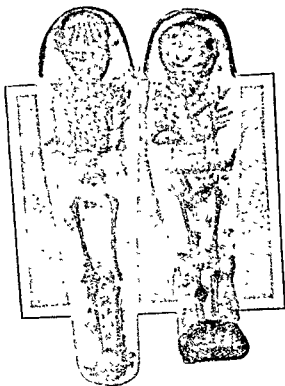


Combination Motion-Picture Camera and Microscope Operated by Clockwork for Filming Germ Life

apparatus devised by a student of the University of Maryland. A feature of the apparatus is that exposures are made at regular intervals and at almost any frequency desired, by setting the clockwork mechanism that operates the shutter and moves the film so that, after the instrument has once been properly adjusted, it needs but little attention.

X-Ray Studies of Mummies Reveal Secrets of Past

That Egyptian children who lived centuries ago had diseases common among youngsters of today, is one of the interesting facts revealed by X-ray studies of mummies at the Field Museum of Natural History. Photographs taken with the penetrating rays show cases of curvature of the spine and of malnutrition. The latter condition is disclosed by transverse lines of irregular calcium developmet in



Courtesy Field Museum of Natural History
Diseases and Malformation in Egyptian Children Revealed in X-Ray Photographs of Mummies

the bones and is caused by improper and inadequate feeding. The X-ray apparatus is used not only on mummies but also on various other specimens and helps to establish many scientific facts without doing any damage. The Field museum is the first institution of its kind to adopt this method of examining relics of the past.

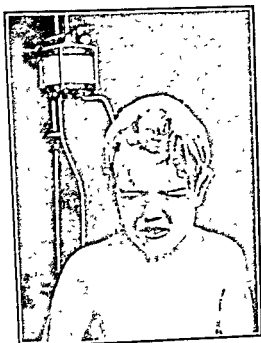
Chemicals To Replace Gans In Wars Of Future

A thousand airplanes each carrying 5,000 pounds of chloroform, could put the inhabitants of cities as large as Chicago or New York to sleep in a few moments, in time of war, according to Dr. Gustav Egloff, a research chemist, who points out that scientists are developing means for making war more humane instead of more horrible. He suggests that anesthetics, far more effective than are now known, may be introduced in the near future and that applications of them from planes flying above trenches, might put whole battalions of soldiers to peaceful slumber. They could be awakened later and suffer relatively little harm.

Popular Mechanics.

Soapuds Fountain For Bath Latest Toilet Aid

Press a button and soapuds, salt water, scented water or other toilet preparations rush from a spout in a bath attachment a California inventor has introduced. As many containers as desired



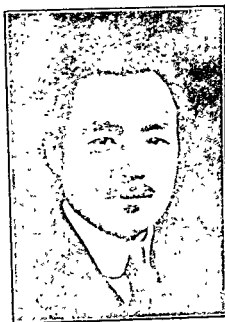
Suds Tank Dispenses Lather Directly without the Need of Working It up during the Bath can be connected to the arrangement and they are installed in a convenient position for use while bathing.

A Martyr to Science

Prof. Hideyo Noguchi, Japanese bacteriologist of the Rockefeller Institute for Medical Research, passed away at Accra in Africa on May 21st, a victim of yellow fever contracted in a laboratory experiment in 1927. Dr. Noguchi was the most distinguished pathologist of his race. He was knighted by the King of Denmark, the King of Sweden, and the King of Spain, and honored by the Emperor of Japan. Dr. Noguchi was classed with such scientists as Pasteur and Metchnikoff in his work for humanity. The efforts of Dr. Noguchi were largely responsible for the overcoming of the yellow fever outbreaks in Central and South America.

Weaves Seamless Trousers In Hand Loom

Trousers are woven without seams from such materials as burlap and other cloth by an eastern expert who has had more than sixty years' experience with a hand loom. Even the side openings for the pockets are woven instead of being cut. The garments have a neat appearance.



Dr. Noguchi



Weaver and Sample of Seamless Trousers made from Burlap

Even the side openings for the pockets are woven instead of being cut. The garments have a neat appearance.



The Dance of Shiva

The *Vista-Bharati* Quarterly for October publishes another series of Rabindranath's illuminating 'Letters from Java.' The poet gives an interesting description of the Shaiva Temples at Prambanam. We read :

The dance of Shiva, as Nataraj or Mahakala, represents the rhythm of *Becoming*, with its rise and fall of life and death. He is Bhairava, the Terrible, because Death is of the essence of his play. In our country two different aspects of Shiva have been recognised. In the one he is the Infinite, the Perfect, and therefore inactive and tranquil. In the other, it is through him that courses the flow of Time with its perpetual changefulness, the agitated dance of which takes form as Kali. But, in Java, this Kali aspect of Shiva is not seen,—nor the sportive aspect of Krishna in Vrindavana. We have here the story of Krishna's slaying of the ogress, Patana ; but there is no sign of his milkmaid companions. These facts may give us clues to the history of the time of colonisation.

Revival of Sanskrit Culture

In the course of a thought-provoking article in *Triveni* for July-September, Mr. K. Krishna Somaysaji laments that there is amongst Indians less knowledge of, and more prejudice against, Sanskrit than can be possibly imagined. He is of opinion that "Sanskrit culture is the culture for us, if we should continue to live as Indians." He further asserts that Sanskrit culture stands (1) by Faith *not* reason (2) for duties *not* for rights (3) stands for the economy of the past in the making of the present and lastly :

Sanskrit culture stands for the principle of association and grouping together of individuals with similar tastes and avocations as the most natural and effective principle of social organisation, and if the new world has not adopted it, it is simply because it has not understood the scope and purpose of such organisation. So we see in these and similar other institutions, which are the embodiments of Sanskrit culture, the highest principles of conduct yet known to man turned to social and individual ends, and here is the superiority of Sanskrit culture to any other. If by civilisation you mean the adaptation of means to ends with the minimum of waste and maximum of profit in the moral as in the material world, here it is for

all of us to share. So then, the singular importance as I understand it, that attaches itself to Sanskrit and Sanskrit culture is in its power of curing the fever of civilisation through which the world is running. 'Civilisation and its cure,' the cry has no doubt started, but the cure is not yet found. It is here locked up in this treasure-chest and it is for us Sons of India and Sanskrit, first to cure ourselves through this new power and then to try it upon the chronic ills of the world. We in this country must confess we are in a whirl of life. The old order is changing giving place to new, probably much faster than we think it is, and viewing the phenomenon calmly and dispassionately, we must own we are changing for the worse. Cry hearso as we do about our aims and aspirations in any department of life we are caught in the slough of despair, and cut off from the past on one side and with the future thronged and blocked in its path by a mad-rushing humanity on the other, we are without a way out. At this juncture the only safety lies in pulling up in mind and body, and coming to our own. We must realise that we were good and great, and this confidence and faith in our schemes can come only through a study of our past. Without the pride of the past, burning in the soul, patriotism is a lifeless thing, and all patriotic sacrifice is a make-believe. Sacrifice is born of love, and love of knowledge. To know your great past is surely to love it, and to love the past is not only to discard and trample down the present but to aspire and to soar into the future. Sanskrit Culture which contains in itself all the elements of national life undoubtedly better conceived and better combined than elsewhere, will once more furnish us with the ways and means of organising ourselves for the present successfully against the contending forces, and will also give us now as it did so splendidly in the past, the right view-point as to our march into the future. The choice is between English and English culture on the one hand, and Sanskrit and Sanskrit culture on the other. On the one side are ranged Reason, Right, Social chaos, and thirst for power and self. On the other are ranged, Duty, Faith, Order, and Search of Truth and Beauty as the ambition of life. Which is to lead and which to follow? The choice is obvious.

Sakuntala Staged in Australia

It is gratifying to note that the Live Art Society of Australia had staged Kalidasa's *Sakuntala*. The *Journal of the Bombay Historical Society* for September has reproduced the above-mentioned news from *Table Talk* of Melbourne from which we make the following extract :

It was in Sakuntala that the big interest lay, for this was a stupendous effort for a society of young people, even though directed by one of artistic insight and experience like Mr. Howard Eadie. First of all the fine translation of the sixteen-hundred-years old work of Kalidasa by Laurence Binyon was a fine achievement. Then the saturation of the performers and the young musician Stewart Burton, in the spirit and atmosphere of the story and the beliefs of the time, to such an extent that they were unable to positively live the characters, and in the case of Mr. Dudley, to interpret the spirit in musical composition was remarkable. Stewart Dudley had—so those who have lived in India declare—by some miracle caught the spirit of India in his music, in which he had used the Indian graduation of scale, which are three times as many as we employ. Like Wagner he has a leading motive each character running through, and the vocal solos introduced are weirdly quaint and thrilling. While, naturally with such notation, some portions of the music strike the ear with unusual and strange dissonances, there are parts of it that are warily rich and beautiful in tone. The biggest and culminating triumph was achieved by the luminous yellow of the celestial charioteer's wonderful costume which seemed almost dazzling in its luminosity. The stage settings were kept indeterminate and subdued, but were effective. The whole production has left an ineffaceable impression upon those who were fortunate enough to see it."

Archaeology in Hyderabad State

Of late lack of original articles has become a feature of *The Hindustan Review*. In the October number of the said quarterly Mrs. E. Rosenthal, F.R.G.S., traces the history of archaeological research in the Hyderabad State and summarises the progress made by the department in course of the last 15 years. We read:

One of the activities which has linked up the work of the Hyderabad Archaeological Department with Egyptian and European research centres, consists of the excavations, carried out in various parts of the Dominions, for the purpose of examining megalithic remains. In the early fifties of the last century, Meadows Taylor contributed several reports on these remains to the journal of the Bombay Branch of the Royal Asiatic Society. In 1915, operations carried out at Maula Ali revealed cairns, and cromlechs—the former containing stone or clay coffins, similar to those discovered in the ancient tombs of Chaldea—the latter consisting of stone circles, partly or fully visible. The graves contained also a large amount of pottery, identical in design with cups, saucers, dishes, etc. dug out in Southern India, and bearing a resemblance to vessels discovered in Chaldea and Assyria. In 1916, one of the most active members of the Hyderabad Archaeological Society, Dr. E. H. Hunt, F.R.C.S., delivered a lecture on "Hyderabad Cairns: Their Problems" which was published subsequently in book form. The most important finds among copper articles consisted of a bell,

an amulet and head bands for bulls. It is significant that bells were objects of superstitious regard among the Celto-Scythian peoples and, moreover, that one bell was buried within a cairn opened, at Maula Ali, in the first half of the last century.

Women's Demands

Sir Tej Bahadur Sapru K.C.S.I., LL.D., in the course of an article in *Stri Dharma* for October emphatically asserts that the time has come when the women of the country should demand definitely the following reforms and enforce them or get them enforced by those who are prepared to support them:

(a) Every local legislature should be asked to undertake the obligation for the establishment of Girls' Schools and Colleges in every Province and to set apart more ample funds than has hitherto been done.

(b) If the legislators are found to be conservative to legislate with regard to the marriage of girls, the educated youth of the country should form themselves into a league and refuse to be married to girls below a certain age.

(c) Educated girls should be encouraged to follow independent professions, as far as they can.

(d) In all matters affecting social reform, we should take care to see that a certain number of women are always included in our representative bodies.

(e) Sex disqualifications, so far as representation in local bodies and legislatures is concerned, should be absolutely removed.

(f) Our personal laws should be modified so as to give the woman a stronger legal position than she occupies to-day. It is, to my mind, absurd that we should allow the inferior position which the Hindu Law assigns to her in the matter of property rights to continue indefinitely. It is a perpetual source of litigation and I have, in actual practice, found that even where the law gives her some definite position, the woman is victimised by unscrupulous male relatives and hangers-on. This is probably due more to her want of capacity to protect her own interests, than to any other cause. This can, however, partly be remedied by better education, but it seems to me that a radical cure can only be supplied by a fundamental change of our law.

Development of Mercantile Marine in Japan

The remarkable development of the Japanese Mercantile Marine during the last thirty years has been briefly sketched by Mr. J. M. Ganguli in *The Indian Review* for October. The following figures indicate that progress:

| Years | Tonnage | Number of Ships |
|-------|-----------|-----------------|
| 1893 | 151,773 | |
| 1895 | 279,668 | |
| 1896 | 334,592 | |
| 1901 | 668,360 | |
| 1910 | 1,234,571 | 1757 |
| 1915 | 1,604,900 | 2132 |
| 1920 | 3,011,634 | 2931 |
| 1923 | 3,322,764 | 3049 |
| 1925 | 3,496,262 | 3187 |
| 1927 | 4,010,381 | 3561 |

A feature of the Japanese shipping has been that though in other countries with the advent of steamships the tonnage of sailing vessels has been steadily decreasing, in Japan it had been showing an increase, till but recently, along with the progressive development of the steamship tonnage. The number of sailing vessels, which was 4,958 with a tonnage of 390,796 in 1910, had become 8,656 with a tonnage of 542,579 and it was 14,932 with a tonnage of 899,233 in 1927.

Proceeding the writer tells us that with the development of the Mercantile Marine, the strength and the importance of the Japanese Navy have also been rapidly increasing. We are told :

The Japanese Navy ranks third to-day among the naval powers of the world, and it has been so recognised in the Washington Agreement. The placement tonnage in capital ships of the Japanese Navy was fixed by the above Treaty at 315,000 tons, which is more than the strength allowed to France and Italy.

Agriculture in India

Sir M. Visvaraya K.C.I.E., in the course of an Address delivered at the Poona Engineering College (published in *The Mysore Economic Journal* for September) lays special emphasis on the part education and engineering science have to play to meet the immediate needs of our country. Dealing with the problem of agriculture he says :

In this country, agriculture as a profession is distasteful to many at present, because the holdings are small, profits are slender and employment is intermittent. Except during ploughing, sowing and reaping, our farmers in unirrigated tracts have much idle time on their hands. The actual number of days in the year required to cultivate dry crops is probably two months and as the work is not continuous, our cultivators keep up the pretence of farm work throughout the year. Mr. Henry Ford of Automobile fame has stated that he obtains the best yield from his lands by working on them only for 15 days in a year. In America, through the use of machinery, the number of persons employed in agriculture is being reduced though production itself is actually increasing.

The system of agriculture followed in many parts of the country is still of a primitive type. The farmers are too illiterate to understand the value of modern scientific methods and too poor

and too unorganized to adopt improved practices. Agriculture needs to be enriched by the use of capital, scientific methods and sound commercial management ; in other words, agriculture needs to be industrialized.

Engineering and chemistry are the two sciences most concerned with agriculture. The scientific portion of farm work includes soil analysis, selection of seed and fertilizers, destruction of insect pests, animal husbandry, and the use of modern agricultural machinery and tools. Some of our larger agriculturists at least should start the use of ploughing, sowing and harvesting. Every farmer should have some elementary training in mechanical engineering to be able to attend to repairs to his ploughs, pumps and agricultural implements. Every farmer worth the name in some of the advanced European countries I have seen, owns an oil engine when he has no other source of power supply. Every town and many villages possess a technical school of some sort and every city a technical college. Agriculture and engineering should go together. At present agriculturists do not know the elements of engineering, and engineers except some of those engaged in irrigation do not know agriculture. In European countries agricultural engineers form a class of experts by themselves. The Agricultural Commission has made many excellent suggestions but they are not likely to materialize unless ground is first cleared by providing liberal agricultural education and banking facilities and by encouraging team work and self-help among the rural population.

Do the Jains want Separate Electorate ?

The Jaina Gazette for August, September and October comments editorially :

It is to be highly deplored that the Jains are not alive to their rights and responsibilities. Their political rights can well be described to be next to nothing. The Government is kept busy by the agitators. It is an old saying whose verity needs no proof viz. "Ask and it shall be given and knock and it shall be opened." The entire political structure of India is in the melting pot. Communities are vying with one another as to their share of rights in the government of the country. The situation is so critical that even communications which have been always speaking for the Congress Creed have now begun to ask and appeal for themselves as a community, provoked by instinct of self-preservation.

But what about the Jains. Where is the Jaina political conference and what is it doing ? The Jains should awake and arise at least now lest they should be forever fallen and trodden down in the race of communities.

One chief reason why the Jains cannot afford to be negligent of their rights and duties is that they form an important mercantile community. Lord Curzon had said on one occasion that half the mercantile wealth of India passes through the hands of the Jains. With such a large stake in the country it would be nothing short of madness to allow ourselves to be deprived of a voice in the government of our country. Hence

we hope that our leaders would rise up to the occasion, sink their differences, formulate definite proposals and place them before the Government. We may just suggest in passing that the Jains will do well to ask for an electorate of their own, so that they may elect a certain number of members to the provincial and central legislatures.

Plea for an Investment Trust in India

Prof. J. K. Duraiswami Aiyer contributes a thoughtful article in *The New Era* for November wherein he puts forth a vehement plea for the formation of an Investment Trust Company in India because persons who are in possession of spare funds find it rather difficult to invest profitably. We read

There is a fairly large amount of funds waiting for employment on such terms as will yield a return higher than the rate of interest realised from gilt-edged securities. An Investment Trust Company can command the services of experts who will assess the value of different kinds of securities and invest the funds in such a manner as to yield a steady and safe return. The capital of such a Trust must be fairly large say about forty or fifty lacs of Rupees so that it might employ persons of great ability. With a view to spread the risks satisfactorily the Trust will have to go in for different kinds of securities viz debenture bonds, preference shares and ordinary stocks of different industries. In India at present the field for investment is widening, the main lines being Cotton, Jute, Iron and Steel, Tea, Rubber, Oil and Electrical Industries. Instead of the individual investor being left to his own devices the Investment Trust provides an agency which will do the investing much more satisfactorily. An Investment Trust Company under reliable and competent auspices will fill the need on the part of those Indian investors who do not want to gamble in shares but require a steady and safe return slightly above that realised from gilt-edged securities. It will be a great relief to those who find it now a hazardous thing to invest in mortgage of houses, private loans and petty accounts.

Prayers

T. L. Vaswani writes in *The Kalpaka* for November :

You complain that God does not hear prayers. Do you pray to him as to God or only as to an 'agent' who is to satisfy desires? Are your prayers pure, disinterested? Prayers of love? Love is *ahetu* Love seeks the Lord for His sake, not the sake of success or satisfaction. Believe me, God listens to prayers of love. He becomes a lover of His *bhakta*. And when God Himself is a lover, what is there He will deny?

Reforms in Afghanistan

Commenting upon the recent military, educational and other reforms in Afghanistan S. Ramaswami Chatterjee writes in (weekly) *Welfare* for November 12:

The great importance attached to military preparations cannot fail to arrest attention. King Amanullah evidently feels that, as his country and people are situated between powerful neighbours whose pacific professions cannot be relied upon, the Afghan nation must be armed cap-a-pie, as it were. Of course, though his name signifies the 'Peace of God,' he himself also may have aggressive military ambitions.

The opening of a school for teaching with the Turkish language as the medium of instruction, so that students of this school may be admitted in military schools in Turkey, may be interpreted in different ways. It may be that King Amanullah feels that the Christian nations of the West may not give Afghan Youths as good and complete a military training as they give their own young men so he must delect on Turkey for the accomplishment of his object. It may also be that there is a more complete understanding between the two Islamic powers than there can be between either of them and any Christian power or it may be that Ghazi Kamal Pasha's military schools can give a point or two to the fighting seminaries of the Christian peoples. In any case, it is significant that for obviously military purposes Turkish medium school is to be opened in Afghanistan, but not a German medium, nor a Japanese-medium, nor a French-medium, nor an English-medium school. By the by, does the adoption of the Turkish medium in one school foreshadow the gradual substitution of the Arabic script by the Latin script in Afghanistan as in Turkey?

That foreign employees in Afghanistan are to have no higher pay than Afghans doing similar work must be rightly meant among other things, to strike at the root of the inferiority complex among Asiatics and the superiority complex among Europeans. Such a thing cannot be expected to be done in British-ruled India though Indians are educationally not less advanced than Afghans.

The rule against military people becoming Pirs or followers of Pirs is obviously meant to prevent soldiers owing loyalty to religious fanatics as well as to the Afghan King. Such divided loyalty may lead to attempts at reactionary rebellions and revolutions under the leadership of bigoted Mollahs.

The deputation of 15 students to Baku clearly points to the existence of petroleum mines in Afghanistan. The King has been well-advised in not giving any mining concessions to foreigners. The sending of a few thousand youths of Afghanistan to Europe for employment by factories on a mere subsistence allowance, affords a striking contrast to British policy in India in this respect. India is a bigger country with a vaster population and far more immense mineral and other resources than Afghanistan. Yet in place of a thousand Afghan Youths to be employed in European factories the British Government in India have not sent even a few dozen Indian Youths to be trained in European manufacturing industries.

So that unless in the meantime India becomes free, we may expect Afghan goods to be dumped in Indian markets in the not distant future.

The intended connection of Afghanistan with foreign countries by telegraph lines reminds one of the deplorable isolation in which Nepal lives and of the crippling conservatism and superstition of the rulers of the latter country.

The present writer observed the use of wooden poles as telegraph posts in various parts of Germany during his travels in that country. King Amauallah may also owe this idea of frugality to his visit to Germany.

The opening of a school of political rights is one more proof of the democratic ideals of the King of Afghanistan.

Foreign Students in Paris

Dr. B. K. Siddhanta, M. D. (Paris) in an article in *The Young Men of India* says:

No University in the world contains so many foreign students as are in the Paris University—the Sorbonne. There are various reasons as to why so many foreign students are drawn to Paris. Firstly, the world-wide reputation of Sorbonne—its traditions and its opportunities attract students from every corner of the globe. Secondly, living is cheaper in Paris than any other well-known universities in America or Europe: the tourist may not think so but a student knows so from experience. Thirdly, along with the courses of study in the University, a foreign student sometimes finds opportunities whereby he can earn money—thereby enabling him to live independently. Let us discuss these points in detail.

But he points out that there is a paucity of Indian students there:

In fact, we, Indians, are apt to overlook the value of education in the Continent. To us, British diplomas hold much of charm, because the Government of India naturally gives preference to British degrees. In our country (India) some people have the belief that the continent of Europe (British Isles excepted) is not a fit place for study. The name of Paris brings much of comment from many an Indian guardian; they think that Paris is a land of enjoyment and not a place for study. We do not know how this crazy idea came to be deep-rooted amongst ourselves—those who have not visited the famous University—Sorbonne. True, Paris is a place of enjoyment as is the case with every other big city in Europe—Berlin, London and so on. But those who want to enjoy life will do so everywhere: there is no reason why he should abstain in London or Boston or New York. But those who want to study will find here in Paris more of opportunities and facilities in comparison with other countries. There is another reason why our students do not like the idea of studying in the Continent: that is they are faced with the language difficulty. To an average European student, this language difficulty is overcome to a great extent, because almost every country, French is a second language. As we have said, one

astounded to find so many foreign students in Paris. I am in a position to give our readers an idea about the presence of the foreign element in the Faculty of Medicine because of close association with it for the last three years and a half. There are about 5,000 students in it of which 52 per cent. are foreigners. Most of the students come from Roumania, Poland, Czechoslovakia and South America. There are good many students from Canada also. But it is a pity there are only 17 students from India in the Faculty of Medicine—a department which has got the reputation of being one of the best in the world.

Students and Politics

The Educational Review for September writes:

The subject of Students and Politics has often given rise to controversy in the educational world of India. Time was when European educational authorities, devoid of any sympathy with Indian political aspirations, used to throw up their hands in horror at the slightest exhibition of interest in politics on the part of the young men of India. On many an occasion, the intolerant attitude of some bureaucratic Principal resulted in the severe punishment of innocent young men misled by political exuberance into demonstrations of some kind or other considered to be inconsistent with academic life. While it is hardly possible for a really good student, while at College, to spend much of his time in politics and while it is also desirable that active participation in politics should be allowed only to those who are sufficiently mature in understanding, there is no denying the fact that the *alumni* of Universities must take an intelligent interest in the events which are happening round them, especially when they are fraught with serious consequences for the future of their motherland. We are glad to find that such a keen and radical political enthusiast as Pandit Motilal Nehru, addressing the students of Allahabad the other day, gave the right advice in the matter and warned young men against wasting their time in the distractions of politics, without paying sufficient attention to their legitimate work at the University. Pandit Motilal said that he would not advise students to identify themselves with any particular party. But he did not mean thereby that they should have nothing to do with politics. He did not advise them to take an active part in politics, but he appealed to them to study closely social and political problems, so that in later years, they could work for the advancement of the country with some knowledge of the questions awaiting solution. We would like to commend these words not merely to educational authorities but to students all over India.

The Danger of Meat-eating

We find in *The Oriental Watchman and Herald* for November:

"...arianism is not a mere of cultish observance.

The nonflesh diet has its actual arguments for health safety. Meat-eating is attended by dangers that are real, and the meat-eater should know that he runs a risk.

The prevalence of disease in animals is so generally understood that the advocate of vegetarianism has to lose no time in proving that point. The many laws of meat inspection are witness enough for the existence of diseased animals. The presence of animal diseases should be a warning in itself.

In the inadequate inspection of animals killed for food, many slip by to the slaughtering pen that ought to be condemned as wholly unfit for food. If left alone a little longer, some of these would soon die of disease.

There is a certain degree of safety in the thorough cooking of meat. Disease germs and their products may be rendered harmless as far as immediate and direct causes of disease are concerned. But no kind of cooking can transform diseased flesh into wholesome food. No culinary act can put food elements and health into a thing. And, in almost all cases, meat is not cooked with a view to eliminating its harmful properties but rather to bring out its "meaty" flavours, which flavours are in the extractives of the flesh and which extractives contain the animal poisons in process of elimination.

The immediate danger of disease from eating the flesh of unhealthy animals is not the only thing the meat-eater needs to consider. The extra work placed upon the eliminative organs in caring for the wastes and poisons of a flesh diet, is conducive to disease of the organs. A flesh diet will in time tell against the health. Taking all the facts into consideration as to the value of a nonflesh diet and the risks of eating meat, it is well worth while to regard vegetarianism as more than a fad.

Shivaji And Tukaram

Swami Gunatitananda gives a brief life sketch of Tukaram in an article in *The Vedanta Kesari* for November, from which we make the following extract

The well-known Shivaji who was much devoted to saints from his boyhood, one day sent a deputation to Tukaram who happened to be at Lohagaum at that time, with some jewellery, horses, torches, etc., as presents to request him to come to his palace at Poona. But Tukaram did not even condescend to look at the precious presents, but sent them back with a letter containing nine abhangas addressed to God: "These torches, umbrella, and horses are not for good. Oh king of Pandarpur (Vithoba), why dost Thou wish to allure me with these? This kind of honour I treat as a pig's dung; Thou art giving me just the things I do not want. Everything is ordained by Thy will, not want. Thou knowest my heart. I stick to Pandurang; Thou knowest my heart. I stick to Thee and Thy feet alone." Then in the same letter he wrote to Shivaji: "We are free from all desires and attractions; a king or an ant, gold or earth is same to us; our wealth is very great; we are the lords of the three worlds. Money is like beef to us. What can you give us? Citer the

name of Vithal; I shall be much pleased if you only do this much. Remember that all the *siddhis*, nay, even the Moksha can be had, but to get the feet of the Lord is difficult." After receiving this letter Shivaji himself came one day to listen to his Kirtanam (devotional songs) which attracted him more and more; so Shivaji began to visit him very often. One night Shivaji was so much impressed by his Kirtanam that instead of returning to Poona, he stayed at Dahu with Tukaram. Shivaji's mother being anxious that he might leave off politics and become a Sadhu, hurried up to Dahu. That night Tukaram spoke on Varnashrama Dharma, which made Shivaji take up his duties in right earnest. Another day the Pathans coming to learn that Shivaji was listening to the Kirtanam inside the temple, lay in ambush outside with a view to catch hold of him, but to their utter surprise and bewilderment the Pathans saw thousands of Shivaji's all of the same appearance rushing out from inside the temple! Thus they were frustrated in their fiendish attempts.

Calico Industry In India

Mr. Y. S. Thackeray's article entitled the History of the Calico Industry of India published in the *Quarterly Journal of the Indian Merchants' Chamber* for October will be read with profit by those who are interested in Calico Industry. The writer observes

From the records at our disposal we understand that Calico, chintz and other cotton fabrics were the most important and oldest textile productions of India and were being exported to foreign countries for their general use. The earliest reference about the traffic of this cloth is to be found in the travels of the Arabian physician Suleiman who had travelled in India about 850 A. D. (A translation of Suleiman's Journal bears the year 1173 A. D.) In his Journal, Suleiman makes mention of the town of Calicut and states that garments made there are so extraordinary that nowhere else are the like to be seen. They are for the most part round and woven to that degree of fineness that they may easily be drawn through a ring of middle size. From this it appears that Calicut was the original seat of the manufacture of this cloth and from the name of this town the word "Calico" was derived.

Cow-Protection During Mughal Times

We read in *The Animal Protection Clip-sheet* for October 1st:

Babar the 1st Mogul Ruler of India, left a will for Humayun, of which two copies are extant, one in the Bhopal State Library and the other in the possession of Principal Balkrishna of the Rajaram College, Kolhapore. The latter seems to be more complete:

"O son, the Kingdom of India is full of different religions, praised be God that He bestowed upon thee its sovereignty. It is incumbent on thee to wipe all religious prejudices off the tablet of

the heart. Administer justice according to the ways of every religion. Avoid especially the sacrifice of the cow by which thou canst capture the hearts of the people of India, and subjects of the country may be bound up with royal obligations.

"Do not ruin the temples and shrines of any community which is obeying the Laws of Government. Administer justice in such a manner that the King be pleased with the subjects and the subjects with the King. The cause of Islam can be promoted by the weapons of obligations rather than by the sword of tyranny.

"Overlook the differences of the Shias and Sunnis, else the weakness of Islam is manifest.

"And let the subjects of different beliefs be harmonised in conformity with the four elements of which the human body is harmoniously composed, so that the body of kingdom be free from different diseases. The memoirs of Timur, the Master of Conjunction, should always be before thine eyes, so that thou mayest become experienced in the affairs of administration."

1st Jamadi ul Awwal, 935 A. H.

The Bengal Medical Act

The *Calcutta Medical Journal* for October observes editorially,

The declared object of the Government of Bengal in amending the Bengal Medical Act (1914) was to enhance the representative character of the Bengal Council of Medical Registration by extending the franchise to the medical colleges affiliated to the University, medical schools permanently affiliated to the State Medical Faculty, School of Tropical Medicine and Railway Board and at the same time not to make it too unwieldy by reducing the number of nominated members and representatives of the medical profession. The Council as contemplated in the amending Bill would have been composed of 18 members, 11 of whom were likely to be officials and 7 non-officials including 5 representatives of the registered practitioners. Consequently the section dealing with the constitution of the Council evoked much criticism from the press and the public.

The Bill, however, has been passed into an Act. The Journal is of opinion:

The immediate net result of the passage of the Bengal Medical (Amendment) Bill, 1928 is the formation of the Bengal Council of Medical Registration by 23 members, of whom 9 are likely to be officials and 14 non-officials. But within a year or so, 4 more Government Medical Schools will come into existence and the total number will then be increased to 27, 13 of them will be officials and 14 non-officials. The non-officials will be formed by one representative each of the Faculty of Medicine, the Calcutta University, the Carmichael Medical College, Belgachia, the Calcutta Medical School, the National Medical Institute, and the Bankura Medical School; 4

representatives of the graduates and licentiates in Medicine and Surgery of the University of Calcutta; 2 representatives of the practitioners who are qualified to be registered under the Medical Acts and 3 representatives of the practitioners with registrable qualifications other than the previous.

Our duty next is to send the right sort of representatives to the Council. In electing them we should see that we are selecting men who will not be influenced by official favour or frown—men who will be able to assert the rights and privileges of their constituencies. There are other non-official institutions which are teaching medical subjects but are not yet recognized and there are numerous outdoor dispensaries and hospitals with wealth of clinical materials in Calcutta, if the authorities of these combine and the clinical materials available are pooled together, they can more than satisfy all the requirements for affiliation.

The Brass and Bell-Metal Industry of Orissa

In an informative paper read at the Co-operators' Day (published in *Federation Gazette*) Mr S. C. Ghosh gives an account of the above industry—the principal cottage industry of Orissa. Says the writer:

At present there are three principal Bell-metal Societies in Orissa. But I regret to say that they are not working quite to our satisfaction.

There are a few more working successfully though not under co-operative organisations. The principal difficulties with the former group are enumerated by the writer viz.

At the outset I must frankly admit that the Brass-metal and Bell-metal Workers as a class are very conservative in their nature. For the above reasons tangible results are only obtained after a long time, and that when our patience is entirely wearied out, and in most cases even after that. Secondly these *Karigars* have no idea of the Division of Labour. Thirdly, pecuniary is this that one manufacturer or *Bindhance* is capable of producing one or two kinds of goods only and not all. They do not attempt even at newer ones. Fourthly, the major portion of the producers being under the clutches of the *Mahojans* are throwing every possible obstacles in the path of our progress.

The writer concludes—

Our motto is largest sale, small profit and satisfied customers. Pure Bell-metal wares, I emphatically say, are not available elsewhere in the market and they pay in the long run, as they are not of ordinary stuff.



Dr. Fosdick on Trial Marriage

Writing in the *American Magazine* Dr. Fosdick admits that in America, among certain sections, there is a revolt against old-fashioned family life. He does not believe that the solution of the resulting problem is to be achieved through what is called trial marriage—through the substitution of the 'ideals' and customs of trial marriage for old marital ideas and customs. Of his own opinion, Dr. Fosdick writes:—

Personally, I do not for a moment believe that the American people in the long run will consent to that exchange. If they do consent to it, the degeneration of American civilization will come on apace. For the attitudes and actions involved in trial marriage are, first, psychologically disruptive to the individual and second, socially ruinous to the nation.

The psychological aspect of the matter is primary. Nature has been at work a long time on the sex-problem, and we can not by any swift, slick changes outwit what nature has had in mind. To-day an immense amount of cheap thought and talk is going the rounds, of novels, dramas, movies, magazines, and conversations, to the general effect that sex is an imperious urge towards personal pleasure in general and bodily gratification in particular.

The plain fact, however, is that from nature's standpoint sex is only a lure to get two people to love each other deeply enough and long enough to bring up children. What nature wants is children, and because nature always makes attractive the road to the goal she seeks she has allured men and women into family life by pleasant paths. What she was getting at, however, was not the pleasure of the path, but the goal of the children, anybody and who makes it his principle of action to steal the gratification of nature's lure without fulfilling nature's purpose is committing a psychological theft on which nature wreaks inevitable vengeance.

The whipper-snappers in psychology may speak to the contrary; the seers tell the truth.

Trial marriage, therefore, in its ordinarily accepted meaning, is psychologically a truncated, arrested, balked experience. It means emotional repression and disruption. Some people assume that because the idea is new it is an advance. As well assume that being killed by an airplane or going to war with poison gas is an advance.

Nature is too old at this sex-game to be so easily circumvented. And what she signifies by the game and intends to get out of it is clear.

The complete sex-experience means falling in love, learning the secret of staying in love, mastering the art of growing up in love, enlarging the love-life into a family of children, until within the green cusp of a physical relation grow the flower and fruit of a spiritual union.

According to Dr. Fosdick, Mark Twain said out of his own experience: "No man and woman really know what perfect love is until they have been married a quarter of a century"

Dr. Fosdick continues:—

To-day loose conceptions of marriage as largely consisting in bodily gratification are defended in popular minds by a supposed psychological law to the effect that the sex-instinct must not be suppressed, but expressed. To let yourself go, this teaching says, to do as you please, to give your emotions gangway, abandon yourself and have your fling—this is the law of a healthy sex-life. In consequence of this supposed psychological doctrine, we have wild talk among our young people about the value of promiscuous experimentation during youth, and among our older people about marriage being a temporary arrangement for mutual gratification.

As a matter of fact, this idea that the sex-instinct must not be controlled, and when other interests make it wise, suppress, is psychological nonsense.

Consider the matter with reference to other instincts. We have, for example, the instinct of self-preservation. It is fundamental. If instincts must not be repressed, that of all others must be respected. But if with your wife and children you should be in a shipwreck and, your instinct of self-preservation becoming dominant and imperious, you should crowd into a life-boat and leave your wife and children behind and be saved while they drowned, how would you explain the matter to your friends? Would you say, I have just been reading a book on the new psychology—I felt that if I repress my instinct of self-preservation I would be in danger of serious mental derangement? You would not get off by any such method from being an outlaw and a pariah.

Most of the cheap, popular talk about the danger of repressing instincts is nonsense. The fact is that we repress instincts or, better yet, sublimate them, every hour of our lives, or else we would be in an asylum or a jail. The psychological law of life is not to say to any instinct, Do as you please! but out of all our instincts to build a personality. At the beginning each one of us is a mess. 'I'm not a man, but a mob,' says a character in one of H. G. Wells's stories. *Exc*

one of us must start as a mob of unorganized instincts, and the law of successfully living is to build a personality, until all the instincts—self-preservation, pugnacity, sex, and the rest—become driving power in a mental and spiritual engine, integrated, unified, purposeful, and going somewhere. That is not enacted moral law; that is discovered law."

Dr. Fosdick says that the real psychiatrists, like Doctor Hadfield, see this thing clearly.

Dr. Hadfield, we are told, teaches that in the course of evolution we have long since outgrown the absolute sway of the polygamous impulse, and have come over into the real, if partial, sway of the monogamous impulse. And continues Dr. Fosdick:

So far as enacted law is concerned, therefore, the endeavor must be to encourage, so far as law can help in the matter, this normal, healthy, monogamous relationship. I have emphasized the psychological importance of monogamy to the participants in the marriage. Of course the social significance of monogamy to the children and, therefore, to the nation is obvious. Nature, during the course of evolution, prolonged the infancy of the human child until the family became a biological necessity. The child's long dependence makes sustained paternal and maternal care indispensable, and from this prolonged mutual relationship came all our finest moral qualities.

Human virtue was created out of the family, and human virtue will perish with the family. There are no substitutes for parents.

This strike which society at large has in the matter, therefore, is tremendous, and whatever the State's laws can do to encourage monogamy should be done.

The only solution of the problem, if there is such a thing, lies at the marriage end. Let us get clearly in our minds that in revolting from obsolete fashions in the ancient family we must not revolt to trial marriage. Let us see distinctly that the monogamous relationship is the only psychologically complete, emotionally satisfactory, ethically serviceable and socially productive form of marriage. Let us get this truth clearly in our minds, and make it clear to our children. Then let this corollary be taught: that marriage is the most serious decision that men and women can face and that, therefore, it is 'not to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God.'

Bathing in Polluted Waters

In Calcutta and in some other big cities the river water is polluted horribly. Yet thousands bathe in such water. The danger of bathing in such filthy waters will be clear from the following extract from the *New York American*:-

In a conference recently between Dr. Harris and Dr. Charles F. Pabst, it was developed that in addition to the many internal diseases which the filthy waters carried, there were many serious and

painful skin diseases against which the public should be warned. Dr. Pabst, an authority on this phase of the menace, is a city physician and chief attending dermatologist of the Greenpoint Hospital.

Following their talk it was said that physicians and surgeons would not be astonished to see an epidemic of furuncles or boils, abscesses, and other inflammatory diseases of the skin and blood stream. It was said that these are quite likely to be contracted by bathers in the condemned waters, where the subject has slight cuts or abrasions.

These abrasions, it was shown, need not be pronounced, but might merely be the result of chafing by a woollen bathing suit in order to give the bacilli a point of entry.

Eye specialists have pointed out, too, that these waters present the constant peril of pink-eye and all forms of conjunctivitis, some of which could conceivably result in permanent injury to the eye, or even total blindness.

Perhaps the most prevalent aftermath of bathing in water containing sewage, it was said at the Health Department, is that of middle-ear infection, often leading to mastoiditis, abscesses, ear-drum infections, and often deafness, especially where the eustachian tubes become involved.

Respiratory diseases also play their part in the lives of bathers who ignore the Health Department warnings. At the department it was said that 'colds,' which bathers imagine they contract from staying around too long in swimming suits, really are contracted from the organisms in the filthy waters.

Many cases of pneumonia have been traced directly to this source, as have cases of tonsillitis, bronchitis, pharyngitis, and all of the common nose and throat ills.

Swallowing these waters, it was declared might easily lead to disturbances of the digestive tract not from the writer itself, but from the dangerous bacilli they contain and might easily be a predisposing factor of appendicitis.

Great Britain and Egypt

In the course of an article on Britain and Egypt, Mr. Arthur Ponsonby writes in the *Contemporary Review*:-

Criticism is always easier than construction. In the Egyptian question, which year by year becomes further obscured by fresh complications, a solution is far from easy to define. Extreme Nationalist opinion which the Wafd has inherited from Zaki al-Halabi may not be so hopelessly uncompromising as is generally supposed. It is not so much British proposals as British eventual intentions of which they are suspicious. They are persuaded that it is not the fixed intention of Great Britain to relax completely at any date a controlling hand which must deprive Egypt of absolute autonomy. Take the crucial question of the British garrison. There can be little doubt that the immediate evacuation of every British soldier from Egyptian soil within a month would neither be demanded nor accepted by the great body of majority opinion in Egypt. Not only do they fear the autocratic ambitions of King Fuad but they have learned some

Absolute theism cannot overlook the following difficulties. All reality may be personal, but, if constituted of discordant elements, then endangers the unity of God. The evil, error, and ignorance of the finite is carried up into the Infinite, thus impugnng the goodness, truth, and knowledge of God. The parts are equivalent to the Whole, thus leaving uncertainty as to what after all is God. The Whole is identical with the part; if so, why not call the part the whole and avoid the unnecessary and gratuitous assumption of an Absolute beyond empirical demonstration?

Royce has his answer for each of these difficulties.

For each of these difficulties Royce has his answer. All concrete, active, living unity is a unity of contrast, so that the contradictory elements in God contribute to the rich variety and wealth of meaning in his life. The evil and error which enter God's experience are necessary to his complete knowledge of all facts, but do not impugn his goodness and truth, for he overcomes ignorance and error with his larger insight, and renounces evil by triumphing over it in his victorious goodness. The parts are futile and defeated in and of themselves; it is only by union with the Whole that they find meaning. God is the Whole that saves the parts by organizing them into perfect life. The Whole may be identical with the part only in a self-representative system, which is to say that the Whole of God is present in every meaning or expression which he manifests in the part. The Absolute is no gratuitous assumption, for every partial view of reality falls into contradiction and only the Absolute explains.

From this it is evident that Royce can neither be waved aside at the first cry of pantheist, nor readily disposed of by the traditional arguments brought against monism. For the monism of Royce is laid out upon personalistic lines, and while the absolute nature of it may lead us to suspect an eventual falling into pantheistic difficulties, the way to such difficulties must be demonstrated, not taken for granted. Distinctions of value are the property of Personality, and to that extent his internal transcendence may be effective. What becomes of material things and finite beings is another question beyond the limits of this inquiry. It may appear that the finite difficulty is the vulnerable point in Royce's philosophy. But as for the Infinite, we are led by this investigation to conclude that the God of Royce may justly be called theistic.

Capitalism and Religious "Ism".

What Kemper Fullerton writes of Calvinism and Capitalism in the same Review applies equally aptly to other religious creeds. The writer asks:—

And what chance has the Church in a world dominated by a huge and rapidly increasing population which needs subsistence, and by a profit-motive which seeks to make gain out of this need? These two economic factors in their interaction led to the imperialistic expansion which went on throughout the nineteenth century and

resulted in the Great War of the twentieth century, but which has not yet run out its politically devastating course, for American imperialism has just begun its rake's progress. Do the churches realize the situation with which they are confronted? In proportion as they are educated, they have surrendered their dogmatic supports. In proportion as they represent the prosperous middle classes, they have more and more abandoned the heroism of the ethical and religious discipline which once gave them a real spiritual authority, and have adopted in its place a this-worldly orientation largely acquiescing in the domination of the present business formulation of life, consecrated as this is by its association with religion, and they seek to solve their consciences by the adoption of a social-service ideal which too often means a further rationalization of religion in a new form and a dilettante dabbling in the economic and political problems of the times. The situation is probably the most serious the church has faced in its entire history. It is so serious because it is so hard to realize it, for the church no longer feels itself outside the world as it did in its struggle with the Roman Empire, but is itself an organic part of the vast complex which we call modern civilization. Being a part of this civilization, it seems to have lost the power objectively to analyse it. It does not realize that when, in a profoundly religious interest, it adopted the conception of 'calling' within the secular life, it helped, quite unconsciously, to pave the way for its own almost complete secularization.

Religious bodies undertaking social service work, require money, which capitalists give them. This dependence on the propertied classes deprives them to some extent of rebuking vicious luxury, vice, sin and wickedness, and consequently of spiritual authority. What is the remedy?

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Though the Chinese have gone far in the last few decades in following Western business and industrial methods, they are experiencing considerable difficulty in adjusting themselves to all the changes involved; while they naturally lack the background and experience possessed by such countries as Great Britain, whose vast wealth and world-wide interests have been built up by a long period of close application of and adherence to business and commercial principles.

Thus Chinese investors and promoters of industrial and other enterprises have suffered severe losses, sometimes through the dishonesty of rascally managers, at others through mistakes

and errors in judgment on the part either of their managers or of their technical experts or of advisors as the outcome of inexperience.

For this and other reasons Chinese investors have become shy of putting their money into concerns, industrial or otherwise, wholly sponsored by their fellow countrymen, and for sometime past have either kept their money tied up in the foreign banks in the foreign concessions and treaty ports or have invested it abroad.

The Chinese owners of big industries which have failed to attain the success hoped for are approaching foreign groups, in some cases going so far as to ask the latter to take over the entire management of their concerns and to invest the capital necessary to put them on a sound paying basis; and on the other hand, the representatives of the government are doing much the same in regard to big national concerns: while Chinese investors, large and small, are refusing to put any money whatsoever into concerns that are not at least under part control of foreigners of sound reputation and proved ability.

Now that China is master of her own house, she can buy the service of the foreigners at her own terms.

There is no loss of "face" or infringement of Chinese sovereign rights involved in such transactions, for the simple reason that in every case the ownership of the industry concerned remains with the Chinese, the foreigners and their capital merely being employed by the latter.

The writer, however, wants some guarantee from the Chinese Government that the lives and interests of the foreigners who are going as 'guests' will be safeguarded.

At Rammohun Roy's Tomb

The Inquirer (October, 13) gives us an account of the annual gathering at the Raja's tomb, at Bristol:—

The annual service at the tomb of Rajah Rammohun Roy, Arno's Vale, Bristol was held a week ago, a number of Indian visitors who had come down from London having been welcomed by the Lord Mayor and Sheriffs earlier in the day at the Council House. In the party were included Sir Abbas and Lady Baig, Mr. and Mrs. N. C. Sen, Mr. G. S. Dutt (Indian Civil Service) and Major and Mrs. Das, all members of the Brahma Samaj. They laid wreaths and floral tributes on the tomb and a service of reconsecration was conducted by Mr. N. C. Sen. Afterwards there were addresses by the Rev. Dr. Tudor Jones and the more prominent Indian representatives.

Dr. Tudor Jones said that was the thirteenth occasion he had had the privilege of being there on September 27, but they never had such a large gathering as they had that day. Bristol people had responded well to do honour to the memory of one of the greatest Indians who had ever lived.

They had testimony that some of the Indian gentlemen present remembered the accounts of Bristol from their earliest childhood. From their

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Mr. G. S. Dutt I. C. S. replied to the address and Mr. N. C. Sen thanked the Rev. Tudor Jones for the care he had taken of the shrine of the Raja.

Tuberculosis

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About thirty medical officers of the Canadian Tuberculosis Association are attending the annual conference of the National Association for the Prevention of Tuberculosis here in London. The Canadian Association is evidently a very active force, and has affiliated to it every anti-tuberculosis committee in Canada. The deaths from tuberculosis have been greatly reduced in recent years, but the following figures tell their own tale as to the difference between town and country life from the point of view of resistance to this disease. In Canada 55 per cent of the people live on 54 per cent of the land area and contribute only 40 per cent, of the annual deaths from tuberculosis, or 57 per 100,000. The rest of the population contribute 60 per cent, of the yearly tuberculosis deaths or 104 per 100,000.

It would be interesting to compare the Indian figures of mortality from tuberculosis, which have been increasing rapidly, and more interesting to know what steps are being taken to check that.

Russian Justice

Light is thrown by Daniel Harris in *The Lantern* on the Russian judicial system, which has patience with human misconduct, but is ruthless against any offence however trivial against the state. The chief prosecuting officer of the Soviet Government M. Krylenko elaborated to him the ethics of the system:

Prisoners were regarded as training schools for the re-education of ordinary offenders into useful citizens. The maximum sentence is ten years. The prisoners are never locked up except at night,

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are taught to read and write and encouraged to learn a trade, may take vacations from prison to visit their families and are released on parole as soon as practicable. But the treatment of political offenders is entirely different. Counter-revolution (which includes any opposition to the Communist Party) smuggling (in defiance of the Government monopoly on foreign trade), stealing public funds, sabotaging in industry—anything remotely construable as an attack on the present regime—any of these may be punished with death. More than once he used the phrase, ".....Lennin has written..." and there was a ring of actual pride in his quiet voice as he told us that he had secured the death-penalty, only the day before, for a clerk in the Gosbank (State Bank) who had been caught "lending" 200,000 roubles of state money to private parties.

Mr. Harris witnesses a sitting of the highest tribunal, and as he leaves, he tells us:

We meditated a bit, on that Matter of the transgressing bank-clerk.....Death for embezzlement!

Krylenko is a pious man.
His god is called LENIN.

Fascist Inquisition

Barbaric in its brutality and revolting in its crudity, is the Fascist Inquisition which sits in judgment over 6,000 anti-Fascist prisoners in Italy, and which Henri Barbusse denounces in *The Lantern* in a petition 'in the name of outraged humanity.' Appeals M. Barbusse:

We ask that the whole truth be told as to the tortures already denounced and in all those cases where death was caused by torture as with Gastone Sozzi, Agostina Sanvito, Priola and probably of Rucite (although we still hope that he may have survived).

That an international investigation committee visit the prisons and the islands of exile where approximately 6,000 political prisoners are kept.

The tortures to make prisoners 'talk' are, writes Mr. Barbusse:

Besides the stabbing with sticks filled at the points with powdered lead, beside the fist blows with iron gloves, which are used in all police stations, we have information that the following methods are used upon political prisoners "to make them talk."

1. Blows drawing blood (the cases of Trieste and Montefalcone already denounced in the press.)

2. The use of boiling water in which the prisoners' hands are held to extort confessions through physical pain. (Cases of Milan and Brescia.)

3. Starvation, total darkness and blows used alternately (this system was first used in Brescia and later was adopted in all Fascist prisons.)

4. Injections of chemical substances in order to create a state of madness and obtain "information" from the prisoner during his delirium.

5. Pricking the testicles with pins until serious inflammation has begun. (Brescia and Genoa.)

6. In some instances tying the testicles with chains or ropes regulating the pain by a steadily increasing pressure. (Rome, Naples and Genoa.)

7. Thrusting pins deep under the nails. (Turin, Genoa, Milan.)

8. Enemas of a solution of iodine causing very painful blisters in the intestines. (Perugia.)

9. Engraving the tongue with knives.

10. Pulling out the hair of the pubis. (As in Montefalcone and in Milan with Miss Lina Morandotti, sent to a clinic insane from the pain.)

11. Even making use of insects, as in Florence where to secure "confessions" from political prisoners a black beetle under a glass is kept on the victims three and four hours until he "talks."

Mussolini has given Italy an enduring government, strength and stability and prestige: but if half of the charges levelled against his Party be true, he can claim everything except freeing Italian governmental system from mediæval barbarity.

The Ghazi and Turkey's Future

Under the Caption 'The Turkish Mirror, 1928,' Mr. W. E. D. Allen thus speculates on the future of Turkey without the Ghazi's personal magnetism in *The Asiatic Review*:

The future in Turkey depends obviously on two questions: To what extent is the regime and policy of the "Ghazi" a personal regime and a personal policy? and are the Turks, or rather, is the political mechanism of the Popular Party, capable of maintaining the form of his regime and the spirit of his policy after his disappearance from politics, which in the ordinary course of human affairs, is eventually inevitable?

The "Ghazi's" policy is in many ways sound, unadventurous and non-committal foreign policy the amelioration of the condition of the peasants, State-aided economic development, and increased facilities for education. But the bureaucratic spirit of the Turkish regime fails to encourage real development of private enterprise within the country, and actually discourages foreign enterprise—a serious matter, in a long view, for a country so poor in capital resources as Turkey. Further, a virulent anti-religious policy and an unnecessarily compulsory strain in the introduction of social innovations tends to estrange large sections of the more stable if less active sections of the population.

A Page from the Presidential Campaign of America

The Presidential campaign taxed the resources of all propagandists in America. The following from *The Nation* gives an instance of how to tackle an enemy pronouncement ably and without villeney.

WHAT HOOVER SAID

An accurate survey of the Department of Labor showed that even including the usual winter seasonal unemployment, about 1,800,000 employees were out of work as contrasted with five to six million in 1921.

THE FACTS

Ethelbert Stewart, Commissioner of Labor Statistics, reported on March 24 1923 (see *Monthly Labor Review* of the Department of Labor for April, 1923 page 26), an estimate of the shrinkage in the number of employed workers between 1925 and 1923 as 1,800,000. *The figure was not an estimate of unemployment; no account was taken of the number of unemployed in 1925.* The Labor Bureau, Inc. estimates the unemployment this year at about 4,000,000.

The foreword to the report of the President's Conference on Unemployment, signed by Herbert Hoover, refers to "four to five million unemployed as a result of the business depression of that year." This conference met in September, 1921. It appointed a subcommittee of experts to report on the number of unemployed. Their estimate, as contained in the official record says: "It is highly improbable, taking all occupations into account, that more than 3,500,000 persons now remain unemployed in the sense that they desire and are unable to find work suited to their capacities."

Party and Purity

The 'Solid South' is said to have cracked in the last Presidential election of America principally because of the Democratic candidate, Al Smith's Tammany connection. In trying to clear his position more by an apology than by solid arguments, the editor of *The New Republic*, a supporter of Al Smith, discusses the question of party and purity:—

No doubt all politicians who cooperate with party organizations are open to criticism on this score by independent or socialist voters. Parties are organized and operated to win and to exercise political power, and to that end their leaders are frequently obliged to assume partial responsibility for behavior on the part of their party colleagues which in itself may be indefensible and which they would have liked to change. Socialists, independents, purists, and members of hopelessly minor parties can criticize "regular politicians for their complicity in these doubtful practices with some force, but they should remember one mitigating condition. If they themselves exercise political power in a democracy by means of an organized party, they would act in somewhat the same way or injure their party as an organ of government. In dealing with the sins and errors of their associates, they would be forced in the interest of party welfare to moderate their zeal for purity and reform. It is only fair to add in Al Smith's case that, since he has been one of the leaders of Tammany Hall, has

not served as the silent accomplice of any corruption so flagrant and offensive as that which Herbert Hoover overlooked as the colleague in the late Mr. Harding's Cabinet of Messrs. Fall and Daugherty.

English Insight

In the 'Fall Book Section' of the same date of the journal there is under above caption a discussion of the contemporary educational ideas and thoughts of England. We read:

Three forces struggle for place in English thought: science, classicism and humanism. It is the last-named, humanism, which seems to weave the central strand. And it is this humanistic quality which patently provides the best of English thought with its finer insights. Englishmen strive to bring their ideas into relation with something solidly human. This is insight to reveal the meaning of things and events in terms of their derivation from an influence upon human nature. Thus, when Professor Fundlay begins his systematic work on education he attributes the conception to his German teachers, but as he proceeds it becomes clear that he has been deeply influenced by the American emphasis upon changing human nature. In fact, his chief concern in the area of values derives from his insights into human limitations and aspirations. Individuality and sociality are both given data of human nature; neither the one nor the other may be used as the sole end of education. "Fellowship increases with the passage of time side by side with our inner experience of the expanding self." And "the school, when all is said, is not an appropriate venue for a new gospel; the reformer can only ask that our children should be so educated as to remain sensitive to the intimations of adventure." In Volume II, where he compares Dewey and Tagore, he comes even nearer an insight integrated through a fine and sensitive view of human nature. "No two types [Dewey and Tagore] more remote from each other could be named, yet they are united by practical experience of child-life which bridges the chasm between East and West. . . . Tagore and Dewey also honor science and use it, but as a means to a greater end, the end being behavior in a social and spiritual sojery. For both of them the meaning and purpose of life is the one thing that matters: the life they cherish is not some future field of activity or success, for which this or that subject or method may prepare, but the life that now is, that now fulfills itself, both in individual experience and in cooperation."

A New Danger

The New Republic (October 17) informs us of a new source of noise:

A new horror has been added to the miseries of metropolitan life, but, we trust, only temporarily. Recently an aeroplane has been flying over New York City, equipped with a loud-speaking device

which amplifies the human voice—or any other noise—something like a hundred million times. From the sky, singers have sung, saxophones have bleated, and slick-tongued announcers have expatiated on the merits of somebody's cigarettes. On the first trials the words, spoken were almost entirely unintelligible; the air was simply filled with vast and disagreeable sounds, coming from no identifiable spot. However, the experience would have been no pleasanter, and might have been worse, for the unhappy victims below, if the machinery had worked well. If this sort of thing doesn't come under the head of unjustifiable invasion of privacy, we should like to know what does. As advertising, it may, or may not be of some value; as a nuisance, it is a great success.

The above news forms the subject of a strong but reasonable comment by Dr. Holmes in *Unity*, October 8.

That revolt against these multiplying noises of contemporary civilization is no mere outburst of hysteria on the part of neurotic invalids, is shown by a recent statement on the subject by Professor W. A. Spooner, of Oxford, England. "Civilization," he says, "has never before been confronted by such a malignant plague." Few people realize, he continues, the havoc wrought upon our physical and nervous systems by the noise to which we are constantly being subjected. Professor Spooner especially fears the injurious effects upon the growing generations, who are being exposed to assaults which no human system was ever built to sustain. There are alarming signs that many people, including engineers and scientists, we have no doubt, have become so degenerate that they actually like noise. Which brings us to Professor Spooner's suggestion that the medical section of the League of Nations take up what is now become a world problem—"the prevention and abatement of unnecessary noise"! But why wait for the League of Nations, or wander thus so far afield? Why not organize forthwith in all cities and villages militant Anti-Noise Societies which shall see to it that this hideous matter is forthwith made a matter of regulation by the public health authorities? Most noises are unnecessary. That's the starting point! Now add to this the knowledge, amply provided by enlightened physicians, that noise is ruinous to good health, to say nothing of good manners and good morals, and the battle is won.

None of us are Epicureans; but the prospect is simply frightful.

Presidential Campaign Values

Unity (October 15,) thinks that Political Campaigns for all their bunk, are illuminating.....

a campaign is most illuminating in its indications where politicians think the people are.

It then goes to assess the value of the campaign and concludes:

If the old-party politicians in this campaign have struck no genuine note of high idealism, if they have summoned Americans to no lofty endeavor, either in their own domestic affairs or in their relations with a world that we can greatly serve if we will, we can only reflect soberly that it is their business to appeal to us where we are and the issues that they emphasize indicate pretty clearly where they think we are. If they are right, clearly we have a long way to travel before we shall have a state of opinion that seems likely to justify any party in presenting great issues with any hope of success. Yet things are after all not quite so sordid as they have been; there are some traces of awakening life. It is a time for thoughtful men to realize that the process of popular education is of more importance in American politics at the present time than is the attempt to get quick "results" by electing this or that man with his camp followers.

Buddism in West

Message of the East reproduces a letter from a group of western Buddhists who call themselves 'Caucasian Buddhists', in which they say:

"It is time that western people understood that there is nothing alien or even characteristically Oriental in the Buddhist philosophy of life. There is nothing that is incompatible with the highest ideals of western civilization and much that would exert a redeeming influence upon the gross materialism of the age if it could be rightly applied. In England and on the continent of Europe there has been in recent years a re-awakening of interest in Buddhism, and many lodges have been formed and temples built among the white populations.

"Much has been made locally of the fact that we who joined the Buddhist Brotherhood here in Honolulu were Caucasians. In this connection it might be well to point out that fact that Buddhism is the only great religion that is distinctively Aryan having originated in India, the starting point from which our own Indo-European branch of the Caucasian or white race spread westward into Europe. It is more directly and intimately the religion of our own race than any of the offshoots of Semitic origin that have been grafted with the paganism of the early Mediterranean tribes!



By SUKHAMAYA MITRA

Illustrated by Haripada Ray

FIRST SCENE

THIS thing Urge is a highly troublesome thing. Man's success in every matter of importance depends on this Urge; again, all failures also are traceable to this Urge. If one desires to earn fame by explaining a complex affair, one has to drag out the Urge that is at the root of it and present it to the world. On the other hand, if one wishes to hoodwink people regarding something it is necessary for the Urge behind it to be suitably camouflaged or twisted previous to its exhibition. As an example of the peculiar nature of Urge, we may look at this creation which, we are told, is the result of God's creative Urge, and, next, at the death or end of all created things, which we learn is due to God's destructive Urge. The same Urge that brings success in love leads to bankruptcy in business and the Urge that makes a man a good family man earns for him undying shame by forcing him to desert his fellows in time of battle. If we intend to give a *rational* interpretation of the rise of the Swaraj Party or of the fall of the Moderates we need but dive in the depths of Socio-political Urges; if, on the other hand, we feel it necessary to hush up the truth about something, we need only manipulate some Urge into a suitable shape in order to achieve that end. In fact, this Urge is at once the source of all enlightenment and the cause of all mystery; the

basis of all success as well as of all failure; true in regard to all things and false. In its contradictoriness, complexity and potency, this Urge is almost divine. We bow down to this Attributeless Urge and begin our story.

It was daybreak. I had barely had my first sip and bite of my tea and biscuit when I was startled by a sudden outburst of heavy gunfire nearby. Then followed the din of rifles and the noise made by murder-mad soldiery and their dying victims. I was scared to death and my tea went the wrong way into my lungs. Gasping and choking in a fit of cough, I somehow managed to go up to my bed, get hold of the quilt and blankets, wrap them round my body and dive under the bedstead. Then I fainted.

When I regained consciousness it was not quite dark. I wondered if it was evening. With great effort I shook my stiffened limbs into sense and rolled out from the place of safety. I saw that nothing had been touched. The tea and biscuits were standing as I had left them. There was a great silence outside. The gentle friction of brushes and brooms, against the curb, and the bumping of the springless wheels of the scavenger trucks were the only variations to an universal stillness. I lumped out of the room and stood on the balcony, which was a faultless Indo-Aryan construction in ferro-concrete. I saw it was the semi-darkness that precedes



diffusing the red rays of the sun of a coming renaissance or was it the red of a "rejuvenated" passion which the setting sun of the West imbibed from grafted "monkey glands"?

There was fear in my heart and curiosity in my mind.

The latter won and I left the balcony to investigate matters on the road even if it did endanger my life. I passed down the marble stairway, along the corridor painted up after the cave frescoes of Ajanta, through the carved wooden doors, which resembled the doors of Tibetan temples, and at last reached the pavement in front of the house. The first sounds that accosted my ears were the rough friction of a broom and a bar from a song of Rabindranath sung in a passionate, low, tenor voice.

We have got up early to-day

To meet the first flowers of the morning.

I thought, good heavens! Who could sing such a song keeping time with a sweeper's broom? What further complex was this out of the Freudian museum? Rhyming filth with flowers. What was the complex Urge that could make possible such an impossibility?

The song came nearer and nearer. The broom rubbed against the curb in faultless

Kavali. I wondered if the sweeper fellow had not, owing to bad health, sent this morning a fair substitute to perform his duties. That would effectively explain this strange juxtaposition of art and sanitation.

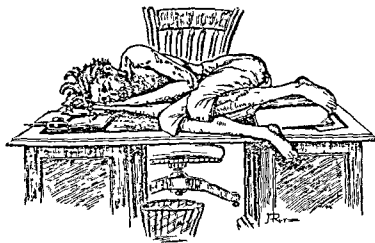
But when I saw the operator of the broom, the imaginary romance that I was building up with so much effort, vanished in a moment. A well got-up youth, in up-to-date linen and hair-cut was plying the broom—the flowers of his imagination were defying the odours connected with his employment. I was struck dumb with astonishment. The youth carefully collected some filth on an iron tray and deposited

sunrise—not evening. A faint suggestion of red in the east and the soft wet caress of the morning dew that lay on the railing round the edge of the balcony. But what was that! A blood-red banner was hanging from the flag-staff of the nearby treasury buildings, rippling noisily in the morning breeze as if in defiance of the red rising sun and throwing out a challenge to the four winds! Only yesterday the tricolour Charla ensign of Mahatma Gandhi was crooning out messages of non-violence, dignity of labour, boycott of monster factories and what not from the self-same flag-staff, and what was this that I saw to-day! Was it

the same in the nearby wheel-barrow—all with the air of performing a religious ceremony. Then he sang.

We have got what we wanted
And that's why we sing.

I could not restrain myself any longer and said: "I say, can you hear me? Could'nt you get a better surrounding for the practice of Rabindranath's songs! Is that why you are looking for 'the first flowers of the morning,' dressed up as an amateur sweeper, in the sewage of the city?"



The young man turned his head slightly towards me in an unbroken and easy sweep and said, "Comrade, the spiritual perfume that one finds in the fatigue born of honest labour is far better than anything that the rose gardens of fourteenth century *Begum Mahals* could give."

I said, "Sir, whatever a person does out of love, yields pleasure and pleasure is spiritual perfume; but what was that form of endearment and address which you just now applied to me? It did not quite enter my head."

The youth smiled softly and said, "Friend! I called you Comrade, i. e., a dear friend. All over the world wherever the son of man is labouring to earn his food and wiping the sweat of hardship off his forehead with work-hardened hands, a flower hitherto unknown is blooming—it is the flower of comradeship, it has the scent of co-operation in its soul, it is coloured with the wondrous colours of friendship and love, consisting of a million

petals, each separate and distinctive, but all adding equally to the fullest beauty and glory of its being. That is to say, that the flower is composed of the labour of countless workers in different fields of work, all sharing equally the honour of contributing a necessary part to the whole."

I was suddenly overpowered with an unknown Urge, which rapidly grew stronger and stronger in my heart. The sayings of Rousseau, Tolstoy, Marx, Kropotkin, Lenin and others began to assume shape and flit past my dazzled eyes in a crowded pageantry. The immortal ideal of equality in labour began to draw me irresistibly to its sacrificial altar. The ideal of the meditating Buddha, which through endless centuries has been showing my legion ancestors the road to Nirvana through the annihilation of Karma or work and Salvation for universal humanity in Nirvana, and Union in Salvation; that Buddha suddenly lost his serenity and inaction and rushed out, as it were, with shovel, scythe and hammer to correct his past mistakes. As if man after conquering the stupor of opium was looking for newer ways of death in a mad orgy of alcohol. The frozen blood

in the veins of humanity suddenly thawed and rose in a tumultuous flood. Maddened with an enthusiasm which I little understood, I cried out, "You have well-spoken, friend, well spoken! But how could you light such a roaring fire in the frost-coated heart of Mother India?"

The young man answered, "Don't you know. We have had a revolution in India yesterday morning. The whole of India has passed into the possession of workers in exchange of the labours performed by them. We have won everywhere. We, who have been dying a slow death lasting over centuries due to consumption of unearned incomes, we have all had to undergo a socio-surgical operation yesterday—some of us have successfully got rid of our ancient malady, yet others have been marked, but the Patient Succumbed' and passed out into the groa beyond carrying with them the stigma of their own worthlessness. Had you been

sleeping all this while, Comrade, that you have not heard of these momentous happenings?"

I answered in a shy voice, "No, not exactly sleeping; but I have been in a faint." The Youth said, "Must do my eight hours a day. I have lost full ten minutes. So long then, Comrade..." Speechlessly I stood gazing at a buffalo cart. Its driver was a literary sort of a young man. It struck me that although there was some similarity between driving the pen in the thought-crowded high-ways of literature and driving a pair of semi-wild buffaloes in a crowded thoroughfare, there was, yet, a great difference. It was the same Urge, only differently expressed.

The driver of the buffalo-cart, as if reading my thoughts, said, "Yes comrade, the glory that is associated with the squeezing of the buffalo's tail is great. Compared to it the glory of composing an "Experiment with Truth," a "Gitanjali," a "Hamlet" or a "Ghosts", is like a candle placed by the moon. The work-Urge is superior to the art-Urge, as the flight of the honey-bee is on a higher plane than the pleasure-guided movements of the butterfly. Beware of stagnation. It will coagel the cream of your character. Stir it continuously—the character, I mean; churn the milk of life in the churner of constant action; it is only then that the butter of salvation will be entirely yours."

I was charmed. The fellow drove buffaloes, but what dexterity with metaphors! We do want work. It is only due to activeness that the Himalayas were less glorious than the goats that roam their slopes, the hands of man excelled his stomach, the forehead opened itself to the inroads of the eyes, bed-bugs dominated the bed and street dogs had complete freedom of the streets. It was again for activeness that diseases transcended health, sin 'merit' and limbs the soul. The whole solar system, the entire creation was emphatically exhorting men to rush, at any rate, after their own shadows, to turn endlessly on their economic axis, walk, run, print their foot-steps here, there and everywhere on the breast of time and space, conquer, make everything their own;—my head began to reel.

Here I was seated, as it were, in the hub of a great, active, eruptive, evolving, overcharching creation; passing my time entirely in Royal Auction Bridge! I bowed my head and turned homewards.

SECOND SCENE

In the world of action, atonement for sins is seldom subjective; it hurls itself with pagan violence on the head of sinners as a solid external reality. I left the high-ways of the revolution-stricken city and went home. An inward Urge made me see everything red—even the crows perched upon the Telephone wires appeared red. In a bygone-day, the Urge of the colour festival *Holi* had turned the whole universe red in the eye of the dancing *Brhajavasi* people. Once more history repeated itself and we saw the world go red under the Urge of the Russian labour-festival.

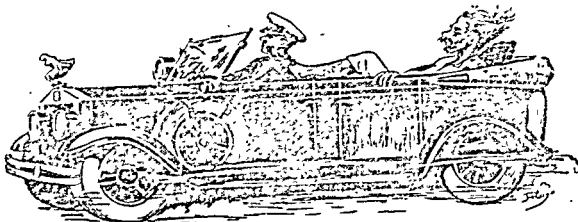
When I reached home I received a rude shock. On my doorway squatted a hatted Englishman baking his *roti* (bread) on a portable open fire *chulli* (oven). Seeing that I was attempting to enter the house, he asked me what I wanted. I told him that I was the owner of the house and wanted to enter my house. He asked me in a surprised tone, "And what sort of a thing is an 'Owner'?" I got annoyed and questioned him back, "Who are you that you are cooking your food on my threshold?" Before he could answer a further infliction appeared at the door. An extremely unshaven person belching noisily in memory of a freshly finished meal. I completely lost my temper this time and cried, "Who the devil are you, may I know? And what are you doing, pray, in my house?"

The fellow seemed astonished. He said, "House? Do houses ever belong to anybody?"

I said, "Stop your attempts at witticism. By what right are you taking such liberties in my house?"

The man laughed out. Turning to the Englishman, he enquired, "Is the man mad?"

The Englishman now explained matters to me. According to the new laws, houses and other property no longer belonged to individuals. They existed for the use of all Workers. He who worked the hardest got for his use the best dwellings. The phenomenally unshaven and hairy fellow was a workman in the nearby mill and the Englishman was an engineer in the same place. As the former's duties entailed the lifting of heavy loads and the latter had to tax his muscles less, the engineer had been given the doorway to live in, while the hairy fellow possessed the rest of the house.



I asked the Englishman in consternation, "And what about me?"

They both asked me at once, "What do you do?"

I replied that I read, wrote and lectured. The unshaven person enthusiastically suggested, "That need not worry you. You can dust and sweep and be generally useful here. There will be no lack of food. You will also be given sleeping room."

I was gratified and was going to refuse the generous offer when the Englishman pointed out to me that it would be better for me to work; for, otherwise the State would arrange things for me in such a way as would hardly be less fatiguing for my uninitiated muscles. I, therefore, joined up.

In the morning I arrange for the breakfast of Sir Unkempt. After breakfast he goes out for a drive in the motor car which belonged formerly to the Mill manager and now to the State. The engineer drives the car. I take the opportunity to go into the library that was once mine and clean up and rearrange the corner where Sir Unkempt has had his morning *chillum* (pipe) enthroned on "my" rarest limited editions. I pick up and wipe carefully each separate volume like some slave mother of ancient Greece secretly caressing her children in the absence of her master. Alas, Equality! It is only for you that the Psalms of David have become the Comrades of the Nautical Almanack. Good thing David is dead or perhaps, he would have been operating the "Lino" in a newspaper office. The cave

freescapes of Ajanta are to-day the equals of the dreams in half-tone which inspire precocious school boys. O Equality, where wouldn't you finally lead mankind!

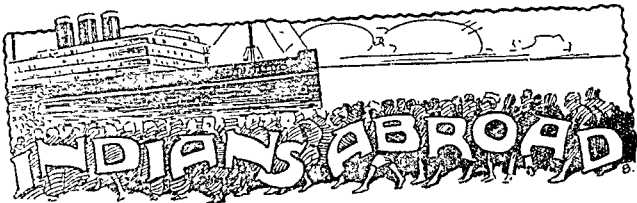
Every evening on his return from the mill my master takes a short nap cuddled up comfortably on my writing table, until I call him to stampede sonorously through his dinner. The fellow can't stop his hysterical laughter when he sees the paintings of the great masters. The best music on the gramophone makes him yawn from the ceiling to the door mat. The English fellow says he will improve in taste with training. I say, "yes, but then he will no longer be able to lift the heaviest loads."

The days pass in sorrow. I wonder and worry when again the wheel of time will move downwards after reaching the apex of progress.

CONCLUSION

My friend said, "Yes, you haven't written it quite so badly. It is almost as abstruse as truth. But the attitude of the 'hero' of your the story towards Communism is quite different in the two scenes. How do you explain it?"

I said, "The Urge is the same in both the scenes. In the first, it is projected upon things detached from the Self and in the second it dwells entirely on the Self. Radicalism and conservatism are merely the two aspects of man's appreciation of strange realities. One records a positive and the other a negative reaction. That is the only difference." My friend said, "Bravo!"



BY BENARASIDAS CHATURVEDI

'The future of Indian Population in Kenya

Mr. J. B. Pandya, the proprietor of the 'Kenya Daily Mail of Mombasa has, at my request, prepared the following statement for publication in the Indian papers. The question raised by Mr. Pandya is an important one and deserves serious consideration at the hands of the Indian leaders as well as the Government of India:—

It is generally felt that in Kenya South African conditions are being copied and in the near future South African history will be repeated in Kenya in the form of disabilities suffered by Indians. There is still time to avert this danger. It is a fact that a large number of Indians in Kenya are intelligent, self-respecting, and patriotic, and given equal opportunities for advancement would be equal to any other immigrant race in Kenya.

It cannot be denied that the East Coast of Africa is geographically more suited as a natural outlet for millions of Indians next door, and no one can deny that if India had Dominion Status this country would have been by this time predominantly an Indian Colony. Apart from this even if equal opportunities were offered to Indians in Kenya they would have by this time far advanced as regards settlement on land. Settlement of Indians would have been greatly to the benefit of the sons of the soil since in their case it would not have been necessary to reserve any portion of land exclusively for any race. There is a great difference in Indian settlement on land as compared with that of Europeans. Indians would develop small areas with their own labour leaving the natives to develop their own land. European settlement is on a capitalistic scale

and in addition to land it requires the natives to work as labourers on the plantations.

One of the first thing the British Government did was to reserve, for the exclusive use of the Europeans, the best part of the country known as the Highlands in Kenya. It was not a question of race or color as regards reservation of the Highlands since side by side with European farms there are native reserves for native agriculture. It was the political inferiority of Indians in India which allowed the British Government to heap this insult on India debarring these citizens of the British Empire from having equal rights of settlement in a British Colony which was not already settled by white men.

It has not yet been seriously recognised that although today Indians are performing a good service as middlemen in trade and commerce it would be very difficult for them to maintain that position for a long period. They would be between two grinding mills namely those of poor whites and educated Africans and as rightly pointed out by Mr. K. B. Ewbank, a member of the Government of India deputation to Kenya, in his Kisumu speech, the position of Indians in Kenya will be more difficult in future and can only be maintained as at present by better education.

I would go further and say that it is doubtful if even the best education could maintain the position of Indians in this country. Where merits and abilities are not recognised and where a man is given chances in life by his color, it is difficult to prosper with education only. It is a common thing to-day that a young European coming straight from a school is put over an old and experienced Indian in private and Government service, and whatever his qualifications, an

Indian cannot aspire to have an officer's grade in Railway or Government service. Their hold on service in this country is only for few years. As poor whites and educated Africans come forward Indians will have to disappear from these services in due course. Even supposing they still maintain their present position it would not reflect creditably on general standing of Indians in the country. Their position as subordinates could hardly be a matter of pride to the Indian community in Kenya or in India.

The only line at present open to Indians and to any extent developed therefore for an independent living, is trade and it must be unfortunately acknowledged that even here signs are not encouraging. Leaders and self-respecting citizens could only come from the class or population having independent means of living and however smart and intelligent a clerk may be, as long as he is in subordinate position in service he cannot come out as the equal of members of other races. Unfortunately in Kenya a large number of business men do not know English and even after coming to Kenya their general improvement has been very slow. They have not yet realised that in business methods competition is not the last word: organisation, spirit of service, and application of modern business methods count for a great deal. On account of these conditions it is difficult for an educated man of ordinary abilities to be successful in business and in the result one finds very few educated business men in Kenya. But trade also as far as the Highlands are concerned is only temporarily in the hands of Indians. Natives are getting ready to take up trade in the reserves and will probably ultimately drive out Indians from small shop-keeping while owing to the predominant European population in the Highlands large business there would pass in European hands. Therefore, it is only a question of time when it will be very difficult for Indians to stay in the Highlands. Unless conditions change, in Lowlands also the same thing same would follow.

The only salvation, therefore, of Indians in Kenya is settlement on land in suitable areas. The following resolution was passed by the last Congress session at Nairobi in December 1927.

RESOLUTION

Whereas in the opinion of this Congress one of the most important factors of perman-

ent settlement in Kenya and Tanganyika can only be achieved by land settlement, this Congress resolves that the Government of India be requested to depute an officer to enquire into and report on,—

1. The availability of land for Indian settlement in any part of Kenya and Tanganyika.
2. The fertility and usefulness of such land.
3. A scheme of land settlement by a number of families assisted by the Government of India.
4. Other matters in general affecting permanent settlement of Indians in Kenya and Tanganyika.

The resolution speaks for itself. That there are such areas is proved by the success of the colony of Indians in the Kibos area and at Muhoroni; and there may well be very extensive areas elsewhere in the country including the Coast where Indian agriculturists could successfully establish themselves adding much to the productivity and prosperity of the country and disposing for ever the libel that is still used and believed that the Indian is only parasitic and incapable of becoming a real colonist. It would be difficult also for the most ardent exclusionist to maintain the sanctity of the Highlands were the capacity, zeal and ability of the Indian agriculturists actually demonstrated. If after careful investigation it is found that in the lowlands there are no areas suitable for Indian settlement a strong case would be made out for giving a portion of the Highlands for settlement by Indians. In the first instance, the proposal in the resolution enables the Government of India to convince the local Government and the Colonial Office that there are Indian agriculturists in the motherland who would come to Kenya and it invites a demand from India which would mean that it is the duty of the Government of Kenya to undertake this task and to encourage Indian settlement in the interests of the country as is done in Europe by the publicity office. But from past records it is established that the local Government has ignored this subject altogether. The Government of India, therefore, should direct their attention to this most important question and the Indian leaders in Kenya should also make this their main programme for constructive work for many years to come. It may be

argued that local Government being unsympathetic even the land settlement would not help and perhaps would be used as a reason for further hardships, the reply is obvious that whatever difficulties may be created the very fact that Indians can be settled on land and can become producing factor of great importance the local Government also out of necessity will have to change their attitude. The position of Indians would then be unassailable and they will have to be considered as a real force in the country.

A great political crisis for Kenya Indians is approaching. European settlers are demanding a step towards self-Government namely an elected European majority in Kenya legislative council. The present position of Indians even under Colonial Office control is bad enough, it would be worse under settlers' regime and the Kenya Indians are united in trying to frustrate the efforts of European settlers for this elected European majority.

Common Franchise is made again a principal plank in their fight. It cannot be denied that it would solve racial problems and that it would soften racial bitterness, but the very name of Common Franchise is unacceptable to Europeans in Kenya. There is no doubt that if they would examine it without prejudice they would find it to their advantage even regarding their seats in the Council.

Indians in Kenya are maintaining their fight against heavy odds but until India is strong enough to maintain her dignity as an equal partner in the British Empire not in name and loss but in practice and profit; the lot of Indians outside India cannot improve as it should. The status of Indians in India must first be improved before others who are now rolling them and their brothers could agree to recognise them as friends and equals. There is much in this argument and once the question is settled in India the Kenya Indians would then obtain what they deserve and would secure equal opportunity and equal treatment with other subjects of His Majesty.

But it does not, therefore, follow that they should wait until such a thing happens. They must carry on with all their might to establish themselves on a better footing in this country and the best way they could successfully obtain this result is by settlement on land. I hope the people and the Government of India will give greater

attention to this subject than they have hitherto done and take advantage of the invaluable opportunity now offered by the appeal made by the East African Indian National Congress. It is one of the most essential and vital problems and a factor on which every other thing depends."

Mischievous propaganda against Arya Samaj in Fiji Islands

Swami Bhawani Dayal Sanyasi has done an act of public service by drawing the attention of the Indian public towards the attempt that is being made by certain interested persons in Fiji to create disunion among Sanatanists and Arya Samajists there. Here is an extract from the Pacific Press of Suva, Fiji Islands:—

"We have heard a great deal about the Arya Samaj recently in the newspapers, but few seem to understand the real motive of this society. They claim to be 'Hindus' and to teach the religion of Vedas, but such statements are difficult to reconcile with known facts. The Vedas are the chief of the Holy books of the Hindus, and are so venerated that they are only allowed to be read by Brahmins; for this reason their contents are largely unknown to the majority of Hindus, and therefore it is not commonly realized how far the Arya Samaj teaching differs from the Vedas. The Hindu religion has many sects—Sikhs, Kabir-panthis, Jains—and the Arya Samaj desire to be thought one of these; but once their teaching is understood such a position is logically impossible. The Arya Samajists are really the enemies of ALL religion. It really suits them to pose as Hindus whereby more effectually to undermine the faith of the unlearned.

"To all who are not Hindus it is astonishing that the true Hindus do not denounce the flagrant attempts of these atheists to pretend that they are Hindus, but this non-resistance to their most dangerous opponents is the outcome of their doctrine of 'Ahimsa.' It might seem strange that the Arya Samajists should wish to pretend to be what they are not, but for this there is a financial reason: deprived of the support of the illiterate and ignorant on whom they impose, they would be helpless to carry on their anti-religious propaganda."

The statement contains many absurd accusations against the Arya Samaj in general and we consider it our duty to condemn it wholeheartedly. It is quite possible that the Arya Samajists in Fiji may not be the best representatives of the Samaj but that is a different thing altogether. To say that the Arya Samajists are really the enemies of all religion is to utter an absolute untruth. We shall request the Editor of the Pacific Press to be more considerate in future. There is much in the Arya Samaj that will

appeal to the Christians if it is rightly understood. Let the Editor of the Pacific Press read Lala Lajpat Rai's book on Arya Samaj published by Longman & Co., and that will give him an idea of what the Arya Samaj stands for. We hold no brief for the Arya Samaj, in fact, we do not agree with several of their principles, but none who have seen their manifold activities in different fields of social work can fail to admire them for their robust faith, sturdy nationalism and wonderful spirit of sacrifice. The Arya Samaj has come to stay in Fiji and there is no use creating misunderstandings against it. We have one thing to say for our Aryasamajist friends in Fiji. Let them not behave themselves in such a way as to bring a slur on the fair name of the Samaj. The policy of wild attacks on other religions must not be imported from home. Fiji can ill-afford to be a battleground for different races and religions.

The Governor of British Guiana on Indian Immigration

Sir Gordon Guggisberg, who has been appointed Governor of British Guiana, gave an interview to a representative of the Observer before he left England, in the course of which he referred to the question of Indian immigration to that Colony. The old schemes of indentured immigration from India, he said, have proved a failure both from the point of view of populating the country and finding labour for the sugar estates. This system has been abolished, and Sir Gordon was quite sure that any future schemes must be free from the taint of indentured labour. There are at present 125,000 Indians in Guiana of whom 63 per cent were born in the Colony. Speaking of future plans, he said:—

Any scheme should be conducted on the principle of community units, each unit comprising a hundred families, consisting of a father and mother and two or three children. These should be settled on ten acre farms, part of which can be devoted to raising quick-return crops, such as rice, ground-nuts, etc., and the rest to the culture of coffee, cocoa, fruit, and other permanent products. All land belongs to the crown, and the root-principle of land settlement should be a definite opportunity for immigrants to become owners. Each settlement should have as one of its main features a system of community service, encouraged by the formation of a

settlement school, spreading its influence in much the same manner as Hampton and Tuskegee in the Southern States of America.

The scheme put forward by the Governor seems to be a good one but the Indian public cannot consider the question of sending any emigrants to British Guiana until and unless the conditions put forward in Kunwar Maharaj Singh's report are fulfilled. That is the minimum that we expect from the Government of British Guiana before taking any serious consideration of the question. In the meanwhile, we shall ask the leaders of Indian opinion in that colony to let us know what they think of the Governor's scheme. The question concerns them primarily and we must be guided by them in taking any definite decision on this subject.

Our Agent General in South Africa

Sir K. V. Reddi has been appointed the Agent of the Government of India in South Africa in place of Right Honourable Srinivas Sastri. I have already criticised the Government of India in an interview to the Free Press. Here is what the Leaders of Allahabad has to say regarding this appointment —

The Government of India could not easily have made a worse selection than that of Sir K. V. Reddi to succeed Mr. Srinivas Sastri. They have developed an extraordinary capacity for doing the wrong thing and we have no hesitation in saying that they betrayed utter unimaginativeness and lack of appreciation of the fitness of things and of the situation in South Africa in making such a highly unsatisfactory appointment. If Mr. Sastri's great work is spoilt by his successor the responsibility will be wholly and solely of the Government!—

The fact is that the Government of India have developed a highly reactionary attitude in all these matters and they do not attach much importance to what the leaders of public opinion in India have to say even on such subjects on which there ought to be complete co-operation between the Government of India and the Indian public. Possibly they consider it below their dignity to consult Mahatma Gandhi and Mr. C. F. Andrews on such questions in spite of the fact that the former is the greatest authority on these problems while the latter worked hard for not less than a year and a half to bring about the happy compromise in South Africa. The appointment of Sir K. V. Reddy shows that the India Government, attaches

as little importance to this office as to that of the agents to Malaya or Ceylon.

In an interview to the Associated Press Sir K. V. Reddy is reported to have asked his critics to judge him by his action and words in South Africa and not to prejudge him. The critics of Sir Reddy, as far as we know, have no personal complaint against him, and now that the appointment has been made they should gracefully offer him their help and co-operation in the difficult work that lies before him in South Africa.

A New Appointment

We read in the papers the Secretary of State for India has sanctioned the appointment of a Joint Secretary to the Education Department to devote substantial part of his time to problems of Indians overseas. Instead of creating a separate branch for this important work, as was urged by Mr G. A. Natesan, they are only appointing a special officer. It has not yet been announced who will be the occupant of this new post. Indians overseas and those who are interested in their problems will prefer a gentleman of the type of Mr. R. B. Ewbank or Sir G. L. Corbett to any third rate Indian I. C. S. As there are Europeans who can take an Indian point of view on such questions and also Indians who are worse bureaucrats than their white colleagues, we cannot swear by Indianisation in such cases.

Indians in Canada :—

Here is an extract from a speech of Honourable Mr. G. A. Natesan delivered at Ottawa during the session of the Empire Parliamentary Association :—

Perhaps it will interest you to know that there are 1200 of my countrymen in this great Dominion. One hundred of them, distributed in different parts of the country, are enjoying to-day municipal and political freedom as well as any other Canadian, and I am very proud of it. But unfortunately in one province, British Columbia, where there are as many as 1,100 of my countrymen, they are excluded from the enjoyment of the Dominion as well as the provincial franchise. I am not making a complaint of it now. I am one of those who have been associated with the public life of my country for very many years, and in my experience in politics I have learned that the best way to advance a cause is not to look too much on the past and rake up old scores. That only does serious injury to a cause. I recognize that at the Imperial Conference your Prime Minister made a statement on this subject, and this statement I should like to read.

"I desire to assure you that at the earliest favourable moment the Government will be pleased to invite the consideration of your request that the natives of India resident in British Columbia be granted Dominion Franchise on conditions identical with those which govern the exercise of that right by the Canadian citizens."

I am very happy that I have been here to listen to the statements of the Hon. Minister of Immigration. In these few words I make an appeal to Canada to see that the disabilities which these people suffer are soon removed. We have been warmed by your hospitality, and let me assure you that when we return to our country, whether you set right these disabilities or not, we shall tell the people of our land how beautiful we have found your country and how well we have enjoyed your welcome. But it would fill our hearts with pride if I and some others were able to say that these disabilities which a very small number of my countrymen are now subject to in the great Dominion of Canada will soon be removed and that the vote will be given to them.

The apologetic tone of Honourable Mr. Natesan's speech is sufficient to illustrate the low position that our country occupies in the British Empire. The history of Indians in Canada is a history of prosecutions and persecutions and inspite of what Mr. Natesan said about 'raking up old scores' the Indian public will not forget the many insults that our countrymen have had to bear at the hands of the Canadian people and the Canadian government. There was a time when there were not less than 5000 Indians in Canada. By a deliberate policy of repression and exclusion the Canadian Government has succeeded in reducing them to 1200, and out of these 1100 have not yet been given municipal or political franchise inspite of all the Imperial conferences and Empire Parliamentary Associations.

Mr. C. F. Andrew's advice to East African Indians :—

In a speech delivered at London in a meeting of Indians presided over by Dewan Bahadur Mr. Ramchandra Rao, Mr. Andrews urged that Indian settlers in Kenya, Uganda, Tanganyika and Zanzibar should work shoulder to shoulder in safeguarding and asserting the respective rights which were identical. Undoubtedly this advice of Mr. Andrews is full of practical wisdom and farsightedness. The Africans in East Africa outnumber the immigrant population in the proportion of 60 to 1 and naturally they are the rightful owners of their land. They are slowly though surely developing race consciousness and the day is not far distant when

their voice will have to be heard and they will no longer remain the dumb driven cattle as they happen to be at present. Both from the point of view of humanitarianism and statesmanship the policy of fullest co-operation with the Africans is the only sound policy that ought to be followed by our countrymen in East Africa.

An Indian Agent in Kenya ?

The Bombay correspondant of the Kenya Daily Mail of Mombasa writes in one of his letters to that paper :—

"I understand on a most reliable source that the Government of Kenya have asked the Government of India for the appointment of an Indian Agent in Kenya."

Is this a fact ? Some member of the Legislative Assembly should put a question in the next meeting and get a definite reply from the Government of India. It will be positively harmful to appoint any Agent in Kenya.

The East African Indian National Congress has already expressed its strong disapproval of such a step at its last session held in the presence of Kunwar Maharaj Singh and Mr. R. B. Ewbank. So far as our representatives in the Assembly are concerned this ought to be sufficient to warn them against any support to this reactionary proposal. But unfortunately most of the members of the Assembly know little about the problems of our people in East Africa and it is necessary to keep them well-informed on these questions. The Government of India is growing quite unimaginative and careless day by day and they can do anything by taking advantage of the ignorance of the members of the Assembly. Under these circumstances it is all the more unfortunate that our countrymen in East Africa have not yet realised the importance of publicity work at home. If they have an Agent thrust on their unwilling heads by the Government of India, they themselves will be, to a certain extent, responsible for it.

LALA LAJPAT RAI

By NAGENDRANATH GUPTA

AT the Allahabad session of the Indian National Congress in 1888 I saw Lala Lajpat Rai, then a very young man, distributing copies of his "Open Letter to Sir Syed Ahmed" among the delegates. At that time we were strangers. He was a pleader at Hissar, a district in South Punjab. In 1892 he came to Lahore; I was also there and we remained friends to the end.

Public life in India in those days was very different from what it is today, though even now it is a mistake to aver that politics in India is the same thing as in other countries that have their own Government. The political bodies in India mainly concerned themselves with presenting memorials and petitions to Government, and public meetings were called to protest against or criticise particular measures. In Christmas week the Indian National Congress met every year for three days, the floodgates of oratory were opened and carefully worded resolutions were passed. And then the delegates

returned home, satisfied that they had done their duty by their country.

In the Punjab the progressive movement among the educated community had found expression in the Arya Samaj and the Dayanand Anglo-Vedic College, a combination of religious, social and educational reform. The Arya Samaj and the D. A. V. College displayed an excellent organisation. The former was based on the teachings of Swami Dayanand Saraswati and revived the ancient Vedic religion superseding the later forms of the Puranic religion. The college was named after Swami Dayanand. It neither sought nor received any grant from the Punjab Government, but the organisers of the college as well as the general body of the Arya Samajists refrained from taking an active part in any political movement. The three most prominent workers for the college were Lala Hans Raj, Pandit Gurm Dutt Vidyarthi and Lala Lajpat Rai. Lala Hans Raj was Honorary Principal of the

College for over twenty-five years. He accepted no salary or remuneration of any kind and maintained himself on a small allowance given to him by his elder brother Lala Mulk Raj Bhalla. Pandit Guru Dutt, an enthusiastic worker, was cut off at the early age of twenty-five. Lala Lajpat Rai was the Honorary Secretary of the College Committee for several years and at each anniversary of the Arya Samaj his eloquent and powerful appeals brought a substantial response in the shape of donations and subscriptions to the funds of the D. A. V. College.

Lala Lajpat Rai was not content to devote all his time and energy to the Arya Samaj and the college. The call of the country had stirred him from the outset. He was a constant contributor to the *Tribune*, of which I was the editor at the time, and he wrote letters on various public questions. He was not particularly strong in English at the beginning of his public career, but by constant and diligent study and his travels in Europe and America he became one of the finest writers of English in the country and unquestionably the best writer in the Punjab. As an orator he ranked among the foremost in the country and was recognised as the ablest and most effective speaker in the Legislative Assembly. Among Urdu orators he was the greatest in India in his time.

From 1893 to 1896 Lajpat Rai and I were next door neighbours outside the Lohari Gate in Lahore and a close family friendship sprang up between us. His brother, Dalpat Rai, an M. A. of the Punjab University, was appointed the first manager of the Punjab National Bank which is now the oldest and one of the soundest Indian banking concerns in the country. Soon afterwards, however, Dalpat Rai fell a victim to tuberculosis. Lajpat Rai's father and mother were perfectly healthy and his father, Lala Radha Kishen, lived to a great age, but somehow a tubercular taint ran in the family. Later in life Lajpat Rai himself suffered from glandular swellings in the neck and one of his sons died of tuberculosis. But neither domestic bereavements, nor physical suffering, nor persistent persecution deterred him for a moment from his untiring service to the country.

The Indian National Congress met for the first time at Lahore in 1893 and that decided the attitude of the Arya Samajists in the

Punjab towards the Congress. I was present at the Allahabad Congress in 1892 when it was decided to invite the Congress to the Punjab. No prominent leaders of the Arya Samaj were present. Sardar Dyal Singh Majithia was asked by telegram whether he approved the proposal and he replied that he would abide by the decision of the Punjab delegates. He would, of course, prove a tower of strength, but all the same the Punjabis present at Allahabad felt somewhat nervous. In the Subjects Committee it was suggested that propaganda work should be carried on in the Punjab to create enthusiasm for the Congress. Raja Rampal Singh of Kalakaukar, Oudh, and Pandit Madan Mohan Malaviya readily offered to tour the Punjab to rouse public opinion. But no one was in a position to anticipate the decision of the Arya Samaj to which most of the educated Hindus of the Punjab belonged. No secret could be made of the fact that Sardar Dyal Singh Majithia, who was a member of the Brahmo Samaj and gave liberal contributions to various other religions and other bodies, had held himself aloof from the Arya Samaj and no deputation from that body had ever asked the Sardar for a donation. The formal invitation to the Congress to meet at Lahore in December, 1893, was offered by a pleader from Amritsar, who happened to be the oldest Panjabi present.

On our return to Lahore we started work by putting out cautious feelers to ascertain the attitude of the leaders of the Arya Samaj. The result was both surprising and gratifying. The great majority of Mahomedans had everywhere declined to join the Congress and in the Punjab this reluctance was even more marked. On the other hand, the members of the Arya Samaj readily responded to the invitation to join the Congress. Most of the members of the Reception Committee were Arya Samajists, the Secretary was a prominent member of the Arya Samaj. Lajpat Rai was not an office-bearer, but he made a profound impression by his lectures and helped actively in the collection of funds. Dadabhai Naoraji was the President and both as regards attendance and finance the Congress was most successful. In a few years Lajpat Rai became the leading Congressman in the Punjab.

At no time in the whole length of his public career had Lala Lajpat Rai any connection with any secret organisation or revolutionary

movement. Secrecy in any form was utterly foreign to his nature. Throughout his life he was an outspoken critic and what he opposed he did so quite openly. Queen Victoria's Diamond Jubilee was celebrated in 1897. The Punjab officials and those who were led by them wanted a statue to be erected to commemorate the event. Lala Lajpat Rai proposed the founding of an orphanage and the majority of the educated classes of Lahore agreed with him. At a public meeting called to decide the form of the memorial the officials and their supporters, finding themselves in a minority, hurriedly withdrew. The statue was afterwards voted in a packed hole-and-corner meeting. Lajpat Rai established an orphanage independently with the help of public subscriptions.

By his independence Lajpat Rai made himself obnoxious to the authorities, but there was nothing against him for which he could be made liable to the law. He was a practising lawyer of the Punjab Chief Court, all his public activities were carried on in the light of day, and his writings and speeches did not come within the purview of even the very elastic law of sedition in India. The opportunity for action against him came when Sir Denzil Ibbetson was appointed Lieutenant-Governor of the Punjab. That gentleman had the reputation of being a strong man. When he was a Deputy Commissioner in the Punjab he had refused to see an Indian Statutory Civilian because the latter had the temerity to come into the presence without taking off his shoes. Shortly before his appointment as Lieutenant-Governor he had told a Punjabi visitor, "I shall look after the Babas when I come to the Punjab—the word Babas being the generic term for the educated classes throughout India. Sir Denzil Ibbetson's term of office was a very brief one, for he died of cancer in about a year, but during that period he certainly fulfilled his undertaking. At Rawalpindi there was a demonstration of peasant-proprietors in 1907 against the Land Alienation Act or something else connected with land. There was no rowdiness and no violence, but the local authorities chose to treat it as a defiance of authority. Some of the leading lawyers of Rawalpindi, men who had never taken any part in any unlawful movement and who were no longer young, sympathised with the peasants. Lala Lajpat Rai was also present at one of the demonstrations and some heated

words passed between him and the Deputy Commissioner. Lajpat Rai returned to Lahore as soon as the popular excitement had subsided. The Rawalpindi lawyers were promptly arrested and clapped in prison. They were placed on trial before a special officer who was Sessions Judge of Delhi. This happened to be Mr. Martineau, who was as judicial-minded as he was conscientious, and after a lengthy trial he acquitted all the prisoners. Mr. Martineau afterwards became a Judge of the Punjab High Court and died at Lahore some time ago.

If Lajpat Rai had been arrested and placed in the dock along with the Rawalpindi lawyers he would, of course, have been acquitted, but even the Deputy Commissioner and District Magistrate of Rawalpindi could not think of any charge that could be preferred against the Lahore leader. Lajpat Rai had been only a visitor to Rawalpindi and though he fully agreed with the agriculturists in their grievances there was no time and no occasion for any overt action. But besides an open, and perhaps abortive trial there are other means of taking care of the Babus, whether in Bengal or the Punjab. What is the good old Bengal Regulation III for if not to supersede the devious and uncertain ways of the law? All great and good Governments should have the power to arrest and imprison without trial. Did not the Bourbons in France, the Louises and the Capets sign *lettres de cachet*, and did not the Bastille contain prisoners against whom no charges had ever been made? Did the ukases of the Great White Tsar specify the charges on which men and women were sent to Siberia and the quicksilver mines? The Tsars and the Bourbons and the Bastilles have vanished, but the Indian Regulation is still going strong. It is said that the arrest and deportation of Lajpat Rai had the full approval of Lord Morley, then Secretary of State for India. What does that signify? The Government here has only to urge that it is unsafe to let any particular person to remain at liberty and it is inexpedient to bring him to open trial and the Secretary of State, whoever he may be, must approve the action of the Government. The correspondence on the subject of Lajpat Rai's deportation will be never published and so it will be never known whether it was a case of suspicion or vindictiveness. Only one thing is certain and that is that

legal evidence can even be produced to show that he was guilty of any offence.

At Mandalay Lajpat Rai was not detained very long. If Lord Morley agreed to his deportation he did not agree to his indefinite detention. After six months he was taken back to Lahore and set at liberty. A remarkable feature of these sequestrations is the great secrecy with which they are carried out. Lajpat Rai was arrested in the afternoon but no one knew anything more until he was taken to Mandalay; when released he was left at his home at Lahore early in the morning before people were stirring out of doors. For some days thereafter there was a constant stream of visitors to Lajpat Rai's house and messages of congratulations poured in from every part of the country.

Before his deportation Lajpat Rai was a fairly well-known man, but the action of the Government made him one of the most famous men in the country and he received an ovation wherever he appeared. I was at that time at Allahabad and it was announced that he would pay a visit to that city in the course of a lecturing tour. There was a troop of Punjab cavalry stationed near the place where I was staying. One evening I met some of the cavalry-men who told me that they would go to the railway station to receive Lala Lajpat Rai, I pointed out that they might not get leave from their officers when some of them said that they did not care whether they were punished or dismissed. They only desisted from their purpose when I explained that suspicion might fall upon Lala Lajpat Rai himself, but several of them saw him at the meetings and elsewhere. Lajpat Rai came to breakfast with me and showed me the manuscript of the account he had written of his life at Mandalay. He also told me that after the treatment he had received it would be impossible for him to resume his practice as a lawyer.

At the abortive Surat Congress of 1907 Lajpat Rai tried hard to mediate between the two factions of the Congress. That movement was approaching the parting of the ways, but the issue at Surat was mainly a personal one. There had been a growing feeling in a section of the Indian National Congress that that body should adopt a bolder line of policy, and a cleavage was just averted at the Calcutta Congress of 1906. The Maharashtra slipper that was hurled on the platform at Surat and fell near the person

of Surendranath Banerjee, who took it away and preserved it in a glass case, was really intended for Sir Pherozeshah Mehta against whom the fury of the Deccan contingent was directed. Mr. H. W. Nevins, who was present, gave me a graphic description of what had happened when I met him at Allahabad and Surendranath Banerjee spoke to me about it more than once.

It was supposed that a reconciliation between the two wings of the Congress was effected at the Lucknow Congress of 1916, but the truce was temporary. To say that the Congress was captured by this party, or the other is a very loose account of what really happened. It was not so much a matter of party feeling as an evolution of psychology. The struggle upon which the Congress was engaged was bound to become grimmer and sterner with the passing years. The old humdrum methods led nowhere. It required a considerable flexibility and nobility of the mind to realise the change that was coming so swiftly. Lajpat Rai had given evidence of it at the Benares Congress of 1905, over which Gokhale presided, by the passion with which he swept the Congress off its feet over the partition of Bengal and endeared himself for ever to the Bengalis. The receptivity and progressiveness of Lajpat Rai's mind were amazing. To the end he was steadily growing in intellectual stature and in the fervour of patriotism. When a nation is striving to attain the status of nationhood every form of open and honest agitation is constitutional for a people seeking a constitution, though a Government may not recognise it as such. As the National Congress in India moved forward and its demands became more and more outspoken and more resolute the older and more cautious men fell out of step and dropped behind. Then came a time when the Congress and the country fell under the spell of Mr. Gandhi's magic personality, the intense and lofty devotion that gave all and sought nothing. His creed of passive resistance and the withdrawal of all co-operation with the Government never went beyond the slightest of gestures so far as acceptance by the country was concerned, but it revealed potentialities of which no one had ever dreamed and it drove the Government to adopt measures of desperation. There was a time when Presidents of the National Congress and leading congressmen were made Judges of High Courts and received knight-

hoods ; later on, Presidents of the Congress were honoured with a sentence of imprisonment, or internment without trial. Lajpat Rai was a stalwart of the old Congress, but he stayed on to be imprisoned and elected President of the Congress after that movement had entered on a new phase.

There can scarcely be any doubt that the Punjab patriot would not have been deported to Mandalay if Sir Denzil Ibbetson had not been Lieutenant-Governor of that province at the time just as that unfortunate province would not have known the horrors of martial law nor would the tragedy of Jallianwala Bagh have been enacted if Sir Michael O'Dwyer had not been appointed Lieutenant-Governor in an evil moment. It is impossible to exaggerate the mischief that may be done by a single man in authority within his short term of office. It all depends upon his temperament and the view he takes of passing events. Men of this type are the real enemies of British rule in India and they sow the seeds of bitterness.

Lajpat Rai was not only a tireless political worker but also one of the greatest social servants of India. Whenever there was a famine, and famines are fairly numerous in this country, he was busy organising operations of relief. He was not a wealthy man but he gave away large sums of money for various objects and finally he gave away his own house in trust for the Tilak school which he had founded in Lahore. Latterly he lived in another house which he built close to the one he handed over to the trustees of the Tilak Society. As a philanthropist he was no less distinguished than as a patriot.

During his stay in America he carried on an extensive propaganda in order to give the citizens of that Republic an idea of the true state of things in India. As was his habit throughout life everything he did in America was straightforward and above-board. He was incapable of any secret intrigue or underhand transaction. In America he was highly respected and much admired for his eloquence and single-minded devotion to his country. The leaders of the Labour Party in England knew him intimately and formed a high opinion of his ability and character. His mind was perfectly well-balanced and all his varied activities were perfectly legitimate, though it is obvious that no genuine patriot in India can be a *persona grata* with the Government. When Lajpat

Rai wanted to return to India, permission to do so was refused by the British Government. Undoubtedly the Government of India and the British Ministry must have been in agreement on this subject. Thus it happened that when martial law was proclaimed in the Punjab Lajpat Rai was away in America. Had he been in Lahore he would certainly have been one of the earliest victims.

If Lajpat Rai had enemies he had friends also in England and it was owing to the efforts of the latter that the inhibition against him was withdrawn and he was permitted to return to India. Not very long afterwards he was arrested on a charge similar to that on which Mr. C R Das and Pandit Motilal Nehru were convicted. The enrolment of Congress volunteers had been declared unlawful and public meetings had been prohibited in some places on pain of imprisonment. But while the Bengal and Allahabad leaders were each sentenced to six months' imprisonment Lajpat Rai was sentenced to a long term and it was only when he was seriously ill and his physicians suspected incipient tuberculosis that he was set at liberty. It was this confinement in prison that finally shattered his health, never at any time very robust.

After his return from America Lajpat Rai established an Urdu paper for which he wrote a great deal and an English weekly paper, *The People*, which he edited himself. It was an admirably written paper and, though perfectly outspoken, it never gave the Punjab Government any loop-hole for any action against it. When I met him at Lahore a few months ago he told me that he had found a young Punjabi who gave excellent promise of making a very successful journalist.

Other popular leaders in India have felt the heavy hand of the present law in this country, but not one of them had such a varied experience as the Punjab leader now gone to his rest. He was deported without trial and was never told of the charges against him ; he was prevented from returning to his country from a foreign land without even being told of what he was suspected ; he was sentenced to a long term of imprisonment on a trumped-up charge and finally he was assaulted and injured by a European policeman absolutely without cause a few days before his death. Some of the doctors who attended him have deliberately declared

that the injuries and the subsequent shock hastened his death.

According to conservative estimates a hundred thousand people, men and women, followed the funeral *cortege*, the number of mourners ever increasing as the procession wound in and out of the streets of the walled city of Lahore. It it could have been possible to defer the funeral till the next day the number would have been larger for people living at some distance from Lahore were most anxious to pay their last respects to the departed leader. The authorities displayed their vigilance by holding in readiness armoured cars and armed troops by way of precaution against any untoward incident! What act of violence did they apprehend from the heavy-hearted and the slow-footed mourners?

In an incredibly short time the news of Lajpat Rai's sudden death reached the remotest corners of the whole country and every Indian place of business was instantly closed. It was a spontaneous and respectful tribute to the memory of a man who had loved and served India with a great love and a steadfast devotion. The world had a glimpse of a nation in mourning, it heard

the heart-beats of a whole nation throbbing with pain. A nation that can unite in mourning may also unite in rejoicing and in striving for the national weal.

This great-hearted son of India passed through persecution and suffering from strength to strength, from endeavour to endeavour, and his faith in the ultimate destiny of his race and the ultimate issue of the struggle for a place in the federation of nations never flagged or faltered for a moment. Intrepid, dauntless, high-souled and full of a lofty purpose he never looked back as he moved along the onward path. The debt of nature has always to be paid but death does not mean the quenching of the spirit. Death clarifies and exalts the purpose of life and the most potent voices that influence the living are the voices of the dead. Today we stand in the shadow of the Valley of Death with hearts heavy for the departed captain but he stands in the light, a luminous figure crowning the heights and beckoning to the millions of India to march forward and win in life to the goal that he has attained in death.

November 26, 1923.

In my own extensive travels in India I found it common for Englishmen in all parts (there were of course honorable exceptions) to speak of and to treat the people of the country, no matter how intelligent or well educated or of how high character they might be, distinctly as inferiors. In travelling on the railways they were compelled to occupy inferior cars by themselves. At the stations they must either remain out of doors or crowd into little rooms frequently hardly fit for cattle. I often heard them called "niggers." Not unfrequently I witnessed positively brutal treatment of them. In a large Bombay hotel I saw an English official belabor his servant unmercifully with his thick walking-stick, for some trivial offence,—his servant, a fine looking, educated native,

seemingly quite the equal of his master in intellectual ability and infinitely his superior in all the qualities of a gentleman. I saw English merchants and bankers and English Government officials, who had treated me with the utmost courtesy, turn from me to treat their Indian servants and subordinates with harshness that was shocking. Dealing with me they were gentlemen; dealing with Indians they were anything but gentlemen. I was constantly reminded of the way in which, in the days of American slavery, masters in the South (some masters) treated their slaves. Nor is all this strange; the spirit which holds a nation in subjection against its will, is the same spirit as that which holds individuals in bondage.

J. T. Sunderland in *India in Bondage: Her Right to Freedom*.



NOTES

Lajpat Rai

The sudden and unexpected death of Lala Lajpat Rai at this critical time of our national history is an irreparable loss. Among the political leaders and workers of the country he has not left his equal.

We have to make head against powerful opponents. Union in our own ranks is, therefore, essentially necessary. Of course, union at any cost, union at the sacrifice of principles, superficial union, is neither wanted, nor would be of any use. But real union is possible without sacrificing fundamental principles. Lala Lajpat Rai's personality, achievements and broad national outlook fitted him to be the reconciler and unifier of parties. Though known as a champion of the Hindu community and though he had full faith in its future, he did not want a Hindu Raj. In the course of his presidential address at the Calcutta session of the Hindu Mahasabha in 1925, he said :—

"There is some apprehension in the minds of a certain section of our Muslim countrymen that the Hindus are working for a Hindu Raj. It is to be deplored that some Hindus, too, should have taken to that line of argument in retaliation to the Mohammedan cry for Muslim Raj. We know that all Mohammedans do not want a Muslim Raj and we also know as a fact that the bulk of the Hindus do not want a Hindu Raj. What the latter are striving after is a National Government founded on justice to all communities, all classes and all interests. In my judgment the cry of a Hindu Raj or a Muslim Raj is purely mischievous and ought to be discouraged. I am clear in my mind that neither a Hindu Raj nor a Muslim Raj is in the realm of possibility. The correct thing for us to do is to strive for a democratic Raj in which the Hindus, the Muslims and the other communities may participate as Indians and not as followers of any particular religion."

In his "Young India" (fourth reprint, pp. 118-9), the Lala has written : "Ram Mohun Roy, the founder of the Brahmo Samaj, was the first nation-builder of Modern India." He was himself a nation-builder of the type of Ram

Mohun Roy. By this it is not to be understood that his views on all matters and his methods of work were identical with those of Ram Mohun Roy. What we mean is that, as Ram Mohun Roy's ideal of national regeneration was comprehensive, so was the Lala's. In his scheme of national revival Ram Mohun Roy did not leave out any sphere of human life and activity. His reforming zeal did not leave untouched the religious and social life of the people. Nor was he only a religious and social reformer. Education, politics, the systems of land revenue and tenure, the industries and crafts of the people, the economic condition of the country, its judicial system, journalism, vernacular literature, agriculture improvement and many other matters engaged his earnest attention. In modern India—perhaps in the entire modern world—he was the first man to feel the need of and desire fellowship and co-operation between nations and religious communities. To the full extent of his powers the Lala, too, was a reformer in all spheres of national life, and an internationalist also.

Earnestness, sincerity, courage and perseverance marked all he said and did. It was not in his nature to do lip-service to any cause which he espoused. As a son and servant of the Motherland, he placed all his material, moral, intellectual and spiritual wealth at her service. He, a son of poor parents, kept back nothing for his own personal enjoyment and advantage. Not that he was a sannyasin in outward appearance and apparel. He was a householder, he had a family, he earned money. But he was not attached to what he earned. Even when he was young and made money by following the profession of law, year after year we used to read in the papers that at the Arya Samaj anniversary celebrations he had given away all his year's savings. With his great powers of oratory, his keen intellect, literary talents

of no mean order, extensive and varied reading, methodical and businesslike habits and great energy, he could easily have amassed wealth and become one of the class of opulent men in India. But his big heart would not allow him to make money-making and hoarding the chief or main object of life. So all his life he was an open-handed giver. It was only the other day that he and his wife gave a lakh for a consumptive's home, for which he also gave about another lakh collected by himself. It is necessary to write of Lajpat Rai the giver, because it is not usual for all patriots who make eloquent speeches and compose rousing discourses to be equally noted for giving away most of what they are able to save.

Lajpat Rai was an internationalist as well as a nationalist. He did not want an isolated existence for India. He knew and felt that that was neither impossible nor good for the country. He wanted all the co-operation and fellowship of the West which India could have without sacrificing self-respect and independence.

Solid and lasting achievements stand to the credit of the Lala in the fields of religious and social reform, in politics and in the establishment of educational and political institutions, in the foundation of banking and insurance companies and in his efforts for the relief of distress caused by earthquake, famine and flood.

He suffered much for his country, but suffered bravely and cheerfully. Persecution, even unto death, had no terrors for him. For he was a man of faith. His religion gave depth and strength and consecration to his efforts, in whatever kind of work he might be engaged. The truly religious man whose religion is not confined to the profession of a creed and to some outward observances but whose whole inner and outer life is regulated by faith in the immanence of the supreme spirit and in the moral evolution of the universe—such a man has an unshakable faith in the ultimate triumph of what is right and just and true. Therefore, in that conviction he can risk all, brave all, suffer everything in his unceasing endeavours to realise his ideal.

He was an elder brother and practical helper of the depressed classes and of those who are wickedly spoken of and treated as untouchables, long before it became the political fashion to talk of their elevation,

The foundation of orphanages, too, engaged his attention. The bringing up of orphans is fundamentally humanitarian work. But national self-respect also demands that we should take care of our orphans. No self-respecting people can leave their orphans to be brought up and denationalised by foreign or indigenous proselytizers. So far as the Hindu community is concerned, its indifference to the lot of the humbler classes and of orphans and widows has all along been a source of weakness and a cause of its decrease in numbers. Lajpat Rai understood all this and adopted remedial measures.

To prevent economic drain and to build up industries, banking and insurance business should be undertaken by Indians. That was why the Lala turned his attention to these matters.

Without full knowledge of and training in politics and economics and a band of devoted workers, public life in India must remain largely synonymous with sound and fury. To put an end to such a state of things he founded the Servants of the People Society and the Tilak School of Politics.

No nation can become and remain strong, enlightened and free unless all its members, of all ranks, are educated. Hence he had a hand in the foundation and conduct of collegiate and other institutions, including primary schools for the masses.

Without joy human life cannot be complete, nor can it be strong. Lajpat Rai, therefore, felt the need of removing the dreariness of human life in India by the cultivation of music and the drama and wrote on the subject more than once.

It was only natural that he should have begun his active career as a religious and social reformer. For religion—we mean its spiritual and ethical element—purifies men, strengthens them by faith in the Power that makes for righteousness and frees them from degrading superstitions; and it is such men that go to make a strong and progressive nation. Social reform is necessary to remove many of the causes of our misery and weakness and to make our women and the humbler orders of the people useful and self-respecting members of society.

—
"Izzat"

It is not generally known that Lala Lajpat Rai contributed many of his articles

to *The Modern Review* under the pen-name of "Izzat" or "Honour". The manner of his death has been quite in keeping with this name. On the day of the arrival of the Simon Commission at Lahore, in order to show unmistakably that the Indian people did not want it but hurled back the insult of the appointment of such a commission, he led the boycott procession to the railway station—he would not ask anybody to suffer any inconvenience and take any risk which he was himself not ready to suffer and take. The result was that, though the procession was entirely peaceful and its behaviour unprovocative, he and some others, were subjected to assault by European and Indian policemen. There is not the least doubt that the physical and moral shock of this humiliating assault killed the Lala before his time. The British Imperial system is responsible for his death.

In the midst of our sorrow, it is consoling to think is that, alike in life and in death, he kept pure and intact his personal and national IZZAT.

Imperialism and Lajpat Rai

We have said that it was Imperialism that killed the Lala. Let us understand a little more clearly what this means.

However hard one might seek among the politicians of Britain, one would not be able to find a man like Lajpat Rai among them. None of them has done and suffered for their country what the Lala has done and suffered for his. No British politician is moved by such fine and high idealism, none stands for so much to his countrymen as the Lala did for his. Yet what did British Imperialism appear to say and do to Lajpat Rai? In effect it was this:—

"You, Lala Lajpat Rai, may be a prince among men in your own country; millions of your people may love and respect you; you may have done heaps for them in all spheres of life; you may have meant to them much more than even your achievement; born in an independent country, you might have occupied any position you liked; you may be a man of international reputation;—yet you are nothing better than a clod of earth beneath my shoes. A two-penny sergeant or a half-pence constable need not feel any hesitation to inflict on you, the beloved and honoured of your people, the utterly unprovoked and

unmerited indignity and humiliation of lathi blows. Your people may fret and fume. But I snap my fingers at them."

The People for November 22, reproduces a photograph of the martyred hero showing two scars over the region of his heart. These scars have produced stigmata on the breast of all dutiful sons and daughters of India. These can be obliterated only by freeing India. The only worthy memorial to the Lala would be the undying resolve of all sons and daughters of India to put an end to the enslaved condition of the Motherland.

The Abolition of 'Suttee'

In a highly eulogistic notice in the *Hindustan Review* of Dr. E. J. Thompson's *Suttee* (George Allen and Unwin), we find the following sentences —

He finds that the origins of Suttee go deeper than the insurance of the wife's devotion to her husband, and deeper than the selfish aggrandizement of the male. The roots lay in the Hindu theology, in the doctrine of retribution, widowhood being considered the punishment of a sinful life which could only be redeemed on the altar fire. The uprooting of this iniquitous practice in British India, the author points out, was the work, not of the Government, but of two men, Bentinck and Dalhousie.

Not having seen the book, we cannot say whether the *Hindustan Review* has correctly summarised the views and statements of the author.

It is not necessary to consult not easily accessible works on sociology and anthropology to learn that the practice of co-burial or cremation of wives with their husbands was by no means confined to the Hindus of India. Even according to so easily available a work of reference as *Chambers's Encyclopaedia* (new edition, Vol. X, p. 793), "The rite was no doubt derived from a belief common to many races at all times of the world's history, that it was well to send wives, slaves, horses, favorite weapons, etc., along with a great man into the other world, by burying them with him, burning or slaying them at his tomb." It is, therefore, unhistorical and unscientific to blame Hindu theology alone for this horrible and wicked rite.

As for apportioning the credit for the eradication of this custom, every educated Indian is expected to have at least so much historical knowledge and regard for accuracy as to supply the omission of the name of

Raja Ram Mohun Roy. Montgomery Martin, a contemporary of the Raja, who was not at all disposed to be too modest in claiming for himself the largest possible share of the credit for the abolition of *Sutee*, writes thus:—

"The efforts which I made in India (and which before I left Calcutta were successful) for the abolition of this horrid rite, by the publication of a journal in four languages, addressed to all castes of natives, is one of the most gratifying events of my life. It is justly due to the memory of the late Ram Mohun Roy to state that to his aid in conjunction with that of the noble-minded Dwarkanath Tagore and his able and estimable cousin Prusunnu Coomarr Tagore, I was materially indebted for the success of my labours in 1829"—*Eastern India*, Vol. 1. p. 497. Published in London, 1883

It will suffice to quote the opinion of only one other British author, namely, that of the Rev. Dr. Macnicol. Says he:—

"If the credit of putting an end to these horrors belongs to any man," says the late Justice Ranade, "that credit must be given to Raja Ram Mohun Roy."—Macnicol's *Ram Mohun Roy* (Christian Literature Society, Madras, 1919). p. 19.

Again:—

"Had it not been that there was in that time in Ram Mohun Roy one resolute to express the better spirit of his countrymen and in Lord William Bentinck a ruler not less resolute to take action in accordance with it, this practice, revolting as it was, might have remained for many a day still further to brutalise the people and bring dishonour on the land."—Macnicol's *Ram Mohun Roy*, p. 21.

Indians should beware of "friends" like Dr. E. J. Thompson and his eulogists.

Modernizing Mohammedanism

At the instance of Mustafa Kemal Pasha, says *The Christian Century*, a commission of the faculty of theology of the University of Constantinople has reported a general plan for bringing Mohammedanism down to date and reconciling it with the scientific conceptions and the practical demands of the modern world.

"This is conceived as a part of the nationalistic movement which is transforming Turkey from the sick man of Europe to a nation with adolescent vigor. In language, morals, law, and economy, the Turkish evolution draws its inspiration from science, reason and logic. In the Turkish democracy, religion, like everything else, must enter into the new era of vitality of which it has need. Religious life must be reformed, like moral and economic life, by means of scientific procedure and by the aid of reason, so that it may move forward in line with the other social

institutions and give all the results of which it is capable.' Especially, there must be attention to comfort and hygiene in the mosques. The prayers and the portions of the Koran used in services should be in Turkish. There must be a reinterpretation of the sacred book by trained men acquainted with philosophy and modern thought, for if one does not examine the contents of that book with a scientific mentality there is no means of understanding anything therein.' In brief, a comprehensive plan must be worked out 'to render our religious ceremonies conformable to hygiene, to Turkey them, to imprint upon them a certain esthetic character and to reconcile them with philosophy: By doing these things, Turkey hopes not only to make the Mohammedan religion a factor in the renaissance of Turkey but to make Turkey the educator and guide of the more backward Moslem nations."

'Re-interpretation of the sacred book' and the other processes mentioned above really mean the death of faith in the infallibility of the Koran and of orthodoxy.

The Hindu Dharma Mandal in New York

The Alliance Weekly of New York reports the foundation of a Hindu religious association in New York City under the name of the Hindu Dharma Mandal. Its objects are described in the following announcement:—

"This society shall be called Hindu Dharma Mandal, the term Hindu including, beside orthodox Hindu, Buddhist, Jain, Sikh, Brahma and any other forms of religion that originated from Hinduism. The objects shall be to further the religious interests and cultivate the spiritual ideals of Hinduism in the West, to bring the beliefs and practices of Hinduism in its broadest conception, before the Western public, to encourage and promote mutual contact and understanding on a spiritual basis between India and the West and to meet in particular, the spiritual needs of the Hindus residing in the West. The means to be pursued for carrying out the aforesaid object shall be religious services, rites, ceremonies, lectures, demonstrations, readings, conversaciones, and other practices of Hinduism."

In reproducing this announcement the *Literary Digest* observes that missionary enterprise is not confined to Christianity. Efforts to spread in America religious principles and ideas which have originated in India have been made in the past and are still being made. Perhaps the most sustained of these efforts are those of the disciples of Paramahansa Ramakrishna, of whom Swami Vivekananda was the first and foremost to teach in America. Of members of the Brahma Samaj P. C. Mozoomdar, Heramba Chandra Maitra, and T. L. Vaswani have lectured in America. Rabindranath



LADY BOSE



SIR JAGADIS BOSE, F.R.S.

Tagore stands by himself in a class apart. It is not known whether Lala Lajpat Rai did any preaching work in America on behalf of the Arya Samaj. Virchand Gandhi delivered some lectures there expounding the principles of Jainism.

A Hindu Chemist in the United States

Coming from India in 1912 after his graduation from Ferguson College, Dr V. R. Kokatnur entered the University of California for one year and then went to the University of Minnesota, where he completed his education and received his M. S. and Ph. D. degrees. While he was studying at Minnesota, he became research assistant in chemistry, and remained after graduation until 1917 as research and teaching assistant.

He then went to Niagara Falls, New York, as research chemist with the Mathieson



Vaman R. Kokatnur

Alkali Works. After a year with this Company he became Assistant Chief Chemist of the Vat Dye Group with the National Aniline and Chemical Company of Buffalo, New York. In 1921 and 1922 he did special research work with the By-products

Steel Corporation of Wierton, West Virginia, and the Dupont Company of Wilmington, Delaware. Since then he has been consulting research chemist, having his business in New York City.

His researches in vat dye process resulted in his invention of new processes of making alizarine, indigo and phenol. During the recent war, he brought out new war gases called mustard and homologues of Chlor picrin. Other processes are for benzoic acid and derivatives, organic peroxides, calcium arsenate, and soap and glycerin recovery. An interesting invention is his special chemical process for making embroidery and lace cheaply by machine. He has applied for 15 patents covering the above-mentioned and other processes, of which 6 Patents have been granted.

When the American Chemical Society met in Detroit, Michigan recently, from September 5 to 10, Dr Kokatnur read a paper containing evidences to show that Cavendish and Priestly were not the first men to discover hydrogen and oxygen, but that these gases had been known to the sages of ancient India, and then he read a second paper to show that chemistry was of Aryan and not Semitic origin. After listening to the proofs he offered, members of the convention gave the author a special vote of thanks for the originality and value of his researches and agreed that his evidences were conclusive.

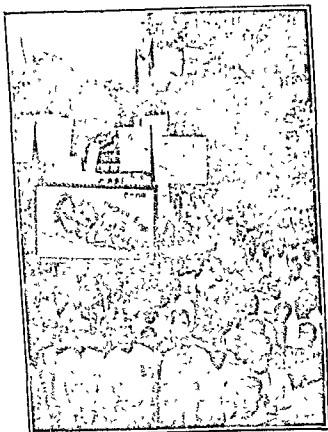
Unification of Oriya-speaking Tracts

A new organization has come into existence for carrying on propaganda for the unification of the Oriya-speaking tracts and their formation into one administrative unit. Its object is legitimate and laudable. The dismemberment of Orissa has been a great calamity to this home of an ancient civilization. Its different parts should be reunited at the earliest opportunity.

Recently the new organization led a procession through the streets of Cuttack, the chief town of Orissa, carrying a picture and flags.

Dr. Chi Li

Dr. Chi Li, who visited India recently, is one of the most distinguished Chinese



Unification of Orissa Procession at Cuttack



Dr. Chi Li

scholars of the present day. He was educated in Clark and Harvard Universities and took his Ph. D. degree from the latter in Anthropology. The University of Harvard has just published his work on "The Formation of the Chinese People," which for the first time gives an exhaustive account of the racial history of China. He is at present engaged in excavating the Chalcolithic sites in the province of Shansi in China, on behalf of the Smithsonian Institution of Washington, D. C. These sites are important not only in revealing a very old civilisation, but also indicating striking similarities between the ceramics found there with those of the Indus Valley, Anau, Susa and Sumeria.

Baroda Subjects In Conference

Darbar Gopal Desai, President of the recent Baroda Subjects' Conference, referred pointedly in his address to the practically absentee character of the ruler of that state. He was not blind to the fact that the

Maharaja spent so much of his time in foreign lands because of his bad health. But is it not also true that the Gaekwad's health is what it is, because of his residence abroad for the purpose of leading a life without any serious aim?

But one need not be concerned with the causes of his absenteeism. The fact is sufficiently damaging that for years past he has not devoted as much time and attention to the affairs of his state as he ought to. He should either reside for the most part in Baroda, as Mr. Desai suggests, or abdicate in favour of some one who can really do his duty.

Mrs. Sharada Mehta, the Chairman of the Reception Committee, pointed out that taxation in Baroda is heavier than in British India.

The land assessment in Baroda is 50 p. c. higher than in British India and the incidence of income-tax is still heavier. While income below Rs. 2000 is exempt from assessment to income-tax in British India, the limit in Baroda has been laid down at Rs. 750. There is a Legislative



Darbar Gopal Desai



Mrs. Sharada Mehta

Council in the State, but its powers are so limited that in Mrs. Mehta's opinion it is wrong to call it by that name. She made no secret of the fact that there was deep discontent among Baroda subjects, and suggested that the best way to meet it was by the immediate grant of responsible government. She contended that even with 20 years' working of the Compulsory Education Act, primary education had not advanced as much as it should have. We have no doubt she was speaking from knowledge when she described the condition of the Baroda peasantry in the following words :—

"The Patidar agriculturist who was once an asset of the State has been at present reduced to a condition of penury and lifelessness. He has been buried under debts. Ten years back the indebtedness of the agriculturist of Baroda was Rs. 7 crores ; to-day the figure has jumped up to Rs. 10 crores."—*The Servant of India*.

"Pattinippura"

One of the most interesting amongst old time institutions is Pattinippura. It literally means 'the House of Hunger, i. e.,

the place where hunger' strike and Satyagraha are to be performed *en masse*. Sites of such houses are found at Trichur, Perumanum and at Kalati, near Calakuti. A short account of this very powerful weapon of social redress cannot but be interesting.

When a local chief becomes aggressive and insolent and trespasses upon the elementary rites of the citizens, the Brahmin leaders all assemble together in a hall especially built for the purpose, where every arrangement would seem to have been complete for a grand feast. There they sit down before leaves spread out for dinner and when they are ready to perform the Pranahuti, one from amongst the aggrieved steps up and publicly announces that so and so had given them cause for grief, then he proceeds to narrate his various acts of offence and finally calls upon the assembled guests to get those wrongs redressed. Thereupon, the Brahmins, all of them, throw down the water in their hands and rise up, swearing that they will not take their food until the wrongs are avenged ; and

each one sits down before his respective leaf to fast and pray.

There are, it appears, some conditions imposed upon fasters. Details, unfortunately, are not available. But one rule seems to have been in existence, namely, that the period of fasting should never exceed seven days. If the cruel despot does not turn over a new leaf before the week is out, there is yet a higher rite prescribed. They are to get ready a statue of a man, hanged to symbolise their enemy. This is invested with life by the

man-wrought evils. For divine visitations the only remedy is prayer. P.

President Southworth

President Franklin Chester Southworth, A. M., S. T. D., LL.D., of Meadville Theological School, Chicago, has come to India to take part in the Brahmo Samaj Centenary celebrations as a delegate of the American Unitarian Association. After graduation he became a teacher of Greek and Latin. In 1892 he was ordained minister of the First Unitarian Church in Duluth, Minn., and in 1897



Pattinippura

performance of the ceremony known as *jirapatistah* and then supposed to be hanged; and the Brahmins all leave their homes in search of a new abode.

This final rite, it is believed, is potent and powerful enough to bring instantaneous destruction on the offender and, if tradition is to be believed, he never escaped the dreadful doom thus invoked upon him.

'Pattini' or fasting, then, is the traditional means of defence that religion has put into the hands of the weak to secure themselves from the oppression of the powerful. But this weapon is to be used only as regards



Dr. Southworth

succeeded Rev. James Villa Blake as minister of the Third Unitarian Church in Chicago. From 1899-1902 he served as Secretary of the Western Unitarian Conference. Since 1902 he has been President of Meadville Theological School and Professor of Homiletics and Practical Theology. He was married

It is with considerable reluctance that we say anything here about Mr. Hirji Morris for there is no positive proof that Mr. Nariman has written what he has about him at his instigation or with his knowledge and consent. But the truth has to be told. Rabindranath Tagore had to go personally from court to court in Kathiawar to get money from the princes. If Mr. Morris accompanied him or went afterwards as his collecting agent, he ought to consider himself blessed that that fact earned for him some influence. His success—whatever it may be—was due to that fact. For obtaining money from the Parsis also, the Poet had to repeat the same process of going from door to door. But whereas the Kathiawar princes and the Nizam have parted with their money, the generous Parsis have kept their money in their own hands, have chosen their own lecturer who is to remain incognito and whose written lectures (like the Parsi money) are not to be made over to Visva-bharati! This is a peculiarly up-to-date form of giving.

Mr. Nariman boasts, "I was frankly against the Parsis making large donations to Visva-bharati." He ought to be proud that the Parsi givers have responded by patenting a process by which not-giving is made to appear like giving.

Rabindranath Tagore did not want any money from the Parsis for selfish ends or even for the general purposes of his institution. He wanted to found a University chair for study, research and teaching in connection with the ancient history, religion and culture of the Parsis. He toiled to do for them what they had not done for themselves. He has got his reward. No wonder, he should now say, "The generous Parsis did not place in my hands the money I had collected with great trouble. I make a present of it to them, I do not want it."

In the opinion of Mr. Nariman, "an institution like Santiniketan located in India cannot have all the facilities, the paraphernalia of research, such as are commanded by older universities in Europe and America." Assuming his *ipsi dixit* to be true, his argument would apply to all similar existing new research centres in India and all that may be founded hereafter, not merely to Visva-bharati. So there can be no research in these Indian institutions! Would Mr. Nariman be surprised to learn that, as published in a previous number of this *Review*, Prof.

Sylvain Levi during his recent visit eulogised the research work done at Visva-bharati?

Another charge against the institution is that "it lacked the innate enthusiasm which time and not money can supply." We confess we do not understand how a thing which is *innate*, that is to say, inborn or natural, can be supplied by time. But supposing Mr. Nariman's dictum has some occult meaning, no institution need be given any pecuniary help;—all should be left to starve and gather or evolve *innate* enthusiasm in the course of centuries. A child should not be given food, because as it grows through fasting it can in the course of decades become an enthusiastic worker—enthusiasm being its *innate* attribute. We do not claim any credit for this profound observation;—it is merely a corollary and paraphrase of what Mr. Nariman has said.

Another alleged defect of Santiniketan is that "it lacked *cavirons*." Of course, it being at a distance of 99 miles from Calcutta, it has not the *cavirons* of urban universities. The atmosphere, too, of the place is not surcharged with sewer gas, dust, smoke and petrol-fumes. These are great drawbacks. But possibly there are compensating advantages too. Professor Jagannath Sarkar, who is seldom, if ever, misled by patriotic bias, writes of the ancient Hindu 'forest universities' that the teachers who resided lived in their forest homes (*tapovanas*) "lived in the world, but were not of it."

They "were not lonely recluses or celibate anchorites cut off from the society of women and the duties of the family. They formed groups of house-holders, living with their wives and children, but not pursuing wealth or fame or material advancement like the ordinary men of the world."

"Thus, the ancient Hindu university, without being rigidly isolated, was kept at a safe distance from the noisy luxurious capitals and gave the purest form of physical, intellectual and moral culture possible in any early age, ..."

"These hermitages were as effectual for the promotion of knowledge and the growth of serious literature as the cathedrals of mediaeval Europe but without the unnatural monachism of the latter"

"In the calm of these sylvan retreats were developed our systems of philosophy, ethics, theology and even several branches of literature proper. Witness the vivid scenes of discussion on political science and morality in the Naimisha forest, as described in the *Mahabharata*, *Shantiparva*."

"Herein lay the true springhead of the ancient civilization of the Hindus,"—*India Through the Ages*, pp. 20-21.

It is not suggested that Santiniketan is

exactly like an ancient Hindu University. What is meant is that it can be said to lack environs if the ancient sylvan retreats, which were homes of learning, can also be said to have lacked environs. They had their own environs, so has Santiniketan. If in the former lay the true spring-head of the ancient Hindu civilization, it is not impossible for the latter to influence modern civilization in a beneficial way.

If everywhere in India, except in the dry regions of Kasmir and Nepal and some spots in Rajputana manuscripts crumble to atoms after about eight hundred years, all research Mss. libraries, situated not only in Santiniketan but everywhere else except the above-named favoured regions, should be removed therefrom to Kashmir, etc. and to Europe and America. Mr. Nariman, it seems, in his benevolent ardour against Santiniketan, proves too much. Besides, eight hundred years is not a very short period!

Another reason why Mr. Nariman is an enemy of Santiniketan is that "It could not secure its continuance after the demise of its great founder." Without assuming that Mr. Nariman's wish is father to his thought, one may say that the best way to bring about the longed-for collapse of the institution during the life-time or after the demise of its great founder, is to indulge in carping and small-minded criticism and to refrain from helping it in any way, or, what would be more effective, to help it in the way Mr. Nariman's generous Parsis have done. And yet, Mr. Nariman may rest assured, in spite of all such magnanimous acts of friendliness, the expected may not happen, the unexpected may happen, and Visva bharati may continue to be a seat of learning and culture and beneficent influence long after his and our names have been buried in oblivion.

Mr. Nariman's praise of "foreign travel and touch with the foreigners" is as much an argument against Santiniketan as against all educational institutions located in India.

Mount Everest

Everest is the name given by the British to the highest peak of the Himalayas. It is the highest peak in the world. It has been named after General Sir George Everest, not because he was its dis-

coverer, but because he was a former Surveyor-General in India who organised the Trigonometrical Survey. The peak was discovered in 1852; Sir George had retired in 1843.

An account of the discovery of Mount Everest is to be found in a lecture on "Himalayan Romances," delivered at Simla by Major Kenneth Mason, and reproduced in *The Englishman* of November 12, 1928, p. 17, from the *Journal of the Society of the Arts*. The relevant passage is extracted below from that lecture:—

"It was during the computations of the north-eastern observations that a babu rushed on one morning in 1852 into the room of Sir Andrew Waugh, the successor of Sir George Everest and exclaimed, 'Sir, I have discovered the highest mountain on the earth.' He had been working out the observations taken to the distant hills. It was Sir Andrew Waugh who proposed the name Mount Everest, and no local name has ever been found for it on either the Tibetan or the Nepalese side."

This "babu" was Babu Radhanath Sikdar, a native of Calcutta, who was a well known mathematician in his day

Satish Ranjan Das

By the death of the Hon'ble Mr. S. R. Das the country has lost a really great-souled man. He was a sound lawyer and came eventually to occupy the high offices of Advocate-General of Bengal and Law Member to the Government of India. But these offices did not furnish any correct measure of the greatness of the man. His politics being of a mildly Moderate kind, it was not generally recognised that his enthusiasm for the advancement of the cause of India was as great as that of others who were known as patriots. He was a generous giver to educational institutions and societies for social and religious reform. He supported numerous poor students. As president of the Women's Protection Society, he did much to save the honour and lives of the unfortunate victims of hoodliganism and to get the wicked ruffians punished. He was an ideal friend, being some times so generous as to impoverish himself. Honest, honourable and dutiful in every relation of life, it would not be easy to find his equal in these respects. Mahatma Gandhi writes in *Young India*:

Though I had little in common with the deceased in politics, I could not but recognise his

phenomenal generosity and his open-heartedness. Many do not know how this great man beguiled himself so that no worthy cause might knock in vain at his door.

Apotheosis of "Dominion Status."

The following passage occurs in an editorial article of the *Indian Daily Mail* of November 7 last :

The late Mr. C. R. Das, in a moment of inspiration, spoke of freedom within the British Commonwealth as being spiritually a higher ideal than the goal of independence. He did not explain his meaning, but it has a very full and real meaning. It is a higher spiritual ideal to transform the conditions, however adverse, in which a people finds itself into opportunities for self-realisation and self-development, than to run away from them in the hope, which may or may not be fulfilled, of fighting upon others which would be wholly different and agreeable. The "Independence" school of thought is entirely alien to the Indian temperament, which through immemorial centuries has established a tradition for continuity. The defects of the present system of administration are patent to all observers, and the *India Daily Mail* has frequently occasion to dwell on them and to insist on their rectification. But what is not so obvious to the newer generation of politicians, is the great work of emancipation which British rule has been the means of accomplishing, consciously and unconsciously. The severance of the connection which has been so fruitful of good, notwithstanding the evils which have come in its train, is not in the best interests of the country, and the assertion of the All-India Congress Committee to the contrary will find little response in the hearts of the people of India.

The speech of Mr. C. R. Das, referred to in the extract, is not before us and we do not remember what he said. Moreover, as "he did not explain his meaning," it serves no useful purpose to drag in his name. It is the Bombay paper's interpretation which has to be considered.

Indians, whose languages, religions, culture, manners and customs, complexions, etc., are in the main different from those of the British people, cannot expect to have a greater amount of freedom than is enjoyed by the white people of the Dominions, who are of British and other European descent and whose culture, complexion, religion, manners and customs and languages are identical with or similar to those of the British people. Let us see what is the political status of the Dominions and what measure of freedom they enjoy. In the new edition of *Chambers's Encyclopædia*, article "Colony," Prof. Berriedale Keith, who is an authority on the subject, writes thus about the Dominions:

In the strict legal aspect all these are colonies; their legislation may be disallowed by the crown, their laws may be overridden by imperial acts, the head of the executive government is appointed by the king on the advice of the British Government, and appeals lie from their courts to the Judicial Committee of the Privy-council. In practice they are almost autonomous; the governors-general are appointed in accordance with the wishes of the dominions; disallowance of their acts is obsolete or nearly so; the British parliament has ceased to legislate for them save with their consent; and if they desire, the right of appeal to the Privy-council would doubtless be cancelled. Save Canada, they have a wide power of constitutional alteration, though they cannot sever their connection with the British crown. The chief sign of their condition of quasi-dependence is the fact that under international law they are not, for many purposes, treated as independent states, the governors-general and ministers cannot declare war or make peace or enter into treaties except under the authority of the king, on the advice of the British government. But these restrictions are of less importance in practice than in theory, for in all important political treaties since the Peace Conference of 1918, the Dominions (other than Newfoundland) have separate representation and their consent is obtained before ratification, while no commercial treaty since 1880 has been made binding on them without their consent, and special treaties are negotiated for them by their own representatives acting with the authority of the British government. Further, the Dominions (except Newfoundland) are distinct members of the League of Nations, side by side with the British empire as a whole, and as such members act independently of, and sometimes in opposition to, the British empire representatives. The Dominions have not the power to declare themselves neutral in any war into which Britain enters; but they may refuse any active aid, and they obviously can claim that they should participate in framing British foreign policy, so as to obviate their being involved in war without consultation and full knowledge. Effective arrangements exist under which in matters immediately and directly affecting them, the British government does not act without Dominion concurrence, but the problem of consultation on general foreign policy is not yet solved. It is complicated by the fact that the Dominions, while able to maintain internal order, are not yet prepared to undertake proportionately the same burden of defence expenditure as is borne by the United Kingdom.

It is clear from the above passage that the Dominions are freer than India but do not enjoy as much freedom of action as independent countries like U. S. A., France, Japan, Italy, Belgium, etc., do. Even the Irish Free State, though called *Free*, is not really as free as even the small independent countries of Europe, the two Americas and Asia. Dr. Keith writes in the same article :

"The status of the Free State in Ireland is essentially that of a Dominion on the model of Canada, but that status is possessed under the terms of a formal treaty of 1921 between Great

Britain and Ireland, and the terms of that treaty provide certain powers which Great Britain can exercise in respect of defence matters, and definitely limit the right of the Irish Free State to maintain naval and military forces, matters left indefinite in the case of the Dominions."

So, whatever the spiritual meaning and implications of Dominion status may be, so far as the external, concrete, material or secular aspects of Independence and Dominion status are concerned, Independence would seem to confer greater political and civic rights on people than Dominion Status.

Our Bombay contemporary holds that "it is a higher spiritual ideal to transform the conditions, however adverse, in which a people finds itself into opportunities for self-realisation and self-development, than to run away from them in the hope, which may or may not be fulfilled, of lighting upon others which would be wholly different and agreeable."

Mr. K. Natarajan, who, we presume, is responsible for these views, is an experienced publicist having personal knowledge of the political condition of India before the Montagu-Chelmsford reforms and the Morley-Minto reforms. He will admit that the political conditions before the Morley-Minto reforms were more unfavorable than those after the same reforms, and that the conditions under the Morley-Minto reforms were more adverse than those under the present Montagu-Chelmsford reforms. Nevertheless, all Indian politicians, including Mr. Natarajan perhaps, were successively dissatisfied with the *prag*-Morley-Minto regime and then with the Morley-Minto regime, when obtained. And at present these same politicians would prefer Dominion Status to the Montagu-Chelmsford reforms. It is clear, then, that the elder statesmen of India, including Mr. Natarajan, have never in actual practice followed the "higher spiritual ideal" of transforming the adverse conditions in which they found themselves "into opportunities for self-realisation and self-development." On the contrary, they have always tried (and are still trying) to run away from those adverse conditions "in the hope, which might or might not be fulfilled, of lighting upon others which would be wholly different and agreeable."

Taking the case of individuals, if a man suffers from dislocation or fracture of some bone, say, of his left leg, he does not follow the higher spiritual ideal of transforming the adverse condition of lameness into

opportunities for self-realisation and self-development. On the contrary, he calls in a surgeon in order to be able to "run away from" lameness and walk again like other normal men. Crutches cannot be spiritualised. If a man suffers from cataract in the eyes, he does not incontinently accept that condition as a divine dispensation to enable him to spend the rest of his days in meditation. On the contrary, he first strives to get cured by an operation.

The history of the world shows that in every age and clime, every dependent country has tried to be independent, and all such countries have been successful in proportion to the earnestness, persistence and wisdom of their efforts. Examples of such struggles and success are to be found in every quarter of the globe. Perhaps the country to be free after the longest period of dependence and disorganisation is Italy. It became united and independent in the last century after fourteen hundred years of servitude.

The ideal advocated by Mr. Natarajan may be the higher spiritual ideal, but there is no example in history of any people under alien rule following this ideal. Perhaps it has been left for a certain school of politicians in India to do pioneering work in this respect.

According to "The Indian Daily Mail," "the 'Independence' school of thought is entirely alien to the Indian temperament, which, through immemorial centuries, has established a tradition for continuity". To us this appears to be a strange reading of Indian history and the Indian temperament. Continuity may be kept up either with dependence or with independence—either with indigenous rule or with alien rule. Every distinct people of the world has treated dependence as a breach of continuity in their national tradition. There is no historical evidence that the people of India has been an exception and has tried to maintain the continuity of dependence instead of treating dependence as an abnormality and trying to establish continuity with independence by becoming free. During a certain period anterior to the Christian era, parts of the north-western region of India were included in the Persian Empire. The people of that region did not try to maintain the unbroken continuity of Persian rule; that rule ended. Greeks and Bactrian Greeks invaded and for a time ruled some of these parts. This alien rule, too, was shaken off. There were successive

waves of invasion and conquest by various foreign peoples, named Sakas, Huns, Scythians, etc. They were either driven away or absorbed, and the government of the country ceased to be foreign. Coming to times nearer our own, one finds that the Mughals did not try to keep up Pathan rule, nor did the Marathas and Sikhs try to maintain the continuity of the tradition of Mughal despotism. Mr Natarajan's reading of Indian history and temperament would have been incomprehensible to Sivaji. India has been always for independence. It has been longer a self-ruling than an enslaved country. It is the baneful hypnotism of foreigner-written Imperialistic histories of India which makes us think otherwise. India has not been more subject to foreign invasion and rule than any other part of the earth equally extensive and rich in resources.

We are not blind to the improvements which have taken place in India during the British period of its history. We are aware of the evils, too. Which preponderate we need not say. It is a tenable hypothesis that at the time when India came gradually under British rule she had not the power of initiating and carrying on the process of emancipation. But times are changed. At present emancipation is going on in eastern countries, other than India, which never came under the British yoke and never had British guardians; it is going on there far more rapidly than ever in India. It is to be hoped that it is not an unspiritual ideal for us to aspire to carry on the work of national emancipation unaided by the stimulus of British *lathis*, machine guns and bombing aeroplanes.

In spite of Mr. Natarajan's dictum to the contrary, the declaration of the goal of independence does find "response in the hearts of the people of India."

If Dominion Status be more within the range of practical politics than independence, let us by all means work for the former. But in the path of human progress in any direction—religious, moral, social, educational, political, economic, literary, artistic, scientific, or mechanical—there is no terminus visible to the mind's eye or imagination. Why claim finality for Dominion status alone?

"British Commonwealth" a Misnomer

It may be true that the British Dominions and self-governing colonies (meaning their

white inhabitants alone) wear no handcuffs and fetters. So far as they are concerned, the British Empire may be a Commonwealth. For the remaining inhabitants under British rule, who are the vast majority, it is an empire and nothing but an empire;—to call it a commonwealth is only an attempt to gild the chains of slavery, which does not deceive any intelligent non-white man, woman or child.

Democracy means government of the people, by the people and for the people. The population of the British Empire is 450 millions in round numbers, of whom 320 millions live in India. So, even without taking into consideration the other dependent peoples in the Empire, one can see that the majority of British subjects are governed undemocratically. Therefore, the British Empire is not a democracy or commonwealth.

In what sense is it, then, British? It is the boast of the British people that their island is governed according to British principles, which, they say, are equivalent to the principles of self-rule and democracy. But we have seen that the majority of the peoples in the British Empire are not self-ruling, are not democratically governed. Therefore, so far as this majority is concerned the British Empire is subject to "un-British rule." Hence the expression "British commonwealth" is a misnomer.

In what sense, then, is the Empire or commonwealth British?

Is it in language?

About 50 millions of people in this empire speak English as their mother-tongue. But a hundred millions speak Hindi or Hindustani. Fifty millions speak Bengali.

And there are other groups speaking other languages. So, linguistically the British Empire is not British.

Is the empire, then, British, judged by the colour of the skin of its inhabitants?

Of the 450 millions of the inhabitants of the British Empire sixty millions in round numbers may be spoken of as 'white.' The non-whites are more than six times as many. The non-white Indian people alone number 320 millions. Judged by the complexion of its inhabitants, then, the British Empire is not 'British.'

Has the religion of the British people, then, given the name 'British' to the Empire?

Of the peoples of the British Empire 220 millions are Hindu, 100 millions Muhammadan, 80 millions Christian, 12 millions

Buddhist, 12 millions Animist, etc., etc. So, from the point of view of religion, the British Empire is more un-British than British, taking the British people to be Christian.

In every respect and in all respects combined it is more an Indian than a British Empire.

For only one reason can it be properly called British. It is that the British people are masters of this group of countries. Whatever may have been the origins of this mastery, it is coming more and more to be based upon physical force. Of course, strength of mind, the power of certain moral qualities, and scientific and mechanical knowledge act in subservience to and as accessories to this physical force.

Those who believe that the British Empire or Commonwealth will for ever remain one undivided entity and that it will always deserve to be called 'British,' must also believe that superiority in physical force is the only kind of superiority that counts, that such superiority is everlasting and that the 'British' people or the white people living therein will for ever remain supreme in physical force aided by intellectual power and scientific and mechanical knowledge. Our faith is different. We believe that the majority of the 450 millions of people living in the British Empire are destined some day to be at least equal to the British or the white or the Christian minority in organisation, in physical force, in intellectual and moral qualities, and in scientific and mechanical knowledge, all combined. We do not yet clearly see how all this will come about. But that it will happen is clear as day. The Power which makes for Righteousness and Ruth—by whatever name called—which during the last fourteen years has created opportunities and provided means, in ways unexpected and unimagined by them, for various small countries to be independent and free, cannot be indifferent to the fate of a country so vast and great as India. But we must will to be free, resolve to be free, dare to be free, and run all risks to be free. Then as surely as day follows night, India will see the dawn liberty.

Professor Bose's 70th Birthday

On the occasion of the 70th birthday of Sir J. C. Bose, which will be celebrated

to-day (December 1, 1925) a poem written by Rabindranath Tagore will be read. Many congratulatory letters have been received from abroad. The following are taken from the daily papers:

Sir Richard Gregory, editor of "Nature", writes: "As one of many admirers of Sir J. C. Bose in all parts of the world, I offer most cordial congratulations. It has been my privilege to know Sir Jagadish Bose for more than thirty years, when he devised compact apparatus for studying the properties of electric waves. It was then clear to me and everyone, that he was a master in conceiving and manipulating delicate apparatus for the study of physical facts and principles. His remarkable achievements in this physical field were later to be extended to physiological phenomena of plant and of animal tissues. He has found that the physiological mechanism of the plant is essentially the same as that of the animal, and he has been able to lift the veil which had previously enshrouded the analogous workings of the plant and animal life. By the foundation of the Bose Research Institute, Calcutta, he has provided in India a centre of scientific investigation which has a purpose and an outlook of far-reaching consequence. In common with scientific workers everywhere who are stimulated by great conceptions, I delight to convey greetings to Sir Jagadish Bose upon what he has already done, and to hope that he may be sustained and encouraged to carry on his valuable work for many years yet to come."

Sir John Farmer, Professor of Botany, Imperial College of Science, writes:

The splendid work you have done ensures you a lasting memorial in the Temple of Fame and Science. By your wonderful apparatus you have given a new organ on to those who pursue exact methods of physiological and physical investigations. Your wonderful enthusiasm and power of overcoming difficulties are an example to us all, and have helped to give you the blessings of perpetual youth. May you long continue your work and inspire the love of science in the many students who come to your great Institute."

The eminent plant-physiologist, Prof. Goebel of Munich University, sends the following message:—

"Every biologist in the whole world has read with profound admiration your important discoveries. Your work has made a deep impression upon all those who are interested in the intellectual and moral progress of humanity. I also send in the name of my colleagues of the botanical laboratory and the University, our most hearty congratulations on your festival day which will be celebrated not only in India but also in Europe."

Nakhla El Motel Pasha, Minister of Agriculture, Government of Egypt, has written:

In the name of the Egyptian Government I wish you, for the progress of science and agriculture which continued success in your investigation which have filled us with wonder. I also wish continued prosperity for the Bose Institute which you have founded and which proudly bears your name."

Bernard Shaw writes:

"I wish you all happiness and many more years of splendid service to humanity."

The old students of Sir J. C. Bose Presidency College, Bangiya Sahitya Parishad, Ram Mohun Roy Library, Greater India Society, etc. will present him with addresses.

Lady Bose is a public benefactor in her own right. But on this occasion, it would be a serious omission on our part if we did not pay our respectful tribute to her wifely devotion, self-effacement and constant care, to which not a little of the success of Sir J. C. Bose's scientific career is due.

Sir J. C. Bose's Convocation Address

Sir J. C. Bose's stimulating convocation address at the Allahabad University deserves a longer notice than we are able to give it. He told his youthful audience that his work has been his true teacher, that strokes of repeated adversity have been the requisite stimulus, and that the best traditions of the past have been an abiding inspiration. He believes that, though from ancient times India has been a home of learning, "The real golden age is not in the past but in the future."

In regard to contributions in the realm of knowledge there is no doubt that by their introspective method, some of our greatest thinkers had theoretic visions of some of the modern speculations in science. But in the advancement of positive knowledge the method of experimental verification is most essential.

We can, however, claim with full justification the existence of ancient schools pursuing exact experimental methods in their investigations.

As regards political systems, he said that "on the whole, the democratic form has been found to possess many advantages on account of which it has been adopted in most countries, both in the West and in the East."

He congratulated the Allahabad University on the honour that has already been won by its departments of Physics and Chemistry. He mentioned particularly the names of Profs. Saha and Dhar, and observed:

My living faith in India's scientific possibilities has at last been fully justified, and it has come to pass that it is not any particular seat of learning but every University throughout India, that is greatly enriching the sum total of human knowledge and the pace at which this progress is being made has been acknowledged as phenomenal.

He expressed his conviction that India should and can be more self-contained in education and advancement of knowledge, thus preventing the expenditure of millions

of rupees abroad by our students in search of higher knowledge.

The words printed below were meant for the students of Allahabad, but workers and idealists in all spheres of human life can with profit lay them to heart.

Go forward then in life's great adventure! the more difficult the task, the greater is the challenge. When you have gained the vision of a purpose to which you can and must dedicate yourself wholly then the closed doors will open and the seemingly impossible will become fully attainable.

December Gatherings in Calcutta

Great preparations are being made in this city for the political, social and other gatherings which are to take place here during the latter half of the month. Those in charge of making everything ready for the sittings of the Indian National Congress and for the Exhibition to be held under its auspices are astir. There are also to be sessions of the Indian National Social Conference, the All-India Theistic Conference, the All-India Women's Conference, the All-India Muslim League, and many other bodies. We wish them all success.

Indian States' Subjects' Rights.

In reply to a question put by Commander Kenworthy in the British House of Commons, Earl Winterton said that "he was unable to accept the claim that subjects of Indian states had a right to present their case to the [Butler] committee. He added that they could publish their views through the newspapers, public meetings and otherwise. The position would be entirely different if the Committee were a commission." It is a most exasperating dictum that the princes, many, if not most, of whom were noisome parasites, had a right to be heard, but that their subjects who fed them had none. Earl Winterton's advice as to how the latter could publish their views was gratuitous and shows the motive behind it. If evidence were given before the Committee on behalf of the states' subjects, it would have to be printed along with evidence of the princes and considered in the Report, but what appears in the papers may be totally ignored.

Enquiry into Lajpat Rai's Death

LONDON, Nov. 27.

To Labour questions in the House of Commons yesterday as to whether Earl Winterton would inquire into the circumstances of the death of Lala Lajpat Rai, the Under Secretary for India replied that as at present advised Viscount Peel did not see the need to hold a further inquiry.

He might, however, say that no evidence had been produced to show that death was due to blows received on the occasion of the demonstration on October 30. The general effect of both inquiries was to establish the fact that while the police were compelled to resort to some force owing to the pressure of the crowd from the rear and consequently cause slight injury to persons in the front ranks, among whom was Lala Lajpat Rai, there was no deliberate or unprovoked assault by the police and no person was singled out for assault.

Col. Wedgwood asked if the Punjab Government expressed regret to the Lala's family owing to his death being possibly caused by blows.

Earl Winterton said that no Government, when it had to use force, was justified in apologising to anybody, and no evidence whatever was forthcoming that death was due to the action of the police. The latter used no more force than to restrain the crowd from breaking the barricades and possibly assaulting the Simon Commission.—*Reuter*

No truth-loving Indian attaches the least importance to the two official inquiries. They were simply whitewashing affairs. Lala Lajpat Rai has left it on record that there was no desire or effort on the part of the processionists to break the barricades, that the police assault was entirely unprovoked and uncalled for and that any statements to the contrary were "contemptible lies."

That any "crowd" led by Lala Lajpat Rai could possibly think of assaulting the Simon Commission is as wild and unbelievable an invention as the informants of Earl Winterton are capable of.

Alleged Tyranny over Dhoraji Prisoners in Gondal State

In the last August number of this Review a notice of a Gujarati book contained the following sentences:

"Gondal is ruled by an enlightened ruler" "Sir Bhagwatsinghji has made Gondal an ideal state." His Highness has developed the resources of his state so as to make it a model one" etc.

This has led Mr. Maopishankar Trivedi, secretary to the Indian State People's Conference, to draw our attention to certain articles in the *Sourashtra* describing the treatment of some prisoners in Gondal jails. We have no space to print all the details. An extract is given below to show the nature of the allegations.

Friends of Dhoraji reduced to skeletons; Reduction of 41 and 35 pounds in weights of Ismail Belim and Isac respectively; Haji Any is confined to bed: Would the grinding stones of tyranny take their lives?

New startling facts, regarding the brave friends of Dhoraji, being in the grinding stones of the tyranny of Sir Bhagwat behind the Walls of Gondal Jail, are being given.

The grinding stones of the tyranny of the jail, are going on with the same speed and squeezing life out of all the seven friends of Dhoraji. They are treated in an inhuman way as if they be guilty of some worse crime than murder. Details of this treatment have been published in these columns more than once, so figures are given here showing what effect is produced on the bodies of the friends of Dhoraji as a result of all these tortures.

MERE SKELETONS.

At present, all the seven friends being long ground in the grinding stones of Sir Bhagwat's tyranny have become mere skeletons.

The Thakor Saheb of Gondal would be well advised to make a sifting enquiry into these allegations. Failing him it would be the bounden duty of the Bombay Government to institute an inquiry.

Professor Raman on Teaching Universities

In the course of his address at the Convocation of the Andhra University this year Prof C V Raman said:—

There is a feeling abroad, which is often voiced from high places, that you have only to do away with affiliating Universities and put in their places unitary and residential and teaching Universities, and that by doing so you would straight away usher in, educationally, a new heaven and a new earth. Let me warn you that this is only a half-truth and a very dangerous half-truth. It is possible to have a unitary teaching and residential University which is quite as bad as any affiliating, examining and territorial University. A residential University which propagates ignorance, communalism and religious fanaticism under the guise of education, is even worse than an affiliating University which leaves its students severely alone to learn whatever they can. Whether a University is good or bad is determined entirely by the ideas and ideals that inspire its activities. No University can be great which has not men of outstanding ability as its teachers, which does not attract the ablest and most ambitious students, and does not provide its teachers and students with opportunities for the highest and most original kind of work. A University is a Republic of Learning. It needs, of course, material resources in the shape of well-equipped laboratories and workshops, libraries, lecture-halls, hostels, residences and playgrounds. But above all it needs great men as teachers. There is no tragedy more deplorable, no waste more appalling than to have huge buildings filled lavishly with books and apparatus and equipment and spacious lecture-halls and to find within them mediocre teachers and misguided students doing an inferior type of work. A tragedy of

this kind is much commoner in India than many of you realise. The essence of University work is that it meshes with the frontiers of human knowledge. You require for it men who are explorers in the unknown territories and sailors on the uncharted seas of new knowledge.

Speaking generally, Professor Raman has in this passage stated correctly the essential requirements of an ideal University. It is not clear, however, whether he considers it the special vice of affiliating universities to leave their students *severely* alone to learn whatever they can. An affiliating university may indirectly see that its students are properly taught. And it has also been stated on good authority that it would not be difficult to point out a teaching university and the teaching side of an affiliating university which leave their students *mildly* alone to learn whatever they can.

As for "a residential university which propagates ignorance, communalism and religious fanaticism," if any such institution exists, it certainly deserves the professor's severe condemnation. If it exists, it can be either Aligarh or Benares. Which does he mean? It would have been also good if the professor had given concrete examples of the tragedy of "mediocre teachers and misguided students doing an inferior type of work" in "huge buildings filled lavishly with books and apparatus and equipment and spacious lecture-halls."

All-India Medical Conference

The Reception Committee of the All-India Medical Conference, of which Dr. Sir Nil Ratan Sircar has been chosen to be the Chairman, are glad to inform the public that the proposal to hold a Medical Conference in Calcutta this year during the Christmas Holidays, as already notified in the Press, has met with a ready response, and many medical practitioners, in independent practice as well as in service, have signified their intention to join the Conference.

It is the duty of the medical profession to guide public opinion in shaping the policy of the Medical and Public Health administrations of a country and here in India efforts to this end have been made from time to time by the Profession through Medical Conferences, Associations, Congresses and the Press.

Having regard to the fact that various important questions affecting the Public and

the Profession have recently attained great prominence, it is desirable that a large number of medical representatives from different parts of the country should meet in conference, at this time, and formulate their definite, considered views about these and other questions and also take such steps as may be necessary to give effect to their ideas.

It appears to be essential that a permanent organisation should be at once formed representing the Profession throughout India to look after all the interests of the Profession. It is expected that the members attending the proposed Conference before they disperse will take steps to form the nucleus of such an organisation whose duty it will be to focus the views and opinions of the whole profession in India and reflect them to the Public and to the State. There is no doubt a great deal of benefit will accrue to the Profession and to the Public by mutual exchange of views and ideas.

Who Discovered Pre-historic Remains at Mohen-jo-daro

It was pointed out in the last issue of this Review how Sir Arthur Keith had managed to omit in his article in the *Referee* all mention by name of the Indian archaeologists who actually discovered the pre-historic remains at Mohen-jo-daro. Professor Rakhal-das Banerji, then a Superintendent of the Archaeological Survey, at present of the Benares Hindu University, who was the first to excavate the site and make the discoveries, has contributed a profusely illustrated article on Mohen-jo-daro to the excellent fourth anniversary number of the *Calcutta Municipal Gazette*, which begins thus:—

Writing in a recent issue of "The Referee" (London), Sir Arthur Keith has summarised the results of the excavations of Mohen-jo-daro during the last four years. Mohen-jo-daro in the Larkana district of Sindh was excavated by the present writer for the first time in December, 1922. The following year Mr. Madho Swarup Vats, of the Archaeological Survey, continued the excavation at the same place. He was followed by Mr. K. N. Dikshit, of the Archaeological Survey, in 1924-25. From the beginning of the cold season of 1925-26, Sir John Marshall took direct charge of these excavations. In his article referred to above, Sir Arthur Keith has referred to me as "a prospecting officer of the Archaeological Department", who, "six years ago, arrived on the scene", and, "under the alluvial covering of the mounds, often thirty feet in height, found mouldering bricks." The real history of the discovery is given below.

Mr. Banerji says :

"There was no mound covered with alluvium at Mohen-jodaro, as Sir Arthur Keith supposes and none of us had to go thirty feet down to find 'mound-runs' bricks. Incidentally I may mention that Mohen-jodaro bricks, though 5,000 years old, are very well preserved and may be used even now."

Again :—

In his article in 'The Referee' "Sir Arthur Keith makes certain misleading statements. He says, "Several trial shafts were dug and by 1921, Sir John Marshall realised that he had gained access to a lost and buried world of humanity." Systematic excavations were carried out by me at Mohen-jodaro over extensive areas in 1921-22 and by Pandit Madho Swarup Vats in 1922-23, even before the news of the discovery reached the ears of Sir John Marshall who did not know anything of Mohen-jodaro before May, 1924, and paid his first visit to that place in January or February, 1925. It is, therefore, hardly correct to describe the excavations of 1922-23 and 1923-24 as "trial shafts."

The article should be read in its entirety for other statements of facts and exposures of falsehoods and for a description of the architectural and engineering skill possessed by the people of the Indus Valley five thousand years ago.

The Ancient Hindu State

The note printed below is taken from *New India*.

The Hindu State—Dr. Beni Prasad, who has done extensive research work in Ancient Indian History, writes :

"The Hindu State was generally alive to some vital interests of the people. It encouraged agriculture and looked after irrigation. It stepped in to save the consumer from exorbitant profiteering and allowed all classes of craftsmen to band together. It cared for the means of communication and had no small share in promoting the homogeneity of culture throughout the country. The rulers often provided for the comforts of travellers and sick people and showed unlimited generosity to the poor people. The Hindu courts favored poets and scholars and endowed academies and veritable universities, which won the enthusiastic admiration of great Chinese scholars. The Hindu State succeeded in maintaining conditions favorable to the rise of systems of philosophy which still command respect, religions which, in certain aspects, touch the sublime heights and a literature which ranks among the great literatures of the world. Sometimes the State directly took the lead in moral and religious reform. Under Asoka and Kaushika it helped to transform the higher life of India and transmitted to the Far East a gospel which still warms and illumines its spiritual life."

Anti-Indian Moves in Ceylon

Since Mr. St. Nihal Singh wrote his article on the above subject in the present number of this Review, the moves initiated in the Ceylon Legislative Council for discriminating against Indians in that Island in respect of the franchise have been defeated. According to the account we have received, the Sinhalese members (the largest single bloc), with which these moves originated, voted solidly in favour of them with one exception. The members representing the other communities, with some exceptions, however, voted against the substantive motion and amendment directed against our people, and both were lost.

An amendment imposing a literary test upon voters, without discrimination of race or religion, was, however, carried. Many of the members, including the Sinhalese belonging to the Ceylon National Congress, who had spoken in favour of adult suffrage in and out of the Council cast their ballots in support of it and it was passed by a small majority.

This measure will have the effect of preventing a large number of Ceylon Indians from getting on to the electoral registers. Some four fifths of them are estimated to be unlettered Indians who are literate in language other than English, Sinhalese and Tamil are, moreover, to be debarred and therefore, many of the Malayalis and Telugus, though literate in their own mother-tongue, will be treated as illiterate under this test. In fairness it may be added, however, that the test imposed is no other than that which obtains now, and, therefore, no new hardship has been imposed upon our people. It was felt as an injustice and complaint was made to the Donoughmore Commission, which refer to this matter in a somewhat ambiguous manner in their report.

The measure passed will prejudicially affect the Ceylonese (including the Sinhalese) too. Some two-third of them are still unlettered in this year of the Christian era. They all will be excluded from the electoral register, whereas under the Donoughmore Commission recommendation every Ceylonese male adult and every Ceylonese woman above 30 would have been enfranchised, irrespective of literacy or property qualification. The Sinhalese who have succeeded in their design of keeping a very large number of Indians off the register have, therefore, paid

a very heavy price. Their political opponents, themselves Sinhalese, say that the Sinhalese Councillors who have thus acted are reactionaries, that they do not love their own people that by keeping the vote confined to a small clique they hope to be able to preserve their own power. This statement is too sweeping to be wholly correct. Some of the members who have acted in this undemocratic manner do not deserve to be thus stigmatised, but the cap fits the others.

—

Greater India Society at the Oriental Conference

The *Amrita Bazar Patrika* of November 27, has published the following item of news:—

CALCUTTA ABLY REPRESENTED (Free Press of India)

Calcutta was ably represented in the Oriental Conference. Dr. Kalidas Nag, D. Litt. (Paris) and Dr. Sumit Kumar Chatterjee, D. Litt. (London), workers of the Greater India Society, took active parts in the conference. Special mention was made of the good work done by the Society in the Presidential address and in the addresses of the sectional presidents of the History, Archaeology and Art sections. Dr. Nag the Hon. Secretary, who has already lectured before many University groups of India (Madras, Mysore, Andhra, Agra, etc.) delivered a highly interesting address under the presidency of the Hon. Mr. Manohar Lal, Educational Minister. The Lahore gathering included many distinguished men e.g. Mr. Woolner, the Vice-Chancellor, Hon. Justice Tek Chand, Mr. D. R. Sanni Deputy Director of Archaeological Survey, India and Dr. Hiranand Sastri of Bangalore.

—

How C. I. D. opens Letter

The *Tribune* of Lahore rendered good service to the public by publishing proofs of the activities of an agent provocateur named K. C. Banerji. A more recent feat of the same kind stands to its credit. The details will be clear from the following extract from our contemporary.

We reproduce below a letter received by Sardar Sohan Singh "Josh", a well-known worker of the "Workers and Peasants' Party, from another fellow worker, Mr. Muzaffar Ahmad. That letter was delayed in transit; and the addressee might not have noticed it, had he not got along with it an office-note showing that the C. I. D. had opened and photographed it. The subject-matter of the letter will show that even the innocent letters are p[er]sued by the "rewritten" Hussain at once, "which" "affair" "sent" "d to"

photograph it as soon as possible and return the original through the hand of the bearer in a closed cover for delivery here.

Please treat it as urgent.

(Sd.) Arjan Singh, 9-11

Supdt. Office.

The letter has been photographed and the original returned.

(Sd.) Illegible. 10. 11. 23.

(Sd.) Arjan Singh,

The *Tribune* has published a photographic facsimile of the C. I. D. office note inadvertently left within the cover addressed to Sardar Sohan Singh which was opened by the C. I. D. man.

—

The Lahore Oriental Conference

The fifth All-India Oriental Conference held at Lahore on November 19, 20, 21 and 22, was a great success and presented certain remarkable features. Although special arrangements were made by the organisers for the accommodation of delegates the local residents, teachers, professors, etc., kidnapped the delegates from outside and gave them all the attention and comforts of a home. The delegates were taken round the important sites, the most remarkable being the visit to the historic region of Taxila, once the great international university of ancient India, where the Greeks and Iranians, Scythians and Chinese lived to master and transform the art and culture of the Indians. Rai Bahadur Dayaram Sahni, M. A., Deputy Director of the Archaeological Survey of India and a distinguished scholar, personally took the whole party round, explaining the different things, passing from site to site and finally taking them through the splendid museum of Taxila.

Select exhibits from Harappa and and Mahenjo-Daro were collected in a special gallery of the Lahore Museum, which were shown round by Dr. Sita Ram, the present curator. Punjab, the earliest seat of Vedic culture, now seems also to mark the beginnings of human civilisation along the bank of the historic *Sindhu*. The pre-Aryan chapter of our history seems no longer a mere hypothesis but an established fact compelling us to revise all our theories about the dawn of civilisation in India nay—in the entire Orient.

The address of the General President, M. M. Pandit Haraprasad Sastri, was keenly appreciated by the audience and the sectional Presidents also made a deep

impression on the distinguished gathering. Prof. Dr. S. N. Das Gupta's address on Indian Philosophy was a profound *tour de force* of exposition and in analysis, as it was brilliant in expression. Dr. S. K. Chatterjee and Mr. O. C. Gangoly also threw a flood of new light on their respective subjects—Philology and Fine Arts. The variety of topics discussed by the scholars assembled in diverse groups does credit to Indian scholarship.

An important feature—one may almost say a new departure—lay in the fact of the first enfranchisement of greater Indian studies in the domain of Indology. The General President generously appreciated the activities of the Greater India Society, which was strongly represented in the Conference. Dr. K. S. Ayangar, the President of the History and Archaeology section, devoted half of his time in discussing Greater Indian antiquities and Mr. O. C. Gangoly brought out splendidly the inseparable connection between the Arts of India and of Greater India. The Lahore Conference further arranged a public lecture on the "Art and Archaeology of Greater India" by Dr. Kalidas Nag, the Honorary Secretary of the Society. The lecture was presided over by Mr. Manohar Lall, the Minister of Education and Industries, and representative men of the Punjab attended the Lecture. The genuine enthusiasm of the Punjab public took shape in the immediate formation of a provisional Committee to consider the ways and means of establishing a Greater India Society—Punjab section

X.

Romain Rolland's Congratulatory Letter to Sir J. C. Bose on his 70th Birthday

[Specially translated for *The Modern Review*]

Dear Friend,

Permit me to associate myself with those of India and of the world, celebrating your seventieth anniversary. I bring to you my fervent homage and that of your friends of France.

Others more qualified than myself will glorify the scientific genius in you. I glorify the Seer: He who by the illumination of the eye of a religious poet, had penetrated the very heart of Nature whose

palpitations are enveloped under the cover of barks and stones. Like Siegfried in the forest victorious over the dragon, discovering the secret of the language of warblers, you have drawn out of the silence of plants and stones, the key to their enigma; and you have made us listen to their ceaseless monologue—that perpetual flow of Soul, streaming through beings from the humblest to the highest—frantic and tragic songs of Life Universal whose joy and sorrow set their ebullition into rhythm

It is not mere accident that makes me evoke the name of a hero of the ancient Indo-Germanic Epics. In you also I discover and acclaim that Hero of the Spirit who loyal to the virtues of true warriors proved to be the conqueror of an unknown continent of Soul. In this epoch while the intellectual elites of your country, are justly awakening the memories of Greater India, you have boldly annexed to the vast domain of Indian thought, a Hemisphere of Being which the intuition of your ancient sages have already recognised as their own,—those innumerable beings of the vegetable and the mineral world encircling our Humanity, just as the world known to the Ancients was but a lost island against which dashed the dark currents of the ocean of mystery and around which deepened the misty veils of Barbarism. You came to incorporate into the Empire of Spirit, that new Universe of life which only yesterday was taken as unconscious, dead and buried in the night.

I salute you, benign Magician! Pardon this poet for having greeted you in these imageries so inadequate to express the rigorous precision of Science and her serene objectivity found in you! In future it will not be the least part of your glory, to have brought or re-brought to the spirit of the Orient the exact methods of the science of the Occident. One will see in course of this century India following your example, without sacrificing in the least her wealth of spiritual profundity and of that inner world which had endowed her with millions of thoughts, —to combine with it the intellectual weapons of Europe which will be given to India so that she may make them more perfect for mastery over Nature and for the glorification of the Atman, the Universal Spirit.

X.

Prof. Molisch on the Bose Institute

On the occasion of the recent anniversary of the Bose Institute Prof. Hans Molisch paid the following tribute to Sir J. C. Bose and his Institute:—

"I am deeply touched by the welcome that has been extended to me. It is now more than fourteen years ago that I had the honour of welcoming Sir Jagadis in my Physiological Institute in Vienna; he was again invited this year by the Rector of the University of Vienna and his marvellous results which revealed the secrets of life, aroused unbounded enthusiasm among our leading investigators in physiology and in medicine. I had since the fullest opportunity of watching the working of his marvellous instruments. By his Crescograph the growth of plants becomes visualised at a magnification of many million times, the effect of light, of heat and of different narcotics and drugs being instantly registered by the plant. This has opened out new fields of investigation of greatest importance. I have also seen his "Photosynthetic Bubbler" recording carbon-assimilation of green leaves by means of bubbles of oxygen evolved under the action of light. I have seen many startling experiments in my life, but I have never witnessed anything which held me so breathless with wonder as the marvels revealed by this extraordinarily beautiful and highly sensitive apparatus. The plant not only writes down the rate of assimilation of its gaseous food but also rings a bell at the same time. My heart beat faster at the sight which surpassed the 'highest reach of experimental art. I also observed the speed of impulse of excitation in the plant being recorded by the "Resonant Recorder", which automatically inscribes intervals of time as short as a thousandth part of a second. All these are even more wonderful than fairy tales, nevertheless those who see the experiments become fully convinced that they are true laboratory miracles revealing the hitherto invisible vital reactions underlying life.

"I regard it as a great opportunity to be able to come to the Bose Institute and become acquainted first-hand with the new methods of investigations which have opened out new gates of knowledge. It will be a great privi-

lege to me to be able to offer the scholars of the Institute the benefit of my experience; I shall here have also the rare opportunity of studying some of the biological problems in which I am greatly interested.

"Though the Bose Institute is held in very high esteem as an important international centre of science, yet my expectations have been very greatly surpassed by what I have actually seen. In European laboratories the advancement of physiology of plants has often been obstructed by excessive specialisation. But in Sir Jagadis we find the very rare combination of a physicist, a physiologist and an electro-physiologist: this accounts for the astounding rapidity of his numerous discoveries each one of which has evoked our deepest admiration. I believe that there exist only a few such institutions in which the highest ideal and the greatest practical service to humanity have found so perfect an expression. The rare aesthetic beauty of this Temple of Science profoundly impressed me. When walking in the experimental garden in the heart of this busy city, the quiet and peace was so great that I felt myself in the solitude of a forest where alone man can commune with the spirit of Nature. I regard it as a great fortune that I should have come to know the Founder of this wonderful Institute, who has taught the dumb to speak and made the inarticulate world of plants write down the secrets of their inner life."

Renewal of Subscription

The attention of our subscribers is invited to the notice on the cover for the renewal of subscriptions.

A Message from China for Sir J. C. Bose

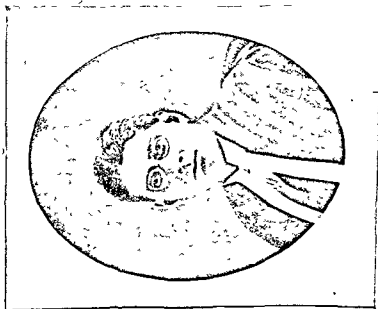
The following telegram was sent by the National Research Institute, Nanking.

Many happy returns to a life devoted to discovering Ultimate Truth and Mystery of Life. The world looks to you to lift Science into realm of spiritual Reality. All Asia shares in your glory.

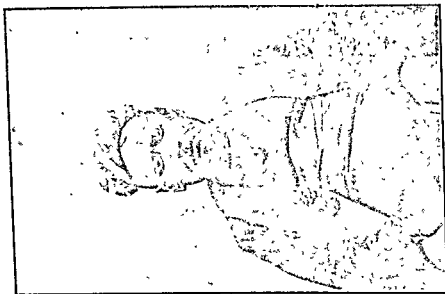
OUR PORTRAIT GALLERY



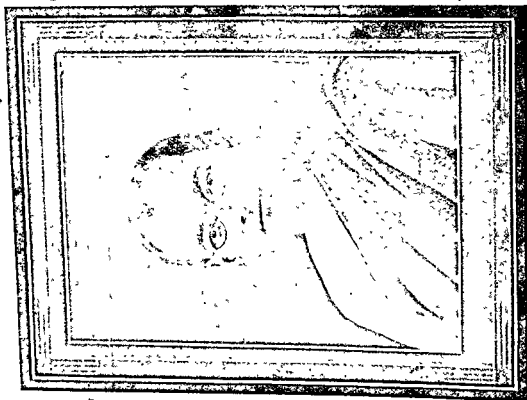
Pandit Motilal Nehru
President 4th Session of the Indian National
Congress to be held at Calcutta



Mr. J. M. Sen Gupta
Chairman of the Reception Committee of the Xth Session
of the Reception Committee



Mahabopadhyay Haraprasad Shastri
President T. Session of the Indian Oriental
Conference held at Lahore



Si. Subhas Chandra Bose
President of the Bengal Provincial Congress Committee



SIVA

By Promode Kumar Chattopadhyaya



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MISS KATHERINE MAYO'S "MOTHER INDIA" WEIGHED IN THE BALANCE, WHAT IS THE VERDICT?

By DR J T SUNDERLAND

MISS Mayo's book has now been long enough before the public to settle in a general way the question of its worth. What are the most important testimonies and judgments that have been given to the world by the most competent scholars, critics and judges, regarding its truthfulness as a picture of India, and therefore its value?

What follows is a partial answer.

I. BOOKS ANSWERING MISS MAYO

At least seven or eight books in reply to "Mother India" have been written by competent persons, mostly by Indian scholars. Special attention is invited to the following four.

1. "A Son of Mother India Answers." By Dhan Gopal Mukerji, a well known Indian author. New York. E. P. Dutton.

2. "Father India: A Reply to Miss Mayo." By S. C. Ranga Iyer, Member of the Indian Legislative Assembly. London. Selwyn and Blount.

3. "Miss Mayo's Mother India: A Rejoinder." By K. Natarajan, Editor of *The Indian Social Reformer*. Madras, India. G. A. Natesan.

4. "Unhappy India." By the late Lajpat Rai, Editor of *The People* and former President of the Indian National Congress. Calcutta. The Banna Publishing Co.

All these books are interesting, carefully written and excellent. They answer Miss Mayo from different standpoints. The first three are small or of moderate size. The last is larger (500 pages), and it replies to "Mother India" with a thoroughness and completeness (and also with an authority) which leave little or nothing further to be desired.

II. PERIODICALS ANSWERING MISS MAYO

Nearly every monthly, weekly and daily in India has replied to "Mother India." There have also been many replies in England and America, some of them of importance. Two of much value and easily obtainable in libraries may be mentioned here.

I. "Is India Dying? A Reply to Mother India." By Rev. Alden H. Clark. In *The Atlantic Monthly* of February, 1927. Mr. Clark is an American, a graduate of Amherst College and has been a missionary in India seventeen years.

II. "An Answer to Mother India..." "India's Degradation by British Rule." By J. G.

Cornelius, an Indian scholar, formerly Professor of Philosophy in Lucknow University. In *Current History*, December, 1927.

It is to be hoped that everybody who has read Miss Mayo's volume will take the trouble to look up and read one or both these articles, as well as one or more of the above-mentioned books.

III. THE MOST IMPORTANT MISSIONARY BODY IN INDIA ANSWERS MISS MAYO

Soon after the appearance of "Mother India" the following public statement was issued by the Executive Committee of the National Christian Council of India, Burma and Ceylon, which is the highest and most authoritative Christian organization in the country,—its chairman being the Metropolitan Bishop of India.

THE STATEMENT

"It has never been denied either by foreign missionaries or by Indians that grave social evils exist in India, and it is a matter of common knowledge that strenuous and organized efforts are being made by groups of Indian reformers to get rid of them. We representing a body of men and women who are in close touch with the people and are conversant with their everyday life unhesitatingly assert that the picture of India which emerges from Miss Mayo's book is untrue to the facts and unjust to the people of India. The sweeping generalizations that are deduced from the incidents which came to the notice of the author, are entirely untrue as a description of India as a whole. We have faith in India and India's future. We have faith that India will obtain deliverance from these evils; and we earnestly desire that East and West should co-operate to this end in a spirit of love and understanding."

IV. EMINENT AMERICAN MISSIONARIES IN INDIA ANSWER MISS MAYO

The following statement regarding "Mother India," signed by seven prominent American missionaries, was published in *The Christian Century*, Chicago, February 2, 1928.

THE STATEMENT

"As Americans, we wish to express our sense of deep regret that a country-woman of ours should, after a brief stay in India, write so unfairly and offensively of this country. It is clearly apparent that Miss Mayo saw only a part of India and did not see that part in the proper perspective. In many things her accuracy as an observer will not bear scrutiny and the many highly exaggerated conclusions give a false picture of India as a whole. Generalizations that may be taken for facts by readers in America and England are too often the statements of personal opinion based upon prejudice and partial

examination. A very offensive book could be written as well of America or of any other Western nation, and then we, of the West, would rightly protest against such unfair representation. Human sin and social evil exist in every land and writers who generalize would do well to keep that in mind. As Americans who have lived in India for a number of years and have moved with all classes of people, we have no hesitation in protesting vigorously against the unfairness of Miss Mayo's book. We wish to pay our tribute of love and respect to the people of India from whom we, of the West, may learn many valuable lessons. We wish to express our sense of humiliation that an American should write with such unfairness and apparent prejudice in presenting India."

Fred B. Fisher, Bishop, Methodist Episcopal Church, Calcutta.

Alden H. Clark, Missionary, American Congregational Mission, Ahmednagar.

Alice B. Van Doren, Secretary, National Christian Council of India, Poona.

John J. De Boer, Principal, Voorhees College, Vellore.

Mason Olcott, President, American Arcot Mission, Vellore.

D. F. McClelland, General Secretary, Y. M. C. A., Madras.

E Stanley Jones, Missionary, Sitapur, U. P.

V. A NOTABLE GROUP OF INDIANS IN LONDON DENOUNCE "MOTHER INDIA."

At all times there are considerable numbers of distinguished Indians, officials and others, in London. When the popular excitement over Miss Mayo's book had reached its height, the most widely known and influential of these issued the following public declaration:

"Our attention has been drawn to the recent publication entitled "Mother India," by an American tourist, Miss Katherine Mayo, who paid a visit to India during the cold weather of 1925-26. It has never been our lot to read a book which indulges in such a wholesale, indiscriminate vilification of Indian civilization and Indian character.

"We concede that like other cold weather tourists Miss Mayo was entitled to form and express her own opinions. But when a traveller who spends not more than a few months in our country uses the material gleaned from hospital cases, culled from criminal trial reports, and deduced from her own observation of isolated happenings, and seeks to fortify herself with quotations divorced from context and then proceeds on such slender basis to formulate a general indictment against the character and culture of a great country like India, possessed of an ancient civilization, it is time that we protested.

"She depicts the entire nation of 320 million people as physical degenerates, moral perverts and unadulterated liars. If an Indian could have the temerity to pass a similar judgment on any nation of the West, after but a few months' residence in any country in Europe or America, and to indict the Western people, their civilization and character on the basis of such sensational and utterly inadequate evidence as Miss Mayo employs, he would rightly be condemned as unworthy of serious attention.

"We would not have felt called upon to take any public notice of a book of this character but when we find that the publication is receiving the serious attention of the British press to the obvious detriment of India, at this juncture we think it our duty to warn the British public."

This protest was signed by the following distinguished Indians: Sir A. C. Chatterjee, High Commissioner for India; Sir Tej Bahadur Sapru, ex-Member of the Viceroy's Executive Council; Sir Chimanlal Setalvad, ex-Member of the Executive Council of the Governor of Bombay; Mr Sachchidananda Sinha, ex-Member of the Executive Council of the Governor of Bihar and Orissa, Sir M. M. Bhownagree; Mr. Lube, Barrister-at-Law, practicing before His Majesty's Privy Council; Mr. Kamat, Member of the Royal Commission for Agriculture, and all the Indian Members of the Council of the Secretary of State for India, namely, Sir Mohamed Rafique, Mr S N Mullick and Dr. Paranjpaye.

It is difficult to see how any testimony could be more weighty or more trustworthy than one signed by these eminent men.

VI. In a Notable Public Meeting in London, Englishmen and English-women Denounce "Mother India."

A great meeting of protest against Miss Mayo's book was held in Mortimer Hall, London, on November 29, 1927, with Lady Emily Lutyens in the chair. The speakers included Lady Cynthia Mosley, Colonel Wedgwood, M. P., Miss Ellen Wilkinson M. P., and several eminent Indian scholars and public leaders. The meeting was crowded. The meeting (with only two dissenting votes) passed strong resolutions deploring the cruel injustice of Miss Mayo's book, and declaring the true remedy for India's social evils to be complete Home Rule, like that of Canada. Among the speakers strongly supporting these resolutions were daughters of two former Viceroy's of India.

VII. An American Professor is Ashamed of Miss Mayo.

Professor Franklin Edgerton of Yale University on returning home from a protracted stay in India writes to Professor S. K. Iyengar as follows (reported in *The Hindu* of Madras, April 26, 1928):

"I am trying to do what I can to repay my great debt to you and to the many Indian friends who helped to make my stay in your interesting country so pleasant and profitable, by doing my best to present to the American people a sympathetic picture of India's great culture. I hope you and others in India will believe that there are some of

us in America who know how to appraise justly Miss Mayo's scurrilous book. We are deeply ashamed to acknowledge her as our fellow countrywoman, and we neglect no chance to deny the truth of the picture of India which she draws."

VIII. AN EMINENT AMERICAN CLERGYMAN GIVES ADVICE TO MISS MAYO

The Reverend Samuel McCrea Cavert writes in the Federal Council Bulletin of December, 1927, giving some advice to the author of "Mother India." He says:

"We would like to suggest to Miss Mayo that she write one more book this time about America. We outline for her the following chapter headings:

"The Only Land where Lynching Occurs"
"The Land of Marital Scandal—One Divorce to Every Seven Marriages"

"The Land of the Crime Wave—Armored Motors Necessary to Transport Pay-rolls"

"The Land of Industrial Strife—Incessant Strikes and Lock-outs"

"Child Laborers—A Million and a half No Older Than Thirteen—in the Richest Land in the World"

All the facts in this new book might be impeccably correct, but would it be a picture of America?"

IX. WELL-KNOWN INDIVIDUAL ENGLISHMEN ANSWER "MOTHER INDIA."

Notwithstanding the facts that Miss Mayo wrote her book to bolster up British rule, and that the imperialists and "Bourbons" of Great Britain hailed its appearance with joy, there is another side. As a matter of fact, some of the severest denunciations of the volume from any source, have come from Englishmen—Englishmen who know India much better than Miss Mayo does and who dare to speak out. A few of these are the following:

1. Mr. Wilfred Wellock M. P. writes in *The People*, (Lahore) of December 1, 1927:

"Mother India" is the most nauseating book I have ever read, and it will do incalculable harm to India by its influence on those whose knowledge of India is second hand."

2. Mr. J. A. Spender, the eminent London publicist, declares:

"It is no more possible to draw an indictment against 300 millions of people in the East than in the West, and those who try to do it should bear in mind that the East finds almost as many unmeaning and repulsive practices in the West as the West does in the East." Mr. Spender adds that before we begin to judge, we should bring into account the cumulative testimony of thousands of Europeans who have lived among Indians and have borne witness to their many and great virtues."

*. *New York Times*, August 17, 1927.

3. *Mr. S. K. Radcliffe* (In *The New Republic*, New York, September 21, 1927):

"I lived for five years in India, occupying a position which gave me opportunities for meeting Indians of different kinds. I had many Indian friends. I saw the inside of Indian homes. I observed the laboring Indians in cities and villages. As I call up the memory of these people and scenes, and set the reality of my recollection alongside the appalling picture which Miss Mayo has drawn, I am filled with bewilderment and regret. The vast multitude of India's common people makes upon every Westerner a wonderful impression of goodness, endurance and dignity. Often the Indian woman has a hard time. But I see her, as she comes up every morning from her ceremonial bath in the river, walking noiselessly with a troop of her fellows, a figure unsurpassed in the world for beauty, and serenity, and grace.

"Many of Miss Mayo's facts cannot be challenged, and yet the picture as she draws it is profoundly untrue. It is a libel on a unique civilization and a people of extraordinary virtue, patience and spiritual quality."

4. *Mr. Patrick Loratt*, the brilliant editor of *Capital*, the European weekly of Calcutta, writing under his well-known pseudonym "Dutcher," pens the following biting criticism:

"In the first place Miss Mayo's book confirms the opinion of the greatest of living essayists, that a best seller is not necessarily a book of any value; in the second place the intellectual dishonesty of the American author is appalling; and in the last place, her ghoulish propensity of frequenting hospitals to discover inhuman cruelties to indict a whole people, borders on stark pornography. The book is devoid of literary merit. It is the crudest form of American journalism. It has sold like hot cakes partly because of its morbid sensationalism, but mostly because it was an unscrupulous propaganda against the claim of India for Home Rule, published at the psychological moment."

5. *Dr. James H. Cousins*, Irish poet and author, who has had long residence and educational experience in India, writes in a prefatory note to an Essay on "The Path to Peace":†

"The whole edifice of falsehood erroneously labelled 'Mother India' rises naturally from a foundation of race prejudice. Miss Mayo's profession of friendship to India is a thin apology for her attempt to make a case for India's continued retention in a state of political bondage.

The fact that there are glaring evils in India needed no American for its demonstration. Indians have long been working for their removal with as much zeal as reformers in America have been working to eliminate America's 6,000 murders per annum, or as reformers in England have been trying to remove the cancer of England's venereal diseases. I know all that can be catalogued of human depravity in India, for I have worked for

twelve years in humanitarian causes in the country. But I cannot prostitute my intelligence to the irrational conclusion that because there are social evils in India, therefore the Indian people should be kept in political bondage."

6. *Major D. Graham Polk*, a Labor candidate for the British Parliament, who has much personal knowledge of India, writes in *The New Leader*, London August 19, 1927:

"Some years ago Miss Katherine Mayo visited the Philippines and wrote a book about her visit. It was called 'The Isles of Fear,' and was a defence of American Imperialism. She has now, after her visit to India, done a like service to British Imperialism, in her 'Mother India.' No wonder the book is regarded as a godsend by all British reactionaries.

"She is interested in Indian society only when it is unhealthy. To give an idea of marriage in India she has recourse to the hospitals and to the reports of medical authorities, although in the nature of things it is only exceptional cases that come under their notice. One would think from Miss Mayo's book that there is hardly a person in India who is not suffering from venereal disease—a suggestion which, Sir John Maynard writes, would be contradicted by any medical practitioner who had worked in India. To write as she does that women of child-bearing age cannot safely venture, without special protection, within reach of Indian men, is to my knowledge a gross and unfounded slander.

"If Miss Mayo came to Britain and visited the hospitals she could paint as dark a picture of British life. And what about America? What idea of American civilization and morals could be derived from that American product, the 'movies'? It is extremely ironical that at a moment when Miss Mayo's book is giving us this appalling picture of Indian civilization, the Government of India has found it necessary to introduce legislation to deal with the importation of American cinema films owing to their demoralizing influence on the Indian people.

"On political matters Miss Mayo is as unbalanced as on social matters. She had visited the Indian Legislatures and tells us that sitting through sessions, Central or Provincial, an outsider comes to feel like one observing a roomful of small and rather mischievous children who by accident have got hold of a magnificent watch. They fight and scramble to thrust their fingers into it, to pull off a wheel or two, to play with the mainspring, to pick out the jewels. I have myself seen the Indian Legislatures at work, and am bound to say that they compare very favorably either with our Local Councils in England, or with our Imperial Parliament itself. The Honourable Mr. V. J. Patel, President of the Indian Legislative Assembly, has just concluded a visit to England. Much of his time has been spent in the House of Commons, and his amazement was intense at the lack of order he found there compared with that of the Indian Assembly over which he so ably presides."

7. *Mr. Edward Thompson*, an English scholar and writer of note, the author of two books on Tagore, who has much knowledge of India, writes in the London *Nation* of June 30, 1928:

* "Father India," by C. S. Ranga Iyer, pp. 189-

† Published by Ganesh & Co. Madras.

"Mr. Arnold Bennett has been quoted as declaring that Miss Mayo's book is unpregnable, it is so well documented. Now, the truth is, Miss Mayo's book, whose strong point is supposed to be documentation, is *not* well documented. For example, she brings forth 'evidence' that Tagore supports child-marriage. The fact is Tagore has denounced child-marriage all his life. But her quotation is so apparently genuine that I thought she had caught him in a moment of non-sense or vexation. But Tagore in the *Manchester Guardian* has blown her 'evidence' to pieces. Gandhi, in the same paper, has blown to pieces her 'evidence' as to what he (Gandhi) had said.

"Her book starts with a howler, her imposing statement that the goddess Kali's 'spiritual domination of the world began 5,000 years ago, and should last nearly 432 thousand years to come.' This, like so much of her information came from some ignoramus. Her history is the shoddiest second-hand stuff, picked up in table chatter, she is unfair to every field of Indian effort, she scatters statements that are palpable nonsense, she is maudlin about the Prince of Wales; she is mean in her account of what Mr. Gandhi has called a sacred episode. I hope every person who has read 'Mother India' will read Mr. Lajpat Rai's reply."

8. *Mrs. Annie Besant* writes with indignation of "Mother India." She says

"Miss Mayo has published a wicked book, slandering the whole of the Indian people. I have spent in India the greater part of my time since 1893, living as an Indian, welcomed in their homes as though I were one of their own people, and I have never come across the horrors she describes. The writer seems to have merely sought for filth. Does she imagine that if her presentation were an accurate picture of Hindu civilization that Hinduism could have produced a civilization in India dating from thousands of years before the Christian era? It would have been smothered in its own putrefaction."

Mrs. Besant tells us that she herself has been asked and urged to write books like this of Miss Mayo, about both England and America,—the assurance being given her that there would be a great popular demand for them. She knows both countries well, having lived more than half her life in England and having spent much more time in America than Miss Mayo has in India. By portraying all the evils in the two countries, and little or none of the good could make quite as sensational and black pictures of both as Miss Mayo has drawn of India. What a temptation! How the books would sell! What a fortune the writer could acquire! Did Mrs. Besant consent? She declared that no money could induce her even to entertain the thought for a moment of writing anything so untrue, so unfair, so cruelly unjust about any nation or people on earth.

X.

A GENERAL SUMMARY

In conclusion: If we attempt, as we very well may, to form an epitome or condensed digest or summary of the judgments of all the most intelligent and unbiassed and therefore most competent scholars and others—Indian, British and American—who have read "Mother India" and given to the public their verdicts regarding it, what do we find the result to be? We find it to be a striking, an almost universal, agreement on the following points, that is, in declaring the following judgments:

1 That not a little of Miss Mayo's boasted "documentation" is unreliable;

2 That many of her so-called facts are not facts at all,

3 That some of her facts given as true to-day are twenty-five or thirty years old, and although true formerly are not true now;

4 That Abbe Dubois, her most trusted authority, quoted by her more than any other, wrote a hundred years ago; and moreover, that his writings on the India of that time have been found by scholars to be distinctly less trustworthy than has often been claimed;

5 That in her reports of conversations and interviews with eminent Indians (Rabindranath Tagore, Mahatma Gandhi and others) Miss Mayo frequently misquotes and misrepresents them;

6 That from one or two or a very few isolated facts she is accustomed all through her volume to make sweeping and utterly unwarranted generalizations—generalizations which often do great injustice to the Indian people.

7. That the book is misleadingly named. The title "Mother India" causes readers to expect to find in its pages a spirit of kindness, appreciation and sympathy toward India. Instead of that, they find everywhere haughty and cynical criticism. Since the book is so evidently written for the purpose of reporting to the world whatever of evil, ugliness and filth the author can find in the hospitals, prisons, police courts, houses of prostitution and slums of India, in order to be honest it should bear some such title as "A Western Woman's Slumming Tour Through India;" or (as suggested by Mahatma Gandhi) "A Report on India's Drains and Sewers." Then it would not deceive.

8. That Miss Mayo almost wholly ignores the real India, the India of history, the India

of great art, great literature, great philosophers, great religions, great industries, great men in every department of life and achievement, the India which for three thousand years was one of the leading and illustrious nations of the world. She is so absorbed with looking at the little, the mean, the low, the filthy, that she either cannot or will not see the high, the pure, the noble, the great. The whole spirit of her value is one of race antagonism, of arrogant assumption of the superiority of the white race over the brown and the yellow, of hate and distrust, of contempt and fear of Asia and all Asiatics. This was clearly manifest in her earlier book on the Philippines—"The Isles of Fear." It is quite as marked in her "Mother India."

9. That every chapter of the book shows the author to be an extreme imperialist, a despiser of democracy, a believer that strong nations have a right to conquer, rule and exploit those that are not able to defend themselves by arms, and therefore that Britain has a right to hold India in bondage.

The most conspicuous and outrageous slander uttered by Miss Mayo, the one that stings the Indian people most sharply and that they most resent, is her declaration—dwelt upon with fervor and seemingly with realish, and reiterated in one form or another throughout half her chapters that the basis of practically all India's miseries, sufferings, misfortunes and evils, is her excessive, abnormal and rotten sex-life.

Her reviewers meet this slander in three ways:

1. By pointing out that Miss Mayo has no real ground whatever for her declaration. She offers no real proof. She simply finds what she looks for. Her statements are based upon unverified hearsays, and on a few isolated, abnormal cases discovered in hospitals and police courts, magnified into a sweeping generalization covering all India.

2. By assertions, on the basis of their own large knowledge, in most cases so much

larger than her own, and by testimonies from the most trustworthy authorities, that nothing of the kind is true.

And 3. By a terribly telling *tu quoque* argument or rejoinder. Mr. Lajpat Rai, Mr. Ranga Iyer and others ask Miss Mayo why she comes to India to seek out and blazon to the world sex-irregularities, sex-excesses, sex-crimes and sex-diseases, when, if she will open her eyes, she can find quite as bad or worse in America and in every prominent nation in Europe. And they fortify their statements by citing overwhelming arrays of testimonies from the highest authorities both in America and Europe. If she feels that she has a mission to expose and reform sex-conditions anywhere, why does she not first undertake the job at home, in the West, where it appears to be most needed, before going to the East, where there seems reason to believe that the need is distinctly less?

The aim of Miss Mayo's whole book, from beginning to end, is to do two things, namely, first to paint the blackest possible picture of India's social and other evils, (exaggerating at every point), and secondly, to convince her readers that these evils prove the inability of the Indian people to rule themselves and the necessity of the continuance of British rule. But her reviewers show that her argument is a *non sequitur*; it proves the *very opposite* of what she claims. If even one-half or one-quarter of the shocking things which she affirms, are true, after the British, with all power in their hands, have ruled India for more than a century and a half, such a fact is the most *damning possible indictment of British rule*. Instead of showing that the British should govern India longer, it shows that their government has been an *utter failure*, and that there is no hope for India to get rid of her social and other evils except by *getting rid of her foreign incompetent government, and securing a government of her own*.

DOGMAS OF INDIAN PHILOSOPHY*

By PROF. S. N. DAS GUPTA

THE study of Indian Philosophy in modern times may be regarded as having a starting from Raja Ram

* Presidential address at the Philosophy section of the Lahore Oriental Conference, 1923.

Mohun Roy. He was a religious and social reformer and in his attempts to purify the current popular forms of Hinduism he turned his eyes to the Upanisads. He pointed out that the

Upanisads reveal a religion of the worship of one God, "Brahman", and in his interpretations of the Vedanta doctrine he brought out the fundamental ideas of the Upanisads and he made them a corner-stone of his religion of Brahmoism. He also initiated a programme of social reform which he regarded as being a corollary of the Upanishadic faith. But though a great thinker and scholar, his interest was chiefly religious. Later on a few other Indians, Christians such as Banerjee, Gouray and others, also studied Indian Philosophy with the object of refuting Indian thought in favour of Christianity. In the meanwhile studies of Indian Philosophy were taken up by some European Sanskrit scholars such as Colebrook, Cowell, Wilson, Duff, Davies, Balantine, Venus, Hall, Max Muller and others. Many of these scholars published numerous articles on Indian Philosophy and translated some important philosophical texts, and Max Muller's six systems of Indian Philosophy is probably the first attempt to give a brief survey of the general philosophical position of the six important systems of Philosophy. In the meanwhile Sanskrit manuscripts were being collected in several important cultural centres of India and of Europe, and Sanskrit philosophical texts were being edited and published by the Asiatic Society of Bengal, the *Pandit* Journal of Benares, the Bombay Government Publication Department, in the Chowkhamba Sanskrit Press series, the Vizianagaram Sanskrit Publication series and later on in Mysore, Travancore, Baroda, Nirnayasagar Press, the Venkateswar Press in Bombay, the Panini Office of Allahabad, the Madhavilas Book Depot of Kumbakonam, by Jivananda Vidyasagar and many others in Calcutta and in other places. The European scholars were also not idle, and the Pali Text Book Society had been gradually publishing the old Pali Texts of Buddhism and important studies of early Buddhism and we have now almost the entire Tripitaka, which were wholly lost from India, published magnificently in Roman characters. Many important Mahayana Buddhist texts were published by the Pali Text Series of Calcutta under the editorship of Rai Sarat Chandra Das Bahadur and Dr. Vidyabhusan. Knowledge of Tibetan began to spread, both in this country and in Europe and this led to the publication of a number of Buddhist

texts which were lost in this country but were preserved in Tibetan translations. Many European scholars began to discover through their knowledge of Chinese that a large number of Buddhist texts which were lost in India in their Sanskrit originals were preserved in their Chinese translations. Texts and studies were being published from several cultural centres of England, France, Germany, Italy and Russia and in the present day we have such great scholars as Thomas, Keith, Jacobi, Stcherbatsky, Suali, Levi, not to speak of many other eminent writers, who, have done excellent work in the field of Indian Philosophy either by way of translations or by the publication of texts or studies. On the side of the publication of texts, however, India has done very much more, as may naturally be expected, than any of the Western countries. In India also much work has been done in the way of translation of Sanskrit texts into vernaculars or into English such as the translations by Dr. Ganganath Jha, Mr. Srish Chandra Basu, Pramatha Nath Tarkabhusan, and many others. Several important manuscripts on different systems of thought have also been edited in recent times.

One great difficulty that lies in the way of the study of Indian Philosophy is to be found in the fact that all the old living traditions of Indian Philosophy are now lost almost for centuries so that a study of Indian Philosophy, whether in the Panditic circles or in the Anglicised circles, is bound largely to be philological. The problems which were of vital importance to Indian Philosophy from age to age, in the solution of which they cheerfully spent all their lives, have in our present outlook and civilisation lost their value and significance. The Anglicised people who are now by far the most important in their influence are only nominally connecting themselves with the traditional faiths, but the problems of religion and philosophy which were so much valued by their ancestors, have ceased to have any charm with them. The scholars in the Panditic circles also are only carrying on their work in a stereotyped fashion not for the intrinsic interest of philosophy and religion but merely as a learned occupation or for a living. The influence of Western education on the other hand has instilled into us newer ideals of nationalism, politics

and patriotism; and newer goals and newer interests of philosophy, life, social relations, social values and religious values are now appearing before us which are submerging as it were all the older, cultural and philosophical tendencies of the country.

The best people of the country are being gradually intimately associated with the Western Philosophy, literature, thought, culture and ideals. They do not know very much of their older ideals nor are they in sympathy with them. A changed economical condition and the rising of the standard of life have increased the hard struggle for existence; and as it is gradually being found that the claims of worldly life, worldly happiness, worldly prosperity, the civilization of the masses, honour, prestige and the like, are very much more important than the older goals of emancipation and self-abnegation, it is gradually being felt that the older methods of life will no longer do for us. Modern ways of life have their superiority over the ancient ways. For it is by the former only that all kinds of material success can be attained. There is the ancient thought that spirituality consisted in the destruction of desires, in the final realisation of a passionless self, of a pure consciousness for which all worldly prosperity has to be sacrificed. The dominant thought of the West is trying to discourage all these as silly fancies and is loudly proclaiming the need for a change in the ideal. This world is practically the only world with which we are concerned, we can only improve our material facilities and mental faculties individually or jointly, and we can make life easy and comfortable, more healthy and more progressive for the whole humanity. Our ideal, therefore, should be one of scientific progress for the material good of humanity as a whole. Religion is not an end in itself but is only a means to our own well-being as members of the society. We are not anxious now for catering to the needs of an abstract perfection but for the discovery of the needs of living practically a happy and contented life of intellectual and social progress. We now perceive that only those people, who are striving their utmost for this normal and practical well-being of worldly life in those lines, that are really thriving and growing powerful, whereas those who will shut their eyes to these will gradually become feebler and feebler and may be wholly exterminated. The Western spirit has thus naturally

possessed us and we have been almost entirely cut asunder from the bonds of our old traditional life and culture, of philosophy and religion. Even the Panditic people who are still with difficulty sticking to the old views, seldom get any vital sap from their loyalty to the past, for in doing so they are themselves torn asunder from the general progressive and dominant nature of life and from the rest of the cultural humanity. In the days of yore when the older ideals of India prevailed, it was not merely the ideal of the faith of a particular section of the people but of the Indian people as a whole and of Indian culture wheresoever it radiated. Even in other countries not within the zone of influence of Indian culture the spirit of supremacy of religion and the supremacy of the after-life, was felt almost universally. The Indian ideal therefore was then in consonance with the general tone of the world-ideal as a whole.

We have now, however, a new epoch of culture, progress and ideals in which the entire civilised world is participating. Whether we will or not, we are being directed into the whirlpools of our unknown destinies of continual movement and continual change of this new age. We are thus naturally torn away from the spirit that dominated the philosophy and culture of India. It is no doubt true that here and there new thinkers are criticising the methods of this new age, but whatever may be the value of these criticisms it is difficult to find any tendency in them to lapse back into the idea of progress in the spirit of ancient Indian thought.

If we could completely transform ourselves by the newly introduced European culture our problems of life would be very much simplified. But howsoever we may be modified by Western thought we can never forget our traditional past and howsoever the foot-prints may have been obliterated, we are still intimately connected with it, and we can never wholly take ourselves away from the grip of the great ideals of our fore-fathers. We are thus in a very difficult situation; we cannot identify ourselves with our fore-fathers, nor are our problems of life the same as theirs; we can not also identify ourselves with our Western brethren nor can we look at life wholly from their point of view. Westernisation has also been effected in very different degrees and intensity, not only amongst the different

sections and communities of people but often also in the same family. It is a common fact that in the very same family some members are very strongly intoxicated with the Western view of life, whereas there are others who are as strongly loyal to the traditional faiths. Thus we cannot bind our faith to our traditional past nor can we heartily welcome the Western outlook of life. If the religious and moral problems of our fore-fathers are not our own we cannot also wholly believe ourselves to be like the Westerners having the same view of life as they have. We are thus in a state of transition where both the Indian and Western ideals are fighting for supremacy and we do not know which to choose and where to stand. Nothing is more unsuitable for the creation and development of new thought than such an unsettled state of things. The Ancients believed in the Shastric ways of life and the various problems that arose out of them, but we have moved far away from then and even those of us who have been brought up in the Panditic atmosphere, cannot be said to be strictly loyal to the older ideals.

The bed-rock of old Indian culture and civilisation which formed the basis of our philosophy is fast slipping off our feet. The rush of waters is not however equally deep everywhere, but it is fast increasing. It may be waist-deep in some places, it may be shoulder-deep in others, but yet there are places where it is already passing over our heads. It would be a day-dream to suppose that we can ever arrest this torrential flow of inundating waters from the western seas. The new science of the West, with its daily increasing inventions of machineries and crafts of ever-increasing material power and advantages, is fast demolishing the barriers and insulations of time and space and of natural obstructions. The steam engines, aeroplanes, telegraphs, wirelesses and the like are fast removing all distances in land, sea and water. Through trade and commerce the machineries of advantage and articles of luxury in all departments of life are invading our country with an ever-increasing rapidity and are making them a necessity of life, with us. The newspapers are broadcasting the bigger and smaller events for the whole world and as we swallow them with our tea, we fill in our mind with foreign materials of interest and build

a mental constitution which is not so much Indian as cosmopolitan. Western thoughts, wisdom, ways and out-look of life, aspirations and interests are being shipped through their printed pages and fast assimilated by the youths of the country. Can we arrest this mighty inundation? Can we now turn to the old yogic ideal of contentment with nothing, or restrict our needs to the bare necessities of life, and drive out the present civilisation, which is always tending to increase our material wants? Can we remain contented with being only a religious and spiritual people, and cease taking interest in politics, or in the development of our industries? Can we, in brief, go back to the past? Such a supposition seems to me to be an impossible and wild dream, which only an idealist can weave in his wildest fancy. The torrents that are coming are not merely a passing inundation. They indicate a rise of water which has come to stay and increase. If we try to hold fast to our old bed-rock and turn a deaf ear to the roaring rush we are bound to be drowned and suffocated. The very instinct of life would prevent us from taking any such foolish step, and any advice that would urge us to do it is too unpractical to be followed. We would rather be washed away, or clutch at a floating raft, and save ourselves than hold fast to the old bed-rock beneath the waters. Our real chance of life, therefore, is neither to hold fast to the submerged rock, nor to allow ourselves to be washed away, but to build an edifice of our own, high and secure enough to withstand the ravages of all inundations. We want to avail ourselves of all that come floating to us and enjoy them at our home. Let the waters of the Western sea come and break themselves on the walls of our fortress with their foaming billows. Our only safety is thus to be with the sea and yet above it.

Philosophy with me is not mere Logic or Metaphysics, but the entire *epitome* of life. For me it stands as the collective and integrated whole of all that we think, all that we feel and all that we prize as high and great. Philosophy that sticks merely to verbal arguments, and metaphysical dilemmas, and is not instinct with the reality of life, is no true philosophy, but a mere mockery of it. Philosophy is the formula of the entire spiritual existence of man, where by "spiritual" one understands all

Even these works are nothing but brief sketches of different systems of philosophy without any eye to their mutual interconnection, or their historical or rational development. They do not take any notice of the literature of the systems, nor do they separate the different schools that sprang up within each system or the earlier parts from later accretions. The materials collected regarding the various systems of thought are not also often based upon a comprehensive study of the literature of the subjects, but are often directly borrowed from important compendiums. Even the best Pandits of our age follow the old traditional method, and are almost always profoundly ignorant of Buddhism and Jainism, the two great systems of thought which moulded in such an important manner the development of all Hindu philosophic thought in mediæval times, and with few exceptions, they seldom publish anything which may be said to embody the results of their study and mature thinking. Their eminence, therefore, may be said to lie only in the fact that they are masters of the philosophical style and the technical language of the literature of the particular schools of thought, of which they are adherents, or which they have studied. But this much-vaunted Panditic learning is also fast disappearing, and as far as I can judge from my personal experience of Bengal Pandits among whom I have grown up, I can say that among the younger or the middle-aged generation, one can hardly find one out of dozens of title-holders, who understands the texts, or has studied the literature of the subject. The fact that the Pandits are almost always unacquainted with any of the Western languages is another great handicap with them, as they are thereby excluded from profiting by the results of the learned researches and translations from foreign sources and also from romanced editions of Sanskrit and Pali texts, by Western scholars. The great handicap with anglicised scholars is often their inadequate knowledge of Sanskrit. The short time that they can spare for Sanskrit often renders it impossible for them to master the abstruse style and technique of Indian philosophical literature. Still, it is with them alone that our future hope of Indian philosophy lies.

If we want to construct the future philosophy on the basis of our own, we must at least thoroughly study our philosophy and know how and where it differs from

the philosophy of the West and on which particular points and aspects it has its agreements. But before any such agreements or differences may be noted, before we can understand the spirit of our philosophy, in connection with the spirit of Western philosophy, it is the great necessity of our age to make a complete study of our achievements in philosophy as faithfully as we can, in consonance with the spirit with which it was carried on and the atmosphere that it breathed. There has of late been a tendency among some Indian scholars to interpret Indian philosophy on the models of the West. Technical philosophical terms have often been carelessly used to represent Indian concepts. Many of our scholars have breathed a sigh of relief if they could by their manipulations, discover a Hegel in Sankara, or a Hume in Buddha. Much as I would like to see particular systems of Indian thought compared or contrasted with other Western systems of thought, I should very much disapprove of the idea of forcing an interpretation of Indian philosophy through the inspiration of Western thought, for purposes of fruitless identification. If similarities are to be noticed, the reviewer of philosophy must also know his system thoroughly well to appreciate the differences. A philosopher who is inspired by Western philosophy and aims at proving that Indian philosophy is only like another revised edition of Western philosophy profoundly misses his part as an interpreter of Indian thought. In a lecture at the Fifth International Congress at Naples the present writer had an opportunity of pointing out that Indian philosophy anticipates in a very large measure most of what is known as European thought. In illustrating this statement, the present writer analysed the principal features of Benedetto Croce's philosophy and showed how the most essential doctrines of this philosophy had been anticipated in the philosophy of Dharmakīrti and Dharmottara. If one goes through the elaborate commentary literature of the different systems of Indian philosophy, one is astonished to notice, how many of those philosophical and epistemological views, which pass as productions of modern philosophy, have already been worked out centuries ago by the thinkers of India. In the interests of comparative philosophy, it is indeed useful to bring out these anticipations of Western philosophy by Indian thought.* But before that can be done, it is

* M.M. Prof. S. Kuppuswami Sastri in a short

necessary that the entire philosophical and religious literature of India should be explored and the materials discovered should be properly and faithfully collected and systematised in the proper Indian setting in which they appear. The task of faithful collection and right understanding must precede that of comparison. Not every student of philosophy can be a scholar of Sanskrit who can rightly interpret Indian thought, by studying the original texts; it is therefore the clear duty of Sanskritists who understand philosophy to bring out all the materials of Indian philosophy from their inaccessible Sanskritic homes to our easy approaches of modern languages, Indian or Western. Indian philosophy ought not to remain any longer a special monopoly of a few expert Sanskritists; it ought to lay bare its treasures to all who can think, and it is in this way alone that our older philosophies can be made to work with us as a living force. The old ideal of reserving all higher knowledge for a few experts and qualified persons must have to be abandoned. The time when people took to Indian philosophy out of religious motives has almost passed away. If even now Indian philosophy is kept as a proud possession of a few expert Sanskritists, it may as well lie buried in the moth-eaten pages of palm leaves and the whole world would move on without even noticing that it has missed it. Yet it is this philosophy which may be regarded as the highest achievement of the

Brahminic civilisation of India of which we are justly proud, and on the bed-rock of which we want to rebuild our future national culture. It is true no doubt that there may be parts of it which may be regarded as decayed and dead, but it is also certainly true that there are other elements in it which are universal and deathless. It is these which, while they would link us with our past, will yet allow us to continue our onward growth of progress and to assimilate all that is good, whatever may be the sources from which we receive them.

If we try to rise above all details of philosophical dogmas, views, opinions and disputes, and try to discover some of the fundamental results of Indian philosophical culture, a number of important propositions is seen to emerge. Indian philosophy has sprung forth out of ethical, eschatological and religious needs, and with rare exceptions has always been dominated or restricted by these considerations. The Upanisads reveal two different strands of eschatological ideas, firstly, the doctrine of Devayana and Pitriyana (the views that the wise man at death passed away through the ethereal regions above and never returned back to earth, while the man of deeds, after an upward course, was again showered down to live its prescribed life on earth) and the doctrine of re-birth. Throughout the entire course of the history of Indian philosophy, no one except the Carvakas raised any dissenting voice against this theory of re-birth. We do not know how this doctrine originally crept into Indian thought, but once it was there, it was accepted almost universally without a discussion. The few arguments that are sometimes adduced in its support (e. g., in the Nyaya Sutra and the Caraka-Samhita) are trivial in their nature and may be regarded as offered in support of a faith and not as determining philosophical conclusions. The doctrine of re-birth is therefore a dogma of Indian philosophy. The Hindus believed in it; the Jatakas represent Buddha as remembering his past lives, but the Carvakas denied it. It was a philosophical dogma or creed, which might safely be regarded as unproved. We next come to the theory of Karma. This also can be traced to the Upanisads, and it is not improbable that it originated from a belief in the magical efficacy of sacrificial deeds. It is supposed to explain the inequalities of this life by the unknown actions of the past lives, but it refuses to explain any question regarding

reference that he has made to my "A History of Indian Philosophy" says: "This learned Professor of Bengal endeavours in this work to give an account of the evolution of philosophical thought, strictly in accordance with the original sources in Sanskrit and seems to hold the view that there is hardly any need for an exposition of the doctrines of Indian philosophy, for the reason that they appear to him to be essentially the same as found in European Philosophy". *The New Era*, Dec., 1928; Madras. This is, however, a gross misrepresentation of my views. Indian philosophy anticipates many problems and discussions of European philosophy; but in its history, structure, aims, ideals and concrete development as a whole, it widely differs from European philosophy. And it is exactly for this reason that I urge that Indian philosophy must first be faithfully interpreted and it is only after it has been faithfully interpreted that an attempt at a constructive comparison or construction should be made. It is because Indian philosophy is not European philosophy that the former cannot safely be reconstructed in the light of the latter. And it is only when a faithful exposition has revealed the real similarities, that these can be compared. It is essential that M. M. Kuppaswami Sastri should make such a gross blunder.

original inequalities of circumstances and advantages by a clever dodge that there is no beginning in the series of lives. The difficulties of the theory of Karma are further realised in other directions also. If the fruits of the Karmas of the past cannot be avoided, how can, then, any one attain emancipation which must necessarily mean cessation of Karma? In reply to such a question, other dogmas regarding the fruition of Karma are introduced, all of which may be regarded as mythical. It is also held that when true knowledge is attained, or when desires are extinguished, the bonds of Karma are burnt up. So far as I can remember, I suppose, no attempt has been made, anywhere in Indian philosophy, to prove any of these propositions regarding the operation of the laws of Karma in a serious and systematic manner. The law of Karma therefore, involves a number of unattested propositions, which have never been proved to be true, nor are capable of being proved so. This is, therefore, the second set of unproved dogmas of Indian philosophy, which has been almost universally acknowledged as true, not as a philosophical conclusion, but as an article of faith. It is only the Carvakas who dared protest against it but no one ever cared to listen to them.

We next come to the doctrine of Mukti, Moksa, Apavarga or Nihreyasa and Nirvana. The Upanisads are full of the sages' experience of an ultimate state of bliss, which is indescribable and undefinable and from which there is no return. The taste of this great realisation seems to be the most attractive and arresting feature of the Upanisads. But it is doubtful whether the Upanisads conceived it as a supra-conscious psychological experience, or as a final state of realisation that put a stop to the cycle of rebirth. The former seems more probable. But all the systems of Hindu philosophy took it to mean the affirmation of an ultimate freedom of the self from mind and all that is mental and physical. Opinions differ in different systems of Hindu philosophy regarding the exact nature of this state, i. e., whether this is an inert state, or a state of pure thoughtless intelligence, or a state of intelligence which is also supreme bliss. But whatsoever may be the value of these differences, there is this general agreement that all systems of Hindu thought have before them the ultimate goal of the absolute, perfect and final freedom of the soul from

mind, and all that is mental and physical, and the ultimate cessation of the cycles of rebirth. It is not the place here to enter into any elaborate discussion regarding the exact concept and meaning of Nirvana in the different schools of Buddhism, but whatever that may be, there is no doubt that Nirvana means some kind of quiescence of finality, and the cessation of all desires, experience and the cycle of Karma. The Jainas also believed in the ultimate finality and the state of liberation of the souls in Moksa. But it does not seem that though this belief in a final and ultimate achievement, extinction or liberation was universal in all systems of Indian thought except the Carvakas no attempt seems to have been made anywhere in Indian philosophy to prove the reality of this state. In this case direct testimony from personal experience could not be available, for, he who attained salvation could not be expected to return back to normal life to record his experience. But in this case also another fiction was introduced and it was supposed that even after the attainment of the final liberation, one may with the help of another pure mind communicate his experiences for the benefit and instruction of other seekers after Moksa. This theory also has not been proved as a philosophical proposition anywhere. The doctrine of Mukti may, therefore, be regarded as another unproved dogma of Indian philosophy. The theory of rebirth, the theory of Karma and the theory of Mukti may thus be regarded as the three most important dogmas through which Indian philosophy has been made subservient to ethics and religion. The influence which these dogmas have over the moral and religious well-being of the Indian people cannot be over-estimated. Not all Indians are believers in God, not all of them believe in prayers, divine grace, or devotion as the best mode of approach to God, but all of them believe in these articles of faith. They have thus held together the entire religio-moral fabric of the Hindu-Buddhist-Jaina culture. Though they are but dogmas, yet they have fertilised Indian philosophy with life, and made its growth possible. For, Indian philosophy did not start from a sense of scientific curiosity or a spirit of scientific enquiry into the nature of truth, but from a practical religious need in the quest of the attainment of the highest spiritual good. It cannot, however, be denied that when philosophy began to grow, these

dogmas did not in any way seriously handicap its free development. But the association of these dogmas has left their permanent stamp on the genius and character of Indian philosophy in the belief that a philosophy that does not ennoble man is but an empty vapouring. Science in its theoretic aspect seeks to investigate into the nature of truth with no other motive than the discovery of new laws, new principles and new relations. But on its practical aspect it is concerned to see, how it can best employ its new discoveries to the alleviation of human sufferings and the attainment of new advantages for human well-being. Philosophy also is not merely a mental science of arguments and discussions, regarding the nature of reality and our modes of knowing it, but it must have a practical side as well. Whatever may be the result of our researches our interest in a permanent well-being of our spiritual nature never lessens its sway. This spiritual well-being was conceived in India as self-control, or control or desires on the negative side, and the philosophic wisdom which directly revealed our spiritual nature as being above all desires and cravings on the positive side. The logic which sought to connect this moral or religious dogma with philosophy, demanded that this ascent on the spiritual scale must lead us somewhere, must end somewhere and have a finality. It was probably owing to such kinds of consideration that it was conceived that there was a deep chasm between our psychological nature and our true spiritual nature. Having made this chasm, Indian philosophy has always found it extremely difficult to explain the intimate connection between the two that is revealed in common experience. Philosophers have sought to explain it through the phenomenon of error, which is sometimes made to behave psychologically and at other times ontologically. There is a lot of confusion in this concept of error or ignorance and the philosopher capable of explaining it is content with leaving it untouched as the flourish of the irrational in experience. A necessary consequence of such a view is that ultimate spiritual attainment must mean the disruption of psychological experience. The moral conflict of the invasion of desires and their control and the strife for the ultimate spiritual attainment is the misery of all psychological experience which must abrogate itself in favour of the rise of spiritual enlighten-

ment. Superior self-control is universally believed to be near to spiritual enlightenment, but opinions differ as to whether the true knowledge of this spiritual reality being entirely different from every thing else leads to the final cessation of psychological experience or *mund*, or whether the control of desires ultimately produces it, or whether they do it conjointly. No philosophical arguments seem to have been adduced in favour of this bold proposition that the psychological and the spiritual lie entirely asunder and that the former is only related to the latter by a thin film of illusion or ignorance which has made it living and actual, and that the ultimate goal of all our moral and religious endeavours is to split asunder this thin film either by the complete disruption of the psychological stuff, or by negating it through true knowledge. This is then another important dogma which has been produced through the logical tendency of setting a final limit to spiritual perfection. In the West, however, the nature of the spiritual perfection is kept delightfully vague and seldom defined with logical precision, and in consequence of that, philosophy is not inconveniently saddled with an unchangeable theory of mind and spirit. That philosophy should be concerned on its practical side, through a better understanding of our own inner nature and our relations with the world and our fellow-beings, need not be contested. But whether spiritual advancement must have to be conceived as culminating in some kind of absolutism, may be open to doubt. Had philosophy started in this country out of a spirit of rationalisation and scientific enquiry, arising out of our intercourse with our fellow-beings, it would have remained content with setting a practical limit to spiritual advancement. But philosophy started in India, out of a grave subjective anxiety for attaining our highest, and the validity of such a quest was attested and backed by the supra-conscious spiritual experience, epistemological discourses and dialectical discussions, and all that we call philosophy began to grow and accumulate through the centuries of their development, but they never contested the original dogmas which justified their practical significance. It is a fundamental characteristic of Indian philosophy, that it not only tries to take its stand on reasoned and rational discourses, but it also wishes to profit by the results of the mystic and supra-conscious experiences.

of the sages. Indeed, one is often astonished to see in it a deep vein of anti-logical ideals, values and experiences that hold and support its logical frame. The experiences of the Yogins and the rapturous utterances of the Upanisads are incontestable. Philosophy, in its logical venture, has no right to come to conclusions which are contradicted by intuitional experiences. Mere logical consistency cannot guarantee truth, nor can it hold up a scheme which will be acceptable to us and which would satisfy the complex demands of our nature. But Indian philosophy not only admitted the claims of this supra-conscious experience in philosophy, but also accorded a superior validity to it. In one sense, it had its superior claims in this that it could only dawn as the result of superior self-control. But its superiority cannot be logically proved, and hence any proposition that affirms it, can only be taken as a dogma. In this connection, it is not out of place to refer to another dogma, that found currency with all systems of Hindu philosophy, viz, the dogma of the incontestable validity of scriptural authority. In some systems it is held that though the validity of the scriptures is incontestable, yet they are to be interpreted in such a way that they may not contradict the testimony of perception and inference. Other systems hold more extreme views and urge that since scriptural testimony has a superior validity, even the testimony of perception and inference should have to be modified in accordance with the testimony of the scriptures. Sankara urges that since no finality can be arrived at by logical reasons, which behave differently in different hands, one must always depend on the scriptures for the final ascertainment of truth.

These are thus some of the important dogmas that have largely modified the direction of the purely philosophical and logical part of Indian philosophy. From behind these dogmas, one great truth emerges, viz, that philosophy owes its origin to the deep-seated human longing after some transcendent finality, and that philosophy must be expected to satisfy this longing by ennobling and elevating humanity to its high, moral and spiritual destiny. This ultimate optimism may in some sense be regarded as a bed-rock of Indian philosophical culture. All these dogmas have sprung out of the necessity of this optimistic nature of the Indian temperament. But how far these dogmas may be regarded as indispensable corollaries is open to doubt. In India the Mukti theory was also challenged by the devotional ideal of the Vaisnavas and the older colourless ideal state of perfection involving the disruption of mind was replaced by an ideal of pure devotional enjoyment of the Vaisnavas and the altruistic goal of the Mahayana Buddhists. The time has now come when keeping a steady eye on our fundamental optimism, we should examine how far the old accepted dogmas need hold their sway over us. Philosophy cannot dispense with dogmas altogether, any more than science can dispense with unproved hypothesis. But if philosophy is to have any life, the older dogmas have to be criticised, modified, or dispensed with in the light of our new knowledge, and change of out-look. Philosophy which remains for ever engaged within its old bars, may well be taken as dead. It is, therefore, the imperative duty of Indian philosophy to rejuvenate and revitalise itself by a critical reformation of the fundamental postulates that have so long been guiding its destiny.

SIDELIGHTS ON THE SIMON COMMISSION

By NAGENDRANATH GUPTA

COMING events cast their shadows before and the event which will be the ultimate outcome of the Royal Commission presided over by Sir John Simon is casting a very sinister shadow before it. The Commission has been conceived and constituted

in contemptuous disregard of the claims of India and yet desperate devices have been resorted to in order to lend colour to an impression that the Commission is accepted and approved by Indian public opinion.

If there had been the slightest intention

Egypt her demand for her rightful place among the nations of the world will become irresistible. Meanwhile, the declaration of a boycott against the Simon Commission brought into prominent play the exhibition and use of the force upon which the Government always relies for the suppression of peaceful but unwelcome demonstrations. On the day the members of the Simon Commission first landed in India a *hartal* was observed in many cities in India, including Calcutta. On that day the police, particularly European policemen, wantonly assaulted many inoffensive and peaceful people on the streets and even trespassed into private houses and assaulted the inmates. A *hartal* is purely an Indian institution and to be complete a city must present the appearance of a city of the dead. The streets and markets must be deserted, all places of business must be closed, and the inhabitants of the city should remain indoors. This is not done nowadays and people are found loitering in the streets. This gives the police an opportunity to chase the crowds and lay about their batons and *lathis*. A real *hartal* would find the police chasing their own shadows in the streets.

The use of black flags, uncomplimentary mottoes, the marching in procession, the shouts expressive of disapprobation, is the European form of a boycott, and this has also come in evidence in connection with the Simon Commission. The processions are perfectly orderly and peaceful and the fact that they are led by well-known men incapable of violence is a guarantee of the peaceful character of these demonstrations. But that did not prevent the police from assaulting Lala Lajpat Rai and several other leading persons, some of whom are members of the Punjab Legislative Council, at Lahore, or Pandit Jawaharlal Nehru and several others at Lucknow. The inquiry into the conduct of the police was entrusted to an officer before whom the injured persons refused to appear, so that the report is merely the version of the police. At Lucknow there was no inquiry at all. In every instance, the processionists were unarmed and did not carry even a walking stick; the police are always armed and are spoiling to maintain law and order by the free use of their weapons. In these circumstances, it is a very large demand on human credulity to ask the public to believe that the provocation comes from the unarmed populace.

The explosion of a bomb on a railway train on the Great Indian Peninsular Railway has started a theory that the bomb was intended to wreck the special train conveying the Royal Commissioners. This has yet to be proved, while the fact is undeniable that at Lahore a bomb was thrown on two occasions on the last day of the Ramhila and several persons were killed and injured but the highly efficient and much belauded police have failed to find any clue to the bomb-throwers. Lala Lajpat Rai and others were assaulted at a considerable distance from the Lahore railway station, and on the first day that Pandit Jawaharlal and several others were assaulted at Lucknow the members of the Commission had not even arrived in that city. Yet the assaults are in a manner justified on the ground that the police had bombs on the brain.

Receptions are arranged for the Commissioners wherever they go. No one takes any exception to the official reception, but can anyone call the presence of a dozen hangers-on of the Government a public reception? If it is contended that there is a large body of opinion in favour of the Royal Commission and its local entourage, why are not counter-demonstrations got up to neutralise the effect of the boycott processions? It would be a sight for the gods to see the Rajas and the Nawabs and the faithful henchmen of officials parading the streets with golden banners and flags bearing such charming legends as "Long live the Simon Commission!" "Confusion to the boycotters!"

It would have been superfluous to point out that the country, though it is unreservedly opposed to the Commission, has no personal feeling against Sir John Simon if he had kept his personality, like Caesar's wife, above suspicion. When thousands of voices shout, "Go back, Simon!" it is evident they would have done the same if any other man had been appointed president of the Commission. In spite of Sir John Simon's great ability he has not been able to maintain an attitude of complete detachment. It should not be his concern to make out that the Commission is carrying the country with it in its inquiry. He is not responsible for the composition of the Commission; he knows that the Central Indian Legislature has no statutory part in the Commission, and the men who are content to play second fiddle do not represent the Indian Legislative Assembly; the nominees from the Provincial Councils are of no

account. But Sir John Simon has been fussing and gushing over them till his other name has become Sir Blarney Gushington. It may be that the Chairman of the Royal Commission, with the cold mind of popular disfavour beating against him, is anxious for a little sympathy, but he overlooks the fact that he lays himself open to suspicion by his effusive tokens of goodwill towards the recruits from the Councils, who form no part of the real Commission.

In more ways than one this Commission has been an eye-opener. India has no real representation upon it; the evidence that is being led before it has no connection with the true national party of India; the official evidence may be easily discounted as of no practical value to the future of the country. The Indian members of Executive Councils and ministers have so far been chosen from that particular section of the community which avoids friction and always pulls with the Government. They have not been able to exercise any appreciable influence upon the policy of the Government, and their evidence, though recorded in camera, can scarcely be distinguishable from that of the European officials of Government. So little is the confidence inspired by the Commission that the rapidly growing party which stands for Indian nationalism has held aloof from it. There can be no substantial achievement by any Commission without the co-operation of this party, but the very constitution of this Commission precludes all possibility of such co-operation. It must not be supposed for a moment that any reforms, real or

shadowy, have ever been conceded at the initiative of the Government here or the Ministry in England. The pressure has always come from India itself and it must become more imperative and more difficult of resistance with the progress of time. Did it ever occur to Sir John Simon and his colleagues that while the European officials appearing before them were stoutly opposed to the transfer of law and order, which means the police, to ministers, the representatives of law and order were busy assaulting the men to whose efforts the country owes even the semblance of reforms? The India of the future does not belong to the complacent individuals who sit with the Royal Commissioners and meet them at the railway stations and garden parties, but those who stay away and are the targets of police truncheons and *lathis*. Sir John Simon and his British colleagues have been going about the country a great deal, seeing villages and historical monuments. Have they ever thought of paying a visit to the session of the Indian National Congress in Calcutta and taking a stroll round Deshbandhu Nagar? That would give them some idea of the growing national organisation in India. That would enable them to realise that the real issue lies between the forces focussed at the Congress and the might of England, and the real struggle is a moral and not a physical one. It is a conflict of wills and all history bears testimony to the unchallengeable fact that the national will of a people demanding its rights must prevail in the end.

and the royal household was specified which amount was to be paid monthly from the Public Treasury "whether the whole of the amount is or is not collected from the Khal-ah lands." The collections from the assigned territory improved materially, but no revision was made of the fixed minimum royal stipend to correspond to the increased revenue of the Crownlands. Repeated representations to the local Government on the subject having failed, the aggrieved Mughal sovereign finally decided to depute an Agent to England to urge his claims personally at the head-quarters.

Rammohun Roy was chosen for the task, and the King invested him with the title of *Rajah*, in consideration of the respectability attached to the office of his envoy (*Elchi*). Rammohun thought it wise to get the bestowal of this title approved by the Paramount Power, which, however, would neither recognize his appointment as envoy from the Delhi King to the Court of Great Britain, nor acquiesce in the King's grant of a title to him.

Anxious to secure an early passage to England, Rammohun became afraid lest the Indian Government should refuse him a passport. So, he cunningly disarmed official hostility by representing to the Governor-General that, on various considerations, he had decided to proceed to England as a *private individual*, divesting himself of all public character. Rammohun, then aged about 56, sailed from Calcutta on 15th November 1830 by the *Albion*, bound for Liverpool, and reached England on the 8th April following.

The mission from the King of Delhi was the foremost thought of his mind. Although he had left Calcutta as a private individual, he avowed himself in England as the accredited Agent of the King of Delhi. He carried with him a letter from his master to His Majesty, George the Fourth, which he had composed in English and Persian.* But before presenting this letter, Rammohun made an appeal to the Court of Directors and submitted to them a printed pamphlet on the Delhi King's claims, which he had prepared for greater facility of perusal and information regarding the circumstances of the case.

On 25th June 1831, he addressed the

following letter to the Chairman and the Deputy Chairman of the East India Company, informing them of his object in visiting England :—

"I have the honour to acquaint you that one of the principal objects of my visiting England is to lay before the British authorities, if found necessary, a representation with which I am charged from His Majesty the King of Delhi, and more especially a letter from His Majesty to the King of England, which letter it will be my duty to take an early opportunity of presenting in the event of the appeal which I am induced in the first instance to make to the Honble Court of Directors not being attended with success.

I would beg to state on the present occasion that I possess full and unlimited powers from His Majesty to negotiate and agree to a final settlement of what the King considers to be his fair and equitable claims on the Honble East India Company. The circumstances connected with the appeal are stated in a pamphlet printed for greater facility of perusal and reference, a copy of which I now beg to submit herewith and I may add that with the exception of one copy that I have placed in the hands of the Secretary of the Honble Court and another submitted to my confidential friend Mr. Brown Roberts no other copy to the best of my belief, has gone out of my possession.

I mention this fact because I am anxious to bring the whole matter quietly and unostentatiously before the Honble Court of Directors, with confident expectation that they will early take the whole of His Majesty's case into consideration and at once do His Majesty that justice to which His Majesty considers himself fairly entitled.

The whole revenues of the Crownlands which, under the agreement of 1805, the King deemed expressly conceded to him, have been not only in a great part withheld, but in fact denied. His Majesty's allowances have been limited far below what was expressly guaranteed by the Treaty sanctioned by the Honble Court of Directors and the British Parliament, and it is impossible His Majesty can find means out of the limited income fixed for him to support that moderate scale of dignity which is due to the representative of the powerful, but nevertheless illustrious House of Tammur, and to maintain the numerous members of the different branches of that House.

As from the printed statement you will perceive that this claim regarding His Majesty's stipend was brought before and decided upon by Lord Amherst's Government, the present local Government of India could not reverse the decision passed by their predecessors.

It is my duty therefore to press upon the immediate attention of the Honble Court the extreme anxiety which I feel faithfully to execute the trust reposed in me by His Majesty.

"I am prepared to satisfy them that the ample powers which I possess are sufficient to bring the matter to a final conclusion. I am confident from the well-known character of the Honble Court that they will not withhold their sanction from what shall, upon a full and deliberate consideration of the whole of the circumstances, appear to be just, reasonable and equitable towards His Majesty the King of Delhi."

* This document is printed in my *Rammohun Roy's Mission to England*, pp. 51-55.

Majesty's Government being actuated by justice has listened to the appeal. Therefore, what-soever is done as a matter of justice, by the express authority of your Board, not contingent on the local authority which has already prejudged the case, will be satisfactory to me.

"Any just man feels desirous to be informed whether the powers intrusted to his servants, particularly those in a remote country, have been properly exercised, and to prove that when any injustice has been done by them he is anxious to afford redress—a course which is calculated to discourage future injustice. But with regard to the Court of Directors I am sorry to find that in my humble opinion the case is quite the reverse. In the meantime I am here so situated as to be responsible not only to the King of Delhi but to the whole body of my countrymen for my exertions in his behalf and for their welfare.

"In order to obviate the excuses of the Directors that the King of Delhi should have first referred the case to the local Government and that I was unaccredited, I wrote the accompanying letter to them, a copy of which I beg to submit to your consideration." (11 October, 1831).*

This was followed by another letter to

* Rammohun Roy to the Right Honble Charles Grant, etc etc., dated 48 Bedford Square, 11th October, 1831.

the Board in support of the statement which Rammohun had made regarding the territory assigned to the Delhi Royal family for their maintenance.—

"For further illustration of my statement that the assignment of territory to His Majesty (the King of Delhi) was embodied at the time in the Regulations of Government (in India) which stand in the place of Acts of Parliament in this country, I have the pleasure to send you the accompanying volume of the Regulations of the local Government containing the articles referred to, marked with pencil and beg your attention to them.

"If convenient, you will have the goodness to bring them to the notice of the Head of your Department and oblige."

P.S. As to the quotation I beg to refer you to page 3 of the Brief Statement consisting of 4 pages and to pages 9 and 10, Par. 5 & 6 of the printed Pamphlet on the subject.

Reg XL 1804 Sec 4
Reg VI 1805 Sec 3
Reg X 1807 Sec 1"

+ Rammohun Roy to Hyde Villiers Esq. (Secretary Board of Control), dated 48 Bedford Square Octr 21st 1831

THE ANNAMALAI UNIVERSITY

(Chidambaram, South India)

By V. SRINIVASAN

ONE more University Act has been placed on the statute books of India, and next July will begin to function the Annamalai University in the Presidency of Madras.

For the first time in the history of India, is the name of a University associated with the name of an individual and rightly so, for the University is a *fait accompli* due to the generosity of Sir S. R. Mm. Annamalai Chelhar who in addition to making over to the University his present college at Chidambaram worth over 15 lakhs has offered an endowment fund of 20 lakhs—the biggest single benefaction for education in this country. The Ministry of Education in Madras must be congratulated on its placing on a statutory basis its initial grant of twenty-seven lakhs to the capital fund and seven and a half lakhs to the building and

equipment fund, besides an annual recurring grant of one and a half lakhs.

CHARACTERISTICS OF THE UNIVERSITY

The University is to be a *unitary, teaching and strictly residential* one "in which teaching, study, research and an active social life will be pursued in an atmosphere congenial to their growth along sound lines and in which the training given to students would be of primary importance and the examinations which test this training of only subsidiary importance."

Regarding the subjects to be studied in the University, in addition to the usual faculties of Arts and Science, there are to be a faculty of oriental studies for 'the study of Tamil, Sanskrit, Indian History and subjects particularly connected with' and a Faculty of Technology, provision

made for professional studies also. It is to be highly regretted that the Legislative Council of Madras should have thrown out the suggestion that 'commerce' should be included as one of the branches of learning to be studied in the University. And the irony is all the greater since the University is the outcome of the generous heart and purse of a great banker and merchant-prince. It must not also be forgotten that the 'Faculty of Technology' was added to the other faculties, in the last stages of the Bill in the Legislature and accepted by the Government in a half-hearted manner. If, as was stated by the Finance member of the Government of Madras, the University is essentially one 'for the development of pure humanities and professional studies,' there is every danger of this University manufacturing the same type of graduates as the parent University of Madras but for (a) the contemplated specialisation in oriental studies and (b) the residential and teaching character of the University.

The former is sought to be emphasised by giving representation in the Senate of the University to (a) the teachers of the existing Sanskrit colleges in the Tamil area (b) the teachers of the existing Tamil colleges in the Tamil area (c) the premier academy of Tamil—The Madura Tamil Sangam (d) the premier Adi-Dravida Cultural Association—Sri Nandanar Kalvi Khazhagam and (e) the premier Muslim Educational Association of South India.

The latter is clearly emphasised by the provision that the jurisdiction of the University will not extend beyond a radius of 10 miles from the convocation hall (though this will not apply to institutions imparting instruction in agriculture and other technical studies), and the other provisions regarding residence of students and teachers, &c. The seat of the University is such that it has every facility to develop into a University town. Chidambaram, at whose extensive outskirts the existing college is and the future University is to be housed, is a small municipality with a population of just over twenty-two thousand, occupying the fortieth place among the Municipalities of the Madras Presidency, and so not possessing the disadvantages of the crowded life of the great college centres in South India.

BENEFACCTIONS AND RELIGIOUS INSTRUCTION

The University is to be *non-denominational*. "Membership of the University is not to be

denied to any person, student or teacher on the sole ground of sex, race, creed or class" (clause 5). The exception made to this, "except where in respect of any particular benefaction accepted by the University such test is made a condition thereof" is rather unhappy. As a great educationist pointed out during the discussion of the Bill, "the encouragement of benefactions founded on religious tests is an anomaly and an anachronism." It is rather strange that while the Act includes such a clause, the provision in the original bill "that nothing in this section shall be deemed to prevent religious instruction being given in the manner prescribed by the statutes to those not unwilling to receive it" should be removed in the Act. All cannot agree, with the Minister of Excise in Madras, in thinking that the provision was redundant as there was nothing in the Act to prevent religious education being given. The authorities must see that the education imparted does not tend to be 'soulless'—the present system of education in India in general has justly been described as 'soulless'—and the only way of doing it would be to provide religious instruction in as many religions as possible with the due safeguard of a conscience clause. It is not quite safe to leave, in a residential university, religious teaching to private bodies out of class hours. The undenominational character of the university will not be taken away by such a provision. It is one thing to impose a religious test for enjoying or taking advantage of some privilege and another thing to impart religious instruction to those of its alumni willing to receive it.

MEDIUM OF INSTRUCTION

This University, situated as it is in the Tamil country, would naturally draw students from only Tamil Districts and it would have been in consonance with modern tendencies if those responsible for the Act had added a provision that the medium of instruction of all non-language subjects would be wholly Tamil within a prescribed period of years.

THE OFFICERS OF THE UNIVERSITY

They are (1) The Chancellor (who is the Governor of Madras), (2) The Pro-Chancellor (who is the 'Founder'—Sir S.R. Mm. Annamalai Chettiar, or, after his death, a member of his family), (3) The Vice-chancellor (to be nominated by the Governor-Chancellor from a panel of three names suggested by the

founder—a very reactionary procedure, the Senate's right to elect the executive head of the University being taken away from it), (4) The Registrar (to be nominated by a Board of Selection including the founder) (5) The Deans (elected by the faculties from the heads of the department of studies).

THE AUTHORITIES OF THE UNIVERSITY

(a) *The Senate.*

There are to be thirty-one ex-officio members, eight members nominated by the Chancellor (of whom three shall represent backward and minority communities), four nominated by the Founder, twelve elected by the graduates of the new University, and for a period of ten years by the graduates of the Madras University in the Tamil area, four elected by the academic council to represent the interests of the teachers of the University, one elected by the district board and municipalities of the District of South Arcot (where the university is located), five elected to represent cultural associations in the Tamil country (See paragraph above). The two chief chambers of commerce are given one representative each—why we do not understand, especially as commerce has not been included as one of the subjects of study. It is equally not clear why the Madras Landholders' Association should be allowed to return one member to the Senate, while no representation is given to the teachers in secondary schools in the district of the Tamil area or the accredited association of teachers in South India, the South Indian Teachers' Association. The elective element ought to be larger.

The Senate is the supreme governing body of the University, and its resolutions, the annual report, the annual accounts and the financial estimates shall be binding on the Syndicate.

(b) *The Syndicate* consists of the Vice-Chancellor, the Director of Public Instruction, Madras, the Deans, two members nominated by the founder, two members nominated by the Chancellor, two members elected by the Senate and one member elected by the academic council. It is the administrative body charged with the work of seeing that the affairs of the University are carried on properly.

(c) *The Academic Council* will be roughly sixty strong (consisting mostly of professors and readers of the university—of whom ten shall be elected by the university teachers other than Professors or Readers (of whom at least five shall be among themselves—to provide for the representation of expert teachers outside their own circle). The Senate sends five

members to this council. This body advises the Syndicate on all academic matters and makes regulations in respect of courses of study, discipline, etc.

(d) *The Faculties* } The constitution is
(e) *The Boards of* } left to be prescribed
 Studies. } by statutes.

(f) *The Finance Committee* will consist of

(1) The Secretary to the Madras Government in the Department of Finance, (2) the Vice-chancellor, (3) one member elected by the Senate, (4) the Founder. This committee will scrutinize the financial estimates prepared by the Syndicate. The estimates as modified by the committee will be placed before the Senate. But any reduction in the income or alteration of expenditure is to be placed before this committee for its re-consideration, and if this committee does not agree with the Senate the matter is to be placed before the Chancellor for final decision. Though the Act limits the life of this committee to ten years and though it is argued that thereby the University will "obtain expert financial guidance and avoid unnecessary and improper expenditure on schemes which afterwards prove to be failures," the establishment of this committee is striking a blow at the supremacy of the Senate. There is no need for this safeguard, especially as the Syndicate will consist, among others, of the Director of Public Instruction and four members nominated by the Governor, who may, if the Governor so desires, be financial experts.

AUTONOMY OF THE UNIVERSITY

A spirit of distrust in the New University pervades not only the provision for the Finance Committee but also clause 6 of the Act where it is said that the University "may with the previous sanction of the Governor-General-in-Council recognise examinations of other Universities or bodies as suitable for admission to this University." This clause takes away the autonomous character of the University, and may act prejudicially to the cause of learning and cultural unity. For example, a student of the Cairo University desirous of taking up a course in South Indian Saiva Philosophy in this University might be denied admission here, because the relations between the Governments of India and Egypt might not be cordial! Similarly with students of other 'unofficial' seats of learning, like the Gurukula at Hardwar, National

University founded by Mahatma Gandhi, and Visvabharati.

THE FOUNDER'S EXTRAORDINARY POWERS

While all honour is due to the founder Sir S. R. Mm. Annamalai Chettiar for his giving the wherewithal of the New University and none would grudge him the Pro-Chancellorship of the University, power of nominating members to the Senate and the Syndicate and right to sit in the Board for selection of teachers and in the Finance Committee, it is not desirable that he should be empowered, as is done in the Act, to call for papers from the Vice-chancellor and demand re-consideration of subjects by the authorities. Equally undesirable is the power given to him to nominate a panel of three men for the Vice-chancellorship. Sir Annamalai, every one knows, would never misuse his powers. But the same cannot be said with certainty of his descendants; the exercise of

such powers may cause friction in actual working.

CONCLUSION

A teaching and residential University is a new experiment in South India, and on its success will depend the foundation of more Universities of the type, not only in the Tamil Land but also in the Andhra and Kerala countries. Great responsibility, therefore, devolves on those entrusted with its administration and specially the teachers of the University, who should be 'first-rate' men and women. It is the fervent prayer of all that the new University may be so administered as to say, in the words of the late Sir Asutosh Mookerjee, "to their men of letters, 'you must be leaders of men' as to their men of science, 'you must be men of affairs too'", and be a standing monument to the generosity and public spirit of Sir Annamalai.

MY REMINISCENCES OF LALA LAJPAT RAI

By MAJOR B. D. BASU, I.M.S. (*Retired*)

LALA Lajpat Rai did not by birth belong to the Punjab proper, that is, the land watered by the five rivers over which Maharaja Ranjit Singh ruled and which was annexed by the "Scotch-laird of the Cock Pen" a decade after the death of "the great Lion of the Punjab." Perhaps he would not have come to fame had there been any college nearer his home than Lahore. The part of the province from which he hailed was nearer Delhi than Lahore. Up till 1877 there was a college in the capital of the Moghuls, which was claimed as his "Alma Mater" by the Kashmiri Pandit Mohan Lal, who attained some notoriety for being a tool in the hands of McNaughten, Conolly and other unscrupulous Europeans for performing the dirty work of Occidental diplomacy in Kabul in the early forties of the last century; by Mir Samat Ali, well-known for his work on "The Sikhs and the Afghans" published some eighty years ago on the eve of the Punjab Wars; and by Master Ramchandra, who distinguished himself by his well-known

mathematical work on "Maxima and Minima." In the year when Her Majesty Queen Victoria assumed the title of the "Empress of India" and which event was celebrated with great pomp at Delhi, that city witnessed the abolition of its well-known college. So the Province of the Punjab, as then constituted, had only one college left at Lahore at that time for the higher education of several millions of its inhabitants.

Lajpat Rai, after passing his entrance examination, came to Lahore and joined the Lahore Government College early in 1881. His father, Munshi Radha Kishen, was an admirer, if not an actual follower, of (Sir) Syed Ahmad Khan of Aligarh, who was tauntingly called "Nature-i" by orthodox Mussalmans;—the Syed's faith bore some resemblance to that of the "Brahmo Samaj", of which Pandit Shiv Narain Agnihotri, now known as Deva Guru, was then the most prominent leader in the Punjab. Lajpat Rai was a very frequent visitor to the Pandit's house, where he made the acquaintance

in India. Lala Lajpat Rai imitated his style of speech and attained great success as an orator.

The last time I saw Lala Lajpat Rai he told me that every second man he came

across in the Punjab was a spy in the pay of the Government and he narrated how through the exertions of a well-known Punjabi he had been deported.

TRAVELS IN ITALY

By Dr. SUDHINDRA BOSE

Lecturer in Political Science, State University of Iowa

A traveller in Italy stumbles constantly upon old tombs, crumbling ruins, and decayed relics of the dead past. Italy simply overflows with ancient history. And sometimes this history brings to mind painful memories of oppression, cruelty, and revolting debaucheries. In that beautiful island, Capri, where you go in raptures over the delicate brickwork and white marble mosaic in the palace of the Emperor Tiberius, Capriates will tell you how Tiberius amused himself by hurling the victims of his pleasures over the precipitous rock into the sea. Such fiendish cruelties! The stories of Caligula, Nero, Commodus and Elagabalus are too well-known to be rehearsed. Even in the Colosseum, where you are impressed by its vastness and its massive construction, you are tortured by the thought that Romans had thirty thousand Jews torn away from their homes in Jerusalem to build the Colosseum in Rome and that the very architect who designed the edifice was slaughtered at this place. The butcheries which went on in the Colosseum, century after century, it is distressing to recount. Indeed, the term Roman history is to my mind almost interchangeable with tyranny, murder, imperialism, and lust for blood. I may be mistaken; but this is only a traveller's tale.

In referring to the unhappy features of the Roman civilization, one does not need to minimize the contributions of Italy to European art, architecture, literature, and jurisprudence. This is not the place to discuss the Roman law or Roman art. I am at this moment more interested in live human beings than in antique tomes or in inanimate objects of art.

The modern Italians are an interesting

people. They are polite and courteous to strangers within their gates. On arriving at Florence one night, we could not find any coolies in the station to carry our baggage. We were to use an American expression, "up against it". A Florentine, who was with us in the same compartment, saw our predicament. He helped to get out our heavy suit cases, searched out a coolie, and directed him to take us to a motor car stand. We appreciated this courtesy greatly.

Educated Italians know French and can speak broken English; but usually they do not condescend to speak either. They are too nationalistic to use a foreign tongue. If you know Italian, you will find that your Italian fellow-passengers are willing to enter into conversation with you and on leaving, they will invariably wish you pleasant journey (*Buon Viaggio*). This sort of courtesy is not confined to Italy alone. It is characteristic of all the civilized countries of Europe, excluding England. I recall how on our way from Lucerne to Basel two German-speaking Swiss girls, who met us on the train, prettily took leave of us. They shook hands with us cordially, and kept on repeating that we might meet again (*Auf wiedersehn*).

Let no one infer from this that Italians are a race of angels. Very far from it. We have had our share of Italian imposture and thuggery. We have been cheated, overcharged, and given short change more than once. It however, pleased my humour to see that even when the Italians deal their victims a stab on the back, they do it most amiably and do it with a broad sun-flower smile. Indeed, the Italians can be artistic even in their brigandage.

The guide at Pozzuoli Sol Farata, who had shown us over the Little Vesuvius, asked for a tip after we had paid him the prescribed tariff. "Give me a tip", he implored, "and I will drink to your health." But the carriage man who drove us from Pozzuoli Sol Farata to the railroad station was more romantic. After he was paid the stipulated fare, he turned to my lady with a bow and begged for a large tip "so that I may drink to your beautiful eyes, signora."

Tipping is one of the degrading extortionate practices of Europe which all self-respecting men must resent; but we had to submit to them just the same. The most brazen instance of this kind occurred to us in Paris. We went to *Theatre Michodiere*, off the famous Avenue de l'Opera, and were conducted to our seats by an usher. After we were seated, we found the usher standing by with her hand stretched out. Asked what was the trouble, she said she wanted "recompense for the service."

"We have already paid a high price for the tickets. Now you speak of service. Mon Dieu! What service?"

The French mademoiselle flew off the handle. "Ah, the service of showing your places", she remarked with the national shrug and grimace on the largest scale we have ever seen.

Wishing to avoid an argument, we put a coin in her hand. Still she stood by, talking and gesticulating and begging for a larger tip. Then when a bigger amount was paid she grabbed it quickly, and sailed away with her nose in the air without even saying "thanks". I was, well, dumbfounded. When I met people like this I am apt to cry out with the witty Frenchman who remarked: "I love all mankind except those I know personally."

An Indian is not a common sight in Italy. We Indians were frequently stared at and we often heard, "Guardi Indiani!" (Look! Indians). The Italians know little about India and apparently care less. In a widely circulating weekly magazine we saw a front-page short story, which was supposed to be a true portrayal of Indian love. The story was gorgeously embellished by a large coloured picture in which a Hindu widow, rich and young, was represented as being burnt on her husband's funeral pyre!

The two cities which I enjoyed most in Italy were Naples and Venice. My balcony at Naples overlooked the bay, and I could

see from there the crescent beach and the shimmering blue waters of the sea. At one horn of the bay is the black Castel dell'Ovo (Egg Castle, so named because of its oval shape) and further back in the dreamy distance is the Vesuvius languidly sending up its grayish smoke. It is a charming scene around the bay which has so often been painted and sung by artists and poets. Naples is the city of smiling seas, blue skies, and shining sun. *Vedi Napoli e poi Mori* (See Naples and die) sums up in an Italian proverb the enthusiasm of the Italians for Naples.

To me the most entrancing experience in Naples was to walk its streets and mingle with the crowd. It has not that rush and hurry manifest in an American crowd. Italians are easy-going; they take things slowly.

Italy abounds in restaurants and wineshops. You can get there almost anything you want to eat and drink, provided you have one thing in ample purse. Italy, like France, is a paradise for epicures. Many of the costly hotels and cafes are no doubt maintained for rich foreigners, who have more money than brains. But judging by the frequency of straw-bound *naschi* bottles which the native Italians carry from numerous wineshops, one feels that they are a very thirsty lot.

The main streets in every large town are broad, clean, and asphalt-paved. They are flanked by beautiful buildings with their balconies and windows bedecked by boxes of gay flowers. There is a big playing fountain in every square, and you are seldom out of the sound of falling water. This is especially true of Rome. It is a pleasure to walk through the majestic streets and vast piazzas of Italy where you can see Italian life at its gayest and best.

The alleys of the Italian towns, which are the haunts of the poor, are not so attractive. There you find a different world, full of foul odours, poultry, goats, vermin, and ragged natives eating macaroni and cheese with their fingers. Here, too, commerce is dramatic and boisterous. Fruit vendors, fishermen, chestnut-roasters and peddlers of knickknacks carry on a furious traffic. What bothered me most in dealing with the traffickers is in not knowing exactly what price to offer for their wares. Once a peddler demanded twelve lire for a picture book, which he ultimately sold me for only five. The Italian fondness for sharp bargaining is

extremely baffling to one accustomed to "one fixed price" in the United States. Nevertheless, I like the little Italian streets with their many-balconed walls. They are picturesque and team with the motleyest life.

The pedestrians in the boulevards are well dressed. The Italian girls, noted for their langorous black eyes and sensuous lips, have a flare for fine clothes. They are powdered and rouged, and wear as short skirts as do American girls, and smoke as coquettishly as do the English or the French. Yet the Italian girls are not having a very good luck, "if you know what I mean." Since the late War for Democracy, there are two or three marriageable girls to every man in Italy. The present Fascist government, anxious to have women bear and rear loyal Fascists, has imposed a bachelor tax and is granting a bonus to heads of families with many children. Even these measures have not tended to enliven the dull Italian marriage market, and the "bachelor" girls with all their pulchritude can still be described as "ladies in waiting."

If there is one trait which is universally characteristic of the Italians, it is their love for music. I was impressed by the immense crowds which nightly throng the public squares to hear bands and orchestras. Men bring along their families and sit for hours listening to music. I had never seen such a passion for music anywhere else in the world.

It is customary to speak of Florence as "the fairest city of the earth." Its palaces, churches, and art galleries which have been enriched by the works of Giotto, Ghiberti, Donatello, Michel Angelo, Botticelli, Andrea del Sarto, and Fra Angelico, deserve all the praise and admiration which have been lavished upon them. A visitor is also thrilled to recall that here, in this "City of Flowers," he is tracing the soil trod by Dante, Boccaccio, Petrarch, Savonarola, and Galileo. Florence is a lovely city. But to me, Venice, "The Queen of the Adriatic," is the most enchanting place in Italy. The Church of St. Mark, the Grand Canal, the Rialto Bridge, the Church of Santa Maria della Salute, the Doge's Palace, and the Bridge of Sighs connecting the Doge's Palace with the political prisons and dungeons, I shall never forget. I was always glad I entered Venice in a moon-light night, and that first gondola ride in the Venetian canals seemed to intro-

duce me to an ineffable dreamland. The little winding streets and the innumerable canals with their painted gondolas—what a witchery they weave! I only wished to God that the ugly steamers, which now serve as street cars, were all wrecked and sent to the bottom of the sea. They are so hopelessly out of place in the picture. Venice has an incomparable magic all its own. "From one end of the Grand Canal to the other," says a handbook on Venice, "palaces, houses, public buildings and churches rise up out of the water, every building having a history, legend or romance attached to it, while in the numerous museums for which Venice is noted there are superb collections of masterpieces of the best Italian painters." Venice is delightful. Some of the most pleasant moments of my life in Europe had been there. If there is a spot anywhere in the world, outside the land of my birth, to which I can invite my soul it is the immortal Venice.

Sometimes it is a question in my mind if the native Italians appreciate and enjoy their beauty spots as much as do the foreigners. Let me give an instance. One fine morning while on our way to the Rialto, we fell in with a Venetian woman.

"I am tired of Venice," said the wrinkled up little woman. "The canal water smells so bad!"

"Aren't you a Venetian?"

"I was born here, but I am sure of one thing; I am not going to let myself die here."

"Why not?"

"I want to die on firm land where my body will remain put in the grave. When the water rises in the canal, the body may be washed away in the sea. Wouldn't that be dreadful?"

The woman was visibly pale with fear. Even the charms of Venice could not shake her free from the thoughts of the day of Resurrection. Then she remarked once more: "The stink of the canal water is something awful." And to suit her words to action, she held her nose with her fingers.

Italy must be reckoned among the most priest-ridden superstitious countries of Europe. Proofs of this fact came to my notice time and time again. In the Cathedral of San Januarius, Naples, we were told that the blood of the ancient Saint Januarius is still preserved in a jar. This blood, if one can credit what one is told, performs a miracle:

it liquifies each year on the twentieth of September. The Neapolitans believe that when the blood of the Saint melts it means prosperity and when it does not, it implies adversity for Naples.

In St. Sebastian Church, Rome, you are shown a marble slab on which Christ was supposed to have stood when he met Peter fleeing from Rome. The deep prints of feet on the hard stone are actually believed to be those of Christ! When I come across evidence of such a stupid superstition, I cannot help thinking the words of the late William Archer: "Christianity is a religion of ignorance and darkness."

At the Vatican there is an immense bronze statue of Saint Peter. All Catholics entering the Vatican make it a point to kiss the toes of Peter because he claims to have the keys of Heaven. The result of this incessant kissing business has told disastrously on Peter's toes, which are now all but worn out! As I stood near the statue, I saw an endless stream of women, children, and old-womanish old men stop before the image of Peter and mumble prayers. I noticed a baby being held up to suck the stub of Peter's big toe. Peter is the most successful saint to my knowledge; but, oh! why punish an innocent child to lick his toes? Is there no law in Europe against cruelty to children?

Ninety-five per cent of the Italians regard the Roman Catholic church as divinely inspired, and the Pope as their divinely authorized teacher. The church imposes on the people's ignorance a blanket authority which they dare not question. To challenge the church or the "infallible" pontiff is to defy the will of God. His Holiness the Pope, who asserts to be the successor of Peter, informs his worshippers that he has the power to send their souls to "the burning pit," and they do not see that he has no more power to send them there than a mouse-coloured mule.

Catholics hold that they have the truth. So they have—up to a certain point. But the truth cannot be the monopoly of any one sect. The truth is too majestic and too big for that. Ignoring this fact, the Catholic priests play upon primitive emotions and conscious ignorance of their flock.

While the priests rule by assumptions, Mussolini, the chief of Fascism, rules by secret societies. There is no freedom of speech and opinion in Italy. If you do not like Mussolini, you must either keep your mouth shut or get out of the country. There

is no possibility of an anti-Fascist to speak out his mind. He lives in an atmosphere of suspicion and silence. Nobody knows when one may be arrested and thrown in jail. Prisons are full to overflowing. Moreover, Mussolini has established dreaded Siberias in the Mediterranean. There is intentional ignorance everywhere among Mussolini's countrymen. They are too afraid to find out the truth, which is difficult and dangerous. The long-suffering people are thoroughly cowed down. Thomas Jefferson, the author of the American Declaration of Independence, was right when he said that every priest-ridden country without exception has lost its liberty.

Signor Benito Mussolini wears laurel leaves round his head and takes Napoleonic attitudes, and his admirers have told me that all is superlatively well with Italy. That I doubt. Beneath the appearance of prosperity there is a great deal of suffering. And it is the workers who suffer most under "the new order." Some of the labouring men we met told us that unemployment is widespread, that wages are low and are constantly undergoing further cuts. "You must make these sacrifices for your country," they have been warned, "and keep quiet."

The Fascist regime is one of repression. Censorship, ignorance, suspicion, and political abuses have made the people afraid even to think about liberty. Long before we landed in Italy, we had an instance of the moral cowardice which now prevails in Italy.

In the Italian boat we went from India to Italy, we had as one of the passengers, Dr. Zacharias, editor of the Catholic *Weekly* (Bombay). Dr. Zacharias had consented to give a talk on "India To-day". The notices of the lecture were posted on the bulletin boards, and all other arrangements completed. Then an hour before the meeting, the Captain who was a Fascist sent word that no lecture would be permitted on board the ship which may be considered in any way political.

The Italian government is despotic, aggressive, imperialistic, and militaristic. Count Keyserling in his new book, *Europe*, speaks of the Fascists as being more primitive, more near to the savage than their predecessors. Liberalism, it seems to me, may be unsuited to the Italian temperament; but that does not prove the failure of liberalism in the rest of the world. Indeed, the world is beginning to realize what a menace Fascist Italy is.

The Italian situation bristles with dangers.

Yet there has been many an obscene tribute of applause to Mussolini. He may have mastered his fellow-countrymen, but economic realities are about to master him. The much advertised prosperity of Italy is a padded legend, a mocking fiction. My respect does

not go out to Il Duce. The Italian currency but for American credits would pancake in value. So long as Dictator Mussolini can obtain American financial support, he is safe. Nevertheless, things cannot endure like this. Where is Italy headed for?

ENGLAND TO CHOOSE

By B. B. M.

1. India is of the Indians. It is their country. They have the first and inalienable right to fashion their future in the way they feel just and correct. England can guide but only by friendly advice. She cannot either force her ideas or thwart the Indian even when the former feels that the latter is wrong in pursuing his own ideas. India has a right to muddle and profit even by failure. What right has England to interfere? As a friend an Englishman can certainly be listened to, but only when the attitude is unmistakable and the heart beats true.

2. England and India must make up their mind as to what their mutual relationship should be. The position should be clearly and unequivocally grasped. I, as an Indian, fully and sincerely believe that India's legitimate goal is a "Free and Independent India" in friendly alliance with Great Britain, if the latter agrees to such alliance. Both the countries stand to gain immensely by such combination. Both of them stand to suffer by disruption. If, however, disruption comes, England, with her limited natural resources, with her vulnerable position in international politics in Europe, with hoards of enemies about which she has created all round the world, will be in a far greater danger than India. India's position on all these points is infinitely better. It is England and not India that will have to face more certain ruin if England and India have to fall out and end this connection by a bitter struggle. Government by compulsion for long being impossible, it is to the interest of England to work and work hard for goodwill. "Free India" in alliance with Great Britain may be compromised for India as an equal partner in the British Commonwealth, provided it is really

so and not a make-believe. It must be a tentative stage—the future of which only the future can determine. If India can really find a place of absolute equality, I am sure she will only be too glad to accept and cement the position; but the Empire so long had meant to her "helotry" within and abroad. She is determined to scrap the halter.

3. Mutual recrimination leads nowhere and if friendship is to be the goal, it must be eschewed. The pedestal of superiority must be pulled down—if England is to be India's friend, she must be prepared to serve and not to dictate. It is certain that sensitive, responsive and generous India can be more than a friend in return. If there be any truth in the religion, in the culture, in the civilisation, in the political and administrative systems which she claims to be superior, England should be prepared to let them demonstrate their value in free and open competition of comradeship and equality and not in jealously guarded, vigorously preserved ring-fences of privileged authorities under the eye of a prejudiced and interested jury. There is too much of self-importance, too much of the air of superiority, too much of aloofness, too great a bumpiness and too great a tendency to look for needless in some one else's eyes ignoring the notes in one's own in his dealings with Indians to make the Englishman a lovable and an attractive friend. If India is to grow—and grow she must—she cannot be in that perpetual inferiority complex which the entire administrative machinery puts her to. Love and sympathy can win, hatred and threats never. Is England so much behind in her intellectual and moral evolution as not to comprehend this?

The Englishman hardly realises the extent

of bitterness that exists today against him and which is growing by leaps and bounds. Let the Englishman overhear any random group of elderly, or middle-aged or young people anywhere. It is a mistake to suppose that the attitude is confined to a minority of literate classes. Even if it were so, it would be dangerous enough, for, the literate classes were expected to be the firmest links in Indo-British connection. What will result when literacy spreads? I would wish the Englishmen to manage to overhear the talks of their servants, the talks of any group of common people in the village when the Government or the Englishman is the subject matter of the conversation. Has Gandhi no lesson to teach? Is even the Presidency College incident without its significance? Is the Englishman sure that he is living in an atmosphere of friendship and goodwill? If more direct demonstration and mathematical accuracy be desired, let an Englishman and an Indian stand as candidates for election by the people for the headship of a District or for once let the Governorship of Bengal be thrown open to election and let the best Englishman stand as a rival candidate to an Indian on adult suffrage or universal suffrage. Bitterness when it grows hardly contents itself with an attitude of passivity. It seeks expression in deeds. Any pretext, any opportunity brings the issue to a head. The ground is being prepared by the desperate strain of modern life and by the effect of modern economic forces. Is the policy of drift moral or even prudent? The administration is powerless. The *sine quo non* of efficient administration must be knowledge and love. The Englishman has neither the one nor the other and the Indians know it. The Indian is thoroughly convinced today—and every Indian can cite numerous instances of one's personal experience in support of his conviction—that an Englishman is an out and out anti-Indian—the intensity of antipathy varying in degree with individuals. There may be exceptions but exceptions do not count.

4. India is too self-conscious to be hood-winked, too anxious for serving the best interests of her people to be put off by platitudes and make-believes, she has got too great a faith in her destiny now to be repressed. It is for England to make up her mind. Would she assist bitterness to be aggravated till she develops India to be her greatest enemy in the East or would she

allow India to look to her as her greatest friend in the world?

The choice is England's. India has made her choice. She must be free—aided by England if she will but in spite of England if she will not. It is England which is on trial—on her statesmen rests the decision which will determine the future of England no less or possibly much more than that of India.

5. India realises her difficulties—difficulties not all of her own creation nor inherent in her constitution. An accident and an unnatural political cataclysm have worked havoc in her evolution. What should have been left to be determined by a free play of nature has been jibbed. That freedom has been cribbed, cabined, twisted, sterilised and uprooted. The administration, the civilisation and the political form thrust on her brought in not fulfilment but destruction, largely if not wholly. They put the man in a state of perpetual inaction and subordination. They dwarfed his stature. They robbed him of his self-respect. They converted a nation hoary with civilisation to a race of errand boys. One of the finest temples of God has been desecrated. India today lies dissected ruthlessly and long denied a free play of her natural powers. Her powers as a result are almost paralysed. It is true that forces are at work to rouse her for a long and strenuous struggle—the current of these forces is running deep and swift. But a bloody struggle may be too exhausting for her and she can ill spare that blood. She would be well-advised to have the helping hand of a friend. She must, however, be assured that it is a friend's hand. She was cheated long. She is naturally extremely suspicious. India has seen too much of one expression of the Englishman's character to hope that he might have another and a truer one. It is again for England to prove it—to undo the mischief that the Englishman has done in India. But England must thoroughly search her own heart and reassure herself that she comes as a watchful friend to see India in her resurrection and to offer the offerings of a friend. If she feels that she is not strong enough for that—if she dreads that the venom of imperialism lies too deep to be avoided—it is better for her, more moral and more prudent, that she completely withdraws herself. India is prepared for chaos and anarchy, for even chaos and anarchy mean life; and this order, this peace is sepulchral silence.

not death-like but certain death. If she has to choose only between the two she will choose the former.

6. Lastly, England will be very much mistaken in the present circumstances to trust to doles. Doles do not impress. They do not elevate; they do not inspire. They do not inspire that emotion for an ideal, that enthusiasm for a fuller life which is essential to stir up the best in man and the best must be stirred up if the situation is to be saved. What is needed is a just recognition of her just right. Doles will end in wranglings. They will embitter—they will intensify and not pacify the anti-British feelings. Try doles—it will be one of the surest ways to make a bitter India.

Sophistry and insincerity not merely are not good as principles but they are not good even as policies. They deceive none but those who resort to them. India is of the Indians—it is their country. It is for them to determine her evolution in any way they choose. No cant, no talks can alter the situation. The man or the nation who attempts to cheat the reality of this truth cheats itself or himself and will rue, and rue bitterly, the attempt. To disarm a race and shut up every chance of acquiring any experience and then to call it incapable of self-defence is cowardice. To shut out the children of the soil from every but the most subordinate position in the administration of the country and then say that they have developed no capacity for administration is dishonesty. To shut up a person who loves his country and call upon individuals to love the King is stupidity. To deny responsibility and then to call people irresponsible is meanness. To adopt every device that develops Communalism and Parochialism and stirs up the worst passions of individuals and of groups and then to assume an attitude of injured innocence disappointed at the lack of solidarity is worse than Machiavellism. These are not the ways of friendship or of love. They are not the methods of justice and fair play. England must have to be sincerely at grips with truth. Would she dare? Let her choose.

7. "India must be bled", so spoke a whilom Premier of Great Britain. "To make promises to the ear and break them to the heart" was what an Ex-Viceroy found to have been the policy of England towards India. Sir W. Joynson-Hicks of the British Cabinet, with a frankness for which he

deserves credit, scotched the conception that anything but the interests of Lancashire determined Great Britain's Indian policy, while the ethics of human conduct was laid down by the present Secretary of State for India in his Rectorial speech, "The motive of self-interest was, is, and must always be the main spring of human action." Now this is the psychology of the powers that be which controls India's destiny. Turn to India and see the effect,—the lowest percentage of literacy in the world, the highest death-rate, the poorest country yet of one of the largest natural resources—call them the effects of efficiency and altruism, but the world will judge!

Now, what is the remedy? India opposed by England will find her task difficult. India unaided by England will find progress slow. England without India will find her work in India almost impossible—and outside India her position reduced. India and England together will make progress that will astonish humanity.

Could India forget the past in the idealism of the future? It is a challenge to her age-long teachings for tolerance to let bygones be bygones. Would India accept the challenge? Possibly she would.

Could England forget her past, break through this intolerable miasma of noxious exhalations of the politician's breath and make a stirring surrender to her best ideals? It is a challenge to her courage, her culture and to her righteousness. Would England dare to accept it? It is for her to decide. She could have a friend or a foe, love or hatred, sincere goodwill or unending bitterness for the mere asking. The choice is England's. Let her choose.

The Dominion is certainly lost. Regain it if England will by love, lose it if she wants by the sword. Let her remember her own poet,

"The despot's fate is the same today
That it was in the days gone-by,
Against all wrong and injustice done
A rigid account is set;
For the God who reigned in Babylon
Is the God who is reigning yet.

If anything has to be in abundance it must be love and not hatred. Kindness, justice and adherence to truth are as sure to foster the one as rudeness, injustice and falsehood will ensure the other. It is not whether a Kingdom of Earth is to be eschewed for a Kingdom of Heaven that England is being called upon to decide. It

is between a kingdom of hell, full of hatred, bitterness, injustice, unfairness, sophistry and falsehood and a fairer kingdom of goodwill and friendship, of mutual well-being and of equal justice, of frankness and of truth that she is required to make a choice

Would she dare to tell the tempter, "Get thee behind me, Satan" or would she welcome his hand? It is a decision that will determine England's fate and India's future. The choice is pre-eminently England's to-day. Let her choose

THE GARDEN CREEPER

By SAMYUKTA DEVI

(12)

IT was Sunday. In the afternoon, while everybody else was resting, Jyoti and Mukti sat on two packing boxes in the kitchen verandah, tasting home-made preserves and talking away for all they were worth. The sun shone hot on the rest of the verandah; only in this corner, by the side of a gunny screen, was there a bit of shade. Even here the heat was intolerable. For reasons known only to themselves, the two friends had chosen this place to gossip in, leaving all the cool, secluded rooms of the house, where electric fans would have kept the heat out.

Mukti carried an exercise book, full of corrections in red ink and a Rowe's Hints. She kept one finger inserted in the book, to mark a certain place. Their tongues were busy, tasting the preserves and pickles, and talking.

In childhood these two had been great friends. But now that they had grown up and Mukti had been away so long in the boarding school, they had become a bit estranged. They had seen very little of each other all these years. Jyoti went to see her sometimes, but there was very little opportunity for long talks. But now Mukti had become quite free. So to-day she sat talking on and on, as if to make up for lost time. They stood on no ceremony with each other, having been almost brought up together.

Mukti had finished her Test Examination, about two weeks ago, and the results were not out yet. So she felt quite at ease and not at all anxious about her studies. Shiveswar had told her not to drop her studies altogether, and, as a mark of filial obedience, Mukti went about carrying a book all the

time, though she seldom opened it. Her grandmother had sent her to give some preserves to Jyoti and Mukti had sat down to make good use of the opportunity.

"I say," said Mukti, "don't your professors ever ask you any questions? Ours pester us to death"

"Ask questions, indeed!" said Jyoti, with a superior air. "They would never dare. We all look too wise for it."

Mukti struck at his hand with her book. "Oh indeed?" she said. "So you are out, fishing for compliments again? But however long you try you won't succeed. I won't tell you what the girls said that day in the Botanical Gardens. Why don't you talk about your college? Who stands first in your class?"

Jyoti brought his lips close to Mukti's ear and whispered, "Don't you know? That perfect Adonis, your ideal young man Dhiren. But I am sorry to say, there are only four subjects in which he is interested, viz. Chemistry, Physics, Cycling and Boxing. Then there are Night Schools for working-men to claim his spare attention. He is nothing but a savage, that chap. He should have been born a century ago."

"But I don't think he is wrong at all," said Mukti. "Do you mean to say, that in order to be modern, one should quote Ibsen and Mactelbeck all the time and gaze at the stars, instead of towards good old mother earth?"

"Oh, I am sorry," said Jyoti, "I didn't know your views about him. Friday happens to be your birthday, does not it? Why don't you invite your hero and get better acquainted?"

"Don't be silly," scolded Mukti. "Why should I invite a person, I don't know at

all? If you want to treat him, do it at some hotel."

Mukti's grandmother had been busy scraping coconuts in the kitchen, all these while. From that place she could easily overhear the edifying conversation of her grand-daughter and Jyoti. She did not like it much. The girl was grown up and should not be allowed to mix so freely with that boy. But she did not want another quarrel with her son. So she had decided to be more diplomatic this time. Since the boy had settled here for good, she did not want to rake up that old contention again. The old bearer Krishna had left long ago. None of the old servants, who know about Jyoti's advent here and his poor parentage, happened to be working in the house still. So the boy could be easily passed off as some distant relative or something like that. He looked a gentleman all right, though he might not be a high-caste Brahmin. But that was of no account, as nobody was going to take him for a son-in-law. Mokshada Devi had given it out to her friends that Jyoti was the orphan son of a poor relation. As Shiveswar was a very kind man, he had practically adopted the boy. She herself kept her distance carefully, but her old antagonism and aversion had vanished. So Jyoti felt much more at home now.

The mention of Mukti's birthday suddenly made the old lady very much conscious that Mukti was no longer a child. Why, she must be quite sixteen. "Bless her, it seemed only the other day that her mother left her a wailing infant, and closed her eyes for ever. Since then, Mukti had grown up in her grandmother's arms. But she must be given in marriage now. Her father paid no attention whatever to family affairs. But he must be made to do so.

"Where is your father, Mukti?" asked the old lady, suddenly appearing on the verandah.

Mukti was busy quarrelling with Jyoti. Jyoti was trying to prove that Mukti was really very eager to invite Dhiren to her birthday party, and she was indignantly denying this allegation. Her grandmother's question did not find a ready listener. "I don't know," said she, and went on talking to Jyoti.

Mokshada knew very well that Mukti did know and was not at all anxious to know her father was just then. But she

wanted to put a stop to their conversation, so again she interrupted with, "But you have got to know. Go and find him. I want him on important business."

So Mukti had to get up, reluctantly and go in search of her father. Jyoti picked up her exercise book and departed for his own room.

Shiveswar was unearched at last, from amidst a pile of books and papers, and he accompanied Mukti to his mother. Mukti went and stood leaning against her grandmother's shoulder like a little girl. As Shiveswar took his seat, his mother patted Mukti's hair, saying, "Look at the child. She is shooting up like a young tree. She is actually as tall as I am."

Shiveswar smiled, "At sixteen you too must have been quite as tall," he said.

"My case was different," his mother said. "It would not have mattered if I had been as tall as a maypole. But your daughter is unmarried."

Mukti laughed and ran to her father. He embraced her with one hand and said, "Still, she cannot remain a dwarf for that reason. At sixteen a girl should look sixteen, whether married or unmarried."

"Don't talk nonsense," said his mother exasperated. "A girl should not be allowed to reach the age of sixteen, unmarried."

"Well, mother," said Shiveswar, "since she was born sixteen years ago, she must be sixteen, whether we allow it or not. But what did you want me for?"

"For talking over these things," said Mokshada. "I want you to think about Mukti's marriage. She is getting too old. I have one or two bridegrooms in mind. One is the nephew of Hari Gosain, you know. He has passed the M. A. They are rather orthodox people. But the family is quite good. Why don't you look them up some time? If you don't like him, there is another boy, you will certainly like him. He is a son of the house of our local Zamindar. He is named Dhiren, is very handsome. He is quite modern, does not care anything about caste, religion or orthodoxy. He does not put on the sacred thread even. You will like him. He studies in one of the colleges here and will soon be a graduate."

Which Dhiren was it? Mukti wondered and ran away. "I shall see about it," Shiveswar told his mother, and went off to his work.

Mokshada felt very little confidence in

Mukti turned away with the flowers. But hearing footsteps behind her, Mukti thought he had come back to say something afresh. She felt sure it was none of her friends, because they would never dream of coming in so silently. The room would have resounded with laughter and the sound of talking by this time. So, feeling sure that it was Jyoti, she turned round with bantering words on her lips. But instead of Jyoti, she found Dhiren.

Mukti blushed scarlet. They had been talking too much about Dhiren these few days, and Jyoti had made many insinuations. And perhaps grandmother, too, had been talking about this very Dhiren that day, when she discussed Mukti's marriage with Shiveswar.

Anyway, it would never do to run away like a silly school girl, now that she stood face to face with him. So with the best grace, she could, Mukti advanced to welcome him. Dhiren had noticed her previous discomfiture and wondered what had caused it. Mukti was not an orthodox Hindu damsel who fainted at the sight of outsiders. She was surely quite accustomed to meet and talk with men who were not related to her. So what made her blush? And how pretty she looked, thought Dhiren.

He was not at all accustomed to the society of ladies, as his friend Jyoti was. His books were his only friends. So he felt very awkward, being thrown before this young lady. And he too blushed, if a young man could blush.

But he had to say something, to explain his evidently unexpected presence. So he took out a letter from his pocket, and said, "I have come to see grandmother, she has invited me to tea this evening."

Mukti was surprised. This was a new move on the part of her grandmother. However, she welcomed the guest, saying, "It's very kind of you to come. Grandmother is in her room, let's go there."

Mukti advanced and Dhiren followed her meekly. He was feeling even more awkward than before, and fervently praying for the appearance of Jyoti. He did not know what to say to this charming girl. She must be thinking him an awful ass.

But he never knew what she thought of him and in a minute they stood before Mokshada's room. The old lady was busy arranging the sweets and fruits on different plates and the sound of footsteps and the

fragrance of flowers and high-class perfume made her aware that Mukti was coming. She thought the girl was alone and so spoke out her thoughts aloud. "Hallo, bride", she exclaimed jestingly, "Have your guests arrived. I have written to the bridegroom—"

Mukti felt hot all over with embarrassment. She understood that her grandmother was unaware of Dhiren's presence. So she interrupted her from the outside, exclaiming, "Grandma, here is some one to see you."

The old lady came out and, seeing Dhiren, cried out with pleasure, "Come in, my dear boy, come in. You are no outsider. Why do you feel so shy? To-day happens to be Mukti's birthday. So we have invited a few friends to celebrate it."

As Dhiren did not know Mukti at all, he did not see why he should be invited to her birthday party. He wondered, too, who the bridegroom, of whom Mokshada was talking, could be. He sat down in the seat, indicated by Mokshada, and began to answer her questions. Mukti ran to inform Jyoti. "Go and see, your Dhiren has come."

Jyoti looked up, surprised, "Who invited him?" he asked. "You, I suppose?"

"What a clever boy you are," said Mukti laughing, "Who else could it be? Don't you know that I am a great admirer of his?"

(13)

It was the end of February, but the heat was already intense. Mukti sat in her room, abusing the weather to her heart's content. All the doors and windows were closed and an electric fan whirled over her head. But still she felt very hot. The temperature outside was nothing compared to that of her temper and thus made her still more impatient.

The reason was not far to seek. This morning as Jyoti was going to his college, Mukti had asked him to come back a bit early. On being asked the reason, she had said that she wanted to go to the cinema and had already asked her father to lend her his car for the evening.

But the ungallant boor had positively refused. "Don't pester me all the time," he cried. "Do you think I have nothing else to do, except dance attendance on you? I have got another engagement."

Mukti walked out in offended dignity. How dared he speak like that? Since Mukti came home, Jyoti had taken her out in the evening barely four times. Of these, too,

twice he had done, so of his own accord. Not only had not Mukti asked him but she had positively refused to go at first and Jyoti had to coax her a good deal. And now he dared to accuse her! As if Mukti could not do without his company. Most of the days of her life had been passed without that companionship, so she could afford to do without it for the rest of her days. She was not a weak-minded silly girl, and she was above asking favours from anybody. Jyoti, on the other hand, was always thrusting his company on her.

All these thoughts helped to harden Mukti's heart as she entered her bedroom. But as she sat down with a book, tears filled her eyes again.

Though this family did not boast of many members, still it took a very long time to finish the breakfast. Everyone ate when he or she pleased. Jyoti had to attend college so he breakfasted at nine. The rice and curries would come to him fresh from the oven, burning hot. He managed to swallow them with the aid of water and depart. Shiveswar breakfasted so late that the meal might have been called his dinner. Mokshada being a widow, took her one meal as late as possible. As for Mukti, she always tried to do without breakfast, but always had to swallow it and a quantity of scolding besides.

So when Mukti heard footsteps outside, she knew that her grandmother was coming to ask about that detested meal. She wiped her eyes and began to study hard.

As Mokshada entered, Mukti cried out sharply, "Cannot you rest without disturbing my studies?"

"If I don't disturb you," her grandmother said with a laugh, "You will starve to death within a week."

Mukti began to weep to the amazement of her grandmother. "You all come and disturb my studies", she sobbed, "and father comes and scolds me for being inattentive. Go away, I won't take any breakfast."

"What a cry-baby you are," said her grandmother. "What did I say, that you go on like this? I wonder how you lived in a boarding house so long."

She coaxed down Mukti somehow. But even after breakfast, her temper showed no sign of calming down. She took down all her books from the shelves and scattered them all around her. She went on changing one book for another every five minutes and seemed wholly immersed in her studies.

At short intervals she would get up and peer through the shutters down on the road below. The sun still glared angrily in the heavens. She waited impatiently for the evening.

Evening came in due time and Mukti got up and opened her windows wide. A cool soothing breeze blew in. She stood enjoying it by the side of the window.

The Oriya gardener came out, after enjoying his madday sleep. He tied his towel tightly round his waist and taking up the watering can began to water the plants. Mukti knew from this that it must be quite four o'clock, otherwise the Oriya would not have moved an inch out of his room.

Suddenly a tinkling sound smote her ears. Mukti turned sharply towards the gate. Yes, there he was. The great Jyotirmoy Roy was coming in Mukti moved away quickly, else the vain fool would think that she had been standing there waiting for a glimpse of him. Surely, young men were the vainest and at the same time the silliest creatures on earth.

Jyoti carried in his cycle and put it in its place. Then he sprang up the stairs in a minute, and throwing down his books, rushed to Mukti's room.

But the door was inhospitably closed. He rapped on it sharply, crying out, "Mukti, get ready quick. I have told the driver to get the car. I will be ready within five minutes. Since it takes you two hours to dress up, why don't you begin in time?"

An ominous silence greeted him. He waited for a minute or two, then called again, "I say, Mukti!"

A very calm and serene voice, from within, asked, "Do you want anything?"

"That's good," he cried in anger. "Didn't you say, you wanted to go for a drive?"

The door opened and out came Mukti, with a book in her hand. "But it was not settled, was it? Father has gone out long ago. Who is to take me now?"

Jyoti had come cycling in this furious heat, and his temper, too had got rather hot. "Then, if you wanted to go with your father," he said angrily, "you need not have given me so much trouble. I came all this way, in this blistering sun. Guls don't know how to keep their words."

Mukti lost control of her temper completely. She threw away the book and caught hold of the door in her excitement. "And you are very good, you men," she cried. "You know how to keep your words. How dare

you say, that I gave you trouble? When I went to you in the morning, did not you refuse positively to go out in the evening? Who asked you to come? I am not going out. Go away."

The door was shut with a furious bang. Jyoti felt too angry to speak, and went off to his room.

The sun began to look like a huge disc of fire and at last set in a sea of shimmering blue. Mukti sat in her room with her back to the door. She was beginning to feel ashamed of herself. Poor Jyoti had come as soon as he could in this heat, and she had treated him so roughly. It was very heartless of her. But Jyoti had started all this trouble. He need not have been so rude in the morning. She felt tempted, in the intensity of her repentance, to go and call Jyoti, and then offended dignity would come and stand in the way. Since the fault was Jyoti's, he ought to come first.

Fate was kind and Mukti had her wish. Mukti had left the door open and Jyoti came in with silent footsteps. He took her by the shoulders and shook her playfully. "Now get up, Miss Spitfire," he cried. "It is very

late, as it is. But we shall be in time for the 6-30 show."

Mukti was ready enough to capitulate, still she made a last show of resistance. "You need not make so great a sacrifice for me," she said. "Go and mind your own business. You may rest assured, that I won't trouble you for a single moment again."

The words were dignified no doubt, but the tears in the eyes of the fair speaker and the pretty pout of her red lips, impaired their dignity somehow.

Jyoti came in front and held up her face with both hands. "Come on, there's a dear," he said. "I admit that the fault is mine. Put on that deep blue sari, you wore the other day. Some of my classmates are going to the show to-day. I want to show them that a modern educated girl can also be very pretty."

Mukti had to get up now, the temptation being irresistible. She opened her wardrobe in search of the sari in question. Jyoti went out with a smile of success on his lips.

(To be Continued.)

OLD COINS AND HOW THEY HELP HISTORY

By N. K. BHATTASALI

BARTER was the order of the good old days. You have a number of kine and I have a quantity of paddy. I want a cow and you are in want of paddy. We both agree to resort to a simple plan. A quantity of paddy is considered to be equivalent to a cow. I take your cow and let you have the quantity of paddy. The transaction is settled to our mutual satisfaction.

This good old rule and simple plan could not however, last long. Man began to progress in civilisation. Society formed and states arose. Commerce spread and overstepped the limits of village transactions. Things began to be exchanged, which grew at a distance from the common medium of exchange. The precious metals, by their rarity and their property of resisting

corrosion and wear and tear came in handy, and thus arose the system of coinage.

In the beginning, in India, coinage appears entirely to have been the concern of merchant guilds. These guilds issued flat bits of silver more often rectangular than round of the average weight of 32 *ratas* or 56 grains and stamped with various symbols like the sun, the moon, a tree, an animal, a *stupa*, etc. These passed as currencies throughout the length and breadth of India. A number of them have been found in Bengal. There are some samples of these coins in the Dacca museum, two of which were found in the Burdwan district.

These coins remained the currency of India for many centuries and they

sively in Eastern India—and that, also, in meagre numbers—testify to the limited extent of their power and territories.

In the third place, old coins faithfully record the religion of the reigning sovereign, and hence, also of the period, to a considerable extent. One side of the pre-Muhammadan coins, as already noted, is stamped with the figure of a god or a goddess. This is almost always the case with the gold coins of the pre-Muhammadan dynasties. Kanishka's successive veneration for the Iranian and the Brahmanical gods and his final adoption of Buddhism is known from the coins, which faithfully depict his changing religious moods. The adoption of the Brahmanical religion by some Greeks is not only proved by the record on the famous pillar of Besnagar, but the coins of some of the potentates of Greek origin also faithfully portray the fact. The whole history of the religious beliefs of the Gupta Emperors can be reconstructed from a study of their coins. It is a delight to behold the beautiful miniatures of Kumara (Karttikeya) on the coins of Kumara Gupta.

There are many other ways in which coins are of help in reconstructing lost history. The abundance of the gold coins of Samudra-Gupta, Chandra-Gupta II, and Kumara-Gupta faithfully reflect the great prosperity of the Gupta Empire during these three glorious reigns. The decrease in the number of gold coins and of coins in general of their successors faithfully reflect the decay of the Gupta Empire. The debasement of some of the gold coins of Skanda-Gupta tells us with mute eloquence that the glorious Gupta Empire had fallen on evil days.

The rapid decay of the Gupta power and influence is faithfully portrayed in the paucity of the coins of Skanda-Gupta's successors. This paucity is so marked that Budha-Gupta, who is known from inscriptions to have been still ruling over the major parts of the Gupta Empire, is represented by only two silver coins! As already noted, the coins unmistakably show that the Guptas were, during their last days, compelled to fall back on the eastern part of their once-vast territories and the appearance at this time of coins of kings who did not belong to the Gupta line show that the ancient line of Samudra-Gupta has ceased to reign.

I shall now give you some concrete instances how it has been possible to solve

problems of history and reconstruct lost chronology with the help of coins.

In 1908, a copper-plate grant was discovered at the village of Ghugrahati, under the Kotlari police station of the Faridpur district.

It purported to be executed in the reign of one Samachara Deva, who was designated as *Maharajadhiraja*. The script of the plate showed that it was a very early one, much earlier than the oldest plate of the Palas. The form of the inscription was different from those of later plates and Mr. R. D. Banerjee who first published a rough reading of the plate had no hesitation in declaring it to be a forgery. Dr Bloch, at that time Superintendent of the Archaeological Survey also upheld this opinion and ridiculed the idea of a king bearing such a name as Samachara. In 1910, however, Mr Pargiter published three other plates of a similar nature, but executed in the reigns of two more hitherto unknown Maharajadhirajas. The plea of the strangeness of the draft can no longer be maintained and Mr Banerjee was constrained to pronounce all these four plates as forgeries. Mr Pargiter replied with an able article defending the genuineness of all these four plates and published a revised reading of the Ghugrahati plate, and so this controversy went on.

Some years afterwards, five more plates of similar draft and dated in the reigns of Gupta Emperors like Kumara-Gupta and Budha Gupta were discovered from Dinajpur and their publication by Prof. Radhagovinda Basak gave a death-blow to Mr. Banerjee's theory of forgery. Even then, Mr. Banerjee gave no indication that he was now convinced of the unsoundness of his theory. In the *Dacca Review* for 1920, I published a revised reading of the Ghugrahati plate and solved most of the problems left unsolved by Mr. Pargiter. But it was a couple of gold coins that came in handy for the final blow.

One of these coins was found more than half-a-century ago at Mahammadpur in the Jessore district, about 30 miles north-west of Ghugrahati. It is not known where the other coin was found. Both of them are now in the Indian Museum. Ever since they were found, scholars have been trying to read the legends on them, but never with conclusive success. Dr. Vincent A Smith in his *Catalogue of Coins in the Indian Museum*, published in 1905, described both these coins as "uncertain." He read the name of

the king on one of the coins as *Yamadha* but correctly surmised that the form of the letters showed that the coin belonged to the close of the sixth century A. D. Mr. Allen, in his Catalogue of Gupta coins in the British Museum dealt with these two coins again. He agreed with Dr. Smith as regards the age of the coins, but he also could not propose a definite reading for the King's name. He suggested *Sahacha*, *Samacha*, or *Yamacha* on one coin and *Yamacha* on the other. Once again the coins came in for discussion, and this time through Mr. R. D. Banerjee himself. He read the king's names on both the coins as *Yama*.

Now, if one looks at the plate of Samachara Deva and notes carefully how his name is written on it and then examines the two coins he will have no difficulty in seeing that the king's name on the plate as well as on the coins is the same—i.e. Samachara, with a slight interchange in the method of making the superscript *a* (t). You will wonder why this simple coincidence did not strike any scholar before; I can only say that such is the case,—that the course of true research, like another famous course, 'did never run smooth!' When in my article in the Dacca Review, I pointed out that these two coins must be ascribed to Samachara Deva of the Ghugrahati plate, and they furnish us with proofs, hitherto wanting, of his existence and reign and of the genuineness of the Ghugrahati plate, all scholars, without a single dissentient accepted the identification. Mr. Banerjee also now agrees that these two coins are of Samachara Deva, that he lived and reigned; but, as you will find from the latest edition of his History of Bengal, he still contends that the coins may be genuine but the Ghugrahati plate is still a forgery!

I shall give you another example from nearer home and show how old coins can be useful even in unfolding the past history of a locality with which many of you are undoubtedly familiar. I refer to Sabhar, a place about 15 miles west of the city of Dacca. Sabhar contains many old ruins including the site of a small fort and a palace, which are associated with the memory of one Harishchandra. Much has been written on Sabhar, which will be found in the old numbers of the Pratibha and the Dacca Review. These are mostly concerned with topography and legendary history. Babu Bijay Chandra Ray wrote in the Pratibha after a

careful inspection of the ruins that they appeared to him to be much older than the Sena ruins at Rampal in the Parganas of Vikrampur in the Dacca district. The absence of stone in any form in the ruins of Sabhar and the presence of terracotta stamped with the figures of the Buddha and the Bodhisattvas gave indication of a fairly early age for these ruins. But no definite date could be ascribed to them in the absence of reliable evidence. The publication by myself of a Math-inscription of Mahendra, son of Harishchandra, from a manuscript copy of the same preserved in the house of the late Kaviraj Amritananda Gupta of Matha gave an impetus to the discussion. But no satisfactory conclusion could be arrived at regarding the date of the inscription, even if it were taken to be genuine.

The coins found at Sabhar, became then our only source for determining the date of the ruins. In the ruins of Sabhar are constantly found coins in base gold, which imitate the Gupta gold coins in technique but which are of very inferior execution. Some of these coins are known to have been found along with the gold coins of Samachara and Sasanka whose dates are known to be respectively the end of the 6th century A. D. and the first quarter of the 7th century A. D. Without entering into minute discussions, which I have published in my article in the Dacca Review and in a recent number of the Numismatic Supplement to the Journal of the Asiatic Society of Bengal, it can, I believe, be easily comprehended that the ruins at Sabhar must date from about 600 A. D., on the testimony of the find of these coins. The Dacca Museum obtained eight coins of this class, from Sabhar and once you realise how difficult it is to obtain these coins, you will admit that it is a very considerable number to turn up from a limited area. If some old men of Sabhar are to be believed, these coins were found in plenty in the ruins of Sabhar and melted down.

I shall now give you some instances from the Muhammadan period of Indian History. It is generally believed that the meagreness of contemporary sources of history disappears as soon as we land on the Muhammadan period and thenceforth we stand in need of assistance from coins. It is to a great extent true, as far as the Mughal period of Indian history is concerned. But the history of the rule of the Sultans of Delhi was for the first time placed

list of the kings of Bengal, but to place him in his exact position in history.

In 1912, however, a number of coins were found stamped in Bengali characters and giving the name of the king as Danujamarddana Deva. Some coins of Danujamarddana were found even much earlier than 1912, but they had failed to attract any notice. The find placed in my hands by the Collector of Dacca also contained three coins of Danujamarddana. Who was this Danujamarddana whose coins showed the dates of 1339 and 1340 Saka and were minted at the mints of Chittagong, Sonargaon and Pandua, and thus, showed him to be the undisputed master of Bengal in those years? It may be mentioned that the years 1339 Saka and 1340 Saka are roughly equivalent to the Hijri years 819 and 820. Brisk writings appeared in the Bengali journals and Mr. Banerjee also wrote an article on them in the Annual Report of the Archaeological Survey of India 1911-12. All the writers took Danujamarddana to be a successful rival of Raja Ganes.

The history of this period is full of strange events and is recorded in the Riyaz-us-Salatin in detail. We have no reason to doubt the accuracy of the general outline of the record in the Riyaz. It says that soon after the death of Bayazid Shah, Raja Ganes became king and occupied the whole of Bengal. At that time there was a powerful saint at Pandua whose name was Nurkutab Alam. When he found that a Hindu had seized the Mussalman throne of Bengal, he invited Ibrahim Shah of Jaunpur to invade Bengal. Ibrahim Shah marched upon Bengal and thus threatened, Ganes went to Sheikh Nurkutab Alam and besought his favour. The Sheikh consented to request Ibrahim Shah to return if Ganes

turned a Muhammadan. Ganes allowed his son to turn a Muhammadan and placed him on the throne of Bengal under the name of Jalaluddin Muhammad Shah. Ibrahim Shah, however, died shortly afterwards. Ganes, thereupon, reconverted his son, and resumed the throne himself. On the death of Ganes, however, his son Jadu again turned a Muhammadan and succeeded to his father's throne under his previous title of Jalaluddin Muhammad Shah.

If we now turn to the coins, we will find the following record :—

- 817 H. A number of coins of Bayazid Shah
- 817 H. A few coins of Firoz Shah
- 818 H. A large number of coins of Jalaluddin Muhammad Shah
- 819 H. Only one Coin of Jalaluddin.
- 819 H. Some Coins of Danujamarddana.
- 820 H. Some Coins of Danujamarddana
- 821 H. Some Coins of one Mahendra Deva.
- 821 H. A large number of coins of Jalaluddin Muhammad Shah, and onwards.

It is not the place to go into details, which I have given elsewhere.* when we remember that there is no place for Raja Ganes in the chronology of Bengal before 817 A. H. and that his period of reign must lie on either side of 818 A. H. when Jalaluddin's coins first appear, it becomes clear to us that we have at last found the coins of Raja Ganes, who was king of Bengal in 1339 and 1340 Saka and minted coins under the imposing name of Danujamarddana Deva.

* Vide—my "Coins and Chronology of the Early Independent Sultans of Bengal",—Heffer and Sons. Cambridge.

the ideal of national independence, but it must not be forgotten that for the larger issue of Asian independence through the policy of elimination of European encroachment in the Far East, Japan could not have adopted any other policy, under the then existing circumstances, than to annex Korea. By the Russo-Japanese War, Japan checked the Russian march towards Korea and Manchuria; and to preserve this gain she had to take over Korea under her rule. Japan and Korea should come to an understanding on the basis of co-operation and freedom for the Korean people, so that there will be the reign of harmony between Korea and Japan, to work out the programme of Asian Independence.

Japan entered the World War on behalf of Great Britain, not only to fulfil her obligations under the Anglo-Japanese Alliance but also because Germany did not want to renounce Shantung without fighting. So far as I can understand, Japan's foreign policy in the Far East can be summed up as "elimination of the European Powers by any means, and consolidation of Asian Powers through Japanese strength and leadership". During the World War, Japan eliminated Germany from the Pacific and Chinese soil. Japan took the leadership in conquering Shantung, because the Japanese diplomats knew well that if Japan did not occupy Shantung, then Great Britain, during the course of the World War, would have occupied Shantung by using Indian and Australian forces; and in that case she (Great Britain) would have made Shantung a British "preserve" as has been done with Palestine. There is no doubt that Japan used harsh methods towards China; but as Japan has already returned Shantung to China, Chinese statesmen should be considerate to Japan.

Much has been written on the question of the Japanese Twenty-one Demands. It is generally asserted that the real motive of Japan's demands was to reduce China to slavery. The western scholars who pose to be pro-Chinese against Japan forget that it was the western nations who imposed extra-territoriality and subjected China to eternal humiliation. They also forget that Japan, in face of the opposition of China, Great Britain, the United States of America and other Powers could never make China her vassal. These scholars always talk about the Twenty-one Demands, but often forget

that the most objectionable Group V was abandoned by Japan. Presenting the Twenty-one Demands was a bad policy, so far as Japan is concerned, and Japan has paid a heavy price for this bungling diplomacy. To me it is clear that the real motive at back of the Twenty-one Demands lies in Group IV of the Demands, according to which Japan and China were to co-operate and see that no Chinese territory, seaport or islands be sold, leased or ceded to any Power. Thus the real motive was to have a legal sanction that there will be no further European encroachment on China. This motive becomes more clearly apparent in Japan's efforts to secure a military agreement between China and Japan for mutual security. Japan's policy towards China has not been faultless, neither was China's policy towards Japan above criticism. But the mistakes of the past should be a lesson to, both the nations, in formulating their foreign policy on the basis of Sino-Japanese friendship, to further the cause of Asian independence.

Whatever might have been the motive of some of the Japanese statesmen on isolated occasions, Japanese diplomacy under Viscount Komura, on his return from the United States, after the signing of the Treaty of Portsmouth, took a distinct turn in the form of "Japan's destiny is in Asia, and while she must not antagonise Western Powers and seek their co-operation, her ultimate safety lies in co-operation with the rest of the Orient." This policy of Komura might have been ignored by some Japanese opportunist statesmen, but on the whole it has received whole-hearted support from far-sighted statesmen. Since the abrogation of the Anglo-Japanese Alliance, after the Washington Conference, the above *Komura Doctrine of Japanese statesmanship* has received full recognition. It might be said that the *Komura Doctrine* is the corner stone of Japanese diplomacy since the Washington Conference.

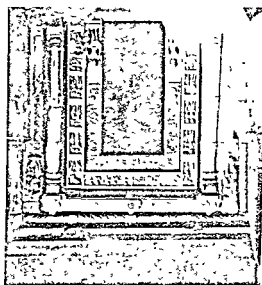
It is evident that, since the Washington Conference, Japan has definitely adopted a pro-Chinese policy in every vital question. In the League of Nations, Japan has consistently supported China's claim, in such matters as China's right to have a seat in the Council of the League and in the Opium Conference etc. Japan has exhibited her willingness in every possible way, to aid China to secure her tariff autonomy and to

preservation than the Mahabodhi temple. These are the Siva temple at Konch near Tikari in the Gaya district and the ruined Buddhist temple excavated and partly destroyed by the late Mr. A. M. Broadly, I C S, at Bargaon or Nalanda in the Patna district. The Bargaon temple has not been re-excavated yet when most of the remaining mounds have been explored. As at Bodhgaya so at Konch the *motifs* employed show that the temple can not be earlier than the 8th century A. D. According to an inscription discovered on the doorjamb of the Nalanda temple it was re-built in the 11th year of the reign of Mahipala I of Bengal i.e. towards the close of the 10th century A. D.

The only authority in favour of the proposed assignment of the Mahabodhi temple to the Gupta period is the statement of the Chinese authority that "Near the Bodhi tree was the Mahabodhi Vihara, built by a king of Ceylon".* But such inscriptions on fragments of sculpture which mention Ceylonee belong to the Gupta period and are absolutely different in style, both of art and architecture from those employed in the present temple. The Ceylonee Vihara must have become ruined in the 8th century or slightly before that date and the present temple erected during the domination of the Palas of Bengal. Many people believe that the present Mahabodhi temple was standing when Yuan Chwang visited the place in the earlier part of the 7th century A. D. as the height and dimensions agree with those given by him†. It is impossible even to imagine on grounds stated above that the present Mahabodhi temple was built before the 8th century A. D.

I must turn to a class of writers whose writings are now obsolete like those of Fergusson or those who play on Indian popular sentiments only and can never adduce any proof for their theories or statements e.g., Mr. E. B. Havell. Writing so late as 1917, Mr. E. B. Havell proves his total ignorance of Gupta temples and their architecture. He contributed a very short note on "The Gupta style of architecture and the origin of the Sikhara" to the Bhandarkar

Commemoration volume. It is almost impossible to find out from this note what Mr. Havell considers to be the Gupta style proper in architecture. He refers the reader to his book on "The Ancient and Mediaeval Architecture of India," where his stock-in-trade consists of his usual meaningless diatribes against Cunningham or Fergusson. He states "If anything can be safely asserted about the temples which the Guptas built and of those which are characteristic of the period it is that they would be dedicated to Vishnu, the Ishta Deva of the Gupta dynasty." But no structure actually built by any emperor of the Imperial Gupta dynasty has been discovered as yet. So one must proceed with



Doorway of the lower sanctum Early Gupta Temple at Nachna Kuthara Ajaygarh State

such data as can be ascribed on epigraphic grounds to belong to the Gupta period and not on stylistic or sentimental grounds. But here Mr. Havell's equipment fell short of his needs and therefore he ends his statement with another diatribe. "But in General Cunningham's analysis of the characteristics of the 'Gupta style,' the first and principal item is 'flat roofs without spires of any kind,' i.e. the instances cited are Siva temples." Further comment is needless.* It never occurred to him that temples dedicated to Siva and Vishnu have never been different in style

* Takakusu J.-Tung quoting Chavannes, *Memoirs* 191, 84; P. XXXII and Note 2.

† Coomaraswami *History of Art in India and Indonesia*, p. 81. Havell thinks that the Mahabodhi temple was built in the 1st century B. C.—A Study of Indo-Bryan civilisation p. 100.

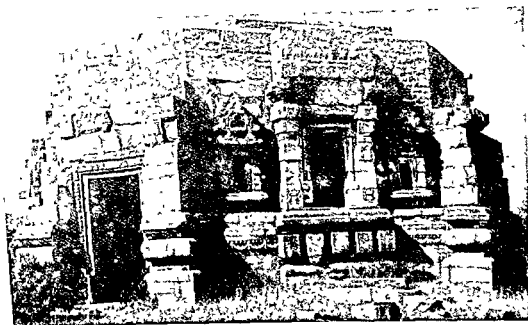
* *Ibid.* p. 232



The Early Gupta Temple at Nachna-Kuthara Ajavazh State (Facade)

case of both of these structures. In both cases the flat-roof of the sanctum indicates that there was no *Sikhara*. The earlier temple at Nachna-Kuthara proves by the existence of the upper chamber that there was no *Sikhara* intended to be built over this shrine. These temples prove that the origin of these *Sikharas* or spire, in Indian temple architecture is much later than the period of the domination of the early Gupta emperors in Northern India. From the style as well as mason's marks the temple of Siva at Bhumra is the earlier of these two temples. The remains of this temple were excavated by the writer in 1920-21. The entire shrine is 35 feet square. In front of this square area was the plinth of the *Mandapa* or Porch measuring 29 ft. 10 in. by 13 ft. There is a flight of steps in front of this Porch on each side of which were discovered the plinths of two small shrines measuring 8 ft. 2 in. by 5 ft. 8 in. In the centre of the square portion of the plinth is the sanctum or *Garbha-graha* 15 ft. 6 in. square, built of finely dressed red sand-stone without any mortar and roofed with long flat slabs. The rest of the space in the square area

which enclosed the sanctum was a covered path of circum-ambulation as can be proved from the analogy of the similar chamber at Nachna-Kuthara, which is lighted by one or two pierced stone-windows on each side. The earlier temple at Nachna-Kuthara is practically of the same size as that at Bhumra. The sanctum in this case measures 15 ft. 6 in. on the outside and 8 ft. inside. The large chamber or the path of circum-ambulation here is 33 ft. square on the outside and 16 ft. in the interior. The *Mandapa* in the Nachna-Kuthara temple measures 26 ft. by 12 ft. The steps at Nachna-Kuthara measure 18 ft. by 10 ft. while those at Bhumra are 11 ft. 3 in. by 8 ft. 3 in. The masonry in the case of both temples is exactly similar. The difference between these two temples lies in the extremely artistic decorations of the Bhumra temple compared with which that at Nachna-Kuthara was much simpler. While the chambers of circum-ambulations and the Porch of the Bhumra temple are in ruins, the entire structure in the earlier temple at Nachna-Kuthara is in a comparatively better state of preservation. There is another point



The great temple of Mundesvari, Bhabua Sub-Division district Arrah or Shahabad Front and side

of difference between these two temples. While there is no sign of any structure over the sanctum at Bhuma there is a square flat-roofed chamber over that in the earlier temple at Nachna-Kuthara. In this respect the latter resembles the so-called temple of Lad-Khan at Aihole. Coomaraswamy places this temple without sufficient reason in *circa* 150 A. D. Beyond the resemblance with the earlier temple at Nachna-Kuthara in having a small square cell above the sanctum and a covered path of circum-ambulation around the former lighted by long pierced screens of stones there is no other reason to place the date of the erection of this temple earlier than the time of Kuttavarma I of Badami i. e., the first half of the 6th century A. D.

The early Gupta type of temple was, therefore, a flat-roofed shrine with a covered path for circum-ambulation, having an open porch in front decorated with pure Gupta motifs. It is not possible for us to determine how this type came to be copied in the 6th century A. D., at Badami, but the design survived in the Malabar country up to the 15th century. On the Malabar Coast, in the modern districts of South Kanara and North Kanara a square shrine surrounded by one or more covered paths of circum-ambulation have been discovered in large number. In the case of all of these temples there is no *Sikhara* but the excessive

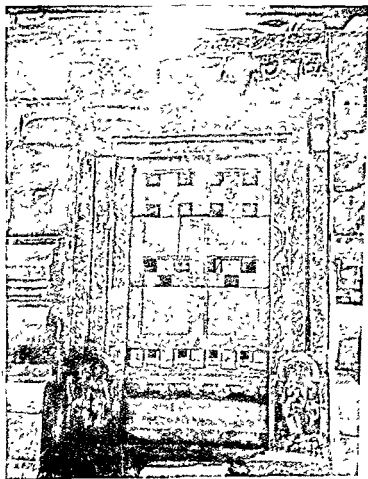
rainfall of the locality demanded that the roofs should not be flat. Hence the roofs of the *Sancta* as well as the single or double path of circum-ambulation are made of stone slabs but sloping like those of modern tiled huts. This particular type of temple begins at Mudabidhi* near Mangalore in the South Kanara district of the Madras Presidency and ends at Gersoppa and Bhatkal in the North Kanara district of the Madras Presidency. This type of temples resemble the Early Gupta type in many particulars; e. g., the want of a *Sikhara*, one or more covered paths of circum-ambulation, a small open porch in the centre of the facade and want of ornamentation in the exterior. These temples in the North and South Kanara districts are Hindu and Jaina. The Jain temples are called *Bastis* and some of them are very big establishments. The general decline of Jainism along the Malabar Coast has caused the desertion of many of these *Bastis* but due to the munificence of the Vijayanagar emperors and the chiefs of Sunda the majority of Hindu temples are in good condition. I shall take only one example, the great Jain *Basti* at Bhatkal, which was described by me for the first time. In this case the roof of the sanctum, path of circum-ambulation and porch are sloping and constructed of long slabs of stones laid on

* Loc. cit. pl. XXX.

stone beams on the overlapping principle. The exterior is severely bare and the interior covered with a wonderful type of South Indian decorative *motif*, which is quite distinct from the Hampi or Vijayanagara type. Standing close to the temple is a stone lamp-post almost as high as the roof of the sanctum. The sloping stone slab roofs decreased gradually in height, the roof of the sanctum is the highest, next to it comes that of the first path of circum-ambulation, then comes the second path, the roof of which is still lower, lowest of all is the roof of the porch. The temples of the north and the south Kanara districts are built on piles and there is room under each and every one of them for the passage of the flood water. It is impossible at the present day to find out how the early Gupta Temple type travelled as far as Kanara and lingered there till the 15th or the 16th century A.D. Some links have been left between the temples of Bhumra and Nachna-Kuthara and those in the two Kanara districts in certain eleventh and twelfth century temples at Khajuraho in the Chhatarpur State of the Bundekhand Political Agency of Central India and at Aihole and Pattadakal in the Bijapur District of the Bombay Presidency, where in spite of the addition of the *Sikhara* room has been left for circum-ambulation outside the sanctum or the *Ganbha-griha* which is roofed over. At Khajuraho the path is very narrow where it exists but non-existent in other cases. In temple no. 9 at Aihole, two temples at Mahakutesvara etc., there is a covered path of circum-ambulation in existence along with the early low *Sikhara*.

Of the two Early Gupta temples, that at Nachna-Kuthara is in a better state of preservation and from the analogy of this we can guess that the path of the circum-

ambulation at Bhumra also was devoid of much ornamentation. But this very great number of ornamental sculptures discovered at Bhumra during the excavations prove that its Porch was much more finely and elaborately decorated. The *Mandapa* or the porch possessed one elaborate gate decorated with numerous devices. Four fragments of this gate were recovered. In these we see a round band, shaped like a pilaster, with the rough bark of the date-palm on it, the remaining two bearing that exquis-



Stone window of the great temple of Mundesvar, district Arrah

site and fine arabesque for which Early Gupta art is always remarkable.¹ There were miniature dwarfs turning somersault at the

1. *Memoirs of the Archaeological Survey of India No. 16. The Temple of Siva at Bhumra, Pl. IV.*

base of each pilaster. The roof of the interior of the porch was supported by graceful tapering pillars embedded in foliated vases, the shafts of some of which were plain and fluted. Against the plain ashlar masonry of the sanctum and the inner wall of the chamber of circum-ambulation were numerous pilasters with plain or octagonal shafts but ornamented with square bosses containing some of the finest arabesque medallions ever discovered in India, as well as *Kirtimukhas* ²

sides and the interior of its lower part was composed of series of panels containing dwarfs and ornaments alternately. ⁵

The exterior of the porch was decorated along the surface of the cornice with a row of indescribably fine Chaitya-windows, containing a round medallion with figures of Hindu god. These Chaitya-windows are of two classes (a) according to size and (b) according to ornamentations. Larger and smaller Chaitya-windows were, probably, placed alternately. The larger Chaitya-windows bear along the sides of the medallions either (i) arabesque or (ii) two small lotuses. ⁶ In the medallions of these Chaitya-windows we find Ganesa, Brahma, Yama, Kuvera, Kartikeya, Siva dancing, Surya, Mahishamardini, Siva seated on a bull and Kama. In one or two cases the smaller Chaitya windows contain figures of dancing Amorini. On analogy it appears that these Chaitya-windows, styled Mahayana and Hinayana sun-windows by Havell and other writers of his class solely by intuitive power, ⁷ were placed alternately according to size. The position occupied by these Chaitya-windows on the cornice of a building may be judged from similar ornaments



Joshi Sankar Narayan Devasthan, Bhatkal, North
Kannara District, Bombay

But the zenith of artistic excellence is reached in the case of the ornate slabs of the roof, many of which were recovered in a wonderful state of preservation. Such are; the mass of arabesque foliage with miniature Amorini clinging to the stem, a giant creeper with huge corrugated leaves and small lotuses in the interspaces and last of all, a huge slab bearing on it huge waves breaking crests. ³

In addition to these there are other narrower slabs bearing fine arabesque work which looks absolutely mediocre compared to the three described above and some bearing geometrical patterns. ⁴

The porch was probably open on three

on the facade of the so-called Dharmaraja's Ratha at Mamallapuram ⁸ Similar Chaitya-windows have been discovered in the early Gupta temple at Nachua-Kuthara ⁹ and in the later Gupta temple at Deogadhi.

Towards the close of the 6th century A. D., a protuberance arose on the top of the flat roof of the sancta of Gupta temples. This is noticeable in Northern as well as in Western India. The earliest example of this protuberance is to be found in the later Gupta temple at Deogadhi which is the

5. *Ibid.* Pl. IX-XI.

6. *Ibid.* XII-XIV.

7. A Study of Indo-Aryan Civilization: The Ancient and Mediaeval Architecture of India, London 1915 p. 55.

8. *Ibid.* p. 87, Fig. 36.

9. Cunningham, Archaeological Survey Reports Vol. XXI, pl. XXXI.

1. *Ibid.* Pl. VI.

2. *Ibid.* Pl. V.

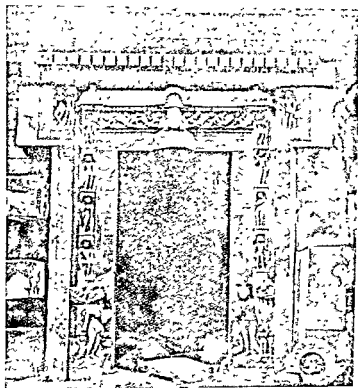
3. *Ibid.* Pl. VII.

4. *Ibid.* Pl. VIII.

earliest temple with a *Sikhara* in India.¹ The photograph published by Cunningham in 1875 shows the remains of this protruberance, decorated with Chaitya-windows, and other distinctly Gupta decorative motifs. Other temples of the same period are those discovered by the present writer at Sankargadh in the Nagod State. A comparison of the gateway of this temple with that of the Deogadh shrine will convince any one that both must belong to the same period.² Injudicious repairs by the Indian Archaeological Department specially those carried out during the last ten years have changed the shape of the *Sikhara* of the Deogadh temple beyond all recognition. The plan published by Cunningham³ proves that there was some sort of covered path of encumambulation around this temple also.

In the case of other Gupta temples such as those at Sanchi, Bodhgaya and Tigowa. The size proves that they were auxiliary and not principal shrines, hence came the small sanctum with a flat roof with the plain porch on a few pillars in front. Recent discoveries have proved that the Bodhgaya Gupta temple, to the right of the passage as one gets out of the doorway⁴ of the great temple is perhaps the identical one built by the Ceylonese. In the case of the temple at Tigowa the use of animals on the capitals of pillars and pilasters in the verandah or Porch proves that it can not be relegated to the Gupta period.⁵ The Sanchi temple is decidedly an auxiliary shrine⁷ and both the Gupta temple at this place and at

Bodhgaya are Buddhist shrines or temples the type of which had just lost its originality, because at this stage both Buddhist and Jain temples were beginning to become unified with Hindu temples.



Carved stone door frame, temple of Siva at Bhumra

The original idea of this protruberance on the top of the sanctum must have been to enable people to distinguish it from the rest of the building. Both the temples at Deogadh and Sankargadh show a slight curvature at the corners of the *Sikhara*, which became so pronounced in later temples of Orissa. So far the *Sikhara* is not tall and its height, above the point where the side-walls end is exactly one and a half of the length of the base-line. Unaccountably the same proportion is to be observed in the brick temple at Sirpur in the Central Provinces which does not belong to the 6th century as Coomaraswamy supposes but to the eighth according to the Sirpur inscription of the Somavamsi kings.⁸

1. *Ibid.*, Vol. X, pl. XXXV.

2. *Progress Report of the Archaeological Survey of India for the year ending 31st March 1920*, pl. XVII.

3. *Archaeological Survey Report Vol. X*, pl. XXXVI.

4. *Ibid.*, pl. XXIV.

5. *Cunningham Mahabodhi* pl.

6. O. C. Ganguly—*Indian Architecture*, pl. XXIV (a).

7. *Ibid.*, pl. XXIV.

8. A. K. Coomaraswamy—*History of Indian and Indone* pl. LI, Fig. 166.

Windows of pierced stone light the interior and even the bottoms of the jambs of such window-frames bear the figures of the river goddesses Ganga and Jumna. Fragments of bas-reliefs exhibit the general decadence of post-Gupta plastic art.

The function of the architects of the Gupta

period was to produce a particular temple type and to bequeath it to their successors the model of a shrine with a spire which became idealised in Northern and Western India and which managed to impress its form and outline to Hindu architects in Java and the Indian Archipelago.

THE RELIGION OF HUMANISM*

Old religions are effete and cannot solve the problems of the modern age. Eighteen ministers of the liberal churches of America have, in *"Humanist Sermons"*, explained their attitude towards old religions and formulated what they consider to be the best religion for the age.

There are eighteen sermons in the book and also a preface which is written by the editor. The sermons are on the following subjects—

(1) Religion: A survey and forecast. (2) Humanism and History. (3) The Faith of Humanism. (4) Theism and Humanism (5) Christianity and Humanism. (6) Modernism and Humanism (7) Unitarianism and Humanism (8) The Universe of Humanism. (9) The Architecture of Humanism. (10) Change and Decay in Religion. (11) The Spiritual Value of the Ethical Life. (12) The Unity of the Spiritual Life. (13) Humanism and Inner Life. (14) The Unshared Life. (15) Humanism and God within. (16) Just being Human. (17) Humanism—Religion in the Making. (18) The Humanistic Religious Ideal.

The writers are not atheists and the sermons are written from scientific,—but non-theistic,—standpoint. They are clearly, powerfully and brilliantly written and should be carefully studied.

SUMMARY

We give below a summary of the Humanistic religion. In the preface the editor has given a summary of the Religion of Humanism. It has been stated both negatively and positively. (1) "Negatively stated, Humanism is not Materialism. Materialism is the doctrine that the happenings of nature are to be explained in terms of the locomotion of material." It is properly contrasted with Animism. It is mechanistic, not spiritistic. Humanism holds the organic, not the mechanistic view of life. (2) Humanism is not Positivism. Positivism as a religion is an artificial system which substitutes the 'worship of Humanity' for the 'worship of God', the 'immortality of influence' for the 'immortality of the soul'. Humanism on the other hand, holds that the "Humanity" of Positivism is an abstraction having no concrete

counterpart in objective reality and most influence far from being immortal is highly transitory. To Humanism 'worship' means reverential attitude towards all that is wonderful in persons and throughout all of life a wistful hopeful expectant attitude of mind not alject homage to either Humanity or God. (3) Humanism is not rationalism. Reason is Rationalism's God. Humanism finds neither absolute Reason nor 'reason' as a faculty of the mind. But it finds intelligence as a function of organism in various stages of development. Humanism's dependence is on intelligence enriched by the experience of the years. Rationalism is dogmatic. Humanism is experimental. (4) Humanism is not Atheism. Atheism is properly a denial of God. It is not properly used as a denial of a personal transcendent God. It is not properly used to describe monistic and immanent views of God. If and when the Humanists deny the existence of a personal transcendent God they are not Atheists any more than was Spinoza or Emerson. But as a matter of fact the Humanist attitude towards the idea of God is not that of denial at all, it is that of inquiry. The Humanist is questful, but if the quest be found fruitless he will still have his basic religion intact viz. the human effort to live an abundant life.

While the foregoing theories as such are not to be identified with Humanism as such, it should nevertheless be clearly understood that a Humanist might hold more or less tentatively any one of these theories, just as he might so hold any one of many theological theories." (pp vi-vii)

"Positively stated—(1) Humanism is the conviction that human life is of supreme worth, and consequently must be treated as an end, not as a means. This is the basal article of the faith of Humanism. From this basic conviction several significant consequences follow.

(2) Man is not to be treated as a means 'to the glory of God.' According to orthodox theologues, the glory of God is primary, man's is secondary. The result is that today in most religious circles man is thought of as only an instrument in the hands of God. Humanism, on the other hand, holds to man's nature and essential worth.

(3) Man is not to be treated as a means to cosmic ends. Whatever purposes, if any, the cosmos is working out, man is not to be regarded as a means for their realization. If the cosmos moves toward some far off distant event, it is to be hoped that man's self-realization, man's expansion, man's enrichment

* *Humanist Sermons. Edited by Curtis W. Reese. Published by the Open Court Publishing Company, Chicago. pp XVIII+262, 6s. Price 2. 50 dollars.*

man and his God or gods. Culture of different men is different. All men are not on the same level of culture. Religion will necessarily differ according to culture. Every man will try to express his relation to his God or gods in his own way. A child's God is always anthropomorphic; his God is a magnified man; but his father's God may be super-personal. The father may coerce but he cannot thrust his own religion on his child. It is psychologically impossible. When we find different religions in the same family, can we expect one ideal and one religion throughout the world? When we find a person worshipping in a particular way, we should try to enter into the spirit of the worshipper and to think his thoughts with his mind. It may be, we shall then be able to understand him and sympathise with him. The proper attitude is that of sympathy. In this respect the missionary religions are the greatest sinners. They have coined many opprobrious epithets for other religions. Totemism, fetishism, idolatry are all terms of reproach. It should be pointed out that a man cannot worship a tree as tree or a stone as stone. There comes first the idea of God or gods or spirits having certain attributes. Then comes the idea of a medium through which they are supposed to act. The idea may be very crude but it is not worship of stocks, stones or idols. Had that been the case, even then that would not have

been sin or vice or crime. We are to tolerate even the so-called image-worship and every form of worship. In religious matters, we are to give full liberty and show unlimited toleration. The only limit that is to be set is that it may not cause practical inconvenience to other people.

TRUTH

Truth is no monopoly of a particular religion. We are to accept truths from all sources. By 'all sources' we mean not only religious scriptures but also the sources which religious men call 'profane'. It includes Philosophy, Science and Humanities and all other sources.

These are some of the pantheisms which cultured men will eventually accept and act upon. Humanism has rightly interpreted the active side of religion and we accept it. But that active side has been over-emphasized. Humanism has been born in a country which is always astir. Men there are ever restless and are mainly in pursuit of they know not what. So it is but natural that Humanism should be expressed in terms of work and activity. But man is not simply a machine of activities; he has other aspects as well. Introspection and moments of calm contemplation are as much necessary as work and activity.

Mahes Chandra Ghosh

MY PART

(From the Bengali of Rabindranath Tagore)

By NAGENDRANATH GUPTA

The flowers that the evening star
offered at thy feet,
I washed with my tears.

At parting the rays of the pale sun
Recorded the Tale of the day's travel
In letters of gold;
I set it to tune on the pretence
That the song was my own.

Mounted on the golden chariot of light
Descended the night;
Filling with its darkness
I held out my heart.

Under the speechless sea in words that are lost
In the large silence that fills the Universe,
The current of my voice mingles
In silent tumult.

आत्मा वा भरे द्रष्टव्यः

मोक्षयो मन्तव्यो

निदिश्यासिष्यः ।

It means:—"Verily the Self is to be seen, is to be heard, is to be thought on, is to be meditated on."

There in the text we find four verbs from which may be formed four nouns, *Darsana* (seeing), *Śrauta* (hearing), *Māna* (thinking) and *Nididhyāsana* (meditating deeply). In later times the last three have been considered as means of religious growth. But the classical Upanishads know nothing of it.

(6)

In this connection he writes in a footnote—

'Udayana in his *Kusumāṅjali* 1.3, refers to them under the names of āgama or scripture, anumāna or inference and dhyaṇa or meditation' (I. 230)

A mistake has been committed here. What Udayana himself says is that logical discussions (न्यायनर्त, *nyāya-carcā*) may be called the contemplation (मनन, *Manana*) of God and this is worship (उपासना) when it follows 'hearing' (श्रवण) "1.3

To support his position Udayana quotes two passages,—one from *Bṛhad. Up* (श्रीद्वयो मन्तव्यः) and another from *Smṛiti* in which occur the three words—*āgama*, *anumāna* and *dhyaṇa*. This *Smṛiti* passage is attributed by our author to Udayana.

(7)

Referring to Brahman of the Upanishads he writes:—"He is said to be the supreme person (*Puruṣo-tama*)" i. 233.

Nowhere in the Vedic literature (including the classical Upanishads) is Brahman called *Puruṣo-tama*.

(8)

In one place he writes: "Only the love of the Eternal is supreme love, which is its own reward, for God is love" i. 214.

The reference is to the word '*Ātmōyatana*' कामयतन *Bṛh. Up.* iii. 9. 11.

The word '*Ātmōyatana*' means one whose abode (*yātana*, वाहन) is desire *kāma*, काम). It refers not to Brahman but to an entity whose presiding deity (deity) is women (*stṛiyah*)

(9)

Our author says that Kathopanishad quotes from the *Bhagavadgita* (i. 142).

Why not say that it is the *Gita* that quotes from the Kathopanishad and it is not the Upanishad that quotes from the *Gita*?

(10)

In one place the author writes:—"Contradictory doctrines of the nature of self are held by *Buddhi* and *Sankara*, *Kapila* and *Paṇḍarābha*, who all trace their views to the Upanishads" (i. 162) (*Itates ours*).

Buddhi never traced his views to the Upanishads.

(11)

In one place he writes:—

"In the manner of Buddha, Bhāradvāja protests against both worldly life and asceticism" (p. i. 216)

The reference is to 'Mundaka Upanishad.' In this Upanishad a list is given of four human teachers, viz. (1) Atharvā, (2) his disciple Angurā, (3) his disciple Bhāradvāja Satyavāha (also known as Bhāradvāja) and (4) his disciple Angurā who expounded the Upanishad to Saunaka.

Where is the special importance of Bhāradvāja? Moreover, there is no protesting "against both worldly life and asceticism" in this Upanishad.

(12)

In one place the author writes:—

"We cannot render a full report of the ineffable. Bāhya, when asked by King Vaskali to explain the nature of Brahman kept silent, and when the king repeated his request, the sage broke out into the answer —

"I tell it to you but you do not understand it—*santo 'yam ātmā*—thus *Ātman* is peaceful, quiet" (p. 17)

The reference is not given. Deussen has given the story in his *Philosophy of the Upanishads* (pp. 156–157)

The author has not quoted from this book. But Deussen delivered an address in 1893 before the Bombay Branch of the Royal Asiatic Society. It was printed and reprinted in Bombay and also forms an appendix to his *Essays of Metaphysics* (pp. 319–357) From this book we quote the relevant portion.—

The wise Bāhya, when asked by the king Vaskali to explain the Brahman kept silence. And when the king repeated his request, the sage broke out into the answer "I tell you, but you don't understand it. *Shānto 'yam ātmā*, thus *Ātma* is silence" (p. 327).

Deussen does not say whence he has taken the story. It is given in Sankara's commentary on *Brahma Sūtras*, iii. 217. Deussen seems to have borrowed the story from Sankara and Dr. Radhakrishnan has quoted it almost verbatim from Deussen but without acknowledgment.

(13)

Our author quotes the following passage (i. 174):

"The gods are in Indra; Indra is Father God, the Father God is in Brahman, but in what is Brahman?"

The reference that he gives is *Bṛh. Up.* iii. 61. It is not a translation of the text but is a summary. But even that summary is wrong. The original text means:—

"The worlds of gods are woven in the world of Indra; the worlds of Indra are woven in the world of Prajapati, the worlds of Prajapati are woven in the world of Brahman. But in what are the worlds of Brahman woven?"

In the text we have 'the worlds of Indra,' and not Indra; 'the worlds of Prajapati' and not Prajapati; 'the worlds of Brahman' and not Brahman. The translation of Prajapati by Father God is unmeaning and misleading. The original meaning of the word is Lord (*pāti*) of creatures (*prajā*).

(14)

In one place (i. 343) he writes without any comment:—

MALAYALAM

RAJANI-RANGAM (PART 1). By V. T. Raman Bhattathiri. The Mangalodayam Press, Trichur. Price Rs. 8.

This little book contains five short 'love' (?) stories which first appeared in the columns of the *Pasupatam*, a monthly organ of the progressive Nambudiri youths residing at Trichur. They are written with the ultimate object of creating an opinion among the Nambudiris in favour of bringing about certain reforms in the present unhappy system of marriage prevalent in their community. We hope that every Nambudiri would read this book and hasten to make a fresh search of his heart.

Well-printed and neatly got up.

MATRU-BHUMI (DREAM NUMBER). The Matru-Bhumi Printing and Publishing Co. Ltd. Calcutt. pp. 126. Price Re. 1.

This attractively got-up annual number of the *Matru-Bhumi* contains twenty-eight learned articles besides a number of portraits including those of Raja Rammohun Rai, Narayana Guriswami Ramnanda Chatterjee and Motilaljee. Among the contributors, the names of R. Iswara Pillai Attoor Krishna Pisharoti, Vallathol Kundoo and Uloor are worth to be mentioned. Of the contributions mention must be made of the *Ancient Crematoriums of Kerala* (illustrated), *Song of Liberty* (Child Marriage, Our Duty To-day and Narayana Guru).

The price of one rupee charged for this Annual is only moderate.

P. ANJANACHARI

TAMIL

1. **VEDANTABOHA SANGRITHANAM** By Ramasamy Sarma. pp. 54. Price Re 1

A collection of devotional songs sung in praise of several leading deities and the author.

2. **PATROL SISTEM** Published by Sarma Brothers Typers, Madras. p. 49. Price Four annas, 1927.

A very useful book for a beginner in scout-craft.

3. **SRI MAHARISHI RAMANA CHARITAM** Published by Sri Ramasamy Vani Book Depot Thiruvannamalai. pp. 44. Price 5 As. 1928.

An appreciative life of Ramana Swamikal by a brother Sarvasan, and his poems.

4. **MANT NITHI SATHAGAM OF RASAPPA UPA-THAYALAR** Published by Sri Sadhu Vidya Sarguru Book Depot, Parktown, Madras. pp. 67. Price Rs. 8, 1928.

The printing and the get-up of the book maintains no doubt, the tradition of the publishers. The publication is ill-suited to the times when the Brahmin-Non-Brahmin feelings are strong and occasions are not wanting when the original Manu-mirthu is burned in public meetings.

5. **MY MASTER BY SWAMI VIVEKANANDA** Translated by R. Narayanasamy Iyer and Published by Sri Sadhu Vidya Sarguru Book Depot, Parktown, Madras. pp. 57. Price Rs. 5 Third Edition.

A good translation of the famous speech of Swami on the inspiring life of Ramakrishna Paramahansa.

6. **PATH TO PERFECTION** Published by Sri Ramakrishna Mutt, Mylapore, Madras. 1927. Pp. 19. Price 2 As.

A very good translation of the lectures by Ramakrishna Swami. The fleeting pleasures of the world and the lasting pleasures of Heaven are dwelt upon at length and the constant introspection and regulation of one's conduct and life are advocated to attain the latter.

R. G. N. PILLAI.

GUJARATI

GAJENDRA MAHATIKO, compiled by Prof. R. K. Yank M. A. of Samaldas College, Bhavnagar, printed at the Bhagabat Sanhs Electric Printing Press Gandol. Photos. Price Rs. 2-0-0 (1929).

In the death of Prof. Gajendra G. Buch a sad tragedy has happened. He died very young at the age of twenty-four, thus a very promising life was cut off. These poems as our compiler calls them, are various pieces of his literary work, verse, prose, letters and magazine articles, written by the deceased during the short span of life vouchsafed to him. They bear in them the promise of deep culture and much thoughtfulness. Even in their embryonic state one comes across flashes of genuine wit and wise literary studies. His writings throughout breathe a spirit of love for our literature and our country. We mourn with his friends his untimely death and fully appreciate the great loss our province has sustained thereby. He died poor, and it is our duty to assist his family by purchasing this book in large numbers.

1. **RASKETI** (2) **RASKETI IN SARIGAM** (musical scale of Ras Kung) by Mrs. Santi Chumbal Barfiwala printed at the Chardar Printing Press, Anand, and the New Printing Press, Bombay. pp. 210. 19. 8 and 157. Paper cover with a photo of Kavi Nanalal. Price Re 1-4-0 and Rs. 2-0-0 (1928).

Ras or Gargas are songs sung by little girls as well as grown up women in Gujarat; it is an institution peculiar to the province; it is a pretty sight to see them going round and round with rhythmic clapping of hands and singing songs to its accompaniment as well as to that of other music. Of late many writers have written such Ras, the most popular writer being Kavi Nanalal. Mrs. Shanti has with the acumen peculiar to her sex, selected the best songs in her collection, and produced a compilation, which is one of the best of its kind. With great thoughtfulness she has in the other work published the musical scale of the songs selected and thus put her work on a scientific basis. She has been fortunate enough to get two writers of renowned ability to help her—Kavi Nanalal with a learned and scholarly introduction to the *Kung* and Mr. N. B. Devana, well known for his knowledge of music, with one to the *Sarigam*. We sincerely congratulate Mrs. Shanti on the out-turn of her abilities, which till now lay dormant, but which contains promise in them of still more valuable work.

ANAND KUNJ, By Ramanlal Nanalal Shah, printed at the Sayya Vanya Press, Baroda. Paper cover, illustrated pp. 80. Price Re 0-5-0 (1928).

been a poet. Most of these verses attributed to Panini are in the fanciful vein but some are distinctly erotic in theme. Here is a description of the evening.

So close hath the moon, flushed with the glow of passion, seized the face of night, lovely with the twinkle of stars, that in her love she hath not noticed that her mantle of darkness had slipped off to her feet in the East.

When the West united with the Sun her face was ruddy; the face of the East was dark. There is no woman who is not jealous.

If Asvaghosa, the earliest known writer in the Kavya-style whose works have come down to us, does not directly utilise the motive of love in his quasi-religious poems, the anonymous hetaera-drama which was discovered in Central Asia along with Asvaghosa's dramatic fragment and which apparently belongs to the same period, figures a courtesan and a rogue as chief characters and could not have been meant entirely for purposes of religious edification. The episode of Nanda and Sundari, however, especially in the fourth canto of Asvaghosa's well known poem, is in the best style of ornate classical poetry in its description of the love of the young couple. But the ascetic in Asvaghosa gets the upper hand of the poet, and he never misses the opportunity of echoing the old denunciation of woman as the source of all evil.

Passionate women cause intoxication, women without passion cause fear. Since they bring only fear and trouble, why should one resort to them?

He raises his voice of warning that

In the words of women there is honey

In their hearts, there is deadly poison

Repeating this half-verse in his *Sringara-Sataka*, Bhartrihari wittily suggests a practical application at which Asvaghosa himself would perhaps have frowned with disgust:

Hence doth one drink from these lips

And strike at that heart with the fist!

Even if love-poems are not profuse in the earliest specimens of classical Sanskrit literature, it must not be supposed that the passionate element in human nature had in the meantime failed to find an adequate expression. Love had not yet come to its own in the Kunstpoesie, in the polished and artificial Kavya-poetry, but in folk-literature, the tradition of which is to a great extent preserved in Prakrit, it must have formed an absorbing theme. Much of this popular literature which must have developed very early, appears to have been lost; but, as

we have already pointed out, we can surmise its vogue from the way in which the erotic Pali *gatha*, called the Question of Sakka, found its way delightfully into the sacred text of the Digha-Nikaya, as well as from the undoubted leavening it must have supplied to the tales of the epic and its erotic passages. The impassioned secular hymns of the *Rigveda*, which we have already quoted in our last article and which are indeed out of place in the context in which they occur, probably formed the starting point as well as the prototype of this popular emotional literature, and a tradition of such poetry must have survived through long centuries as a strong under-current, only occasionally coming to the surface in the more conventional literature. It is perhaps for this reason that the earliest love-poetry of the classical period is to be found not so much in Sanskrit as in Prakrit; and one of the largest collections of such early erotic lyrics, going under the name of Hala, belongs to Prakrit literature. Thus Prakrit poetry is doubtless as conventional as the Sanskrit and is not folk-literature in its true sense; but it is clear that while these early Prakrit verses, popular among the masses, have love as their principal theme, the earlier Sanskrit poems give little scope to it. Even admitting that the Prakrit lyric is not the prototype of the later Sanskrit lyric, the presumption is still strong that the erotic element which had diffused itself in popular literature must have survived in Prakrit poetry and that later on it invaded the courtly literature written in Sanskrit, ultimately becoming its almost universal theme.

In order to appreciate this so-called classical poetry it is necessary to realise the conditions under which it was produced and the environment in which it flourished. In this connexion attention must be drawn, in the first place, to the evolution of a multitude of lyric metres in this literature, which are recorded freely in the earliest known, systematic work on Prosody attributed to Pingala. The epic poets, naturally less sensitive to the effects of the rhythmic form, preferred metres in which long series of stanzas could be written with ease; but the necessity of metrical variation in lyric poetry, which had love for its principal theme, accounts for the large number of lyric metres evolved in this period. It is somewhat remarkable that the names given to some of these metres are epithets of fair maidens. Vidyun-mala, "chain

Here is a pretty picture of the anxious wife who is expecting her husband back from abroad every moment:

The wife of the wayfarer gazes on the path by which her beloved would come, so far as the eyes can reach, until, as the darkness of night falls and confuses the paths, discouraged and sorrowful, she takes one step to return to her home, but swiftly turns again her head to gaze, lest even at that very moment he might have come back.

It must not be supposed that these few specimens, imperfectly rendered in an alien tongue, exhaust all that is fine in this century of love-stanzas. Almost every poem in this collection has a charm of its own. The verses have all the perfection of miniature word-pictures, of which Sanskrit is pre-eminently capable. All of them treat of love in its varied aspects, often youthful and impassioned love, in which the senses and the spirit meet, with all the emotions of longing, hope, jealousy, anger, disappointment, despair, reconciliation and fruition. They are marked by a spirit of closeness to life and common realities which is not often seen in the labour-ed Sanskrit court-epics, as well as by a simplicity and directness, a complete harmony of sound and sense and a freedom from mere rhetoric

which makes a strong appeal to modern taste and interest. But on their surface the light of jewelled fancy plays and makes beautiful even the pains and pangs which are inseparable from the joys of love. It is true that there is much of sentimentality rather than true sentiment in the verses in which the poet weeps, rather weakly, over the sorrows of his temporary separation. Occasionally a deeper note is struck, but very seldom we have the sense of that irrevocable loss which alone evokes true pathos. It is not love tossed on the stormy seas of manhood and womanhood nor is it that mighty passion, serious, infinite and divine, which leads to a richer and wider life. But, as we have already pointed out, Sanskrit lyric poets delight in depicting the playful moods of love, its aspect of *lila* in which even sorrow becomes a luxury. They speak to us, no doubt in tones of unmistakable seriousness; but when they touch a deeper chord, the note of sorrow is seldom poignant but is rendered pleasing by a truly poetic enjoyment of its tender and pathetic implications. In this both the theory and practice of Sanskrit poetry agree.



A Dost-Devi—Raj-Chaudhri



Portrait of Himself—Goga

INDIAN Womanhood



Miss BECHUBEN LOTWALA whose portrait we published in these pages last year after her return from a tour in Europe with the Hon'ble Mr. V. J. Patel, is the first Indian lady to become the editor of a daily journal.

daughter of the late Rai Bahadur Makund Rao, Executive Engineer P. W. D., and cousin of H. H. Indirabai, the junior Maharani Holker of Indore. She passed the B. A. Examination of the Bombay University last year, taking honours in English



Mrs. J. K. Rappu

She is a member of the Bombay Municipal Corporation, one of the first batch to enter that body. She is now the editor of the a very widely circulated vernacular daily, Hindusthan and Prajmitra, owned and run by her father.

Miss GILIAN H. MAKUND RAO, the grand



Miss Bechuben Lotwala

literature. She is the first Hindu lady who is appointed to the honour of a college fellowship. She teaches English to junior students in the Wilson College.

Mrs. J. K. Rappu is a keen social worker. She takes great interest in child welfare and in temperance work. She is an Indian Christian and is very popular



Mrs. M. Sorabji



Mrs. J. S. Justin

Miss A. J. Watcha, B. A. (Hons) the first Parsi lady graduate of the Karnatak College, Dharwar, who passed her B. A. Examination with second class honours this year.



Miss A. J. Watcha



Mrs. Thottakat Janaki Amma

among the non-christian ladies of the town. She is the wife of the headmaster of the local high school.

Mrs. M. Sorabji, the wife of Mr. Maneckji Sorabji, pleader, and ex-chairman of the municipality of Cannanore, Malabar, is the first Parsi lady in South India to be



Miss L. Ramanna

appointed Special Magistrate of the bench of magistrate in Cannanore.

Miss. L. RAMANNA, has been nominated by the Governments of Madras to be a member of the Bellary Municipal Council.

Miss. J. S. JUSTIN, has been appointed



Miss Gulab H. Makund Rao

member of the district educational council, Tinnevely.

Mrs. THORTAKAT JANAKI AMMA, Trichur is the first lady to be appointed Honorary Bench Magistrate in Cochin State. Coming of a respectable family, with high connections, she fully deserves the honour conferred upon her by the government.



Landscape—after an Old Russian Painting



Landscape—after a drawing by Harold W. Wrenn

THE FOREIGN MEDICAL BUREAUCRACY AND THE DUTIES OF THE MEDICAL PROFESSION IN INDIA.

By DR. SIR NILRATAN SIRCAR M.A., M.D., D.L.S.

This is an age of congresses and conferences, in other words, of social deliberation, as a means to social action. But in India throughout the ages a conference or Parisat has meant something more than this. Even the Vidyas (sciences), including the Ayurveda itself, appear to have originated in conferences, parisats and sangams, assembled in some forest retreat or some ancient seat of learning. Indeed, the medical sastras contain records of some of these assemblies where sages gathered from all parts of India from Balkh to Benares, from Taxila to Koshala under the presidency of Bhagavan Atreya, the reputed founder of the Charaka School of Medicine.

But never was a conference more necessary to medical men than at the present moment, when so many grave and momentous problems, on which hang the issues of life and death for our people, demand an anxious consideration. The Reception Committee have already drawn your attention to some of the more prominent questions bearing on the position of the medical profession in India in relation to the state, to the organisation of scientific research and study, to public health and sanitary administration and to medical ethics. The foremost of these is undoubtedly that of public health and sanitation, a problem which has been often discussed in recent years in India and abroad from an angle of vision other than what may claim to be national and Indian. These movements—foreign as they were in inception—represented the pressure of world opinion acting on the medical and hygienic situation in this country. Some of the "missions" are of momentous significance, but their usefulness would have been greatly increased if they had brought home to the Indian administration its grievous failure to deal with the mass of preventable death and sickness in the country by an intensive plan of campaign. The statistics of preventable mortality and sickness in India were indeed dismal and even more so was the provision in the medical and sanitation budgets as against the mortality figures (and this in spite of the strenuous efforts of the

well-meaning but helpless ministers in the provinces). All this would have constituted an outstanding reproach to any civilised administration professing a high standard of efficiency. The facts were shocking to the International conscience and some relief was necessary. That was provided by placing the ignorant and ill-conditioned Indian in the dock at the bar of civilized humanity. The picture was drawn in lurid colours, presenting a fifth of the human race as in bondage to evil customs and unnatural practices, and as a standing "menace" to the rest of the world. Some of our foreign mentors charged India with the guilt of spreading plagues and pestilences which are the scourge of mankind, forgetting that in the history of epidemics, from Syphilis (Feranga Roga) in the sixteenth century to Influenza in the twentieth, the "coloured" peoples of the East have often been decimated by diseases of foreign importation—forgetting also that in all contacts of "civilised" with "backward and primitive" peoples the former have been the carriers not only of the germs of vice but also of the germs of that social malaise which through an insidious decline of fertility has carried off most of the primitive stocks from the face of the earth. Again the social hygienists condemned the majority of Indians as carrying the poison of venereal diseases in their veins, forgetting their own statistics in this respect.

As for Leprosy, that universal scourge of mankind, of which there is seeming evidence even in prehistoric relics, though fortunately it has disappeared in many western countries, there is a grim humour in charging India on this score in utter forgetfulness of the fact that India has been instrumental in saving mankind from this fell disease or at any rate in procuring substantial relief; for, the much-vaunted recent advances in its treatment actually derived their inspiration and were but a scientific extension of the indigenous Indian practices based on Indian medical treatises.

In fact, all the evidence goes to show that the social and economic disturbances

knows nothing of this species of the "unprofitable stewards."

It is futile to expect a vigorous growth of the faculty of scientific research under the cold shade of alien authority that has only a sneer of indifference, if not of jealousy, for genuine merit in the aspiring subordinate. The natural apprehension seems to be that a meritorious Indian in subordinate capacity, if encouraged, may raise his head too high by perseverance and devotion to scientific work.

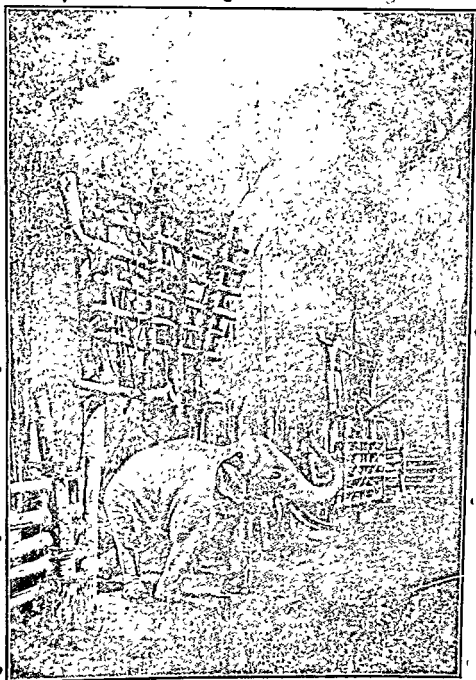
But in India we labour under a double disadvantage. The medical bureaucracy is not only alien, but it is also recruited primarily for the military as opposed to the civil administration. And this makes any expansion in the organisation of medical and sanitary services to the country, any reforms in the constitution of the bureaucratic Medical Service exceedingly difficult, if not hopeless. To perpetuate and strengthen this anomalous and injurious system in spite of the unanimous protest of the profession and the people's representatives in the legislatures constitutes a grievous wrong. The ostensible grounds viz. the provision of a war reserve and also of European medical attendance to European Civil officers and their families, cannot bear examination even for a moment. The military department should find a reserve and the civil branch should be made free from the encroachments of the military medical officers. Vacancies in the educational and scientific posts should be filled up by selection, whereas for general medical and sanitary administration there should be separate services recruited by open competition in India. As for the needs of the European civil officers and their families, there is no difficulty in the cities where there is no dearth of European medical practitioners. As regards the mofussil, an Indian Government may be excused for not agreeing to sacrifice the vital and material interests of medical administration as well as those of national medical talent for the sake of gratifying a sentiment, however natural, of a "microscopic minority." It is indispensable that all the civil medical services at least should be Indianised. If we want an intensive campaign against the death-dealing agencies that are rampant in the land, if we want a zealous, whole-hearted indefatigable prosecution of a national policy working for the eradication of preventable diseases and suffering, the medical and sanitary administration must be handed over to the sons of the soil, who will

have the effective will as well as the intimate knowledge and warm interest that are a *sine qua non*.

But vested interests are opposing tooth and nail any reform in this direction and for an ounce of concession they demand a ton of additional privilege. And often the privilege begins apace, though the concession, like wisdom, lingers, and may even fail to appear as in the case of some chairs in a Medical College which were promised liberation from the grip of the Military Service.

If an over-centralised administration in alien hands is a material handicap, the proposed Central Council of Medical Registration is likely to aggravate the situation still further by depriving the Provincial Councils and Universities and Medical Councils of their freedom of action and their power of local variation and adaptation. Such a council is bound under existing conditions to draw the chains of central authority tighter still. As in every other sphere of legislation, an increase in centralisation before the transfer of responsibility to the people must necessarily delay that transfer.

The objections to the contemplated Bill are manifold. Enormous powers are to be given to the Central Council—powers of inspection, of regulation and of discipline which will curtail the freedom of local development, of initiation and variation, which are of the utmost importance in a vast and diversified sub-continent with provinces as big and populous as the United Kingdom, not all in the same stage of growth. But the powers of the proposed council will be comprehensive, the constitution narrow and unrepresentative and its composition predominantly bureaucratic; for it will have a nominated president, nominated members forming more than two-fifths of its entire strength, in strange contrast with the British Medical Council, and the regulations will be subject to the approval of the Governor-General—all this ensuring full Governmental control. Neither the academic and scientific elements nor the independent professional element will be adequately represented and the diverse interests of the services, of the students and of the independent profession will be left to the care of an unrepresentative chamber. Besides the position of the provincial authorities will be most anomalous and unreal and hardly compatible with any scheme of provincial autonomy.



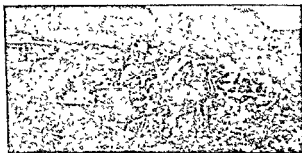
A Wild Elephant Charging through the Main Entrance to the Keedah, or Stockade, Used to Trap the Jungle Herds in the Round Ups in Mysore State, India; the Guards on the Second Gate Are Armed to Check Any Attempted Stampede and the Fence Is Protected by a Deep Ditch



Artist's Reconstruction of the Slaughter of the Royal Household of King Mes-Kalam-Dug of Ur to Provide Attendants for the King and Queen Shub-Ad in the Next World, the University of Pennsylvania-British Museum Expedition Found the Tombs While Excavating Ur of the Chaldees

Abating the Garbage Nuisance

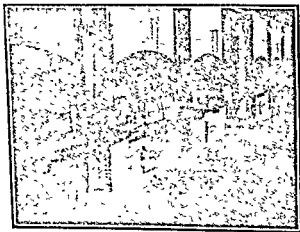
How to take refuse away from the door, in the speediest, most inconspicuous way; how to haul it without annoying the passer-by; how to get rid



Down By The River—Before Incinerator Days
The old garbage dump in the outskirts of Charleston, West Virginia—a hideous spot like those still disfiguring many of our otherwise beautiful cities

of it without creating nuisance, and how to achieve all of this cheaply—that is the problem.

Long ago, the disposal plant at Fench, near Nuremberg, Germany, for instance, and that at Rotterdam, embowered themselves in fruit trees and flowers, and visitors to the plants picked roses and strawberries in the garden.



Ashes from burnt garbage often contain a high percentage of potash, valuable as fertilizer.

Charleston, boasts a plant, though small in its seventy-ton capacity, that yields neither odour nor smoke, and is so attractive that the town considers it a show spot. "The ladies" were largely instrumental in bringing this plant to Charleston. Most of it



After The Incinerator was Installed
The same spot as shown above as it appears now that Charleston has an incinerator plant for the disposal of its garbage

is built below the level of the road. Rubbish and garbage together are dropped down an inclined plane into the bin, the bottom of which is the top of a hot-air chamber. The vapors and fumes produced by the warming refuse in the bin are drawn into the furnace so forcibly by blast blowers that no odours escape. Here they produce heat so intense that solid materials, even metals, are soon reduced to ashes. Working only two eight-hour shifts six days a week, the plant can produce a temperature of 1,700 to 1,900 degrees in the combustion chamber. Animal carcasses, dumped separately from the garbage, are consumed in a fraction of the ordinarily taken for cremation.

Martyrs Of Science

"Gas Kills Noted Surgeon." Buried in the news columns a few months ago, appeared that heading, with a brief announcement of the death, in Manchester, England, of Dr. Sidney Rawson Wilson, distinguished surgeon and anaesthetist.

For years Doctor Wilson had experimented with anaesthetics to develop one which would prolong that "border" state in which a patient, though losing all feeling, still retains consciousness. Success seemed at hand. The only way thoroughly to test his results was to experiment on himself. He adjusted the gas-mask over his face—and died.

"Many experimenters have tried the effects of poisons on themselves. In tests conducted by Dr. Linn J. Boyd to determine how much of the poisons of insects the human body can absorb without serious suffering, fifty students in the New York Homeopathic Medical College volunteered to take daily doses in capsules of poisons of spiders, bees, and other insects, over a period of six months. Fortunately the results were not disastrous, and a valuable contribution was made to medical knowledge.

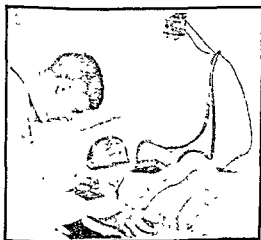
"No single act of heroism during the great war surpassed that of Miss Mary Davies, Welsh



Dr. Hideyo Noguchi
He fell in the war on disease



Vivisection



Sleep-starved For Science
In the bed is Dr. N. F. Fisher of the University
of Chicago, asleep after staying awake five days
and four nights to study the effects of protey-
ted sleeplessness. The assistant is learning
every detail of his physical condition by
use of the appropriate instruments

given in my thesis in two or three places. *Prameyakaalamārtanda* is a pretty stiff book. Unfortunately there is no English translation of it as yet. The author has not followed the book closely in his book. In my thesis I closely followed the book, and gave the translation of many important Sanskrit passages. In passages (28-40) I quoted only one Sanskrit sentence which has appeared in Prof. Radhakrishnan's book. All the above passages (1-40) have been also boldly taken from the chapter on *Perception of Cognition* in my thesis which he examined in 1944. It passes one's imagination how he could smuggle into his book one complete chapter of my thesis. This is indeed a magnificent monument of his highly specialised knowledge! Shall I now cut out the whole chapter from my book on the extra-ordinary consideration that it has already appeared in the bulky volume of the ponderous scholar of international repute?





INDIAN PERIODICALS



The Message of Sriniketan

Lofty in its high spirituality and sound in the grasp of reality is the thought with which the Poet Rabindra Nath Tagore illuminates his "Notes and Comments" in *The Vista-Bharati Quarterly*. The "message of Sriniketan," where agricultural experiments are in progress, may be gathered from the excerpts :

The task that lies before us to-day is to make whole the broken-up communal life, to harmonise the divergence between village and town, between the classes and the masses, between pride of power and spirit of comradeship. Those who rely on revolution, seek to curtail truth in order to make it easy. When they are after enjoyment, they shun renunciation, when they incline to renunciation, they would banish enjoyment from the land and subdue man's mind by cramping it. What we, of Visva-bharati, say is, that the nature of man is but deprived if truth be not offered to him in its wholeness, and from such deprivation comes his disease and his despair.

The very factory of which I was complaining, though it has been the instrument of much wrong doing, is not a thing of which we can say we would be rid. The machine is also an organ of our vital force,—it is man's very own. If we have caused our hands to commit robbery, the remedy does not lie in cutting them off,—they must be purged of their sin. To try to improve ourselves by crippling ourselves is a counsel of cowardice. All the powers of man seek development and expansion,—we have not the right to ignore any of them. From the earliest times man has sought to make tools. No sooner has he discovered any new secret of Nature than he has tried to capture it with the help of some machine and make it his own, whereby his civilisation has entered on each successive stage.

The day man first drew out the fertility of the soil by making the plough, a screen was lifted off the path of his life's progress,—a lifting that not only revealed the store-room of his food, but also let the light into many an obscure chamber of his mind. When he first devised the spinning wheel and the loom, they not only enabled him to cover his body, but also roused that sense of beauty which was to extend its domain over so much of his life. For it, to-day, man's body is clothed, so is his mind, and the Kingdom of Man that he is busy creating, depends largely for its material on this clothing, which serves both as covering and language,—for it has given man's mind a new means of self-expression.

Science has given man immense power. The golden age will return when it is used in the service of humanity. The call of that supreme age is already heard. Man must be able to-day to

say to it: May this power of yours never grow less; may it be victorious in works and in righteousness. Man's power is divine power: to repudiate it is blasphemy.

This latest manifestation of man's power must be brought into the heart of our villages. It is because we have omitted to do so that our water-courses and pools have run dry; malaria and disease, want, and sin, and crime stalk the land; a cowardly resignation overwhelms us. Whichever way we turn, there is the picture of defeat, of the penury due to the depression of defeat. Everywhere our countrymen are crying: *we have failed, From our dried-up hollows, our fruitless fields, our never-ceasing funeral pyres, rises the wail: We have failed, we have failed, we own defeat!* If but we can gain the science that gives power to this age, we may yet win, we may yet live.

The cry has been raised in our country: *We shall have nothing to do with Western Science,—it is Satanic.* This we of Sriniketan, must refuse to say. Because its power is killing us, we shall not say that we prefer powerlessness. We must know that in order to combat power, power is needed; without it, destruction cannot be stayed off, but will come all the faster. Truth kills us only when we refuse to accept it.

Wherever truth is discovered, anywhere, by any scientist, holds good irrespective of hemisphere or nationality. May this truth help to unite us.

In point of fact, wherever science has been truly acknowledged and cultivated it has given men the means of union. The strife into which men have been led by its misuse is not of science but of man's nature. The untruth, the weakness that is in man has been responsible for this misuse. That is why the verse of the Upanishad ends thus. May He unite us and our powers in right under standing :

So no buddhyā ubhayā samyunnaktu.

A Poem from Mrs. Naidu

A poem from Mrs. Sarojini Naidu is a rare thing now-a-days much to the regret of Indians and Englishmen alike, *Shama'a* however presents one :

CHILD FANCIES

To Prahlad Rajam

When I put in the earth, Poppy seed

Poppy seed

I wonder are you cold, Are you lonely, do you need
A Little glow-worm spark

Near your cradle in the dark

Till you fall asleep and dream yourself a flower

Poppy seed?

When dewy sunbeams call Dragonfly

Dragonfly

German philosophy and literature. In literature India has left many traces :

A glance at the works of our German classical writers shows how amazing was the influence of Indian ideas on the great men from the very first when they became acquainted with them. Already Herder (1771-1813), the prominent poet and philosopher who lived as a divine in Weimar, showed a great and so to say loving interest for India : in his "Thoughts on the Philosophy of the History of Mankind" (1784-1791) and other writings of his he speaks of his admiration for the "tender Indian philosophy," which cannot but ennoble mankind ; he describes the Hindus, on account of their ethical teachings, as the most gentle people on the earth, who, as he says in consideration of their doctrine of "ahimsa," will not offend a living creature, he praises their frugality, their loathing of drunkenness. In his "Scattered leaves he speaks more than once of the Indian Wisdom, he mentions the transmigration of souls and in his "Talks on the Conversion of the Hindus by our European Christians" he allows an Indian to defend his religious ideas and praises their humanity, although he himself was a Protestant theologian.

A great interest for Indian ideas we also see in Herder's friend Goethe, the greatest of all German poets. Well known are his inspired verses on the Shakuntala, where he says (I am giving a proof translation) :

Wilt thou unite in one name heaven and earth,
Then I name you, Shakuntala, you, and all is said !

That this impression conceived at the first reading—the distinct dates from the year 1791—was not evanescent is proved by the following letter addressed to the French Sanskrit scholar Chezy, to whom Goethe wrote 40 years later, on the 9th October, 1830. He says : "The first time when my notice was drawn to this unfathomable work, it aroused in me such an enthusiasm, it attracted me in such a way that I could not be quiet until I studied it profoundly and felt myself drawn to the impossible, undertaken to gain it for the German stage in some way.... I grasp only now the inconceivable impression which this work formerly made on me."

Schiller also has expressed the opinion that the whole Greek antiquity has produced nothing equal to the beautiful womanliness and the tender love that comes near to the Shakuntala in any way. Of other Indian poems Goethe, as can be gathered from his letters, has especially admired the Meghaduta and the Gitagovinda. The impulses coming from India gave a good deal of stimulation to Goethe's own poetical works. Indian subjects were treated in his poems "Der Gott und die Bajadere" (1797) and the "Pariah-trilogy." The Indian drama has influenced his "Faust" technically, as his Prologue on the Theatre shows.

Goethe himself did not know Sanskrit. Still it attracted him so much that he made attempts in writing in Devanagari letters, which one can still see in the Goethe-Archive.

In Indian thought they found their ideal of the absolute union of poetry and philosophy realised. The first to be mentioned here are the three brothers Schlegel. One of them, Karl August, who has made no name in literature, visited India and died young in Madras in 1789. Another, Friedrich

(1772-1829) is the first German, who endeavoured to really study Indian literature and its problem.

The result of his study was his epoch-making treatise "Ueber die Sprache und Weisheit der Indier. Ein Beitrag zur Begründung der Alterthumskunde". (On the language and wisdom of the Indians. A contribution to the foundation of antiquity), which appeared in 1808.

Friedrich Schlegel was the first man in Germany who declared that a regular history of the literature of the world is only possible, if the Asiatic nations get their due place in it. But still more than Friedrich Schlegel, who soon ceased to take an interest in India, his elder brother August Wilhelm Schlegel (1767-1815) influenced the study of Sanskrit. As he had formerly distinguished himself as the translator of Shakespeare, Calderon, Dante, and Petrarca and as a poet of ballads and satires, he in his later years took up in 1811, the study of Sanskrit. His standard editions of the Bhagavad-gita, the "Hitopadesa," and the "Ramayana" (unfinished) with critical commentaries and translations in classical Latin were the first works of this kind in Germany printed in Devanagari letters and show that this romantic poet was equally gifted as a first-class philologist. At the same time Franz Bopp (1791-1867) devoted his time to linguistics.

Bopp became the founder of the Indo-German science of languages, which was cultivated for a long time by the Indologists together with Sanskrit philology and had a most useful influence on it in many ways. We see here that India has also greatly stimulated German science in the domain of linguistics. The thanks which comparative philology owes to India, is expressed by the fact that a number of Indian *termini technici* are still in use employed in comparative grammars. Indian philology as founded by Schlegel and Bopp has enjoyed a cultivation since their time as is found in no other European country. The number of Sanskrit scholars and professors is greater in Germany than in any occidental country. This is significant in so far as the Germans are swayed only by ideal, not by practical reasons, as they have no political ambitions to follow. They share Heinrich Heine's opinion, who says in a note to his "Buch der Lieder" (Book of Songs) : "Portuguese, Dutchmen, and Englishmen have brought home from India the treasures in their big ships, we were only lookers-on. But the spiritual treasures of India shall not escape us." The work of Schlegel and Bopp has been continued by Lassen, Weber, Roth, Bochtlinck, Max Mueller, Buehler, Kielhorn, Oldenberg and numerous other eminent scholars.

The accomplished poet Friedrich Rückert (1788-1866) has won immortal fame by his congenial and absolutely perfect translations from the Sanskrit. He has bestowed his attention on the Vedas, the Epics and Puranas and also above all to the learned poetry. Of all the versions of Indian originals the best known is perhaps that of the "Nala and Damayanti" episode from the Mahabharata, but his art of translation is best proved by his translation of the "Gitagovinda." Here he has succeeded in giving a true version of the original text but also in recreating the rhythm and the plays on words and rhymes in perfect imitation till no wish is left unsatisfied. As a poetic interpreter of Indian poetry Rückert is still supreme in Germany, and the attempts of others to

"Whereas also the failure of any nation to adopt humane conditions of labour is an obstacle in the way of other nations which desire to improve the conditions in their own countries.

"The High Contracting Parties, moved by sentiments of justice and humanity as well as by the desire to secure the permanent peace of the world, agree to the following :"

The following nine sections embodying the methods and principles of the organisation may be rightly regarded as Labour's charter.

"First.—The guiding principle above enunciated that labour should not be regarded merely as a commodity or article of commerce.

"Second.—The right of association for all lawful purposes by the employed as well as by the employers.

"Third.—The payment to the employed of a wage adequate to maintain a reasonable standard of life as this is understood in their time and country.

"Fourth.—The adoption of an eight hours day or a forty-eight hours week as the standard to be aimed at where it has not already been attained.

"Fifth.—The adoption of a weekly rest of at least twenty-four hours which should include Sunday whenever practicable.

"Sixth.—The abolition of child labour and the imposition of such limitations on the labour of young persons as shall permit the continuation of their education and assure their physical development.

"Seventh.—The principle that men and women should receive equal remuneration for work of equal value.

"Eighth.—The standard set by law in each country with respect to the conditions of labour should have due regard to the equitable economic treatment of all workers lawfully resident therein.

"Nine.—Each State should make provision for a system of inspection in which women should take part in order to ensure the enforcement of the laws and regulations for the protection of the employed."

Commenting editorially on the opening of the branch of the Organisation in India by Dr. P. P. Pillay of the I. L. O., the same journal for December says :

India is now passing through a serious crisis of economic as well as of political unrest. Long-drawn-out strikes, started with ill-defined reasons, and lock-outs which are frequently the results of hasty managerial judgments indicate the strained relations between labour and capital. The insidious entrance of disruptive revolutionary ideas into the labour world is already more or less deflecting Trade Unionism from its legitimate paths ; and Moscow has no use for Geneva. But to all thinkers and workers, anxious not for publicity and lime-light, but for solid and substantial constructive work, the establishment of the Indian branch of the I. L. O. will come as a sign of good augury.

It is not generally realised that the great success that has attended the work of Geneva is largely due to the careful and meticulous preliminary study that has been devoted to questions taken up for consideration at the various Conferences. All this mass of information is now thrown open

to India through the portals of the Indian branch of the I. L. O. ; and economic and social investigators in India cannot do better than put themselves in touch with the new Delhi Office of the I. L. O. and avail themselves of the information already collected at Geneva before they try to formulate their conclusions. In return, all bodies interested in the study of Indian industrial and labour conditions will be performing an extremely useful service in keeping the Indian branch informed of their activities and in communicating to it the results of their special investigations, so that Geneva may keep itself *au courant* with the day-to-day developments in Indian economic and social life. We therefore advise the Unions to lose no time in getting into touch with Dr. Pillay who is to be heartily congratulated on his appointment which carries with it great opportunities and great responsibilities.

The Club and Factory Theatres of Russia

Mr. Harindra Nath Chattopadhyaya, the poet, gives an account of the club and factory theatres that he visited in Russia in a special article for *The Indian Labour Review* (December). We learn :

There are twenty-three factory theatres in Leningrad—and perhaps many more by now—for theatres full of a superb quality are growing up all over the Russia of to-day and are becoming as common almost as mushrooms. In addition to all these there are over two hundred clubs with worker—actor, dramatic, musical and other circles.

The factory theatres have for its board of critics an organising committee, representatives of the biggest factory theatres. The repertory consists of classical plays as well as plays of the workers, theatres, Ostrovsky, Tolstoy, Dostoevsky, Shakespeare, Goldoni, Synge, Toller and Upton Sinclair—but it must be remembered that only such classic plays are enacted which present the possibility of showing the utterly pathetic humour of the life of the bourgeois, or which contain the message of the revolution for the masses of the world.

The peasant theatres are numerous. In Nishni Novgorod alone there are about a 1,000—in Kostroma alone about eight hundred—the peasants are fast working out a theatre of their own. Probably they will not be free from the touch of religious mysticism—in which they resemble our own Indian peasants. We have such a great deal to learn from this movement. In India there are innumerable village theatres already in existence. If only we could gradually convert them into platforms for the expression of the people in new and vital way. This can only be brought about by the displacement of played out religious and mythological themes by themes that deal with turn in 'daily life'—themes such as, hunger, cholera, plague, fire, flood, famine, snake-bite, uncleanness, foul tanks, child-birth.

Art always runs a danger in the company of propaganda. But, Indian theatres know little of art and less of propaganda.

will displace blind competition. Woman would be an equal partner with man and her services as a mother will be better appreciated by the general public. A literate woman will be able to demand her dues and less liable to be seduced into prostitution by profiteers of vice who are far more numerous than vigilance workers.

Vedic Principles of the Constitution of a State

Thus Pandit Chamupati concludes his well documented article on the above subject in *The Vedic Magazine*.

This kind of constitution of which the fundamentals seem to have been laid down in the Vedas, has in an applied and developed form, continued to be in vogue up to comparatively very recent times in the history of India. Mahatma Buddha organised his Sangha on democratic principles in imitation professedly of the system of administration in vogue in the states of those days. In ancient inscriptions of which copies have been obtained and collections of these made in the epigraphical records of India we come across not only cursory and occasional hints as regards the existence of *Sabhas* but sometimes also a detailed description of the qualifications of voters and candidates and the process of election followed. Greek writers, too, who came to India, and made personal observation of the working of the administrative systems of this country, mention states that were being governed on republican and democratic lines.

Democracy therefore, is nothing foreign to the genius of the Indian people. The framers of the draft constitution which the All-Parties Conference has just approved have done well in keeping before them the constitutions of self-governing countries of modern days. It would not have been amiss on their part to have studied side by side with these the ancient constitutional practice of India. Two very important peculiarities of the Vedic constitution of a state are (1) that the place of a king in it is that simply of the highest member of the assembly, and (2) that every village and town has complete autonomy in its local management, and thus internally free, it forms an organic part of the body politic of the whole country.

Reforms for Women

Sir T. B. Saprú in a well-balanced plea for 'The Emancipation of Women' in *Stri-Dharma* for October suggests the following reforms to ameliorate their conditions :

(a) Every local legislature should be asked to undertake the obligation for the establishment of Girls Schools and Colleges in every province and to set apart more ample funds than has hitherto been done.

(b) If the legislators are found to be conservative to legislate with regard to the marriage of girls, the educated youth of the country should form themselves into a league and refuse to be married to girls below a certain age.

(c) Educated girls should be encouraged to follow independent professions, as far as they can.

(d) In all matters affecting social reform, we should take care to see that a certain number of women are always included in our representative bodies.

(e) Sex disqualifications, so far as representation in local bodies and legislatures is concerned, should be absolutely removed.

(f) Our personal laws should be modified so as to give the woman a stronger legal position than she occupies to-day. It is, to my mind, absurd that we should allow the inferior position which the Hindu Law assigns to her in the matter of property rights to continue indefinitely. It is a perpetual source of litigation and I have, in actual practice found that even where the law gives her some definite position, the woman is victimised by unscrupulous male relatives and hangers-on. This is probably due more to her want of capacity to protect her own interests, than to any other cause. This can, however, partly be remedied by better education, but it seems to me that a radical cure can only be supplied by a fundamental change of our law.

The suggestions of mine are by no means exhaustive. I fully believe that if India is ever to attain freedom in the political sphere, we must be prepared first to liberate in the fullest measure our women and do justice to them.

Low Rate of Widow Marriage in Britain

The *Stri Dharma* of November informs us in its 'Notes and Comments' :

That marriage is more popular than even in Britain and that there are more boy and girl weddings are two facts revealed in a mass of statistics regarding increase in population and decrease in birth-rate contained in the second part of the annual return of the Registrar-General. The marriage rate of 15.7 per thousand in 1927 is the highest in five years representing an increase of 28,500 weddings.

The growth of the "get married early" habit is evidenced by the fact that 58,000 bridal couples were under 21 while of the remainder most of the brides were under 23 and most of the bridegrooms under 21. 34 brides were aged only 15, while 12 bridegrooms were only 16.

97 per cent. of the wedding were between bachelors and spinsters. Only 33 unmarried men took widows as wives. The birthrate is the lowest ever recorded and show as decrease of 40,000.

The New Germany—War Dangers

Apparently the Berlin Correspondent of *Welfare* (Nov. 26) who takes stock of the 'Latent War Dangers' the New Germany faces speaks with confidence and knows much more than he speaks. Some of these dangers may be seen from the following extracts.

The German delegation to the present Assembly and Council Meeting of the League of Nations is intent on two main problems: the hastening of the evacuation of the Rhineland and the hastening of

resolution, proposed by an English woman seconded by a French-woman and supported by women of many countries:

"That this League welcome the support of Indian women for Peace movements as expressed by the resolutions of women's Day in Madras and by the Delhi Women's League, and it supports the demand of women in India for Self-Government."

School discipline and Medium of Instruction

Mr. M. R. Jayakara's presidential address at the Bombay Presidency Secondary Teacher's Conference, published by *The Progress of Education* (November), is full of liberal ideas and thoughtful suggestions. The speaker comments on the question of discipline:

Speaking of regularity and discipline, you will permit me to sound a note of caution that these two virtues must not be allowed to become a tyrannical fad. In a country situated like India, the main question is to how to spread education. I hold the view—and I am sure a large number of people interested in Indian education share it—that nothing should be allowed, even in the name of discipline and method, to interfere with the spread of education as wide as possible. When education has spread and has become universal, the time may arrive when the field has to be weeded and the plant pruned. But until then, it is strongly felt a many quarters, that we must not make a slub-loth of discipline and method. It is better that the largest number of Indian students should obtain even a defective education than no education at all, which is often the manner in which the choice is presented to the poor Indian student. In a matter like this it is perhaps inevitable that an Indian and an Englishman connected with education would see differently. We are not dealing with a country which has no background in this matter or which has to be reclaimed out of illiteracy and ignorance. We are dealing with a people who have shown tremendous capacity for well-directed and well-diffused education in the past, but who owing to modern conditions have to change their methods and avenues so as to bring about the best results. The one problem before India to-day is universal education cheaply obtained, and the Department would do well to bear in mind that nothing should be allowed to interfere with this growth.

Rapidity is of the essence of our experiment. Let this not be forgotten.

Industrial Research

The Mysore Economic Journal (November) publishes Sir William Bragg's presidential address at the Glasgow Meeting of the British Academy on 'Craftsmanship and Science.' The eminent physicist remarks on the work carried on in the industrial research laboratories:

A new class of worker is growing up among us consisting of the men engaged in research associations and industrial research laboratories throughout the country. We must place a high value on their service, for they are actually and personally bringing back with them into craftsmanship the scientific knowledge which is one of its essentials. They bring the interest and the outlook of scientific inquiry into touch with both employer and employed, and I cannot but think that they may be to some extent the flux that will make them run together. For they can speak with the employer as men also trained in University and College, exchanging thought with ease and accuracy. And, at the same time, they are fellow-workers with those in the shops and can bring back there some of the interest and enthusiasm which springs from the understanding of purposes and methods.

Personal Contact

It is to be remembered always that personal contact has, on the whole, thanks to the better qualities in human nature, a marvellous effect in smoothing out differences. I do not think it is unduly optimistic to welcome the growth of this new type of industrial worker because it can, being in personal intercourse with both capital and labour, supply to each a new outlook on their whole enterprise, especially as that outlook is naturally illuminating and suggestive. For, after all, this is but going back to first conditions.

The Rewards of Research

The present number of industrial research workers is relatively small; it seems likely to increase, however, in proportion to the extent to which the province of science is better understood. The better understanding I think of is manifesting in the first place in industry itself. I am sure that here it is happily on the increase. There is also a broader view to be taken. There is a public estimation of the value of any calling which affects the numbers and the quality of those who respond.

India has a small band of research scholars who work under numerous disabilities. But the number of industrial research workers are smaller still; and though there may be willing students for it, they have hardly any scope, most of the industries being under foreign control or under the control of unsympathetic and unimaginative industrialists who do not yet know the immense value of such works.

Germany would be absorbed in an aggrandized Prussia, between whom and Austria there would be formed a Central European alliance, against which a world coalition would presently grow up. A war of annihilation between the alliance and the coalition would follow, with the result that the Habsburg and the Hohenzollern thrones would fall and Prussia would be absorbed in a German republic.

World War Foreshadowed in 1909

To the uninitiated the swift catastrophe of the twelve days of July and August, 1914, appeared like the sudden descent of an avalanche on a smiling and peaceful valley. But statesmen and publicists of Europe not only knew that a trial of strength between the Triple Alliance and the Triple Entente was coming, but accurately foresaw the occasion which would lead to it. Of them, Mr. Wickham Steed, the former editor of the *Times* was one. He writes in the *Current History*:

This was plain to discerning eyes by the end of 1909. Professor (now President) Masaryk and others besides me then saw it. In November, 1912, when the Serbians defeated the Turks in the first Balkan war the truth was visible to all save the public. Had the Turks been victorious, as the Austro-Hungarian General Staff expected them to be, the Habsburg Monarchy might have gained a further breathing space. But the Serbian victories stated the issue so patently that, before the end of November, 1912, I wrote from Vienna to warn the editor of the London *Times* that, if the Austro-Hungarian fleet should bombard the Serbian forces which against Austro-Hungarian injunctions, had crossed the Albanian mountains and reached the Adriatic shore at Durazzo, England would have to land an army in Belgium within ten days.

No special knowledge was needed to prompt this warning. An Austro-Hungarian attack upon the Serbians would have brought about Russian intervention on behalf of Serbia. Germany would have supported Austria-Hungary, and—as M. Clemenceau had informed King Edward at Marienbad in 1908—Germany, trusting to the slowness of Russian mobilization, would have rushed through Belgium into France. Great Britain, seeing the Germans in Belgium, would have been bound by her treaty obligations to defend Belgian neutrality. This I foreshadowed in November, 1912, as the obvious development of an Austro-Serbian conflict. An armed collision was then averted, and was averted again and again during 1913. But the underlying situation changed so little that in January, 1914, I restated publicly in London the reasons why the peace of Europe would be at the mercy of any serious quarrel between Vienna and Belgrade. Six months later the quarrel came over the Sarajevo assassinations, and, the European equation worked itself out to its inevitable result.

War Guilt

Continuing, Mr. Wickham Steed arrives almost to the same conclusion about the res-

pensibility for the World War as Dr. Goebb, Mr. Lowes Dickinson and many other thoughtful historians had already done, that the causes of the catastrophe of 1914 were not to be sought in the conduct of this particular state or that, but in the general international situation and the international anarchy which prevailed in the family of nations in pre-war days.

How far Vienna and how far Berlin was to blame for thus upsetting the old order in Europe it is hard to decide. The more the blind rage of Austria-Hungary against Serbia and the vacillations of Germany are studied in the light of the German and Austrian documents, the clearer does the conclusion emerge that their conduct was not so much deliberately criminal as governed by a fatal concatenation of circumstances acting upon incompetent men. The real answer to the "war guilt" question may be given by some supreme dramatist who will gather into one compelling tragedy the threads in which destiny crumpled the rulers and the peoples of Europe.

Dr. John Dewey's Impressions of Soviet Russia

Dr. John K. Dewey, the famous American philosopher and educationist is giving his impressions of life in Soviet Russia in a series of articles in the *New Republic*. After pointing out the difficulty of getting reliable information about Russia without a prolonged stay, wide contacts, and a knowledge of the language, and emphasizing the fact of change and flux in that country, (Russia, it was put to Dr. Dewey, lives in all its internal problems and policies from hand to mouth) Dr. Dewey gives two of his impressions which would remove some of the current misconceptions which prevail even in educated circles about life in Russia. Of the security of life in Soviet Russia, Dr. Dewey says:

But there are other preconceptions—most of which I am happy to say I do not share—which seem after a visit even more absurd. One of them is indicated by the question so often asked both before and after the visit: How did the party dare to go to Russia?—as if life there were rude, disorderly and in secure. One hesitates to speak of this notion to an intelligent public, but I have found it so widely current that I am sure that testimony to the orderly and safe character of life in Russia would be met with incredulity by much more than half of the European as well as the American public. In spite of secret police, inquisitions, arrests and deportations of *Nepmen* and *Kulaks*, exiling of party opponents—including divergent elements in the party—life for the masses goes on with regularity, safety and decorum. If I wished to be invidious, I could mention other countries in Eastern Europe in which it is much more annoying to travel. There is no country in

But perhaps we have presumed too much; perhaps in our enthusiasm for generalizing—that last infirmity of speaking your mind—we have gone a little too far. As Al Smith says, what are the facts? After making a careful survey of all the news items from the more important universities for the current year, we have selected the following as a significant instance.

A couple of weeks ago, in a university town not a hundred miles from New York, the citizens were registering for the presidential election. It has been the custom there for many years to allow the undergraduates to register as well, as a great many of them, not being able to return to their homes on Election Day, would otherwise lose their right to vote. This year, for some Republican or Democratic reason, the local board of registration refused to allow undergraduates to register, alleging that they were not legal residents of the town, and so had no right to vote there. When news of this action got around the campus, there was general indignation, and that evening some of the more serious-minded spirits collected and began a parade of protest. The procession, which soon numbered several hundreds, set out up the main street of the town. Across this street, at a decent interval, were displayed the campaign banners of the Republican and the Democratic parties. The paraders, with great seriousness and good humour, demolished the Republican emblem, and then, with praiseworthy impartiality and equal seriousness, the Democratic. The university authorities soon got wind of the affair, and sympathizing with the undergraduates' grievance and recognizing the high motives that lay behind their demonstration, attempted to persuade the protestors to come back to the campus and hold a mass meeting, offering the college auditorium for the purpose. All their attempts, however, were in vain. The crowd continued to surge back and forth up the main street, blocking the traffic and now and then attempting, in a friendly way, to upset passing motor cars, and making an unsuccessful try at demolishing the jail, but doing on the whole little or no damage. Finally, however, even high seriousness must go to bed, so they did.

drinks virtue from him he is often confused, retiring, awkward. All he does is of a piece. He writes a letter; the simple sentences are like his songs, showing, as Mr. Newman has said, the same "welling over of joy into sadness or of sadness into joy" and beyond this the same perfection of sweetness. The reciprocating wholeness of his nature, by turns receptive and expressive, keeps him to the end a child. He balances experience and creation like a child at play escaping ten years longer than most men that return of the mind upon itself which heralds maturity; and when he dies at thirty-one he has still barely completed the first stage of his journey and dies, as a child dies, of love. He has trusted the world more than it can be trusted, giving everything, expecting nothing in return, and getting so little that his strength is undermined and the way clear for disaster. Nothing in his work suggests exhausted faculties; his last is his most significant year. Indeed, the tragedy of his death is precisely this; that it cut him off on the threshold of manhood and of manhood's incalculable enrichments. His calamities, had he survived them, would have given him the one thing he still needed, a *point de repère*, a self-reliance in vision, such as came to Beethoven through his deafness. And the goal was near. Out of the world's rejection of him, signified by his poverty, out of the sickness, the bitterness of degradation which poverty had brought in its train—there was dawning upon his mind that sense of the separateness, the otherness, of the world from which spring irony, philosophy, and self-consciousness, the man's deliberate measuring and knitting of his power against indifferent fate. We feel decision rising in him as the last months go by; he recognized that his reputation is in his own hands, that for his work's sake he must concern himself for a livelihood. He has discovered even the defects of his musicianship, and in the grip of his last illness goes to a master. Then, feeling the approach of death, he fights convulsively and in the anguish of the struggle reveals his full knowledge of his stature and his claim: "Put me in my room," he cries to his brother Ferdinand, "don't leave me in this corner under the earth," and, on receiving his brother's reassurance, "It is not true. No. Beethoven is not lying here."

parade uniform—a fantastic official dress which in the main he adapted from that worn by his princely predecessor, William of Wied, Albania's pre-war king whose rule lasted so short a time. This under went a number of transformations before it was standardized. Ahmet Zogu first experimented with a white militia uniform, white trousers, and white riding boots. For the first two he presently substituted red trousers and black boots. Later he added a black cloak lined with red. One must admit that though he presents in his uniform somewhat the appearance of a musical comedy hero, it is, nevertheless, very coming and has a tremendous effect upon the masses.

There is no doubt that he regards Napoleon Bonaparte as a model for his own career, keeping a Napoleonic biography constantly on his writing desk and reading it assiduously. His dream of being King, as was predicted, is drawing near fulfilment. He distributes orders, offices, favours—not to mention an occasional warrant for execution—and has created a corps of officers which is loyal and courageous, but which imitates its war lord by going about in gold-braided uniforms which rival King Solomon in all his glory.

But in spite of all this, a gesture from his patron and protector, Mussolini, would be enough to end all of Ahmet's power before his ambitious dreams reach their fulfilment.

Co-operation of Labour and Capital

1928 was a year of peace moves in industry. Both Trade Unions and Employers seem to have realised that industrial warfare was leading nowhere. In England it was Lord Melchett (formerly Sir Alfred Mond) who invited a joint conference of the leading employers and the representatives of the Trades Union Congress to find out a formula which would lead to a better understanding between the employers and the employed. The interim report of this conference has been approved by the Trades Union Congress which met in September, 1928 in spite of the opposition of the Labour extremists. It appears that a similar tendency is also operating in America, and that there, too, employers and the employed are drawing together for the sake of industrial efficiency and economic prosperity of the community as a whole. We read the following in the *Monthly Labour Review* of the United States Bureau of Labour Statistics:

There are still elements in the organised labour movement which look with misgivings and suspicion upon any co-operation of labour with capital, on the theory that the two are unalterably opposed to one another fundamentally and cannot possibly have any interest in common. In general, however, it may be said that during the past decade a gradual change has taken place in the attitude of, at least, the leaders of organised labour. While

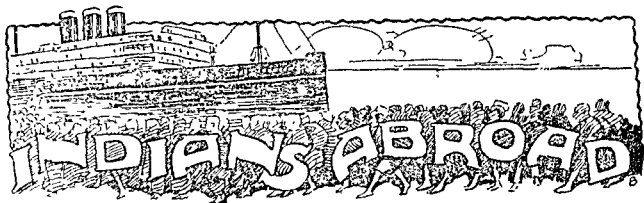
still militant in the sense that it will yield no portion of the advantages already gained, labour prefers peace to warfare in its relations with employers. This change of attitude is due partly to enlightened self-interest, to a very practical realization of the cost of strikes—not only in dollars and cents but in other tangible benefits—and partly to wider vision on the part of the leaders. Whereas formerly only the interests of the men were taken into account by the unions, now the interests of the industry are considered. A few unions are leading the way in practical accomplishments in co-operation with the management for the good of all concerned, and the idea is gradually gaining a more or less general acceptance, even though a still reluctant one in some quarters.

The idea of enlisting the co-operation of the workers on a general scale first appeared during the war, when the universal and whole-hearted efforts of everyone were necessary in the production of war materials. Shop committees were established in a great many plants, though in many of these the trade-union was not a factor, non-union as well as union plants having adopted the idea. The value of the voluntary co-operation of the employees and of their good-will received widespread recognition.

Much of this spirit disappeared after the cessation of the war, due partly to the industrial depression, partly to the reaction from the wartime tension, and partly to the wave of anti-union and open-shop activities that swept over the country. In some cases, however, co-operative efforts continued, while what is probably the best-known of all co-operative schemes, the so-called "B. & O. plan," was inaugurated after the close of the war. It had been conceived much earlier but it was felt that war conditions might militate against the success of the plan and the putting into actual practice was therefore postponed.

The new spirit has manifested itself in different ways and along various lines. To-day there are instances in which unions and management are co-operating to improve the operating efficiency of the plant or the industry; to introduce new methods or machinery or to improve the old ones; to reduce operating cost by eliminating wastes, introducing economies, etc.; to improve the quality of work produced; to bring up the total production; to raise the general level of sanitation and safety in the plant; and to increase the skill and efficiency of the workers. In these and other ways employers and workers are demonstrating what can be done when the welfare of the industry is the first concern.

It is not true, of course, that all that is being accomplished through co-operative effort is done for purely altruistic reasons. Each party expects to benefit by the co-operative arrangement. The employer expects greater returns through the increased economy of production, the greater output, the reduction of amount of imperfect work etc. The union expects by demonstrating the increased value of the services rendered by its members, to gain for them increases in wage rates. But the great accomplishment of union-management co-operation is the change of mental attitude thus brought about and the fact that the results are secured by mutual effort instead of by antagonism, through peace instead of war.



By BENARSIDAS CHATURVEDI

An important problem

Here are a few extracts from a letter of an American friend of mine regarding the immigration laws in the United States of America.

"I am writing to you concerning the 'Asiatic Exclusion Act' of the United States of America. I have been in touch with individuals and organisations in the United States who are recognising the injustice of the present immigration law with its offensive racial discriminations, and are prepared to work for its repeal.

"The particular question which I wish to raise for their information, is just what Indian sentiment is in regard to American immigration. Do the Indians desire and seek for an open door in America with the privilege of unrestricted immigration; or would they be content for the present to accept the same quota basis which European nations are now enjoying? In other words is the offence of the American exclusion merely one against the honour of the Indian people, or is it one of more practical import? I have felt that the Indian resentment has been over the matter of being treated as an inferior race, and that they are not actually demanding the privilege of entering the United States in large numbers.

"Indian labour has never created any problem as has been the case with some other nations. If she were to accept the limitations of the present law as applied to European nations, my understanding is that she would be permitted to send one hundred immigrants each year, which is very probably more than she ever sent in the days of unrestricted immigration.

I presume that you will agree with me that American labour may be justified in demanding some restriction of immigration

in order to protect themselves against unscrupulous capitalists who would otherwise continuously introduce cheap labour in such numbers as to frustrate all efforts on the part of labour to organise effectively for the securing of proper working conditions, hours, wages, etc. I need not inform you that racial prejudice is unfortunately a fact in America. Perhaps much of this prejudice has an economic basis. Much as we deprecate this attitude of racial antagonism, we must face the facts. It will probably be impossible to gain anything more for the present than to have India recognised as an equal among the Nations, by placing her on the same quota basis as the others.

"I should like to get an expression from you as to whether you feel that Indian public opinion would recognise that a really worth while victory would be scored in such a gain. You may be able to strengthen the hands of those who are fighting the battle by such a statement. Of course if you feel that Indian sentiment would be unappreciative of such a move, it is your duty to frankly say so. What we want is international understanding and good will and this can never be built upon unreality."

The question raised by the writer of this letter is an important one and requires careful consideration at our hands. We recognise the sincerity of the writer and agree with him that we must do all that we can to bring about better understanding between the people of India and those of U. S. A. As regards the details of the solution put forward by our friend we cannot express any opinion off-hand. We shall refer to the question again next month.

Mr. Sastri's work in South Africa

Mr. Sastri is returning to the Motherland

after a strenuous work of more than a year and a half in South Africa. Here is what Mahatma Gandhi has written about him in the columns of the *Young India* :—

"And as he (Mr. Sastri) wanted no fame for himself (few men would be found shyer than Sjt. Sastri of fame), he turned his popularity to the advancement of the cause he has represented with such singular ability and success. During his all too brief stay in South Africa he has immensely raised the status of our countrymen in that part of the world. Let us hope that they will, by their exemplary conduct, show themselves worthy of him.

"But Sastri's contribution to the solution of the difficult and delicate problem of South Africa does not rest merely upon what was after all an accident. We know nothing except through the results of the inner working of the ambassador's office in which he had to exhaust all his art of a diplomacy that comes from a conviction of the correctness of one's cause and that spurs to do or countenance anything wrong, mean or crooked. But we do know how unsparing he has been in the use on behalf of his cause of the gifts of eloquence, scholarship, both English and Sanskrit and great and varied learning with which nature has lavishly endowed him. He has been delivering to large and select audiences of Europeans lectures on Indian philosophy and culture which have stirred European imagination and softened the hard crust of prejudice which has hitherto prevented the general body of Europeans from seeing anything good in the Indian. These lectures are perhaps his greatest and the most permanent contribution to the Indian cause in South Africa."

Mr. Sastri will be arriving in India in the middle of February and we earnestly hope that he will be given a hearty reception by all sections of the Indian people. One request we shall make to Mr. Sastri, if it may not be considered impertinent on our part and, it is that he should have nothing to do with party politics in India.

It is Greater India that needs the services of this great man. May he live long and serve the Motherland for many more years to come.

Departure of Sir K. V. Reddy to South Africa

Sir K. V. Reddy will leave the shores of India in the first week of this month to succeed Mr. Sastri in South Africa. We were

opposed to his appointment simply on the ground that a better selection could have been made but now that he has been appointed we shall request our people in South Africa to render him all possible assistance in the difficult work that awaits him there. Our people in East Africa also should give him a cordial reception. We are very sorry, indeed, to learn that the Indian Association of Nairobi passed a resolution of protest against Sir K. V. Reddy's appointment. This is really ungraceful. Let us wait and see his work and if we cannot render him any assistance we must not do anything to weaken his hands.

The East African Problem

A crisis is fast approaching in East Africa. With the publication of Hilton Young Commission's Report our struggle in East Africa will assume a new phase and there is every danger of our position being weakened as a consequence of the short-sighted policy of the Conservative Government in England, in giving more power to the Delamere party in Kenya. It is therefore very necessary to keep a close watch on the march of events in those parts of Africa. It will be a great thing indeed if some of our leaders could go to Kenya and study the situation on the spot. There is Mr. J. B. Pandya's offer of a free passage. Is it really impossible to get three or four of our leaders to proceed to East Africa in a month or two? If the Motherland cannot lend the services of four of her able sons just for three months at this critical time in the history of our people in East Africa it will be really unfortunate.

Mr Andrews' visit to the West Indies :—

We are glad to learn that Mr Andrews will soon proceed to West Indies to study the condition of our people in British Guiana, Trinidad, Surinam and Jamaica. These four colonies have been very much neglected by us and we ought to be grateful to Mr Andrews for this visit.

No Indian, not excluding even Mahatmajee, has done so much for our people in the different colonies as Mr C. F. Andrews and we hope he will be received by our colonial friends as a great Indian.

He is the one Englishman in India who has succeeded in completely identifying himself with our aims and ambitions.



NOTES

Urgent Need of Self examination

The period which marks the close of one year and the beginning of another should be devoted, in part at least, to self-examination. This is true both for individuals and groups. The groups may be as small as the smallest family, association, guild, caste or class, or as large as nations, peoples, races—nay, all mankind. For individuals, as well as small groups and large, the questions to ask are: Have we during the past year risen to greater heights, or sunk to lower depths? Have we marched forwards or retreated backwards? Have we approximated more to the *bruto creatura* or has the spirit in us won the battle? Internally and externally, have we become freer or more enslaved?

The Indian College at Montpellier

We read in the *Mysore Economic Journal*—

Students and graduates of the Indian Universities have long been finding advantage from further courses of study in the West, and this in ever-increasing numbers. British Universities naturally receive the greater part of this influx, but many Indian students are also being attracted to French and German Universities. Experience is proving that those most profit by the resources of the West who come as graduates, or at least fairly well prepared, and who also acquire themselves with at least one other leading European language, and thus, when possible, by a period of residence in a Continental University city. The difficulty of acquisition of an additional language is soon compensated by the widening outlooks which it gives, as well as by the increased resources of culture, both general and professional which it opens.

Montpellier, on the border of the Mediterranean is the centre of a region of great natural beauty and historic interest, and it has the one admirably equipped University within the sunny Mediterranean climate which has long been widely attractive to students of all nations, on account of the eminence of its departments of Science, Medicine, Letters, Law, Philosophy and Education, and also of its Schools of Agriculture, Music and Art. A

rapid and thorough course of preparation and training in the French language and literature is provided for foreign students. Last year there were about 3000 students representing about 50 different nationalities.

The French universities do not provide any hostels for students. So during the last four years Prof. Patrick Geddes has been actively engaged in the organization of a group of halls of residence for students of the many nationalities represented there.

His long experience in the provision of college hostels in Edinburgh, London and elsewhere, and also in general University Planning in India and Palestine as well as in Europe has enabled him to set considerable beginnings in operation. He has founded the *College des Ecoles* or Scots College—so called in memory of the old and intimate association of Scotland and France but open to all students—is at present serving as a starting point for others—Indian, American etc. Through his varied experience of ten years planning in many provinces and states in India and with appreciative interests and wide contacts accordingly this Indian College scheme has here become a leading one.

NEW BUILDINGS REQUIRED

The limited accommodation as yet available in the Scots College Building is no longer sufficient while enquires from Indian students continue to come in. Hence there is now an urgent need of a separate building for which plans and estimates have been made. This will occupy a pleasing site and a commanding view which the extensive college gardens and in the immediate neighbourhood of the two existing residential buildings and of the proposed American College. It is planned to accommodate 25 students with common rooms and library and there is space for extension when need rises.

The designing, building and furnishing of the Indian College will be carried on under the direct supervision of Professor Geddes, late head of the Department of Sociology and Civic in the Graduate School of the University of Bombay with the co-operation of Mr. E.B. Havell formerly Director of Art School of Madras, and later of Calcutta. They will also continue to act as Directors and Advisers of Studies without fees or salaries as hitherto, and in continued co-operation with the Montpellier professors especially interested in India.

It is estimated that the full amount need-

ed for the Scots College will be two lakhs of rupees. Towards this amount donations and subscriptions are now being received by Dr. G. G. Advani, Secretary of the Indian College, C/o. Thos Cook & Son, Hornby Road, Bombay.

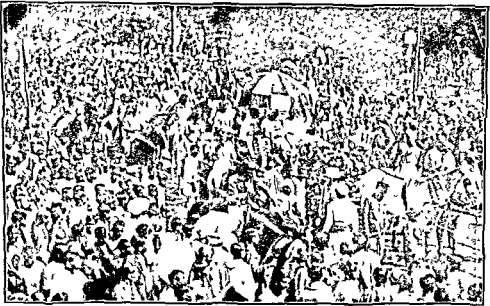
The Presidential Procession in Calcutta

For once, it gives us pleasure to bear testimony to the correct behaviour of the Calcutta Police. Pandit Motilal Nehru, the President of the 43rd session of the Indian

National Congress, arrived in Calcutta on the 21st of last month. The authorities of the East Indian Railway refused to afford any facilities for a proper reception of the President on the Howrah railway station platform, and only a small number of persons were admitted. Outside, an immense crowd awaited to give the President a rousing welcome. From the Howrah bridge down Harrison Road, along College Street, Wellesley Street, Corporation Street, Park Street, Lower Circular Road, and on to Park Street and Desbandhu Nagar, which may be well called the Congress city, there was a dense mass



Pandit Motilal Nehru



Arrival of the President in Calcutta
—A view of the procession showing the President's canopy—

of surging humanity, while every window and house-top along the processional route were thronged by the citizenesses of Calcutta. Several impressive demonstrations of very large proportions have been seen in this great city and this one was in keeping with them. The mere sight of this huge serpentine stream of humanity coiling and untwisting around itself, could not have failed to impress any one who has lived to witness the growth of the Indian National Congress during the forty-three years of its existence. The foot-paths and the roads were blocked by solid masses of men, and several lakhs of people must have participated in the procession. There were very few policemen to be seen, and the police force was rightly employed in controlling the traffic at the points of intersection where other streets crossed the route of procession. The policeman seen here and there along the route never attempted to interfere with or hustle the crowd and generally made themselves as small as possible. When the procession reached Park Circus, a European policeman was seen flourishing a stick to wave back the crowd. He was promptly summoned by a police

officer and was ordered to leave the people alone and not to molest any one. Law and order was maintained intact, because no policeman attempted to violate it. Neither the Congress volunteers nor any one else had much to do. The enthusiastic crowds were perfectly orderly and everywhere made way for the procession without any difficulty.

The moral of this imposing demonstration is writ large for any one to read. It so happens that the Viceroy of India, the Nizam of Hyderabad and several other Princes of India are at present in Calcutta but the city did not erect triumphal arches nor assemble in its hundreds of thousands for any such exalted personage. The spontaneous and striking honour that we have witnessed is reserved for the first citizen of India, who fills the office of the President of the Indian National Congress for the term of a year.

N G

The Saunders Murder

On the 17th December last a European police officer named Saunders was shot dead

India, could thus condone and even glorify such hoodlunism.

A WORD TO THE POLICE

For ourselves we keep an open mind as to whether the crime was political or not, and we must warn the Punjab police against being carried away by the usual police prejudices. That may possibly help the real culprits to escape while innocent people are made to suffer. If its political prejudices serve as a false scent for it in the present case, it may for ever be known as a body of most incompetent fellows.

Reprisals will not crush the political life. They will not end the indignation felt at the *lathi* blows that hastened Lalaj's death. Dyer in Jallianwala succeeded not in killing political life, but in fertilizing the soil for it with martyrs' blood.

Dr. R. C. Majumdar in Europe and Indonesia

At the meeting held in the Calcutta Mahabodhi Hall under the auspices of the Greater India Society to give a reception to Prof. Rames Chandra Majumdar on his return from his study-tours in Europe and Indonesia, the professor recounted his experiences abroad.

When in England, he represented the Greater India Society in the Orientalists' Conference at Oxford, and at the meeting of the Societe Asiatique at Paris he read on behalf of Greater India Society, a tribute of deep respect to the memory of the late lamented savant Mon. Emile Senart.

Dr. Majumdar also visited the Kein Institute of Leyden as associate of the Greater India Society and was very well received by Professor Dr. Vogel and Professor Krom, leading authorities on Indian cultural relations with Indonesia.

Backed by their introductions, he went to Java, and after visiting the remarkable monuments of Borobudur and Prambanan etc. he crossed over to the island of Bali where he studied the living relics of Hinduism, and finally landed in Indo-China. The French Archaeologists there, gave him every facility to visit the splendid temple ruins of Angkor and Dr. Majumdar entered Bangkok to study the relics of Hindu culture in Siam as deposited in its museum and also in the famous Vajayana library which was under the able direction of Mon. Georges Cordes.

He found that scholars everywhere were eager to help the Greater India movement started in India and expressed the desire that Indian scholars should visit these centres systematically with a view to reconstructing the forgotten chapter of our glorious past history.

Bengal Government Non-cooperates

The Calcutta Exhibition, organized under the auspices of the Indian National Congress, is not a mere show. There is much to learn from it. One visit, however prolonged, will not suffice for deriving all the possible

advantage from it. Many visits should be paid. Among the most interesting and informing of the classes of exhibits to be found there are those of the health section. This section and some others ought to be turned into a permanent exhibition. The British Government in India pretends to be deeply concerned for the health of the people of India. Its servants and friends are past masters in the art of propaganda. They would have the world believe that if India is the unhealthiest country in the world and if its death-rate is appalling, it is not they but the people who are responsible for it. Their attitude towards the Calcutta Exhibition is an illuminating commentary on their professions. We are credibly informed that all Bengal officials concerned have been instructed not to send any exhibits to the health section of the Exhibition. There is also a reference to this fact in the address delivered by Dr. Sir Niranjan Sircar as Chairman of the All-India Medical Conference.

Village Uplift and the Agricultural Commission

At a recent meeting of the East India Association in London the subject of village uplift was discussed. Lord Linnithgow was one of the speakers and as such eulogised his own conclusions as chairman of the Royal Commission on Agriculture as "very sound and very important."

It was greatly to be hoped that the public in Britain would not forget the heavy responsibility they had to bear towards India.

Earl Winterton said that the enthusiasm for village uplift should not blind them to the basis on which success must rest. Finance was the most important thing. The Government might provide half but somebody must come forward to provide the other half.

Britishers are famous for their self-righteousness. It is quite in keeping with that character that, though Lord Linnithgow spoke as he did at the London meeting, his Commission did not visit the Agriculture and Rural Reconstruction section of Visabharati at Sriniketan, Surul, where important work for village uplift has been going on for years. Instead a questionnaire was sent to Rabindranath Tagore. As regards Earl Winterton's statement that somebody must provide the other half, perhaps he does not know that Tagore's work of rural reconstruction is being carried on almost entirely by American money, British being contingent.

the hope of not forgetting the heavy responsibility they had to bear towards India. And the half that "Government *might* provide" would also come from the pockets, not of Britons, but of Indians.

It will be said, no doubt, that the Viceroy went to visit Sriraketan and Santiniketan of his own accord and greatly enjoyed the visit. It is also reported that "he said that he came here as to a place of pilgrimage and felt at once the peace and tranquility of the atmosphere of the Asram." But Lords Lanthigow and Winterton referred to pounds and pence, not to peace, if we understand them aright. So, let them see that an adequate amount of *India's Money* is spent on the improvement of India's Villages—British charity we neither expect nor want.

Japanese Imperial Rescript

The Imperial Rescript, announcing the assumption of the throne of Japan by the new emperor, contains the following passage:—

It is Our resolve to endeavour to promote, within, the education of Our people and their moral and material betterment so that there may be harmony and contentment among them and power and prosperity for the whole nation, and to cultivate, without, friendly relations with all nations, thus to contribute to the maintenance of the world peace and the advancement of the welfare of humanity. We call upon you, Our beloved subjects, to be of one mind and, sinking selfish aims for the public service to work with one accord, in helping us to attain these our aspirations in order that We may in some measure add to the illustrious traditions to which We have succeeded and that We may with good conscience face the Heavenly Spirits of Our Ancestors.

It is to be noted that, among the things promised to be done for the Japanese people, the first place is given to the promotion of education. How different is the attitude of the alien British Government in India!

to be on deputation, as Constructional Engineer Water Works Extension.

(i) That during the period Mr. Bhattacharyya continues to be on deputation in the Water Works Extension, Mr. Q. A. Rahaman be appointed provisionally as District Engineer in the grade of Rs. 500-25-750 plus a motor-car allowance of Rs. 100 with quarters at 10 per cent. of his salary or a house-allowance of Rs. 150 per month till quarters can be provided.

(ii) That Mr. Rahaman be appointed permanently as District Engineer in the vacancy occurring if he gives satisfaction while acting as such.

There were two amendments by professor S. C. Ghose and Mr. Sachindra Nath Mookerjee respectively that the resolution of the Finance Committee appointing Mr. Rahaman be revised on the ground that Mr. A. K. Sen, who had been officiating in the post for the last one year, should be appointed. Both the amendments were lost.

The fun of appointing one man as District Engineer (apparently permanently, because another man has been appointed provisionally) and then resolving that the man appointed provisionally to be appointed permanently if he gives satisfaction, is not quite enjoyable. Whether he gives satisfaction or not, there is every likelihood of his being appointed permanently. Then what would become of Mr. Birendranath Bhattacharya, who has been appointed to the same post, *not* provisionally? Would he remain hanging in the air, like a Trishanku of the Kali Yuga? For, obviously he cannot continue to be on deputation indefinitely.

And why was Mr. A. K. Sen, the officiating incumbent, passed over? He is a fully qualified man and gave complete satisfaction to the Chief Engineer, the Chief Executive Officer, the Finance, Estates and General Purposes Committee, etc. The District III Standing Committee passed the following resolution unanimously on the 12th January, 1928.

but to begin to act, to build up self-governing swaraj and then there is some hope of your gaining Swaraj. Swaraj will be granted to you when it becomes dangerous to refuse it. I am asking you to do something practical before the year 1929 passes away.

Twenty years ago Rabindranath Tagore preached constructive non-co-operation and asked his countrymen to build up a self-governing swaraj. But his has been a cry in the wilderness.

After Sj. Sen Gupta had been supported by Mr. Yakub Hassan, Sj. Srinivas Iyengar read out a statement on behalf of the Independence League dissociating its members and all those who are for Independence from the Convention resolution on Dominion Status. Mr. Iyengar in the course of his statement said :

"We are confident that the Subjects Committee and the Congress will fully accept the Independence point of view. Having regard to the composition of this Convention, ----- we have decided not to take any part in the framing of the constitution in so far as it commits us to the acceptance of Dominion Status. We shall neither move amendments nor vote on it."

The statement was signed by Sj. Subhas Chandra Bose, Pt. Jawaharlal Nehru, Mr. Sarat Chandra Bose, Sj Satya Ranjan Baksi, Sj. Kiron Sankar Roy, Sj. Sivaprosad Gupta, Messrs. Satyamurti, Jammadas Mehta and others.

Mr. Daud on behalf of the Trade Union Congress, Mr. Satyamurti on behalf of the South Indian Mahajan Sabha and South India States Subjects Conference, Sj. Tara Chanda Lalwani of Karachi, and Swami Govindananda on behalf of the Swadhin Bharat Sangha made statements in the course of which they declared complete independence to be the goal of Indian national aspirations.

All these bodies therefore took no part in the voting on Sj. Sen Gupta's resolution.

The dominion status resolution was passed *nem con* in the Convention.

Dr. Ansari's Presidential Address at the Convention

Dr. M. A. Ansari's opening address at the convention was commendably brief, considerate, sensible and to the point. He began by saying :—

We have assembled in this national Convention to take a final decision on behalf of the whole country in regard to India's constitution for the immediate future as drawn up by the Nehru

Committee. We have all had sufficient opportunity to consider it carefully, and I am glad to say that the country has, on the whole, used the opportunity in a manner which is gratifying to every well-wisher of India, and especially to the members of the Committee.

I do not suggest that the country found the draft to be perfect in every respect. It is not so, and it does not claim to be the last word on the Indian constitution for all time. As the distinguished authors themselves have pointed out, the proposed constitution is nothing more but it is also nothing less than the greatest common factor of agreement among the well recognized political parties of India, and it is to be viewed not as a remote stage of our evolution but as the next immediate step.

On the question of India's political goal he observed :—

Criticisms was to be expected. We are all aware of the controversy that has raged in the country round the question of Dominion status as recommended by the Committee. We have also had, I am afraid, little more than enough of the discussions regarding the rights of minorities. Such instances can be multiplied to show that there is no unanimous acceptance of all the individual recommendations of the Nehru Committee as separate and entirely unrelated entities. But—and this is what I want to stress as earnestly as I can—there are very few people in the country who are opposed because they disagree with an article here or an article there to the constitution as a whole as the next immediate step. This is enough and the authors themselves did not expect anything more. Indeed in my humble view, this is the whole justification of the draft constitution.

Looking at the matter from this point of view I am not surprised that there should have been throughout the country, able criticism and equally able defence of the goal which the Nehru Committee seeks to achieve in the name of all parties, moderate and extremist alike. At one stage there was, I confess, a danger of the controversy taking rather a serious turn. But this danger was promptly warded off, thanks to the patriotism and statesmanship of the leaders of the differing schools of thought. This was to be expected, because the Nehru Committee draft, although it deals, as it must have dealt by virtue of the very *raison d'être* of the Committee with the minimum, it has not deprived anybody of persons from working for the maximum. That is why I at any rate, as a member of the Indian National Congress owing allegiance to its goal of complete national independence, am prepared to give my support to the recommendations. I welcome the minimum in the first place because my own ideal is not thereby lowered and, secondly, by doing so I am helping to secure united backing for sanctions that may be devised in order that India may win her freedom. I appeal to Congressmen who believe in independence to consider the question in this perspective. By accepting the draft we do not lose anything but we gain much.

On the communal problem the President gave expression to his views in the following words :—

The recommendations regarding the communal

the title of responsible politicians. Those in Great Britain who sympathise most warmly with the ideal of India attaining at the earliest possible moment the status of any of the other great Dominions of the Crown will find the ground cut from under their feet if British opinion ever becomes convinced, as some apparently are now endeavouring to convince it, that so-called Dominion Status was only valued by India as a stepping-stone to a complete severance of her connection with the British Commonwealth.

The people of India have long ceased to accept British professions of friendship as well as of trusteeship at their face value. They know who are true friends and who false. So the Viceroy's attempt to pose as a true friend of India was perfectly futile.

In spite of the predatory activities of the British and other kinds of imperialism, there are happily still more than fifty odd independent states left in the world. It cannot be that the Viceroy sincerely believes that Britain and other independent states are sinking lower and lower in the treacherous sands of perfect freedom and that, on the other hand, India is travelling securely towards salvation along the *pucca* highroad of servitude to the British. Perhaps Lord Irwin would have us believe that India is *sui generis*, and so, though independence may be good for others, to her it would be a perfect slough of despond. We are of a different opinion.

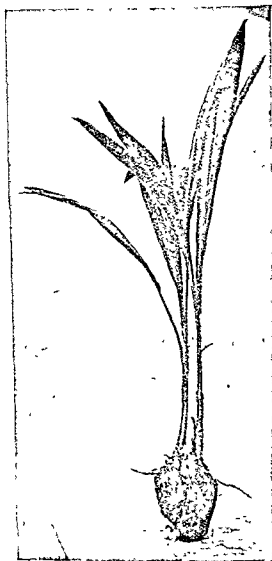
Is it in India alone that some persons think that dominion status may lead on to independence? Is it not one of the implications of dominion status that the countries which enjoy it have the right to secede from the British Empire if they choose to do so? Has not Hertzog, the Boer premier of South Africa, declared openly that South Africa has that right? Has there not been similar talk in Canada?

Lord Irwin and men of that ilk will not understand, unless it be when it is too late that it is partly because of Britain's refusal to let India have rule that there is such an insistent demand for independence. His lordship prates dominion status only because the desire for independence is becoming increasingly difficult to repress. It has been always the British way to try to rally the "moderates" when there are energetic "extremists" in the field.

Lord Irwin on the Simon Commission Boycott

In the course of the same speech Lord Irwin said:—

I am sure that all sober-minded citizens of



Twin Coconut Plant Planted by Sir Jagadis Ch. Bose and Professor Mohschi

India must have witnessed with regret and will condemn the continued attempts to conduct unmannerly and offensive demonstrations against the Commission and their Indian colleagues. I can understand the attitude of those who, following the hitherto established tradition of boycott, prefer to hold themselves rigidly aloof from the Commission's investigation. I have often expressed my view that such a policy is mistaken and short-sighted and ill-designed to convince Parliament of the justice of India's claims, but to substitute for this policy of abstention the procedure of noisy and dangerous public demonstrations against the chosen representatives of Parliament and their colleagues is to exchange what might have been a dignified protest of responsible persons for the methods of disorderly disturbances of a mob.

Officials of the Government at whose head Lord Irwin stands have been making strenu-

in times when the Aryan immigrant in India had developed his best institutions in the free and pure latitudes in which he lived in Vedic times. That period may be regarded as the best in Indian history when the sentiments of the Indian people had not received the adulteration from foreign sources, which they acquired in subsequent times. The Vedas have many claims, but the best of them is that they reveal the Aryan mind in the best of its attributes. The indent of the Vedic period finds scattered from place to place evidence that women occupied a very elevated place in the society of those days. This is not the place for going into the details of this question, but speaking briefly, it does appear that women then enjoyed very great freedom in matters in which they suffer from many disabilities now. Even marriage does not appear to have been compulsory in those days, and women could remain unmarried, either for the whole of their life or at least upto a very late age devoting their time to learning and philanthropy.

Then came the long process of women's descent in the social scale British understanding, or rather misunderstanding and ignorance, of Hindu law, assisted by orthodox Hindu bias, has led to Hindu women losing some rights which they enjoyed in ancient times.

The Englishman was not accustomed until the eighties to regard women in his own country as independently capable of acquiring or holding property. English women got this right at a very late stage. With this bias in his mind, it is not surprising that the English judge at Westminster in interpreting ancient Indian texts written in a language which he did not understand and of the context of which too he was personally ignorant adopted a position inclining more towards limited female rights than towards absolute ones.

Hindu law, has a very large resilience and power of adaptability. So the large number of anomalies in Hindu law can be set right. But,

To depend upon judicial interpretations for doing this work would take centuries. It is necessary, therefore, that legislation should take a hand in this work of reform. It is most urgently needed to-day in improving the position of the widow in a Hindu joint family.

Again, there is no reason why all over India the daughter should not take her father's estate absolutely as she does in Bombay.

"Women claim that the marriageable age of girls should be raised to at least 16." They have also a grievance in that the age of consent is very low. "Coming to the choice of the husband, women demand that they should have a much larger circle to choose from." "In short their demand is that they should have a right to marry according to choice, irrespective of the narrow limitations of caste."

Similarly, women demand that the present-day

law relating to divorce, re-marriage and maintenance, which in their opinion are foolish, irrational and one-sided, should also be altered in accordance with the requirements of modern society. In many places the cry has gone up for the right to apply for a divorce under certain conditions not inconsistent with Hindu scriptures. They are aware that marriage is a sacrament. If marriage is a religious sacrament, it can only be performed once. Sacraments are not intended to be repeated as often as a well-hilled purse can desire. A sacrament is usually bilateral. Women contend that men have broken through their obligations. They urge that if a man can marry as many times as he likes, why cannot a woman separate herself from such a person? It is difficult to give a rational answer to this question. Many years ago, women secured the right to remarry after the death of the husband. Reliance was then placed on texts which mention death as only one of the circumstances, in which remarriage was allowed in ancient India. Women now claim that, if in ancient India, remarriage could take place in such cases, (e. g. owing to the husband's impotence, disappearance incurable disease), there is no reason why at least a divorce should not be permitted now. There is no doubt that the present-day law is deplorable in many ways. For instance, it allows the right to ask for a dissolution of marriage to a husband who has changed his religion. His wife in his old faith, however, cannot do so. This may seem strange, but it is one of the anomalies of present-day legislation. It is, therefore, natural that women should resent this one-sidedness of the marriage law and require a reform.

Mr. Javakar then passed on to the need of rescue of minor girls, of Homes for them and of Children's Protection Acts in every province, referred to the importance of abolishing of woman labour in mines and factories and concluded by speaking on physical culture for women as follows.—

I would suggest another topic on which, propaganda can be usefully carried on, viz., physical culture of women. It was reported in the Press a year ago that girls in England, in the course of a few years had increased their height by one-fourth to half-inch. This is the result of a slow, patient endeavour at body-building. The need of such an effort is nowhere greater than in India, where early marriages are frequent and birth regulation is unknown.

Maharani Mayurbhanj on Women's Progress

In welcoming the delegates to the All-India Women's Social Conference, Srimati Suruchi Devi, the Dowager Maharani of Mayurbhanj, said,—

It is true we must move with the spirit of progress but whatever triumphs we want to achieve must be in tune with the traditions and ideals of Indian history and civilization. As India cannot be India without its Himalayas and its Indus and Ganges, so the present generation can never be true to the soil without those distinctive features

Ho then tore to shreds the justification of the British exploitation of India recently attempted by Sir George Godfrey of the Bengal Chamber of Commerce.

Pandit Motilal has not acquitted "ourselves of all blame for our present plight."

The strength or weakness of a nation depends upon the strength or weakness of the tie which keeps its component part together. In our case this tie has not for centuries been very strong and with the march of the new order of things has lost much of what binding force it ever had. There is no overlooking the fact that we are divided into a number of large and small communities, more or less disorganised and demoralised. The Government is undoubtedly responsible for the prevailing ignorance and poverty among the masses and in a very large measure for the growing hostility among the classes. But it certainly is not to blame for the evils of our own social system, which has relegated millions of our people as good as ourselves, to the category of untouchables and depressed classes, and has put our women under restrictions which deprive them not only of many natural rights but also of the opportunity to render national service. Nor is the Government solely accountable for all the communal differences which have contributed a dark chapter to the recent history of our own times.

His reply to the question, "what place, if any, religion, as practised and understood to-day, should occupy in our public life?" is that, as "religion has been degraded and politics has sunk into the mire", "complete divorce of one from the other is the only remedy." In giving this answer, he has not taken into consideration "the higher conception of religion," the spiritual and ethical principles it stands for, but has taken it "to signify bigotry and fanaticism, intolerance and narrow mindedness, selfishness and the negation of many of the qualities which go to build a healthy society." In the sense in which he has understood religion, the sooner there is a divorce of it from politics the better. But that essential part of religion which has built up and sustains society cannot be separated from politics, without degrading the latter and making it a power for evil.

Referring to the disruptive forces which have been at work among us for more than two decades and which have produced many divisions, the Pandit said:

We would do well to profit by the lesson of the past lost the inexorable fate which has been pursuing us for the last 20 years or more overtake us again. It is close upon our heels already in the early of socialism and will devour both complete independence and dominion status if you let it approach nearer.

The warning was clearly needed. Those

of our public workers who are importing the bitterness and rancour of the strife of labour against capital in Western lands should think over the situation. Western laborites have not helped and will not help us to become politically free, but would only use our labourers to wreak vengeance on their own capitalists. Our capitalists should also take heed.

Proceeding to answer his second question, "what is our destination?" the Pandit said:—

My answer straight and simple is, FREEDOM in substance, and not merely in form, by whatever name you call it. I am for complete independence—as complete as it can be—but I am not against full Dominion Status—as full as any dominion possesses it to-day—provided I get it before it loses all all attraction. I am for severance of British connection as it subsists with us to-day but am not against it as it exists with the Dominions.

Let me explain. National freedom unrestricted and unqualified is the natural craving of the human soul. I do not believe that there is a single Indian, be he or she a member of a party or groups, or one completely detached from all parties and groups who does not love freedom or will not have it. Differences arise only when the question is raised whether it is possible to have and to keep freedom and it is then that we find opinion sharply divided.

What matters to me is that dominion status involves a very considerable measure of freedom bordering on complete independence and is any day preferable to complete dependence. I am therefore not against an exchange of our abject dependence, with whatever measure of freedom there is in full dominion status if such exchange is offered. But I cannot make dominion status my goal as it has to come from another party over whom I have no control. The only way I can acquire such control is by working in right earnest for complete independence. I say 'in right earnest' because I know mere bluff will not take me far, it is only when complete independence is in sight that the party in power will be inclined to negotiate for something less. Empty bluff will not carry us to that stage. Solid work and ungrudging sacrifice alone will do it. When that work is done, and sacrifice made, the party having the whip hand will dictate. Whether it is to be dominion status or complete independence will depend upon whether the conditions then prevailing are similar to those of Ireland or to those of the United States of America at the time when each came into what she now has. Meanwhile, there is nothing before us but a protracted life-and-death struggle on the one side, and continued repression relieved by an occasional dose of undiluted oppression on the other. It follows therefore that whatever the ultimate goal, we must be prepared to traverse the same thorny path to reach it. If we are not so prepared, independence will ever be an idle dream, and dominion status an ever receding will-o'-the-wisp.

The speaker then proceeded to elaborate his answer and support it with extracts from the speeches and writings of Mahatma Gandhi



Mahatma Gandhi

ERRATA

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| Page 647, | col. 2 | line 18 | For | <i>highly</i> | read | <i>lightly</i> |
| " 649, | " 2, | " 9 | " | <i>This</i> | " | <i>It is</i> |
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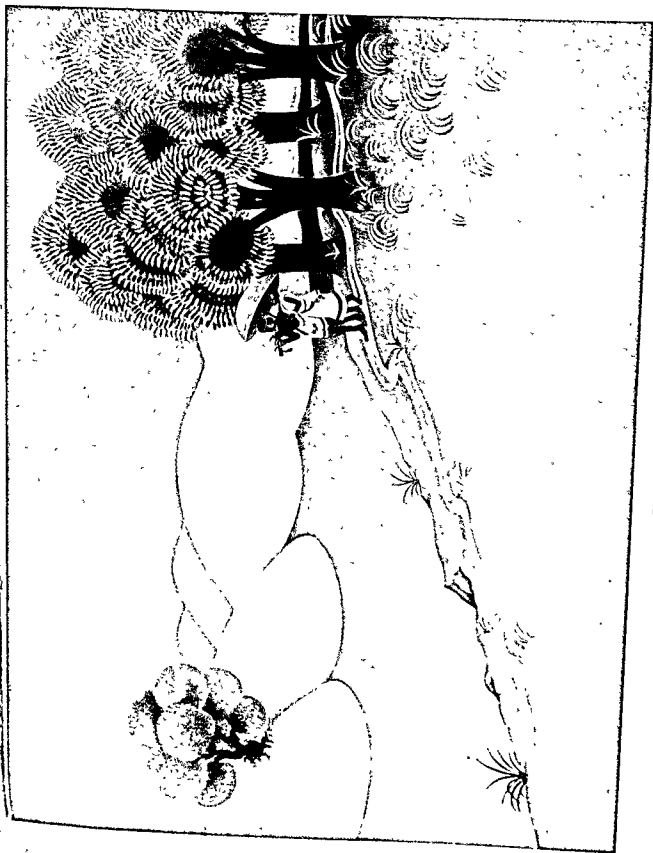
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SILENT PATHWAY
By Jadupati Basu

Prabasi Press, Calcutta

all the utter frankness and sincerity, which I have always experienced when meeting those who truly represent the Punjab. There is a directness which might almost be called bluntness, such as belongs to a brave and independent people who have not lost their sense of independence. Once and only once I saw this spirit crushed. That was in 1919, after the Martial Law. It was a cruel sight which I long to forget. But never could one think even for a moment of Lala Lajpat Rai's spirit being crushed. I saw him again at the height of the non-co-operation movement. His body was suffering from illness, but his spirit was almost jubilant as he faced a long imprisonment. He presented in those days something of the picture of Wordsworth's "Happy Warrior" and I could never think of him afterwards but in such a light.

Along with this blunt sincerity there was fearlessness personified. He was not called the 'Lion of the Punjab' for nothing. He well deserved his title. If at times there was an obstinacy, which was the other side of bluntness in his character, this very quality of obstinacy served him in good turn when he had to stick to his point and not give way for any man.

was his power of forgetting an injury as soon as ever it was done. He never bore a grudge a single minute longer than could be helped. Even when he was deported and imprisoned and exiled and treated with all kinds of repressive measures by a Government, which could not realize his generous temper, on each and every occasion he came back without a single thought of racial bitterness. His heart was too large to bear any bitterness in it, and he went to work again the moment he was set free as though nothing at all had happened. Repeatedly I noticed this, and it was an amazing thing to me that he could endure all he went through with such serenity of spirit.

There were English and American friends to whom he was profoundly attached. They in their turn were deeply attached to him. I have met them in London, and I shall meet them soon in New York. All these, I feel certain, will miss him with a deep sense of loss and with the knowledge that one whom they could trust and love most has been taken from them. It is indeed a severe blow to England and America as well as to India that Lala Lajpat Rai has been taken from us all by death.

II.

Let me say one word about Lalaji's absolute sincerity of purpose. The game of politics is even at its best as well as at its worst a somewhat dirty game. Very few people who engage in it can keep their hands clean. Lala Lajpat Rai used to write letters to me in quite recent years groaning at the evil fate which bound him to the hard task of serving his country in the Legislative Assembly and taking part in all the disputes and divisions which obsess Indian political life. It was a cruel torment to him; and in one letter he told me that he must soon retire from it, because he found that it was too depressing for him. Nevertheless he stuck to it right to the end and went on serving his country in this manner even when others had retired.

During the last years, whenever I went to Delhi or Simla, I would stay with him and we would have long talks together. Often I have sat for long hours in his room doing my own work on "opium" or "emigration" or "South Africa," while he has been dictating to his patient secretary page after page of notes for some parliamentary speech, or

LAJPAT RAI, THE "LION OF THE PUNJAB"*

AN APPRECIATION

By J. T. SUNDERLAND

Mr. Chairman, Ladies and Gentlemen :

I suppose the reason of the honor being extended to me of an invitation to attend this meeting and to speak, was my known long acquaintance with Mr. Lajpat Rai, both in his own country and in America, and especially my close association with him for several years in work for India during his residence in New York from 1914 to 1919.

I think it is not extravagant to say that Lajpat Rai was a great man. He would have been regarded as great if he had been born and lived his life in England, or America or any country. He was great in more directions than one ; for he was a many-sided man. It may almost be said that he was three or four, or five men in one. He had travelled, observed and studied in many countries—in Europe, Asia and America. Thus his knowledge was world-wide and his thinking on a world scale. As a result of his extended visit in the Far East he wrote a book on Japan. He made three visits to America, the last time remaining here five years.

His home was in Lahore, the most important city of North-Western India, the capital of the Punjab province.

By profession he was a lawyer, carrying on active practice most of his life, and rising to a high place, nearly at the top, in the distinguished bar of his country.

While a lawyer, he was also an eminent Educator. He, with others, himself leading, founded in his native city, the Dyananda Anglo-Vedic College, one of the best institutions of higher learning in India, of which for years he was the Vice-President and Honorary Secretary. All his public life he worked earnestly for the promotion of education, in his city, his province and the nation. In

his travels in Europe and America he was a diligent student of educational systems and methods, the results of which he published in a book on education, which has had a wide circulation in India. An interesting part of his educational service to his country was the founding of the Tilak School of Politics in Lahore.

He was an eminent social reformer. Among all the social reforms needing to be promoted in India—the abolition of child marriage, of purda, the better treatment of Hindu widows, the education of girls, the elevation of the depressed classes, the so-called "untouchables," and others—among them all there was not one in which he did not take an active interest or which he did not assist as far as he was able. My own first personal acquaintance with him was formed at a great Convention in India which had been called to consider the sad case of the untouchables and plan means for their betterment. He presided at the Convention, and delivered a powerful address in furtherance of the object for which the gathering had been called.

Lajpat Rai was an eminent religious, as well as social reformer. The two most important religious reform movements in India to-day are the Brahmo Samaj and the Arya Samaj. Of the latter he was a distinguished member and leader. The Arya Samaj movement is broadly and intelligently theistic, rejects idolatry, caste, and child marriage, is active in the promotion of education both for girls and young women and for boys and young men, is earnest in social reforms, and is warmly in sympathy with science.

The movement is about fifty years old, is spreading rapidly and now has organized societies existing in nearly every city and town of importance in North-Western, Northern and Central India. Lajpat Rai was not only a prominent supporter of the Arya Samaj, but he was its historian. The standard history of the movement, in the English language,

* An address delivered before the Civic Club, New York, November 30, 1928, at a Memorial Meeting in honor of Mr. Rai, at which there were also addresses by Professor Kirchwey of Columbia University, Mr. B. W. Hutchins, the New York publisher, the Honorable Dudley Field Malone, Madam Sarojini Naidu of India, and others.

and far more maternalistic civilization in its place : if *you* were domineered over by men who worshipped money and power and who were unable even to understand the higher intellectual, moral and spiritual ideals of your nation and race ? Under such conditions what would *you* want ?"

Most of you know that Lajpat Rai was twice imprisoned by the British Government of India on account of his political activities. The first time was in 1907, and the second in 1921, after his return to India from America. According to all recognized standards of honor and justice, both imprisonments were dishonorable and unjust on the part of the Government. Of his first imprisonment he wrote and published a full account. He was arrested without a warrant, he was refused a trial or any defence, he was not even permitted to know the charge preferred against him, and under those conditions he was hurried away secretly to a prison in Burma. When he was arrested and imprisoned in 1921 it was under conditions similar.

Think of a civilized Government treating any man, much less a great and honored public leader, like that. He learned later, not from the Government but otherwise, that the charge against him in 1907 was sedition. But why was he not told of its nature, and allowed defence. As a fact, there was no ground for the charge. After his release from the Burma prison he brought suit against two newspapers, one in India and one in London, that had charged him with sedition, and in spite of all the efforts of Government officials and others to prove him guilty, he won his case against both papers, and thus absolutely cleared himself.

The truth is, there was not a man in India who was less a seditionist than he. It is true that he fought the Government whenever and wherever he believed it wrong. Especially did he fight with all his might for freedom for India. But his fighting was always open, honorable, by methods of argument, and face to face with the Government that he condemned. He never plotted : he never worked in secret : he never countenanced violence in any form. So deeply did the Indian people themselves feel the degradation and wrong of their bondage, that individuals and groups, here and there, advocated revolution by force, and there was some violence and some bomb-throwing. But all this Lajpat Rai opposed. He said, "Let us battle

with all our souls for the freedom and nationhood which are our right ; but let us do it by reason, by moral appeal, and not by force and blood ; by civilized means and not by methods of barbarism." And as I have said, battle he did. He faced the British officials everywhere, and the advocates of foreign domination of India everywhere, with a courage that never quailed, with arguments that they could not answer, and with a force of moral appeal that was simply tremendous.

Nor was his fight for his country's freedom confined to India. When he went to England, as he did several times, he advocated his country's cause as unflinchingly there as at home. Once he was sent by the Indian National Congress as a member of a special delegation to lay India's case for self-rule before the British Parliament. Burke and Pitt and Fox did not plead more courageously, nor hardly more eloquently, the right of the American Colonies to freedom in 1776, than did Lajpat Rai the right of his own great historic nation to shape her own career in the world. British tyranny never had a mightier foe since Patrick Henry and Samuel Adams, the Americans, than it had for forty years in Lajpat Rai, the great son of India.

A further word should be said about Mr. Rai's work in America. He came at the beginning of the Great War, as an exile. He came because he knew he could not safely remain in India. Although he had proved in the British courts of law that his imprisonment in Burma was without any ground of justice and that he was not a seditionist, yet he knew he was constantly suspected and watched, and that on obtaining the least shadow of an excuse the Government would arrest and imprison him again. His only security therefore was in exile. Even in America he was constantly spied upon by British detectives. At one time a dictograph was secretly placed in a room where he was to hold a meeting with some other friends of India. But it revealed nothing. While he was out-spoken everywhere in advocacy of India's right to freedom and in condemnation of the injustice which kept her in bondage, as has been said, all his utterances and all his deeds were open and honorable.

During his five years in America, which were spent mostly in New York, besides writing the three books already mentioned he wrote pamphlets of importance and many

be sure that *conspicuous* on that *shining* roll will appear the name of the *eminent* educator, the *earnest* philanthropist, the *able* statesman, the *true* patriot, the *man* of prophetic vision, the *man* of heroic soul, the *lover* of India and the *lover* of all humanity, in whose memory and in whose honor we have met here to-night.

In a very true sense Lajpat Rai may be called the Mazzini of India. Also in a true sense he may be called the Sun Yat Sen of India; although of course in both cases with a difference. What those two great men did for Italy and China, India sorely needed to have done for her. Lajpat Rai took up the task. He was as patriotic as either. He felt as deeply as did either the degradation, the humiliation, the wrong of his country's subjection to a foreign power; and with as great ardor and with as absolute consecration as shown by either he devoted his life to a struggle the aim of which was

to free his country from her bondage, and gain for her, once more, a place among the great nations of the world. Like Mazzini and Sun Yat Sen he experienced exile. Like both he was imprisoned. It is a question whether either Mazzini or Sen suffered more for his country than did Lajpat Rai for his beloved Motherland.

In India they called Lajpat Rai the "Lion of the Punjab." The name was given him with good reason. The lion is thought of as the King of the animal world. Lajpat Rai was a King among men. Wherever he went, in any company, men felt his strength, his inherent superiority.

Edwin Markham said of Abraham Lincoln that when he fell it was as the "fall of a great oak in the forest, leaving a lonesome place against the sky." Lajpat Rai was a *mighty* oak. By his fall he leaves a *lonesome* place, *yes* a *sadly* and *tragically* *lonesome* place in *India's* sky.

RAMMOHUN ROY'S POLITICAL MISSION TO ENGLAND

(Based on Unpublished State Records)

By BRAJENDRANATH BANERJI

II.

which I trust you will perceive does not arise from any inconsistency on the part of

My dear Sir,
Yours most faithfully
Rammohun Roy."

The memorial to His Majesty's Government, referred to above, is quoted below in extenso —

"The case of His Majesty the King of Delhi now under your review is one which involves such high considerations of national character as well as of public justice, that I persuade myself you will not only excuse my anxiety on the subject, but feel desirous to have the matter fully examined under every point of view, before you come to a final decision. I should, therefore, think myself wanting in my solemn duty if I omitted to bring to your notice the following important additional considerations.

"2. The Natives of India have long

hold a rank suitable to the service in which he was engaged. The local Government, however, refused to recognize my rank as well as my nomination, although it had pledged itself to do so by its own regulation laid down in the Resolution passed on the 9th Article of the King's 'Additional Requests' in 1827, which is as follows :—

'The British Government does not recognize the right of the throne of Delhi to confer honorary distinctions on any *but* the Royal Servants.'

"9. This right of conferring honorary distinctions was exercised by the Royal House of Taimur as the acknowledged head of the Mughal Empire, and very frequently in favour of many even of the Company's own servants and their residents at that Court, who derived from it the titles which they have from time to time borne. It was by the above rule to be narrowed and cut down to the right of bestowing titles on those only who are in His Majesty's own employ. But the local Government, not satisfied with this extreme limitation, proceeded suddenly to deny this last remnant of Royal dignity—in equal disregard of justice of its own pledge, and of the feelings of the Royal personage subjected to the unmerited insult ; as well as in direct violation of the assurances given by the Marquis Wellesley in his letter of the 12th April 1804 to the King of Delhi, expressed in the following terms :—

'Your Majesty may be assured that every demonstration of *respect* and every degree of attention which contribute to the ease and comfort of Your Majesty and the Royal Family will be manifested on the part of the British Government.'

"10. These various obstructions and the direct breach of their own engagements, rules and regulations on the part of the local Government can only be ascribed to their anxious solicitude to prevent an appeal to England ; from a well-founded apprehension that their treatment of the King of Delhi would not meet with the approval of a high-minded nation. Because, if otherwise, they could have had no anxiety about the consequences of any agitation of the question, but might rather be desirous of an opportunity to prove to the public and their superiors in England the propriety of their conduct towards the King of Delhi.

"11. I beg now to direct your attention to the course of procedure adopted by the Hon'ble East India Company on the subject. On my first arrival in England, to avoid

the necessity of any public discussion or difference with the Hon'ble Company, I first brought the subject to its notice privately, and then officially, to afford the Directors an opportunity of coming to an amicable adjustment. Instead, however, of manifesting that love of justice which breathes through the Acts of Parliament and other public documents regarding India—a feeling which would have rendered them anxious to correct every error that may have been committed by their servants, and to redress every grievance that may be complained of by the Natives of India so as to inspire them with confidence in the justice and protection of the British Government—the Court have refused to take any efficient step either to correct their servants or to further the ends of justice. They propose instead thereof, to remit the case back to Bengal, undisguisedly because they think that if they were to give redress in this instance, others who may have suffered injury from their servants would be encouraged to hope for justice and to seek redress in a similar manner.

"12. I, therefore, feel myself under the necessity of submitting the appeal of the King of Delhi to His Britannic Majesty, for the consideration of the highest authority through your Board.

"13. After an attentive perusal of the official documents communicated to your Board, His Britannic Majesty's Government being satisfied of the authenticity of my nomination and of the King's right to confer on me as his servant such title as His Majesty might deem proper, received the Appeal submitted to it by me in that capacity according to the established usage of the British Cabinet in listening to Appeals from India, and presented me to the British Sovereign as a subject of His Majesty's remote dominions and charged with a mission from a personage who, though of the highest rank, is still dependent on the British Crown. From this fair and equitable treatment, and from the gracious reception I experienced even from the highest quarter, I was confirmed in the gratifying assurance that the Natives of India, both high and low, are considered as under His Majesty's Royal protection.

"14. I regret to find that the policy of the East India Company and its servants is calculated to deprive us of this consolatory prospect, and I cannot but express my surprise at the boldness of the Court of Directors

in even questioning the prerogative of the Crown which has ever been the acknowledged fountain of honour I did not conceive it possible for any public body, composed of British subjects, however high and powerful, to attempt to disallow an honour conferred by the British Sovereign, whether by original grant or subsequent recognition, since even crowned heads on terms of amity with this country, would feel bound in common courtesy, to recognize an honour publicly announced to have been conferred by our gracious Sovereign on any of his own subjects. In disregarding this rule the Court of Directors have gone far beyond their servants in India, who only violated their pledge to a fallen Monarchy. But the Directors disregard the respect and allegiance due to their own Sovereign, though the actual head of a mighty empire.

"15. Were my own feelings alone consulted in this matter, I beg to add that I would not occupy your time or my own for one moment in noticing the circumstance, but when it affects the dignity of illustrious personages to whom I owe homage and fealty I shall not be deterred from asserting their rights by considerations of personal delicacy.

"16. The proposal by the Court of Directors of remitting the settlement of the case to the local authorities in Bengal, is merely an expedient to gain time and defeat the ends of justice by withdrawing the case from the consideration of the authorities in this country, where they feel that no excuse for withholding justice can be set up which would be at all satisfactory to the British public. It must be quite superfluous to make any remark on the inadmissibility of a proposal to refer an appeal against their servants to these very servants themselves who have already, as above shewn, manifested so strong a feeling on the subject and thrown every obstacle in the way of justice.

"17. If this course of proceeding be defended on the principle that this system of denying justice has worked well hitherto, I beg to say that whatever might have been the case while the Natives of India were entirely ignorant of the nature of the Government (the popular notion being that the Company was a venerable old lady who sent out her favourite sons successively to take charge of the country) such a system of stifling enquiry cannot, I presume, work at all in these days, when so many of the Natives are perfectly capable of appreciating

the character of the local Government as well as the nature of the British constitution, and the relation subsisting between them, and while they are on terms of close and cordial intercourse with numerous European Civil and Military Officers and British and Foreign Traders with whom there must be a mutual interchange of sentiments, feeling and intelligence.

"18. The proceedings of the local Government in this case with the nature of the reasons assigned for their justification especially the little respect shewn to National faith or even to their own pledges, are strongly characteristic of persons exercising Sovereign power in a country where there is little or no expression of public opinion permitted on the acts of Government. And while placed at so vast a distance they are not much affected by the consideration that in England there is a Superior Government, a Public and a Parliament to whose voice not only they but the Court of Directors, themselves are amenable. And if the Court of Directors can prevail on your Board and His Majesty's Ministers, to refrain from receiving Appeals against their servants or from adjudicating and determining cases of this kind which brought forward, then I have only to add that the Natives of India are virtually excluded from the benefits of the British constitution of the Board of Control—the Cabinet and Parliament itself. And they must entirely relinquish every hope of obtaining justice or redress against any local injustice and oppression.

"19. This case does not, I presume, involve any legal or other intricacy or require any deep investigation. It is a plain question of national faith, that is to say, whether or not a solemn contract be considered binding under the following circumstances—

It was regularly made by an authorized Public functionary (the Marquis Wellesley who is still alive), it was fully sanctioned by all the public authorities and embodied in the Regulations of the Government as a part of the Statutes of that part of the realm—a volume of which I have put into the hands of the Secretary of your Honble Board where, as well as among the Records of Parliament, that volume may be found—that the revenues of a certain district expressly named and described should be appropriated to the support of the Royal Family of Delhi.

the class-less society which "will banish", as Engels has it, "the whole state-machine to a place which will then be the proper place for it—the museum of antiquities, side by side with the spinning-wheel and the bronze axe."

Stalin, in his recently published book,* which is important for all who are interested in an authoritative, clear, straightforward, direct and detailed expression of the Bolshevik mind, says that the Bolsheviks have evolved a distinct 'style' in public activities, whose two constituents are "revolutionary zeal, inspired by the Russian spirit," and—linked with it—"businesslike practicality inspired by the American spirit." Again, "revolutionary zeal is the antidote to laziness, routinism, conservatism, apathy of thought, slavish adherence to tradition and to the beliefs of our forefathers." It counteracts the American spirit which is apt to degenerate, in the words of Lenin, into "narrow practicalism" and "brainless commercialism"; and the American spirit, in its turn, counteracts 'revolutionary fantasia' (the degenerate form of revolutionary zeal) which is content to vent itself in revolutionary talk and paper-plans and decrees which, it is imagined, will "change everything." Now the trouble with Trotsky is that he outdoes the Bolshevik both in the ardour of his revolutionary zeal and in the crudeness of his realism in method. The distinctiveness of his personality—or as otherwise phrased, his personal vanity—prevents him from conforming to the rigid requirements of the Bolshevik party-discipline, which he is so loud in upholding in theory and practice—where others are concerned. His fantastic sense of importance, often makes him perfectly insensible to the realities of a given situation. A very amusing instance of this is to be found in an instance which is recorded of his life as an exile in Siberia. It was the practice of Trotsky and his wife to retire, in the evenings, to the attic of their hut, to do a little quiet reading. It was also the practice of the petty Czarist official, commissioned to keep an eye on him, to visit him at this time of the day, by lifting a trap-door in the floor, shoving his head and neck through, and assuring himself that Trotsky was there. This procedure always exasperated Trotsky's prisoned majesty, and one day he savagely lunged out with his foot at the

disappearing head of the official, who had had his 'peep,' and thundered at him "Never come back, you"—a preposterous thing to do, for a man in Trotsky's position! The fun of it is that the man actually stopped these evening visits, preferring to square his official conscience by other means, rather than face Trotsky's annihilating imperiousness. Lenin was the only man who could check the lambent play of this fiery personality and utilize the great gifts of this man, within the iron-frame of the Party. This explains the secret of the continuous fall, after Lenin's death, of the People's Commissary for War and the victorious darling of the Red Army on fourteen fronts. That fall began as early as 1924 when the Leningrad Provincial Committee demanded unsuccessfully his expulsion from the Communist Party—a proposal turned down by the Central Committee which contented itself by removing him from his position as People's Commissary for War. The fatal year, however, was 1927, in which he was expelled in rapid succession from the Executive Committee of the Communist International, from the Central Committee of the Communist Party and from the All-Union Communist Party. His enemies made better use than he, of a letter which Lenin wrote during his last days, with instructions that it should be read after his death in the next party-congress. In it, among other things, he had said that Trotsky was 'not a Bolshevik,' and that Stalin was "too rough" and advocated his removal from the General Secretaryship of the Central Committee. True, this also gave Trotsky a handle against his chief opponent Stalin who is to-day the most outstanding figure in Soviet Russia, but Stalin had made his position impregnable by the fact that he had twice sent in his resignation after Lenin's death, which was unanimously rejected on both occasions.

Trotsky and the opposition charge Stalin and the majority with weakening the Bolshevik spirit at home; by diluting the Dictatorship of the Proletariat; and by their slackness in allowing the richer peasants, called Kulaks (literally sharks) to thrive unduly under the concessions allowed them by NEP (the New Economic Policy inaugurated by Lenin in 1921). In foreign affairs, they blame the government for the set back to Communism in China and England, and the general running down of the Communist clock in Western Europe. Stalin meets

* Leninism by Stalin (Geo. Allen & Unwin Ltd).

and peasants, in alliance with the backward elements of the masses and the middle-classes; thus giving to the peasant an importance which, to the orthodox Marxist, was quite shocking. Trotsky, though nominally won over to Leninism, breaks out again and again into clamorous insistence on coercing the peasants by raising forced loans of grain, etc. He has, in his zeal for the American spirit, no use for the peasant, not seeing with the eyes of the modern poet who sings of the land-serf:—

But as the turf divides,

I see in the slow progress of his strides
Over the toppled clods and falling flowers,
The timeless, surly patience of the serf,
That moves the nearest to the naked earth,
And ploughs down palaces and thrones
and towers.

The man who *did* see this, with the eyes of an inspired realism which clasps hands with the highest idealism on the mountain-tops of human thought, was not Trotsky but Lenin, the incomparably greater man. Trotsky has no use for the peasant, but Russia, unfortunately for him, is a land of peasants. They supported the revolution because they wanted to be rid of a tyranny and a corrupt landlordism, and to become masters of the fields themselves tilled in the sweat of their brow. But once they had thrown over the ancient tyranny they were not going to give up their lands for any Socialist state in the world, and the Soviet authorities, a mere handful of men, could do nothing against their stubborn determination, their numbers, and their power of endurance tempered by centuries of oppression. They were not going to feed the proletariat of the towns for the worthless paper-money which was all that the Bolshevik could give them at one time. Their unbending opposition compelled the Bolsheviks to see that if they wanted to establish a Socialist republic eventually, it must be a republic of workers and peasants for an indefinite time to come. Lenin, whose master-mind allowed no 'principles' to stand in his way, had grasped the situation in all its detail, way back in 1918, though he was prevented by the party until 1921 from sounding his masterly retreat, which not only saved Russia from the deepest depths of economic disintegration but saved the only Socialist republic from its death in the cradle. As the pace at which things are moving under the New Economic Policy of 1921, is one of the important

matters of difference between Trotsky and Stalin, let us pause and take a rapid survey of the economic condition of Russia before and after 1921.

Until the year 1895, Russia was the happy hunting-ground of English and French capitalists. Then followed a fairly rapid process of industrial development which was arrested by the war, which by removing six million peasants from the land and harnessing her nascent industries to the task of turning out war-supplies brought the country to the brink of economic ruin and starvation. The corrupt and inefficient administration of the Tsar made the deficit on the Budget amount to 76 per cent. of the expenditure in 1916, and in the winter of 1916-17 brought on a severe food crisis in the towns due to the breakdown of the Transport System. The Donetz coal region (which produces 71 per cent. of Russia's coal supply) and Baku were lost to the Germans. Fuel shortage brought on a shortage of raw materials, of metal and engineering products and a more complete breakdown of transport. The disorganisation caused by workers' control and the active hostility of the technicians and engineers forced the State to take over control of industries before it was really in a position to do so, and against its wishes. From 1918 to 1920 the country was in a state of civil war, and 'war communism' ruthlessly controlled the broken-down resources of the unfortunate country. All the forces of capitalism within the country, in England, in France, in America and in the whelping little puppy-states under their thumb, conspired to rob Russia of the "breathing space" which was all that the Bolsheviks asked for to re-organise the country from the wanton damage done to it by the criminal heartlessness of the last years of a heartless regime. The situation was rendered all the more critical by the refusal of the peasants to feed the town proletariat, which could not, because of the industrial *debacle*, manufacture the things needed by the peasant in return for his grain.

Now the Bolsheviks, in the first flush of victory, had thought that they could socialise industry at once, forgetting how far Russia stood in economic organisation from that advanced stage of capitalism in which according to Marx, a country is 'ripe' to pass, by means of a proletariat revolution, into socialism. Lenin soon saw this error, and showed

the Proletariat. Writing a 'Postface' in 1922 to the new edition of his *Programme of Peace*, he says, "We have not yet succeeded in building up a Socialist state, *indeed we have not even begun doing so yet*"* and further on "a steady rise of socialist economy in Russia will not be possible until after the victory of the proletariat in the leading countries"—which victory, Trotsky dogmatically asserts, will take place in ten years or so at the outside. It is essential, says he, to get the other countries to launch a proletarian revolution, for "in the absence of *direct state-support*† on the part of the European proletariat, the Russian working-class will not be able to keep itself in power and to transform its temporary rule into a stable socialist dictatorship. No doubt as to the truth of this is possible."

Stalin has no difficulty in showing that all this is rank heresy, by contrasting it with Lenin's views. Lenin in 1922, said in his pamphlet 'Co-operation':—

"In actual fact, all the means of large-scale production are in the hands of the State, and the powers of the State are in the hands of the proletariat; there is the alliance of this same proletariat with the many millions of middle and poor peasants; there is the assured leadership of these peasants by the proletariat. *Have we not already, here and now, all the means requisite for the establishment of a fully socialised society?* Of course we have not yet established a socialist society; but *we have all the means requisite for its establishment*" And again "out of the Russia of the N. E. P. shall arise a socialist Russia." So, whereas Trotsky thinks that the steady rise of socialist economy is not possible without direct State-support from the other European countries turned Socialist, Lenin relies on Russian effort alone and thinks that although a proletarian victory in other lands will considerably help Russia and put it out of the grave and constant dangers of foreign invasion, all the means requisite for the establishment of socialism are already there in N. E. P.; in the joint dictatorship of urban and country workers (whose alliance is called the 'Smychka' or leash by which dogs are held); in co-operatives; in electri-

fication. Trotsky speaks only of the 'hostile collision' of the urban and rural workers.

What truth is there in Trotsky's charge that progress towards socialisation is too slow? Stalin gives figures to prove the steady and substantial economic recovery of Russia under progressive State-control, a fact which is attested by Mr. Maurice Dobb, lecturer in economics, Cambridge University, in his coldly impartial and well-documented book 'Russian Economic Development,' which has been treated very respectfully by the capitalist press of England. After the terrible breakdown of Russia, of which some idea has been given in this article, we find that "Russian production is above the pre-war level in spite of shorter hours and higher wages, whilst that of Great Britain, with a lower standard of life (than the pre-war standard—J. J. V.) for her workers, remains below pre-war." Industrial production in Russia is about 10 per cent above and agricultural production about 3 per cent above pre-war level, although a very high proportion of retail trade is still in the private hands, 95.9 per cent of large-scale industries, as well as all foreign trade, shipping and banking are State-owned. Internal wholesale trade is 91.9 per cent State-controlled, State and Co-operative and retail trade is 64.5 per cent. Mr. Dobb states that Russia is 'saving 8 per cent of her national income i.e. using 8 per cent of it to increase her capital equipment. But the main point is that the workers are in power and that the capitalistic elements of economy are jealously kept down by the State until they can be finally eliminated altogether.

In the foreign field, says Stalin, Trotsky again ignores Lenin's view that "Irregularity in economic and political development is an *invariable law* of capitalism. It is, therefore, possible for socialism to triumph at the outset in a small number of capitalist countries, nay even in one alone." That is, capitalism is doomed, but there will be in the general movement of decay, local advances, which, says Stalin, Trotsky mistakes for a consolidation of the general capitalistic position. The contradictions inherent in capitalism; the international trade-jealousies, the financial oppressions, by the 'spoilors,' of the 'spoiled' (the two camps in which capitalism has divided the world) are, says Stalin, weakening and breaking up capitalism, whereas Soviet Russia is growing stronger. Trotsky fails to realise, he says, (1) the

* Italicised by me.

† & §§ Italicised mine—J.J.V.

It depicts a Russian prisoner of war trapped in the intricacies of the military machine, who is crushed to death not because he was guilty of any crime, but to demonstrate the glory of the Juggernaut of militarism. Another anti-War story which has had even greater success is *The Adventures of the Good Soldier Schwejk*. This work—produced in dramatic form by the Piscator Theatre of Berlin this year—is a tale of a modern Don Quixote, a bone-headed soldier whose bone-headedness reflects the silly faces of officers, army doctors and chaplains, high and low officials, generals, Kaisers, and so on up and down the line, not to forget the “skirts” to which these gentlemen devote more attention than to their so-called military duties.

Although anti-War novels were not published in the first years after the War, anti-War feeling was nevertheless expressing itself in magazine articles, poems, satires and dramatic sketches. That more was not done at the time is explained by the fact that all the young literary personalities of the country who were strong and wished to express something new adopted more direct forms of protest than fiction. Nearly all of the younger group of German writers can point with pride to a period in their lives when they were swayed by lofty ideals, by the vision of what they believed was a paradise to be regained.

Yet as soon as the real outbreak came, as soon as what they had been dreaming of manifested itself on the streets and on the barricades, a split in this young group occurred: some took a definite stand with the masses around Luxemburg and Liebknecht; others, vacillating with the times, were offering a strange array of mixed drinks to the literary public; and a third was reflecting in literature that trend in politics that was to lead the German nation into the “roscop of the world.”

In those days, idealism and romanticism, as well as a feeling that world history is not made without great moral faith, rallied a group of young idealist writers around the inspiring personalities of the two great revolutionary leaders, Luxemburg and Liebknecht. Although many of these young writers did not understand the politics of these leaders, yet they believed in their ideals,—a conflict that was reflected in their writings. Rosa Luxemburg herself, in her letters from prison, as well as in the articles she contributed at the time, proved to be one of

the greatest stylists of the German language. When history is one day written in a more impartial spirit, her name will not only live in the hearts of the workers for whose liberty she fought, but also in the annals of German literature.

In the face of the starving and dying millions, the more sincere and vital authors were unable to believe that the creation of literature has a value in itself, so they left their desks and their studies for more real and brutal things. A large section of the flaming youth of this period ended their lives on the barricades and the battle fields of the class war, or suffered for years in the prisons and jails of the masters of the new Republic. Few were so fortunate as to leave their prison cells as famous as Erich Muhsam, known to every explorer of Munich Bohemia before the War, or as did Ernst Toller, who from his Bavarian fortress wrote several well-known dramas of revolt, some of which have been presented in America. The creative capacities of many of the most promising young revolutionary writers were annihilated during this period. Years of brutal treatment in prison, of spiritual despair caused by the conflict between high ideals and the world they had faced, had a devastating effect upon young literary talent.

During this period Expressionism was at its very height, particularly among the group which vacillated with the times. How miserably many of these failed to understand the ideals they thought they were fighting for is shown in a poem by one of their leaders which begins:

“Auch du hast Brüste, Proletariernmadchen!
(You also have breasts, proletarian maiden!)
This poet and those like him, were apparently just extending their field of erotic activities from the West End to the East Side. They were soon to learn, however, that the revolution was not merely a new erotic adventure. Those who had just drifted with the current of events soon found themselves in a deadly conflict between the emotions that were, the realities of their make-up and the movements of the day of which they believed themselves a part. Everything was in flux. There were no definite roads to follow; old guide-posts had been torn down and new ones were not being erected. Later, when new roads were laid and new guide-posts lettered, these people, without any orientation of their own, merely followed as directed. Some of them

reality. Joseph Roth gives vent to this tendency. He represents a generation which happened to return from the War, and whose attitude is summed up in his own words:

"We forgive nothing, we forget... We do not revolt, we do not accuse, we do not defend; we expect nothing, dread nothing... If scepticism did not infer participation, I would say we are sceptics. But we participate in nothing."

The demand for reality contributed to the success of Emil Ludwig's biographies, of which the best known have been translated into almost all other languages. Ludwig is the outstanding representative of German democracy which adores America and everything American. His capacity for draining the "human interest stuff" out of faded and dusty documents of history appears a literary equivalent of American business efficiency which is guiding the German Republic on its way to normalcy.

Standardization and the extreme dullness

and mediocrity connected with new industrialism called forth on the other hand a wave of eroticism. The tender secrets of the heart were shifted below the waist-line. Nobody who just takes a casual glance at the book and magazine stalls can help but be aware of this.

The new censorship law that was intended to stay the tide of rising "immorality" in literature, was used chiefly, as radical writers point out, as a weapon not against licentious literature, but against social and political criticism.

All in all, no great writers who were not known before the War have been developed since the birth of the Republic. But we may venture to predict that if the present Republic is going to last, it is bound to develop an art and a literature of its own that will mirror its achievements as community accomplishments, and implant the general feeling that the golden age of the few is the paradise of all.

A NEW TYPE OF VISHNU FROM NORTH BENGAL

By NANI GOPAL MAJUMDAR, M. A.

IN the fine collection of sculptures presented by Kumar Sarat Kumar Ray, M. A., of Dighapatiya to the Rajshahi Museum in 1926 there is one which is of particular interest. It comes from Kalandaipur in Bogra District (Museum No. 661; size 32 by 15½ inches). A preliminary account of it has been published by me in the *Annual Report of the Varendra Research Society for 1925-26*, p. 3 of 'Note on Additions.' A detailed account will, I hope, interest scholars.

As will appear from the accompanying illustration (Fig. 1), the sculpture represents a deity wearing a long garland reaching to the knees with four hands bearing respectively *sankha* ('conch'), *chakra* ('discus'), *gada* ('mace') and *padma* ('lotus'). He can therefore be no other than Vishnu. Regarding some of his attributes a few remarks are necessary. The lump in the lower right hand evidently represents a lotus-bud. The discus is placed vertically on a lotus, the stalk of which is held by the figure in his upper right hand.

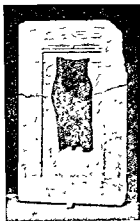
In his upper left hand is another lotus-stalk and the mace is laid horizontally on the lotus. Ordinarily, these attributes do not surmount lotuses, but are held directly by the hands, the 'mace' represented as a thick long staff being held in a vertical position. In the present case, however, being placed horizontally on the lotus the mace has been represented as a ferule with thick ends. The corrugated amalaka pattern at the two ends form the distinctive feature of the symbol for mace. The identity of this attribute will be clear by comparison with a similar image in Rajshahi Museum as noted hereafter. For mace and discus placed on lotus attention may be drawn to two Vishnu images from near Sagar-dighi in Murshidabad District, Bengal, illustrated in the *Handbook to the Sculptures in the Museum of the Bangiya Sahitya Parishad* (Calcutta, 1929), Pls. XXIV and XXV; also R. D. Banerji, *Banglar Itihas*, vol. I, plates 26 and 27.

The deity in Fig. 1 has four male attendants.

A NEW TYPE OF VISHNU



1 New Vishnu Image from Kalindirpur
(Bogra District)



3 Back of mutilated Vishnu
Image from Mahi-Santosh
(Dinajpur District)



2 Mutilated Vishnu Image from Mahi-Santosh
(Dinajpur District)



4 Fragment of Dancing Siva Image
from Akrainpur
(Dacca District)

Of them the one that stands next to him on the right carries (above the shoulder) a discus on lotus and the one that stands next to him on the left, a conch similarly resting on lotus. They are to be identified as Ayudhapuruhas. Similar Ayudhapuruhas appear as attendants of Vishnu instead of his

wives Lakshmi and Sarasvati, in the two images from near Sagar-dighi.

What adds considerably to the interest of the sculpture are two small figures, namely a two-armed male figure seated in meditation above Vishnu's head and a six-armed dancing

male figure below Vishnu's lotus seat. Seated figure occurring in the same composition with Vishnu is a novelty in Bengal sculpture, although it is not rare in the sculptural remains of other provinces. For instance there is quite a number of Vishnu images in the Mathura Museum, in all of which a couple of seated figures appear above the head of Vishnu. They have been identified by Dr Vogel as Brahma and Siva, and the images have been described as representations of the Hindu trinity (*Catalogue of the Arch. Museum at Mathura*, pp. 94, 98, 99, 102 etc and cf. a seated figure above the head of a Vishnavi image, *Ibid*, Pl. XVII, No D, 6). It is very probable that the present sculpture from North Bengal, which has a seated figure above Vishnu's head and a dancing figure below his lotus-seat, represents the same conception, the seated figure at the top representing the god Brahma and the dancing figure at the bottom the god Siva. Usually Vishnu occupies a position between his two divine *conferees*, and this sculpture is quite in accord with this convention.

This view finds a strange confirmation in a similar sculpture (Museum No. 302) which was brought to the Rajshahi Museum from Mahi-Santosh in Dinajpur District, some 20 miles west of Kalandarpur in 1916 (Fig. 2). This sculpture is sadly mutilated. The middle portion representing the trunk of Vishnu and the upper triangular portion of the back slab are cut away, evidently to adapt the slab for use in a Mahammadan structure, as the Arabesque ornamentation on its back clearly shows (Fig. 3). The upper portion, which in all probability contained a seated figure as in the Kalandarpur image is cut away, but the dancing figure

at the bottom remains intact showing that the two sculptures depict the same subject, namely the trinity of Brahma, Vishnu and Siva. In the Mahi-Santosh image Vishnu is attended by Lakshmi, Sarasvati and Garuda, and holds the mace, which is a tall one, in a vertical position (see Fig. 2). The dancing figure in the Mahi-Santosh sculpture has four hands, while that in the Kalandarpur one has six. But each, it should be noted, holds a bow and arrow, as found in the representations of Siva in his *Samharamurti* or 'attitude of destruction' (Cf. Tripurantakamurti in *Elements of Hindu Iconography*, vol. II, part I, p. 168 et. seq.) This destructive attitude would be in perfect harmony with the Trimurti conception, for Brahma is supposed to be the Creator, Vishnu, the Preserver and Siva, the Destroyer of the world. That the dancing figure represents Siva is deducible also from the fact that in both the sculptures the two uppermost arms of the deity on the right and the left are lifted over the head and touch each other. This is exactly how the two uppermost arms of a deity are treated in sculpture from Vikramapur, Dacca District (Fig. 4, Rajshahi Museum, No. 75) about whose identity as the Dancing Siva there is no doubt.

Both the Vishnu images mentioned above bear donative inscriptions in Proto-Bengali characters of about the 12th century A.D. That on the Kalandarpur image mentions probably the name of a donor *Sadhaka-Lala-singha*. The inscription on the broken image from Mahi-Santosh which contains the names of two donors runs thus: *Om danapati Divo (Om danapati Budho, i.e. 'the donor Divo (Divya) and the donor Budho (Budha)'*

STERLING LOAN AND EMERGENCY CURRENCY

By B. RAMACHANDRA RAU

RISE in the Bank rate to seven per cent, decline of the cash balances of the Imperial Bank, the issue of Emergency Currency up to nine crores of rupees, against *huddies*, *ad hoc* securities and sterling securities and the outflow of silver rupees into circulation in connection with crop

movements need not be referred to in detail. Further developments may point out that the twelve crore limit of emergency currency would not suffice in the near future. Stringent conditions are appearing in the money-market and the money rates would have risen higher in the absence of the

So long as the rupee holdings in the P. C. Reserve are sufficient, convertibility of the P. currency need not be feared. Some portion of the buried stock of gold jewellery deposited as collateral for loans can be transferred to the Controller of Currency for the time being and emergency currency to a limited extent can be issued. In case the borrower claims back the gold jewel or bullion a certificate of deposit can be given by the Imperial Bank for the short time that would elapse between the date of claim and the return of the same by the Controller of Currency back into the hands of the Imperial Bank. But if no physical transfer of gold assets take place, as is at present the case in the matter of hundies that are only but never sent endorsed by the Imperial Bank to the Controller's office, some such happy stratagem has to be hit upon to save the country from being saddled with permanent obligations for a very long time in order to secure seasonal elasticity of currency in the busy season.

The only honest and desirable way of meeting seasonal expansion is to create the Central Bank of Issue and empower it to issue emergency currency without unduly

raising the bank rate. The evolutionary trend of international and foreign banking is in this direction. India must continue to learn the desirable things of the West and adapt them to suit her own domestic conditions. Till this reform is secured, which would automatically bring in its train the complete amalgamation of the reserves, the temporary use of a limited portion of the G. S. Reserve would not be so unscientific as that of issuing *ad hoc* securities as the basis of emergency currency. Separate standing of both the reserves—the Gold Standard Reserve and the Paper Currency Reserve—can be kept up if it is liked, and as overlapping is more often the case, why should not the Government acting as the currency authority utilize the G. S. Reserve to help the P. C. Reserve, specially during the emergency season?

"All roads lead to Rome" says the well-known adage. If banking currency and financial reforms are to be secured, they can never be secured without a Central Bank of Issue spreading out light in these and many other different directions.

PUNDIT GOPABANDHU DAS, OF ORISSA

A RECOLLECTION

By C. F. ANDREWS

WHEN the news came to me in London that Pundit Gopabandhu Das had died owing to a recurrence of the terrible typhoid fever which had already made him enfeebled, it was to me one of the greatest shocks I have had in recent years. It was quite sudden and unexpected, for I fully hoped that he had recovered from the fever and would be struggling back to health again. But it seems that his enfeebled constitution was obliged to give way at the last and the end quickly came.

What the loss will mean to Orissa I can only dimly picture and imagine. There was no one in that country who was so deeply loved by the poor people as he was. And there was no one who had so utterly

sacrificed his life for the poor. His nature was by temperament ascetic, and during the whole time that I was closely with him, from the day when I first met him at the Students' Conference in Bihar to the day when I bade him farewell at Balasore, his whole life as I watched it was so bare of any ordinary comforts and so pure in its devotional character, that I often wondered how his frail body could bear the strain of his ardent and self-sacrificing spirit.

Once I lived with him for some days at Puri and watched the whole course of his life day by day. He never allowed himself any rest from his laborious duties, and his whole heart and soul were given to the work he was doing for his country. His food was

from his fellow men, and he was devoted to the work of removing from the untouchables in his own country the cruel shame and stigma which had been laid upon them by his own fellow countrymen. To me personally his memory remains as that of a man of God. He helped me more than I can possibly say by his own profound sense of the Unseen. To be with him and to share his companionship was to feel oneself near to God; and it was always one of my greatest joys in Orissa to be in his company

and to talk with him about spiritual things.

The poor people of Orissa are indeed tried in the furnace of affliction. Not only have they suffered from the calamities of flood and famine, but they have had also to suffer the loss, by death, of the one who loved them and sacrificed his life for their sake. Our prayer will go up to God, that He will raise up in place of Gopabandhu a younger leader who shall be in turn the friend and saviour of the poor.

TREATMENT OF LOVE IN CLASSICAL SANSKRIT POETRY

By SUSHIL KUMAR DE

THE same traits as we noticed in Amaru's *Sataka* are also to be found in the later centuries of love-poems, among which that of Bhartṛihari must be singled out not only for its poetic excellence, but also for the interest which attaches to the legends that have gathered round the mysterious personality of the author. As in the *Sataka* of Amaru, so in these miniature poems of Bhartṛihari, are embalmed in swift succession hundreds of sunny memories and hopes, flying thoughts and dancing feelings, brooding tenderness and darkening sorrow; and the same light of fancy plays over them imparting to them warmth and colour, life and beauty. In intensity, in range and in delicacy of expression the poems of Bhartṛihari are perhaps inferior to those of Amaru, but there is a great deal of genuine emotion and honest utterance which lend to them a peculiar charm. In his care-free mood the youthful poet wrote

When we see not our beloved, our one longing is for sight; when seen, our one desire is the joy of embrace; embraced, our one prayer is that our two bodies may be made one.

But the poet who wrote this century of passionate verses is said to have also written two other centuries of poems on resignation and wise conduct; and if we are to put any faith in the testimony of I-tsing Bhartṛihari vacillated no less than seven times between

the comparative charms of the monastery and the world. So we are told in the work itself:

Either the beautiful woman, or the cave
of the mountains!

Either youth, or the forest!
An abode either on the sacred banks of the
Ganges or in the delightful embrace
of a young woman!

Sentiments like these are scattered throughout the poem. That he was a man who went through the crosses and sorrows of love as well as its joys is apparent from the warning he gives to those who thoughtlessly render themselves liable to love:

I am telling the truth without any bias that in the seven worlds this is a fact that there is nothing more delightful than a young woman and nothing which is a greater source of sorrow to man.

It is not love without any thought of the morrow which he depicts, love which would consider the world well lost; for, the poet says:

The path across the ocean of life would not be long, were not that women, those mighty unfathomable streams, under the passage,

and he cannot but regard love as a bondage, albeit a sweet bondage:

Smiles, sentiment, bashfulness, timidity, half-averted and half-turned glances, side-long looks, loving words, jealousy, quarrel and playfulness: all these are the ways by which women bind us.

If Amaru describes the emotions of love and the relation of lovers for their own sake

Closely connected with these poems are those which are based directly on the study of the science of Erotics. The *rajsika upachara* or *rajsika kala*, elaborated by Vatsyavana and Bharata for the benefit of the man about town and the courtesan, has much in it that may be regarded as pornography; but works like the *Kuttini-mata* of Damodaragupta, the *Samaya-matrika* of Kshemendra or monologue-plays like the *Dhūrta-vita-samvada* of Isvaradatta, based as they are ostensibly on such study, cannot be too lightly rejected. The first work, whose title "Advice of a Procuress" sufficiently indicates its theme of instructing a young courtesan Malati in the art of winning love and gold, is indeed an elegant work of considerable interest, in which are set forth with graceful touches of wit and humour delicate problems in the doctrine of love. The first verse appropriately invokes the god of love:

Victorious is that mind-born god, the bee who kisses the lotus-face of Rat, whose abode is the glance shot from the corner of the eyes of amorous maidens

Here is a fine hyperbole which describes love-at-first-sight by relating the effect as appearing even before its cause:

Malati's heart was conquered first by the arrow of the love-god, and then, O loved of women, by thee coming within the range of her vision (verse 96).

The industrious Kshemendra tries his best in his *Samaya-matrika*, or the "Original Book of Convention" for the hetaera to imitate Damodaragupta; but his work, in spite of its bald realism, has very little elegance or poetry. The *Dhūrta-vita-samvada* is however, more interesting in many ways. The nominal "hero" of this monologue-play, a clever and experienced rake (*rita*), finding the rainy season too depressing, comes out to spend the day in some amusement. He cannot afford dice and drinking—even his clothes have been reduced to one garment—so he wends his way towards the hetaera's street, meeting various kinds of people and ultimately reaching the house of the roguish couple Visvalaka and -Sunanda, where he passes the day in discussing certain knotty problems of Erotics put to him by the former, the title of the work "Dialogue

between a Rogue and a Rake" thus appropriately describing its content. Some of the interesting topics discussed are: "If money alone attracts a courtesan, why do theorists speak of her as being good, bad or indifferent?" "How to propitiate an offended woman" and so forth. It is also characteristic that the *Vita* should combat with some heat the injunction of the moralists that one should avoid the company of woman, and end with an eloquent discourse on the joys of a rake's life, which in his opinion cannot be compared to the traditional delights of the moralist's heaven. This work, if not very poetical or elegant, gives us an amusing epitome of the aesthetic and other laws which govern the life of the man about town.

In these works, as well as in Sanskrit love-poetry generally, the woman is usually described to be as fully ardent as the man; and as an interesting result of the comparative freedom which women in general enjoyed we find that women wooed men as often as men wooed women. Apart from the pictures of passionate heroines which we get in the poems themselves, we have some verses ascribed to women-poets like Vijjā (or Vijjaka), Sila-bhattarika or Vikatanitamba which are sometimes more ardent and free in expression than those written by men-poets.

Bhavakadevi expresses a fine and pathetic sentiment in the one verse which is found in her name in the Anthologies:

So then this body of ours became, first, one and undivided; thereafter neither wert thou the beloved, nor was I, bereft of all hope, thy darling. And now, thou art the lord, and we are only thy wife. What else? This heart of mine had been hard as adamant—now I am reaping the fruits thereof.

It is indeed a pathetic touch in this as well as in many other verses in the Anthologies which show woman at her best ready for comradeship and love but man blind to it. A similar note is struck by another woman-poet Marula:

"Why art thou so thin?" My limbs are such by nature?" "Why dost thou look so dark in the face?" "I had to cook for the elders in the house." "I hope thou dost remember me?" "No, no, no, I don't"—so saying the poor girl, weeping and all a-tremble, fell on my breast.

Another poetess, Indulekha, describes by means of a pretty poetical fancy the affliction of the maiden whose lover has gone abroad:

Some say—"It drops into the ocean", others

dost thou not fear to go alone?" "Is not love with his feathered arrows my companion?"

Very pretty is the picture of the newly married timid maiden, who is distracted between love and embarrassment.

If she sleeps, she cannot gaze at the face of her beloved, if she does not sleep, her beloved would embarrass her by taking her by the hand. Distracted by such thoughts, the fair lady can neither sleep nor keep awake.

The outraged maiden pretends to be angry, but her lover sees through it.

Thou dost not come to the couch, nor cast thy gaze, nor speak your wonted sweet words, as if thou art angry with thy attendants. O thou fair one whose fairness rivals the inmost petals of the *ketaki*-flower, this hiding of thine anger towards me would have been all right, had not thy companion smiled secretly with her face averted.

The hapless lover laments that the night of reunion had been as brief as the nights of separation had been long.

When formerly I suffered the sorrow of severance from my beloved, O night, in thee a hundred days passed away. Now when late but hardly gave me reunion, thou shameless one, hast departed in the day itself.

The sorrow of the parted lover is too hard to bear:

The mango-shoots here smoke with swarms of bees, here the *Asoka* glows with bursting buds of flower, here the branches of the *Kinsuka* are coal-coloured with their dark shoots, alas, where can I rest my weary eyes? Everywhere fate is cruel to me.

Even finer specimens than these will readily occur to any reader of Sanskrit poetry, but these will indicate the themes which are most favoured and the manner in which they are handled.

But the theorists do not stop with a general classification of the types of the hero and the heroine. They are endowed with a generous set of special excellences. In the case of the heroine we have first of all a mention of the physical characteristics connected with the emotion of love, *vra*, *bhava* or first indication of the emotion in a nature previously exempt, *hara* or gestures indicating the awakening of the emotion, and *hala* or the decided manifestation of the feeling. Then we have seven inherent qualities *e. g.* brilliance of youth, beauty and passion, the touch of loveliness given by love, sweetness, courage, meekness, radiance and self-control. All her gestures, moods and dubitant shades of emotion, *e. g.* giggling, titillation, hysterical flutter of delight,

involuntary expression of affection, self-suppression through bashfulness, affected repulse of endearments, as well as the deepest and tenderest display of sentiments are minutely analysed and classified. To this is added a detailed description and illustration of the modes in which the different types of heroine display their emotion, the analysis ranging from the maidenly modest behaviour of the *Mugdha* to the shameless boldness of the more experienced heroine.

These attempts indicate considerable power of analysis and subtle insight, but generally speaking, the analysis is more of the form than of the spirit, based on what we should consider accidents rather than essentials. At the same time, marked as it is by the artificiality of scholastic formalism, it is not made purely from a speculative point of view, and there is much in it which is based upon direct experience and observation of facts. The analysis itself is interesting, but what is regrettable is that later poets should accept them as unalterable conventions. This technical analysis and the authority of the theorists inevitably led to the growth of artificiality in love-poetry. Nevertheless, hedged in as they were by fixed rules and rigid conventions, it is remarkable that the poets could still produce fine poetic pictures out of their very limited and stereotyped material, and their verses succeed in encompassing poetically the various stages and aspects of love from its first awakening to its last stage of perfection or dissolution. The blooming of the *Asoka* at the touch of the lady's feet, the first appearance of the mango-blossom and the swarming of bees as the symbol of springtime and meeting of lovers, the comparison of the lady's face to the moon or of her voice to the note of the Indian cuckoo are poetical conventions which are repeated uninterruptedly in Sanskrit love-poetry, but the following stanzas will indicate how these are often utilized for charming effects. To *Ramula* and *Somula*, who are acknowledged by *Kalidasa* himself as great poets, but of whom nothing else has survived, the following verse, describing the fatal effect of springtime on the separated lover, is ascribed in the *Anthologies*:

Had he been ill, he would have been emaciated; wounded, he would have bled; bitten, he would have fainted with the venom. No sign of these is here: how then has the unhappy traveller met with his death? Ah, I see. When the bees

more businesslike fashion and to pay for it wages which would make possible a bare but honest livelihood.

A few remarks may here be made on the subject of rural uplift, which has recently come into prominence. What Mr. Brayne could achieve in Gurgaon at an expense of about one and a half lacs of borrowed money, any Indian Officer worth anything or an energetic servant of India could do, provided he received the encouragement and support of the State in the fullest possible measure. The facts are however otherwise. The Government is so much interested in manufacturing 'loyalty' and suppressing the growing virus of Swaraj, that it has but little time to bother its head about stamping out corruption in the lower ranks of officialdom and in making the lot of the villager better and happier. A decade of concentrated work on rural uplift will revolutionize the social and economic conditions of the country, provided the existing official organization were used in an intensive campaign of helping the villager to improve his home and village, his agriculture and income and enabling him to stand on his own legs as a self-respecting human being. Self-respect is, however, the last thing which an alien bureaucracy would like to see develop in a subject people; and hence slavery may be illegal and depressed classes equal in the eyes of the law as others, forced labour continues to exist and the existing schools are virtually closed to

the members of the depressed community. Pious resolutions or *communiqués* to push on the work of village uplift are useless.

Let the work of a district officer be judged by the work he does to improve the lot of villagers under him, and there will be lightning improvement in the spheres of agriculture and sanitation. The cult of Swadeshi and Khaddar must be an integral part of every scheme of rural amelioration; but the moment an Indian officer showed any interest in it, he would be branded as 'disloyal', for 'loyalty' is at present equivalent to everything which is opposed to the interests of India. The result is despair and paralysis. An Indian officer is at present neither fish nor fowl. Were he not between the devil and the deep sea, he would be able to transform the face of the countryside within five years, if he had only the freedom and the opportunity and the support of the Government to devote himself to raise the level of life of the people in his district. Being only human he finds that the best way to get on lies in spheres other than in faithfully interpreting the wishes of his countrymen or even in working out energetically schemes for their welfare. 'Loyalty' or reactionary obscurantism pays more than competence or sheer capacity. Oh! the path of progress for a subject-race is devious and lies through dark alleys and trackless jungles.

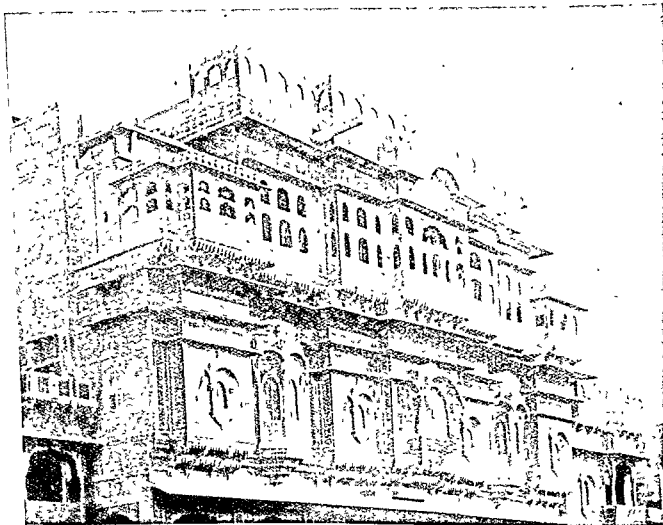
JAISALMER AND ITS ANCIENT AND MODERN BUILDINGS.

By N. C. DUTTA

JAISALMER is one of the premier States in Rajputana. It covers an area of 16,062 square miles. It has not to pay any tribute to the Imperial Government.

The Bhati rulers of Jaisalmer claim direct descent from Maharaj Shri Krishna, whose power was paramount in India during Dwapar Yuga. Meghadamber being one of the most venerable heirlooms of the Chandrabansiya Rajput clans of India, is still in possession of the illustrious house of Jaisalmer. Tradition depicts that this holy Meghadamber

Chhatra (umbrella) was held over Shri Krishna Maharaj on ceremonial occasions during his reign in Dwaraka. It is also a tradition that the said Meghadamber had been presented by the God Indra Deva to Maharaj Shri Krishna on the auspicious occasion of his marriage. The ruler of Jaisalmer is, therefore, styled "*Chhatrala Yadava Pati*," the "canopied Lord of the Yadavas." The house has also the proud title of "*Uttar Bhar Kinnar Bhati*," i. e., Bhatia, the mighty portals of the North

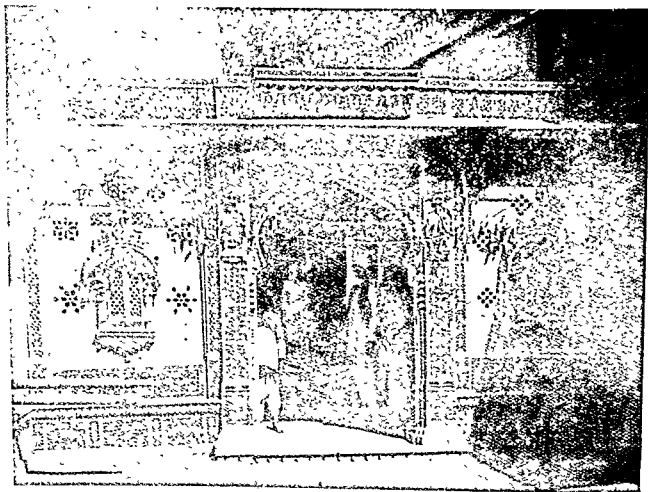


Melita Nathmahaj's Haven

Tradition has it that this tree fulfils all the desire of human beings if very faithfully and earnestly craved. Another small temple of the God Shiva, though it lies in a very bad condition, is worth mentioning. It is supposed to be the oldest temple still existing in that part of Jaisalmer. The four-headed graceful and noble image of God Shiva is weather-worn owing to being left fully exposed, lodged in a primitive type of single chamber Hindu temple, supported on columns and covered by stone slabs on stone architraves, forming a pyramid-shaped "Sikhar" or roof.

Ludrova was a large city having twelve gates, but is now desolate. The major portion of the capital is perhaps under shifting sands and if excavated some rare finds of architectural and archaeological importance may come out at some places under the sands and in the river Kaknai, on the bank of which the capital stood.

It is beyond the scope of the present article to describe the really important workmanship of the hill-fort of Jaisalmer. Colonel James Todd, Mr. Marsden, Captain Baileau and other European and Indian Archaeologists and historians have given detailed descriptions of the huge and beautiful castle of Jaisalmer. It is erected on an isolated peak, triangular in shape, about 250 feet in height. The hillock on which the fort of Jaisalmer is situated, and which is about 959 feet above sea-level, is very curious, enclosing a rocky plain of about 20 miles radius, which provides several places to accumulate rain-water for drinking and cultivation purposes and thereby converting it into a place of real beauty in the heart of an Indian desert. From the bastions of the citadel and the topmost part of the palaces in the fort a magnificent and

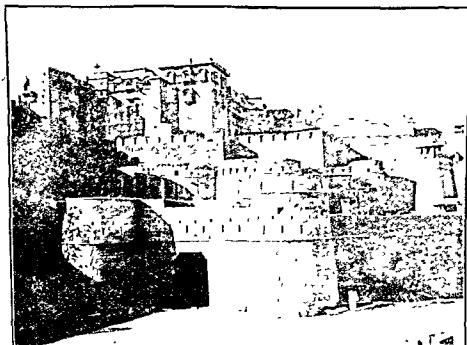


Sireh Deodhu Gate in Mandir Palace

the north and east facing the town at the foot of the hillock and Gadsisar tank beyond it, is relieved by richly ornamented Gokhras (projecting balcony windows), which are magnificent and exquisite specimens of the indigenous style of Jaisalmer architecture. Below these rooms are "Naya" or "Rang Mahal" (coloured chamber). The interior of this chamber is fully decorated by fine specimens of fresco paintings and the glass works. The paintings represent scenes of "Gangour" festival (a festival regularly observed here on "Chaitra Sukla Chaturthi" each year when the image of Gouri Mata, the Goddess Gouri, is taken to the Gadsisar tank and brought back the same evening with a gorgeous State procession), pig-sticking and hunting, views of Jaipur, Udaipur, etc.

The facade of another adjoining building, named "Gaj Vilas," built in the beginning of the 19th century A. D. is very intelligently designed and carefully constructed. Its pro-

jecting verandahs facing the Chowta with a row and range of Bunglies (Chhatris) supported on nicely carved brackets, and the gracefully made Raoti (sky and wind pavilion) with Bengal type of Chhuja cornice, no doubt heighten the beauty and richness of the building. A deeply carved Gokhra (projecting window) with Jharrokhas on both sides of Gaj Vilas palace facing the interior courtyard, is one of the finest and peculiar specimens of Hindu architecture that Jaisalmer can boast of. There is another fine palace building in the fort, named "*Moti Mahal*" palace built about the middle of the 18th century A. D., which is connected with other palaces by a very high bridge, allowing a road to pass under it. A small garden with stone-laid paths and fountains in the centre, facing the Moti Mahal and "Sava Nivas" (audience chamber), constitutes the glory of the palace. The interior of the main Moti Mahal is very richly and finely



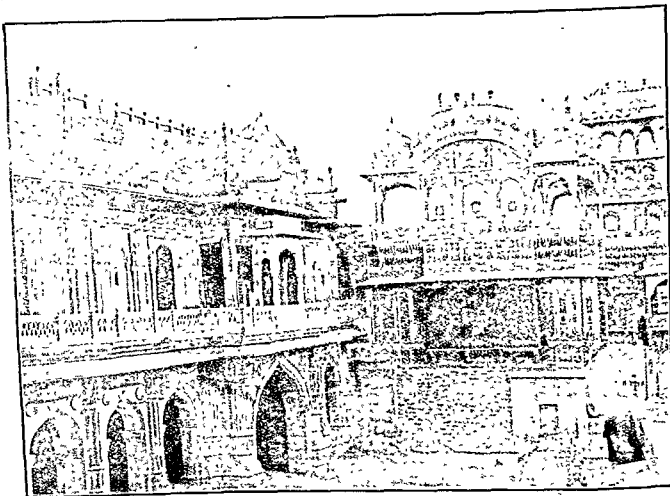
Fort and Palace—Jaisalmer

porch of excellent finish of the temple of Shri Paresinathji Tirthankar is here given. Just over the Chhujas at both corners in the friezes of the said porch are two figures of elephants. The carving and perforated works in the architraves, Kangura parapet and specially the Sukhar or dome over the porch, are so elegant, graceful and suited to the purpose that all lovers of true art are naturally attracted, the very moment they pass near the porch. This portion of the porch and some interior works approach the Hindu and Buddhist style of architecture while all other works in the temples are generally of Jain type. The greatest attraction of these temples is the *Toran* that stands on a pair of decorated columns in front of the entrance porch of Shri Paresinath Tirthankar's temple. The columns are ornamented with lotus, animals, Makaras, and adorned with sculptures which seem almost instinct with life and motion. There is wonderful grace in these sculptures, representing different gods and ap-saras.

It is a great shock to the writer to see that some beautiful stone carvings are spoiled by oil-painting in the interior of Jain temples in the fort and in Ladrova. The natural colour of the grey limestone with which these temples are built is so uniform and graceful that it requires no artificial colouring and I wonder why the members of the Jaisalmer Jain Committee prefer oil-colouring on such wonderful carving works, incurring unnecessary expenses. Further north-west are temples of Shri Laxminathji and Shri Mahadernji.

The objects of interest in Jaisalmer are not entirely confined to religious buildings and palaces in the fort. There are several residential buildings in the city built by the Sethias (rich merchants) and other men of position. The fine carving work of beautiful and artistic designs with true uniformity and symmetry in the facades of these buildings is worth seeing.

The major portion of the city is situated on the north of the hill-fort and is surrounded

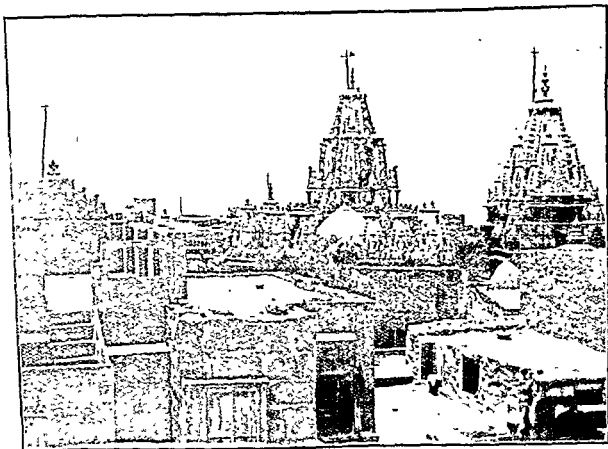


Jaiwahir-vilas Palace

shrine are beautifully carved, containing innumerable figures of both human beings and animals. Over the roof of this particular cell or shrine, is built a highly decorated Sikhari or spire—a ribbed pointed dome, having a bulging outline and possessing figures of lion and elephant at some particular places. The Sikhari is always crowned by an *Amlaka*, *Ghagar*, or *Mahapadma*—the most sacred symbol of the Hindus, Buddhists and Jains. Above the Mahapadma or *Amlaka* is the water-pot (*kalas*), containing a lotus bud—a most appropriate symbol of the creative element and of life. There is a porch, *Bhogi Mandap*, in front of this cell and in front of this porch is the Nat Mandap, octagonal in shape, that usually displays some characteristic details and is decorated with themes of Jain and Hindu Mythology. Profuse ornaments covering every part of the pillar, arch, lintel or bracket in shape of foliage, flowers, birds, and human figures with very typical poses display fine workman-

ship and specially on the ceiling of the Nat-Mandap dome, from the centre of which hang graceful full-blown lotus-shaped pendants. The columns of the porch are surmounted by bracket capitals and over these are attic or dwarf columns which support the architraves of the dome and the struts, supporting the gallery. Between the bracket capitals and under the struts are placed beautifully ornamented Toran-shaped figure, forming a kind of pierced arch. The surrounding courtyard is enclosed by a double colonnade of smaller pillars, finely carved and with ornamented ceilings, behind which stands a range of cells each containing the cross-legged seated "Tirthankar". This is the general description of most of the Jain temples in the fort. A very important and rare collection of manuscripts is preserved in the "Jaina Bhandar".

In front of the temple entrance gate is the porch supported on fully decorated columns. A photograph of a particular



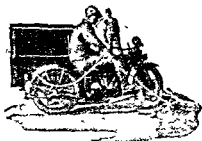
Jain Temples—Jaisalmer

by a Scherpaana (city wall) or circumvallation, encompassing a space of nearly three miles and a half, having at present four gates and two wickets. Almost all the buildings in the fort and the city are constructed of yellow and grey limestone. The stone is obtained at a place just outside the north gate of the city. It is practically adapted for all sorts of structural work, both ornamental and otherwise. The fine and close grain and even texture, as well as the sound nature of the stone, make it especially suitable for fine carving and it is much used for decorative purposes. The speciality of this place is yellow marble, which takes good polish and is more valuable than Italian and Makrana marble.

One most important factor of the town is the "Mandir Palace" situated on the west side of the town of Jaisalmer, commanding a splendid view of the west, having picturesque scenery of the "Ishal Garden House," and school and "Public Library" that are under construction. The present ruler of Jaisalmer resides in the Mandir Palace, where there are temples of Shri Giridharaji

Maharaj and other gods. Several very recent extensions have been made in the Mandir Palace. Different important gates, gracefully and elaborately carved, giving entrances to the main palaces, are constructed according to the design and under the supervision of the writer. And the new palace building, there, is the most beautiful piece of work of original and novel style. It is designated after the name of His Highness Maharajadhiraj Shri Mahatawaji Sir Jawahir Singhji Sahib Bahadur, K. C. S. I., the present illustrious ruler of Jaisalmer and hence termed "Jawahir Vilas." He takes a keen interest in the welfare of his subjects and is a sincere lover and great patron of Indian Art and Indian Architecture.

Further west, adjoining the huge fortified wall of the city, is the "Badal Vilas tower"—a royal summer tower, to enjoy and watch the rains. It is a Sat-manjil (seven-storied) building, very nicely finished. In the heart of the outside compound of the Mandir Palace, is a very beautiful fresh water well, about 275 feet deep. It is very strongly built. On two sides of it there



Spraying a Small Pool from the Anti-Mosquito Motorcycle with Its Tank of Tar and Oil

small pools of water where the insects breed. The rider operates the spray hose without leaving his seat and in a single day, can cover a wide territory

Popular Mechanics

Rhinoceros Picture on Rock Shows Dawn of Art

The picture of a white rhinoceros on basalt rock in southern Africa is believed to have been carved by an artist from 25,000 to 50,000 years ago and is in excellent preservation

Popular Mechanics



An Artist's Masterpiece of Centuries Ago: Rock Carving of a Rhinoceros Recently Found in Africa

Russia's Governing Women

The amazing figure of more than one hundred and fifty thousand is given as the number of women holding elective office in the local governing Soviets of towns and villages. Very much larger is the number of those serving on sub-committees and commissions of local governments participating in the work of health, taxation, social insurance, libraries, schools. From year to year the number of women in more responsible posts increases: they are presidents of village Soviets, members of provincial executive committees, delegates to the All-Union Congress and even members of the



Gleams of Oriental Color at the Congress. These are Ea tern delegates, who had never made a long train journey before. Like their Russian Ukrainian and polyglot sisters they were officers of local Soviets



The Women Workers have their magazine. Its name appropriately is *Rabotnitsa*—The Woman Worker—and here we see one of its title-pages

standing government of the Soviet Union the Central Executive Committee



Gas Gun Like Fountain Pen To Aid Bank Clerks

Shaped like a fountain pen, a small container for gas fumes, to foil bandits, has a lever that shoots the vapors a distance of twelve feet and more. It is intended for the use of bank tellers, clerks and others, and is deceptive to an intruder



Pen-shaped Gas Holder for Repulsing Bandits; It Shoots Fumes Twelve Feet and More

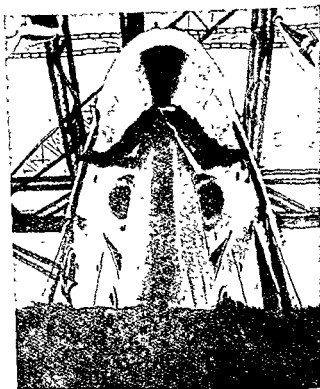
as its appearance gives no indication of its purpose. The "pen" unscrews in the middle for the insertion of a gas cartridge.

Popular Mechanics

Four-day Ships Launched in Germany

A battle for ownership of the speed honors of the North Atlantic, held for many years by the now aging "Mauretania," is in prospect with both England and Germany building larger and faster ships. The German yards have launched two 16,000-ton liners, to be named the "Bremen" and "Europa," and both the White Star and Cunard lines are preparing to build 16,000-ton ships which will equal the ill-fated "Titanic" in size, being

longer than either the American-owned "Leviathan" or the British "Majestic," both of which, incidentally, were built by German yards just before the



Bow View of the "Europa," Taken from the Launching Stand Just Before the New German Liner Shipped Down the Ways

war to make a bid for the Atlantic de-luxe passenger business, but fell into the hands of the allies. The two new liners recently launched are expected to cross the Atlantic in four days.

Popular Mechanics

Spray Tank on Motorcycle Helps Kill Mosquitoes

Motorcycles have been enlisted in the warfare against mosquitoes in suburbs of Chicago. A thirty-five-gallon tank of an acid tar oil is carried on the machine and the liquid is sprayed over



THE QUEEN WHO RULED ALL THAT WORLD

Goya's masterpiece—the Family of Carlo IV, who sat on the throne of Spain in Napoleonic days.

Court, first as the painter of the Chamber, then as first painter of King Charles IV.

The painter, who lived with his subjects, seized them in the mobility of their life. The critic went hand in hand with the observer. While he painted, he judged. Some one has well compared him to Saint-Simon.

His principal gifts were displayed in his masterpiece, 'The Family of Charles IV.' In the center, the Queen, the one who ruled all that world, tall, fat, an evil, sulky, petulant look, a mixture of shrewdness and lasciviousness; a little to one side, the King, with his air of a good fellow, in whose flabbiness one still glimpses the imprint of his great ancestor, Louis XIV.

Then followed [for Goya] times of sorrow. The deafness which had been ensnaring him for years finally enclosed him within a circle of silence. The invasion [of Napoleon] came and with it the years of his darkest solitude. He painted and etched only to curse and to rave. His mocking changed to curses. The restoration, with Ferdinand VII, dealt the final blow to our painter. A widower and, broken in spirit, he, too, followed the path of exile and died there in 1828."

Literary Digest.

PROF. RADHAKRISHNAN'S 'REPLY

The Editor,

The Modern Review.

Sir,

Ever since I came to Calcutta in March, 1921, my writings have been criticized adversely in the pages of your *Review* on several occasions, the first being, as far as I remember, in the issue of April 1921, only three weeks after I had joined my post in the University, and the latest in the current number. I have been accused of faulty English, ignorance of Bengali, lack of Sanskrit learning, imperfect acquaintance with Western philosophy and careless and inadequate references. I did not feel called upon even once to reply to these criticisms; for I respect the rights of reviewers to hold any opinion they please regarding works which are public property. Even when the critics adopt the attitude implied by the maxim, "would that my enemy wrote a book," I feel it is not for us to complain. Besides, perhaps it ought to be a matter of satisfaction to me that my writings, of whose shortcomings none is more deeply convinced than myself, have actually stimulated so much criticism and comment in your pages, even

though my books on *Indian Philosophy* were not received by you for review according to your own statement in a recent issue.

It is, however, an altogether different thing when statements are made not merely challenging one's intelligence and scholarship but questioning one's honour and character. You will pardon me if I depart from my general habit and break my silence for once in view of the extraordinary allegations made by Mr. Jadunath Sinha and published so prominently in the January, 1929 number of your *Review*.

I am afraid I must be working in this matter under certain disadvantages. Mr. Sinha's thesis is not available for me. He got back the thesis from the University office immediately after the report was sent and it is not therefore available for verification at present. *The Meerut College Magazine*, in which parts of it are published, is not to be had in the local libraries to which I have access. I have to proceed, therefore, on the data supplied by him in his article.

Z-7. In the exposition of the Samkhya-Yoga theory of self-consciousness, I have

(Vizianagram Sanskrit series), though the argument last adduced from it occurs on p.97. Mr. Sinha complains that "only that Sanskrit passage which I quoted from *Nyaya-kandali* in passage (10) has found its place in the book of the author and no other passage has attracted his notice." May I point out that the book is used throughout my third chapter and Sanskrit quotations from it are found not only in the context referred to, but in other places as well ; I may give two instances here :

190 n 2. Asaririnam atmanam na visaya-
vabodhah.

Nyaya-kandali, p. 57.

222 n 6 Bhutanam anabhidrohasamkalpah.
Ibid., p. 275.

I hope Mr. Sinha will not say that all the Sanskrit quotations I have given in my book are contained in the unpublished part of his thesis. At this rate all that I have ever written might be contained in the unpublished writings of any other person.

When I state the source of *Nyaya-kandali* and when my account of a particular passage in it differs, on Mr. Sinha's own admission, from his 'original' translation taken almost *verbatim* from Dr. Jha's version, which I mention in the bibliography at the end of the third chapter, I do not see where exactly my "unacknowledged borrowing" from Mr. Sinha's translation comes in.

We come last to *Prameyakamalamaratanda*, where the charge is repeated that my account of Prabhacandra's criticism is based on parts of Mr. Sinha's unpublished thesis. There is not one passage in my version which may be regarded as identical with Mr. Sinha's. He is aware of this and so writes : "None of his sentences like mine is a literal translation of a Sanskrit passage from *Prameyakamalamaratanda*." "The author has not followed the book closely in his book." "In my thesis I closely followed the book and gave the translation of many important Sanskrit passages." "This is the gist of" "a beautiful summary of a corresponding passage" or "a beautiful specimen of paraphrasing and summarizing." He has taken the pains to invert the order of arguments in two or three places." I do not know whether the sentences in Mr. Sinha's account are taken from the same context or different ones but whatever it may be, when he admits that the phraseology is different, the development of the argument is different and that

my account is a brief *resume* while Mr. Sinha's is a literal translation, it is difficult to know why he believes that my account is based not so much on the text as on his extracts from it. When two or more writers are using the same texts, there is bound to be similarity in significance and much agreement in phraseology, if the writers are faithful to the sources. I need not tell Mr. Sinha that the translations of, say, the Upanishads by Max Muller, Hume, Mead etc. resemble one another not only in matter but in form and it would be foolish certainly to rush from this resemblance to a charge of plagiarism. I am unable to understand Mr. Sinha's accusations, even assuming that these extracts were found in that part of his unpublished thesis which I looked into, in exactly the same form five years back as they are said to be to-day. There are other contexts in my book where *Prameyakamalamaratanda* is used and I hope it will not be said that those also are due to Mr. Sinha.

If everybody who uses a few extracts from the texts believes that every other person who follows him is indebted to him in a special sense, then the difficulty of writing on Indian Philosophy, great as it is, will become practically insurmountable. It was certainly easy for me to have loaded my book with Sanskrit texts and made a display of all the apparatus of learning. If instead of giving chapter and verse for my expositions and criticisms I had actually reproduced the original texts in the footnotes or in an Appendix, Mr. Sinha would not have thought that I was indebted to him for my account. And such a plan would perhaps have added to my reputation as a scholar but it would certainly have taken away from the value of my book to the reader. Rightly or wrongly I still feel that pouring one's note-books into the printed text would fatigue the reader and make it less effective than it would be if all the reading and the thinking were fused into an intelligible narrative.

It occurs to me that it is a perilous enterprise to lecture to students on a subject about which you propose to publish a work later. During the time my second volume was in preparation, I had often lectured to the classes on many of the topics discussed in it including the Samkhya theory of self-consciousness and the Mimamsa theory of knowledge. It is not at all impossible that some of the material contained in it might have found currency before the publication of the work.

such a perception as 'this is a cow' इदं गौः and not as 'here is the class-essence of cow in the individual cow' (इह गवि गोत्वम्).

43. This clearly shows that the universal . . . is not entirely different from the individual.

49. Then, again, what is meant by inseparable connection (अव्युत्तिष्ठि)? It is the absence of separable connection (व्युत्तिष्ठि). What, again, is separable connection (व्युत्तिष्ठि)? Does it mean the capacity for separate or independent movements (वृत्त्युत्तिष्ठत्वं)? Or does it mean subsistence in different substrata (वृत्त्याग्राश्रयित्वम्)?

50. In either case, there would be no relation between the composite whole and its component parts, because there can be a movement in the parts without a movement in the whole, and because the whole and its parts inhere in different substrata,—the whole inheres in its part and the parts inhere in their component atoms.

51. Likewise, the universal and the individual too have different substrata, because the substratum of the universal is the individual, and the substrata of the individual are the parts of the individual.

52. Hence Pārthasārathi Mīśra concludes that inherence is such a relation between the container and the contained, that the latter produces a corresponding cognition in the former. येन सम्बन्धेन विषयमाधारे स्वातुल्या बुद्धिं जनयति स भम्बन्धः सम्बन्ध इति । (Sāstradīpikā).

53. The universal inheres in the individual. This means that the universal (e.g. *gotra*) produces an apprehension of it in the individual (*gotyakti*). (Indian Psychology of Perception, Vol. II, chapter on Perception of Jāti, pp. 40–41).

perception is to the effect 'This is a cow' 'iyam gauhi, and not 'Here is the class-essence of cow in the individual cow' (ihā gavi gotyām).

(18) The universal is not, therefore, different from the individual.

49. The two are said to be inseparable. The absence of separability (*vyutisthiti*) means either the capacity for separate or independent movements (*vyutisthātva*) or subsistence in different substrata (*prthaggrāyā-srayitva*) (Italics mine).

50. In either case, there would be no relation between the composite whole and its component parts, since there can be a movement in the parts without a movement in the whole, and since the whole and its parts inhere in different substrata, the whole in the parts and the parts in their component atoms.

51. Likewise, the universal and the individual have different substrata, since the substratum of the universal is the individual and that of the latter the parts composing it.

52. So Pārthasārathi Mīśra defines inherence as a relation between the container and the contained, such that the latter produces a corresponding cognition in the former. "Yena sambandhena jātheyam jñātre svānūrūpam buddhim janayati sa sambandhīr samavaya iti." (Sāstradīpikā).

53. To say that the universal inheres in the individual means that the universal (cowness) produces an apprehension of it in the individual (cow)." (In small type, foot-note, pp. 214–215). [This long extract from the foot-note on pp. 214–215, Indian Philosophy, Vol. II, is absolutely similar to the corresponding portion of my thesis. There are the same Sanskrit words! There is the same Sanskrit sentence! The author has made a change only in one place. He has only summarized the passage (49), and in doing so he has committed an egregious mistake. 'Vyutisthiti' does not mean 'absence of separability', and the 'absence of separability' never means 'the capacity for separate or independent movements (*prthaggrāyā*) or subsistence in different substrata (*prthaggrāyā-srayitva*)' as the author holds. Such an unpardonable mistake is the inevitable consequence of indiscriminate, unintelligent borrowings from other sources.]

(XI) 54. "The Naiyāyika objects to this theory on the following grounds: Nobody has experienced pure consciousness, since our empirical consciousness is always conditioned by the mind and the senses.

[This is the summary of the corresponding passage in my thesis.]

55. To say that it is known by intuitive consciousness (*aparokṣajñāna*) is self-contradictory.

Mukti and cried: "Well Mukti, you are a very good pupil of Mrs. Ghose, the leader of our society. As you have not been properly introduced, you did not think fit to speak a word to the poor boy."

"Don't talk like an idiot," said Mukti, now in a temper. "Why did you insist on his coming with us? Haven't you got a grain of sense? Couldn't you see that he did not at all want to come? I can guess what he will tell his friends."

Jyoti began holding forth on the subject of feminine narrow-mindedness and love of formality. Mukti retaliated by giving her candid opinion about masculine idiocy and conceit. When at last they reached home, they had not finished even then.

Mrs. Ghose had decided to send Chapala and one of the boys home in Mukti's car. Mukti's father was too silly for words. Still as Mrs. Ghose was there, she must try to preserve social conventions. It would never do to allow a young girl to go alone with a boy. But the good lady was mortified to find that the Ganguli's car had vanished with its two occupants before she could carry out her plans. She became extremely angry, as she had to pay for two taxis.

The short spring was nearly at an end. It was becoming too hot in the metropolis and Shiveswar was feeling more and more unwell. He was advised to go for a change to the hills. Mukti and her father were trying to decide between the rival attractions of Simla and Darjeeling.

Jyoti's examinations were over and so were Mukti's. Both of them were doubtful about the results, as their preparations had been none too good, due to their being together. Each was determined to cast the whole blame on the other, if he or she happened to get plucked.

Suddenly, Shiveswar made up his mind. "We start for Darjeeling, my dear," he announced to Mukti, at the tea-table. "If mother agrees to go, we shall take her along too. Otherwise, she will spend the two months in her father's house."

"And what about Jyoti?" asked Mukti, with a laugh. "Is he going to be left alone in the house?"

"No, indeed," replied Shiveswar, "he is to take a longer trip than either of us. First a sea-voyage, then two or three years in England."

Both Jyoti and Mukti jumped up at this news. Shiveswar had to finish his tea alone,

his companions being too excited to care about it.

"So then, I need not think about the results at all," said Jyoti, as soon as he got out of the dining room. "As I am going to England, it does not matter a bit whether I pass or fail."

"You need not get stuck up so soon," said Mukti. "Even a degree, obtained here, will count. Otherwise they will set you to learn the alphabet there."

Everyone was excited at the news of Jyoti's going abroad. Preparations began and Jyoti spent most of his time out-side. He was busy getting his outfit ready and making his table manners perfect. Shiveswar was busy arranging for his berth and writing to his friends in London. Mukti had nothing to get busy over, yet she seemed the busiest of all. She said she was having some warm dresses made for her coming trip to Darjeeling.

Jyoti had almost ceased to speak to Mukti—he had no time to spare. Even if he spoke, it was in English, because he was trying to become fluent in that language.

So poor Mukti had to pass the time as best as she could. She could not fully understand why she felt so fearfully sick at heart. She got angry and thought of returning to the boarding house; only it had closed for the vacation now. The time hung heavy in her hands and there was no friend or companion. Within the week, Jyoti would be gone. He had finished all his arrangements, and had only to get on board. He had more leisure now and hovered round. Mukti frequently in the hope of making amends for past neglect. But it was Mukti's turn now to get busy over dresses and ignore her friend altogether. So whenever Jyoti was seen approaching, Mukti would become wholly engrossed in pieces of velvet, Kashmere and lady's serge. Jyoti would lose his temper and go away after a few minutes.

There were only two days more. Jyoti came out of his room in the evening, very smartly dressed, and was about to pass down the stairs. Mukti happened to be standing near, with a piece of sewing in her hand.

"You look quite a dandy," she remarked, "where may Your Highness be going?"

"They are giving me a farewell party at Dhiren's mess this evening," Jyoti replied.

"Farewell party!" said Mukti turning up her pretty nose. "You seem to have become a mighty important personage!"

"I am not important to you, I know that

in his own. "Good-bye, Mukti" he said. As father and daughter left the steamer, he ran inside his cabin and did not come out again.

All night Mukti lay awake, thinking and thinking. Had the steamer actually started or not? Towards the small hours of the morning, she fell asleep and did not awake till the sun was high up in the heavens.

(15)

Shiveswar's house in Bhowanipore stood in the midst of a garden of good size. During the vacation, Jyoti and Mukti had made good use of it. The garden had resounded with their merriment. In the morning they strolled about, plucking flowers; in the hot noon, they would find out a shaded nook, either under the huge Neem tree, or under the flowering Gold-mohur, where there was a wooden seat. They would begin literary discussion with a great show of wisdom and knowledge. They read a good deal, though there was little discrimination in their choice. Classics and moderns enjoyed their favour in equal degree. English and continental authors reposed side by side with Bengali poets and novelists on their shelves. Whenever they saw some new book advertised, they went and got it at once.

The blossoms of the Mango, Neem and Sirish would spread a fragrant and beautiful carpet for the reception of these two friends. They would get some book, go and sit down and then talk and talk. Sometimes one would read and the other would listen. If it was Jyoti's turn to read, he would set about it seriously and diligently. But if it happened to be Mukti's turn, she would read for a few minutes, then begin talking about some wholly irrelevant subject. She could never keep her attention concentrated on one subject for any length of time. Jyoti would try to call her to order, but would soon give up the attempt as fruitless, and join in her conversation. The book would slide down from their laps, and find a resting-place amongst the fallen leaves and blossoms.

They would talk on every subject under the sun. Jyoti's college and Mukti's school, the cinema, the monthly magazines, the latest novel and drama and every one of their friends and acquaintances, were discussed and criticised with merciless candour. The noon would merge into evening before they would finish, grope for the neglected books and get up. They would laugh at the fate

of the books, but next day, again they would come to the very same spots, with the very same books again, and consign them to the very same fate.

In the evening, they would generally go out together for a drive. Shiveswar would sometimes accompany them and sometimes not. They would order the driver to put on full speed and enjoy the wind whistling past their ears. They would traverse Bhowanipore, Ballygunge and sometimes even Barrackpore.

So this morning, when Mukti got up, she found her heart strangely empty. It seemed to her as if some demon had blasted all the joy and smile of her life. She would never laugh again, she would never feel happiness bubbling within herself again. Only sorrow and tears were left for the future. With the close of last night, had closed the happy chapter of her life. That portion was dead, it would not come to life ever again. A new period was about to begin, but Mukti dreaded to face it.

She tried to console herself with the thought that there was no occasion for so much sorrow and despair. But in vain. The tears would gather in her eyes and splash down her cheeks.

Mukti took himself to task severely. What has happened? Nothing much. Jyoti had gone abroad to continue his studies, he would return after two or three years. It was unlikely that his heart would change completely, during that period. So why worry so much?

But her heart refused to be comforted. Jyoti was gone to England. It was so far, so far away. Mukti would not see his face, she would not hear his voice. Could she even think of him as clearly as she used to? Jyoti had gone, and taken Mukti's smiles with him.

Poor Mukti sat on her bed, thinking and weeping. She tried to smile, she could not. She tried to recall some funny incident which would make her laugh, but she could only recall the scene inside the cabin and Jyoti's face at the time of farewell. She tried to drive them away, but they persisted, in spite of her efforts.

Grandmother called from downstairs, "Mukti, my dear, come down. You are very late. Don't sleep any more." As if Mukti could sleep or had been sleeping! These old ladies! She had not slept a wink, but had been thinking of a certain steamer carrying

So when Shiveswar came and said, "Mother, I hope you are going with us?" she replied, "Yes, child, where else shall I go? Where you are, there is my home."

Shiveswar was a bit surprised at this answer; still he felt satisfied on the whole and went to buy blankets, shawls and vegetable shoes for her.

Mukti worked enthusiastically, and got everything ready much before time. She was impatient to start, Calcutta had become quite unbearable to her.

The looked-for day arrived at last. The luggage were piled up mountain-high in a hackney carriage and sent to the station in charge of the Hindustani durwan, while Shiveswar drove on there later, with his mother and daughter.

Mukti did not like the small compartment of the train at all. It had a corridor running along the entire length, along which passengers passed and re-passed continually. Mukti was accustomed to the large compartments of the E. I. Railway, and she liked them. "What a nasty hole," she said, turning up her nose, "I don't know how I shall stay in it for such a long time."

"You have not seen the worst yet," laughed her father. "You will have to get into positive toy trains after this."

Next morning at Siliguri Mukti found her father's predictions confirmed. On one side of the platform stood the big train of the plains, on the other side stood a very small train, which could only be fit for dolls. Mukti laughed and laughed. How could people travel in it? Where could they sit and where were they to keep their numerous luggage? She seemed at her wit's end. But the guard soon relieved her by taking away most of their luggage and stowing these away in the brake van. Mokshada did not want to let her own special trunk go, but the *Sahib* would not listen to her.

The train started. The compartments had

no doors or windows, it had only curtains. Mukti sat in one of them, eager for her first glimpse of the Himalayas.

As they went up and up, the trees, rivers and everything else belonging to the plains grew smaller and smaller, losing the look of reality and taking on the look of a toyland. New wonders awaited them at every turn. Mukti drew his father's attention to everything she found exciting. Here was a gushing mountain stream, there a glorious fern, and there again a bank of clouds rolling up to envelop them in its misty embrace. At last, they reached Darjeeling.

There was a dense fog. The whole town, the deep *khuds*, the huge walls of mountain, nothing could be seen. Mukti did not feel as cold as she had anticipated, but her young body thrilled with pleasure at the touch of the fleecy clouds on her face and hair. She was amazed at everything she saw. There were no male porters. The short and sturdy hill-women took up the heaviest loads quite easily. They put the load on their back and fastened it with a strap of cane to their forehead and then began to climb up the roads. Dirty Bhootias, with glowing rosy cheeks, stood before them, shouting, "Memsahib, do you want a rickshaw? Memsahib, do you want a dandi?" Rickshaws and dandis were the only conveyances here in those days. Mukti did not like them much. The rickshaw looked like a wheelbarrow to her, and the dandi even worse. She refused to get in, she preferred to walk.

It came on to rain, when they were half way up. The fog was too dense to allow anything to be seen, but they felt the rain drenching them through and through. Mukti felt pleased at everything she saw and felt and reached her new home very soon. She changed and had her breakfast. Then suddenly she fell to shivering. She knew now that she had really reached Darjeeling.

(To be continued)

PEACE OR WAR?

By MAJOR B. D. BASU, I. N. S. (Retired)

WHAT has contributed most to the advancement of humanity? Peace or war? It is a question which has been often asked, but is difficult to answer satisfactorily. Of course, those who worship

the god Mars have no hesitation in declaring with Heraclitus: "War is the father of everything"; or, with Empedocles: "War is the mother of all good things."

The great European war of 1914-1918

and Kauravas were arrayed against one another, the warrior Arjuna refused to fight. The author of the Bhagavad Gita—"the Song Celestial", puts in his mouth arguments used by pacifists of our time. The Lord Shri Krishna answered all his objections and after all succeeded in inducing him to fight.

In the Mahabharata it is also mentioned that in warfare the fighters on both sides attain to Heaven if they fall on the field of battle.

Views not differing from the above are to be met with in the religious scriptures of some other creeds—especially of Islam.

According to the French psychologist, M. Ribot, this fighting instinct has been beneficial to human society. He writes:—

"This instinct, common to all primitive races, has not been without its use in the progress of humanity, if as we may believe, it has assured the triumph of the stronger and more intellectual races over those less generously endowed. But these warlike instincts, preserved and accumulated by heredity, have become the cause of destruction, carnage and ruin. After having served to create social life, they are no longer of any use but to destroy it; after having made certain the triumph of civilization, they then only work for its destruction. Even when these instincts are not bringing two nations to blows, they are manifested in ordinary life, in certain individuals, by a quarrelsome and combative humour which often leads to vengeance, the duel, and murder."

Writes another psychologist of note:—

"These important social effects of the pugnacious instinct seem to be forcibly illustrated by a comparison of the peoples of Europe with those of India and of China. In neither of these areas has there been a similar perennial conflict of societies. In both of them, the mass of the people has been subjected for long ages to the rule of dominant castes. The bulk of the people are deficient in the pugnacious instinct, they are patient and long suffering, have no taste for war, and in China especially, they despise the military virtues. . . . Among these peoples Buddhism, the religion of peace, found a congenial home, and its precepts have governed the practice of great masses of men in a very real manner, which contrasts strongly with the formal acceptance and practical neglect of the peaceful precepts of their religion that has always characterized the Christian peoples of western Europe."—Mr. McDougall's *Social Psychology*, 2nd edition, pp. 291 and 292.

As said before, in the present circumstances of society, war has become a necessity. Society tries to be static. But there can be no progress if it remains in that condition. It must be dynamic. It is war which makes it so, since it brings about revolution, which is rapid evolution. It contributes also to the preservation of the higher type of humanity by infusion of

new blood into the veins of the conquered.

One of the objections of Arjuna against fighting was that after the death of the warriors, their women-folk would go astray, thus producing a progeny of mixed peoples or half-castes. Shri Krishna did not say anything against it, because this is the natural sequence of war.

Professor Giddings in his "Principles of Sociology" writes:—

"The first effect of conquest is secondary civilization and a more varied domestic composition."

"The secondary civilization in the evolution of tribal societies is one that brings aggregations of racially related groups into such contact with populations of a different race or sub-race that social and domestic amalgamation are inevitable. The evidences are inexhaustible that the great historical peoples were created by the superposition of races or sub-races."

"Ancient and modern examples from every part of the world show not only that groups of the same stock that become socially integrated accept intermarriage as one of the implied consequences, but also that conquering tribes seldom exterminate the conquered. The women especially are saved, and as slaves, concubines, or wives bear children of mixed blood. How large a proportion of the total population of a State may have had this origin in ancient times is indicated in the command to the Israelites on the eve of the battle with the Midianites: 'Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known man by lying with him, keep alive for yourselves,'* and by the subsequent record that the prey over and above the booty which the men of war took, included thirty and two thousand persons in all, of the women that had not known man by lying with him."†

The Muhammadan conquest of Christian countries bordering the Mediterranean Sea, was effected by the confiscation of women. Writes Draper, in his "Conflict between Religion and Science" (pp. 100-101), that

"It was the institution of polygamy, based upon the confiscation of the women in the vanquished countries, that secured for ever the Mohammedan rule. The children of these unions gloried in their descent from their conquering fathers. No better proof can be given of the efficacy of this policy than that which is furnished by North Africa. The irresistible effect of polygamy in consolidating the new order of things was very striking. In little more than a generation, the Khalif was informed by his officers that the tribute must cease, all the children born in that region were Mohammedans, and all spoke Arabic."

Close inter-breeding is not good for

* Numbers XXVI, 17, 18.

† Ibid, 32—35

man or any living creature. Writes Giddings in the work referred to above:

'There is also reason to believe that without some intermingling of unlike elements and occasional interbreeding, the line of descent would end through physiological degeneration.

Cultures of no less than twenty different species of infusoria, made with extreme care by E. Mupas, of Algeria, were maintained during periods of time varying in different cases from two weeks to between four and five months. He found that after from fifty to one hundred generations had been produced by fission there was clear evidence of a physiological decline, which seemed to indicate the approaching extinction of the culture. He withdrew some of the infusoria from the culture and allowed them to mix with others of a different origin. With these they conjugated, and their full vigour seemed restored. If on the other hand, they conjugated among themselves observation showed that decline was so far advanced that the culture was doomed.* The evidence that close interbreeding is injurious to animals and to men is familiar and is generally accepted as conclusive' (*Principles of Sociology*, pp 97-98).

War by putting a stop to this close interbreeding for some time proves beneficial to the human race.

"Necessity is the mother of inventions." Some of the most useful inventions have come into existence during wars. The preparation of sugar from the beet root and the manufacture of margarine are the most notable instances to mention.

War is the best teacher of conservation the world has known. It abolishes luxury and shows the necessity of plain living and high thinking.

In the present stage of society, war becomes a necessity. It is an evil, but it is a necessary evil. We find peace brings tyranny and oppression on a subject race. It creates luxury and voluptuousness. Hence deterioration takes place†.

* Günther, "Wetmann and Mupas on the Origin of Death." Biological Lectures delivered at the Marine Biological Laboratory of Woods' Hole 1890, p. 121.

† Civilization consists of certain means or instruments (material and intellectual) for human well-being, and these means or instruments are capable of being inherited in the legal or social not in the biological sense of inheritance. Civilization is not evil in itself, but because its products are unequally distributed and so irrationally used. Again, the mere fact of social inheritance whilst aiding enormously the advance of humanity, is attended in it the possibility of danger. It implies to a very great extent a cessation of natural selection. Thus, what is in many respects a highly civilized race may become more and more physically enfeebled, till it falls a prey to internal

The modern Christian nations, though professing to be humane in war, do not observe it as a rule in actual warfare. The outspokenness of some of the German military men and philosophers is much to be commended. Thus one General V Hartmann writes—

It is a gratuitous illusion to suppose that modern war does not demand far more brutality, far more violence and an action far more general than was formerly the case.

The enemy State must not be spared the want and wretchedness of war these are particularly useful in shattering its energy and subduing its will.

The philosopher F. Nietzsche writes—

That the lambs should bear a grudge against the great birds of prey is in no way surprising but that is no reason why we should blame the great birds of prey for picking up the lambs. To demand of strength that it should not be a will for overcoming or overthrowing, for mastery a thirst for enemies for struggles and triumphs, is as absurd as to demand of weakness that it should manifest itself as strength.

Again, in another place, he says—

We believe that [man's] Will to Life had to be intensified into unconditional Will to Power, we hold that hardness, violence, slavery, danger in the street and in the heart, secrecy, stoicism, arts of temptation and devilry of all kinds, that everything evil, terrible, tyrannical, wild-beast-like and serpent-like in man contributes to the elevation of the species just as much as its opposite—and in saying this we do not even say enough.

Another German author writes—

Whoever enters upon a war in future will do well to look only to his own interests and pay no heed to any so-called international law. He will do well to act without consideration and without scruple. In the days of old, conquered peoples were completely annihilated. To-day this is physically impracticable but one can imagine conditions which should approach very closely to total destruction.

The Germans are a philosophical race and hence it seems they are not proficient in the art of duplicity which goes by the name of 'occidental diplomacy'. The author of 'European Morals' has said that

A disinterested love of truth can hardly co-exist with a strong political spirit. The object of the politician is expediency that of the philosopher search after truth.

The German philosophers and writers

degeneration, and to the attack of some rudely equipped but vigorous barbarian invaders. Peace is generally accounted a blessing and is usually lauded by those who preach the return to nature, but peace means a cessation of natural selection and consequent decay in the average physique." Ritchie's *Natural Rights* 1p. 39-60.

quoted above have spoken the naked truth as to how wars are, and ought to be, conducted by Christian nations. It is, therefore, that their outspokenness is to be commended.

That no humanity is shown to their enemies by any Christian people was admitted by General Dyer in his evidence before the Hunter Committee. That gallant Christian General felt no scruple in massacring several hundreds of non-Christian and unarmed men of all ages in cold blood and did not give them any aid; for, in his words, "that was not his job; they were treated like rebels and enemies."

No nation excels the Hindus in the exhibition of humanity to their enemies in war. The Mahabharata especially deals with the manner in which the fallen foe should be treated and magnanimity to be shown to the vanquished and conquered peoples. Bhisma said that a king should never slay a larger proportion of the enemy's army than necessary. He advised moderation in war. That Bhisma's advice was practised by the Hindus is borne testimony to by Megasthenes and other foreign travellers to India.

But wars in the future will be more cruel and inhuman than they have been in the past. In *Causes of International War* published in the Swarthmore International Handbooks, Mr. G. Lowes Dickinson writes that "modern war makes no distinctions of civilian or soldier, age or sex" (p. 73). In a foot-note on the same page, it is stated that

"It is generally agreed that air-raids on cities will be a principal feature of the next war. And air-raids do not select for slaughter soldiers or male adults."

He says that

"The next war (inevitable) of course is to open with attacks 'not against the enemy's army, but against the civil population, in order to compel it to accept the will of the attacker.' Chivalry, mercy, a fair fight, all the apparatus of romance which still does duty among school boys, and is still served up, on occasion, in literature, or the cinema, or the press, all this the modern soldier knows to be nonsense.... He knows that victory will be to the most unscrupulous, the most pitiless, and the most ingenious."

Hence, thoughtful men of all Christian countries of the West in whom the instinct of Humanity has not become extinct, are proposing schemes to put a stop to all wars in the future. This is the genesis of the League of Nations.

But nothing will put a stop to war unless there is a "change of heart." The causes

which are responsible for wars should, as far as possible, be removed.

There should be "the will to peace." It has been also suggested that

"If every great Power will look at the problems from the point of view of humanity, they are soluble." (*Round Table*, No. 20, p. 792.)

Professor Forster writes in the *Hibbert Journal* for October 1916 (p. 35) that

"Humanity has reached a point at which mutual completion, co-operation, education, of the nations is essential. No nation can solve its own problems without the aid of the traditions of foreign nations. France needs Germany, and Germany France. Germany needs the spirit of the Slavs, and the Slavs need that of Germany. England needs Germany, and Germany England...The individual nations are no less necessary to one another for their spiritual completion than are the two sexes. Without such higher companionship both nations and souls must be ruined by their own one-sidedness."

But it seems that the colourless peoples do not require the aid of the coloured peoples for their "higher companionship." Hence their perpetual wars on the latter and against which no Christian nation raises even its little finger in protest. Writes Mr. Dickinson in the work already laid under contribution above:

"The raw materials lie very largely in Africa and Asia. The cheap labour is on the spot, once the natives have been turned off the land and prevented from living in any other way than by working at a nominal wage for white masters. The markets are where the natives are, if a demand can be created. Driven by these impulses, the principal European states, especially since the eighties of the last century, have been annexing enormous tracts in Africa and Asia. The consequences of this policy to the native populations belong to another discussion" (p. 50).

"Native populations, driven off the land and sufficiently taxed, may be compelled to give their labour at very low rates. They may possibly even be induced to 'demand' European manufactured goods, and to abandon their own handicrafts. We should expect, therefore, to find that schemes of expansion are favoured not only by soldiers and imperialistic politicians, but by business interests." (p. 78).

"The trouble of course, is that this expansion cannot take place without war. It implies, first war upon the natives. For however cunningly they may have been deceived into the grant of concessions, the time comes when the mask must be thrown off, and it must be made plain to them that they are to lose their lands, to abandon their traditional way of life and to become workers in a semi-enslaved condition under white masters.... These native wars, after all, do not cost much, except to the natives, and if that were all it might plausibly be maintained that empire pays. Unfortunately, all states are playing the same game,..." (p. 79)

Because the exploitation, enslavement and extermination of non-Christian coloured peoples by the colourless Christian nations pays them co-religionists, therefore, "war upon the natives" are looked upon as processes of civilization.

Mr Dickinson has devoted a chapter to "Remedies", in which he has given sound advice as to how to put down wars. He says very rightly:

"If ever there were a people who might fairly be accused of making a bid for world dominion, that people is the British. Now let it be clearly understood, the continued expansion of the British Empire is incompatible with the peace of the world. For it can only be expanded at the cost of other Empires that is by war. If a League of Nations is to be a reality the ideal of Empire must disappear, and its place be taken by the opposite ideal—the peaceful co-operation of all states and nations in the interests of a common world-civilization." (P 102)

He concludes that chapter by saying that the workers for peace

"must treat war as a problem not an axiom, a catastrophe not a glory, a disease to diagnose not an achievement to idealise. The way is laborious and difficult. But there is no other." (P 103)

Institutions exist in all Christian lands for giving instructions in the science and art of war. But there are no seminaries for showing the way to maintain peace. Mr George Young, in *Diplomacy Old and New*, published in the Swarthmore International Handbook, writes:

We have military schools of every sort for the study of the art of war-making and of the science of war in foreign relations. We gladly pay large sums for such education of military experts as an insurance against defeat in war and an investment in victory. Even our universities have schools of military science and history. But we have made no educational provision whatever for the study of the art and science of peace. We have established no educational insurance against war itself. (P 96)

There are men in every Christian State in the West who have vested interests in war—they are soldiers, sailors, and manufacturers of armament and other military accessories. It is they whose interest is to promote war. But it is the interest of the taxpayers to maintain peace. So in future as democracy gets established, people will think more of peace than of war for war degrades Humanity.

HIS EXCELLENCY'S SPECIAL

By RABINDRA NATH MAITRA

IT was noon-tide in January. Squatting in the courtyard with his bare back to the sun, Benu Sardar, the village *Choukedar* or watchman, was just beginning to start his midday meal with a heap of pancakes in a stone platter before him. His wife Biraj stood in front of him—her coloured apron-towel, wet and wrung, was placed over her head and shoulders and slightly pulled forward like a not too low wimple, and in her hand she had a wooden bowl of cakes. Just then came a call. "Friend Sardar, do come out once."

Benu was about to rise when he heard the voice of the *Duffadar* (for it was his superior officer calling), but Biraj cried out at once—"Do eat the mouthful you were just going to take."

"I shan't have enough if I took a couple of them, my dear Biraj, just wait here, I'll be back in a minute."

Benu washed his hand, rose and came out.

After about ten minutes Benu came back and said in tones of resignation, "Biraj it is not in my luck to eat any more pancakes made by you. Now, give me my turban. I'll have to go out again immediately."

"What burnt-faced fellow has got his face scorched again at this time of midday, that you must go?" said Biraj.

"You are a misdeap darling! now, don't talk loud. The *Lat Sahib's* train will be passing, and we must go on guard duty. Now, give me my turban. Do wait a bit, Brother *Duffadar*! I'll just tie my turban round my head and join you," Benu said, looking towards the street door.

The reply came from outside—"Hurry up please, Friend Sardar! Twelve clear miles we shall have to tramp, you know!"

When he had fixed his turban, Biraj stood

in front of her husband with two of the pancakes in her hand, and in pleading tones said, "On my head, do gulp down only these two and wash them down with a good drink of water from the *loti*. You remember, the other day too I had prepared some, but you could not eat, you went away to watch over some deadbody somewhere. And to-day—"

"I shan't be able to walk if I ate them now, Biraj. As soon as we pass the train in the evening, I shall be back within the first watch of the night. You keep some water heating on the oven; and go and keep the cakes well-covered." While he said this he cast a hungry look on the pile of cakes, and then took his staff in his hand,—and out went Benu the watchman.

So she could not sit beside her husband and serve him with this most favourite dish of his for which he had been longing for many a day, although she had tried to do it on numerous occasions. Biraj gathered up the cakes and put them away carefully, and wiped her eyes with her towel.

Benu in this way could somehow get over the obstacle in the home, but on the road another obstacle presented itself. His seven year old boy Monai was shaking his fishing rod beside a puddle, shallow and dark with overshadowing trees, and was trying to catch small fry. Every day at noon this was a regular pastime of his. Benu was walking very lightly to avoid his sight, but he did not succeed in escaping little Monai. He had seen his father's blue turban from a distance, but as he had feared that his father would go away by some other way he did not show any fidgeting in his manner. As soon as Benu came close enough with careful steps, Monai threw away his rod, and at one bound he was up on the middle of the road, and caught hold of the edge of his father's tunic tightly in his fist, and said, "Where are you going, daddy?" Benu felt himself in an awkward situation. If he said the truth his son would cry to go with him. He thought a bit and said, "I am going to the Kalitala common."

The only place in the world of which Monai was afraid was this Kalitala common, where they held the annual village festival. Through some inexplicable line of argument the idea had got into his child's brain that the Kalitala field was the camping ground of all the ghosts and spirits of the world. So when he heard the name of that place he

moved back one step through fear, and said earnestly—"You must come back before it is evening, father, do you hear?"

Seeing his child's frightened look Benu said, "Yes, Monai, I shall be back before evening; you go home." Then he was going to stretch both his hands to lift his boy up as high as his chest, wishing to kiss him, when the *Duffadar* cried out from behind, "Friend Sardar, pray don't stand on the road and be late, the sun is already on the downward path."

So seeing no other way poor Benu leaned his head and gave a hasty kiss upon his son's cheek, and said, "Go home, Monai, your mother is waiting for you with the cakes." When he heard about the cakes he picked up his fishing rod and without a word took the way home; and after going a little distance he put his face out from behind a rattan bush at the turning of the lane and advised his father for the second time to be very sure about returning home by evening.

[2]

The very short-lighted hours of the close of a winter's day were finished long ago. At every forty cubits a watchman was waiting for His Excellency's Special, standing with his staff on his shoulder and shivering with cold in the keen air of the open land—they were called watchmen, but each of them was after all a human being. The time for the train to pass was evening, but the first watch of the night was over, and yet no train came. Benu became impatient. With the eye of imagination he could see that by that time Biraj had nicely piled up the pancakes on the stone platter and had lighted the lamp and was waiting for him. Benu asked, "Brother *Duffadar*, what about the train?"

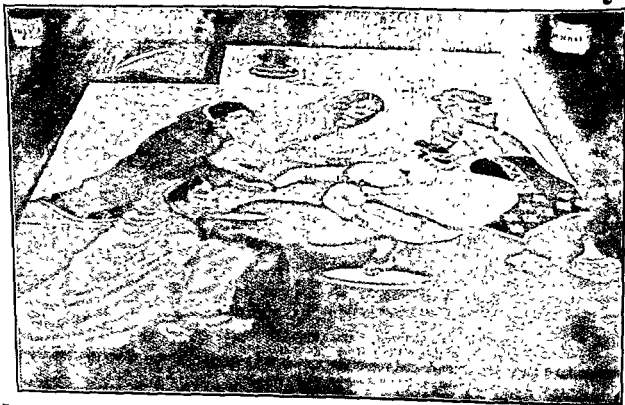
The *Duffadar* himself was getting angry, he said "I have come just to carry out orders of their lordships, our masters; they told us from the police outpost that the train would pass in the evening, and now it is first watch of the night; and I have not brought my rag quilt either!" The *Duffadar* took his turban off from his head and wrapped it round his body like a shawl. The cold was gradually becoming more and more cruel.

As a matter of fact, the departure of the train was delayed by some five hours, but the news did not reach the *Choukidars* of the village.



The *Rangoli* pictures exhibited at the last Sri Maha Mandal Exhibition, Bombay, by Lalavati M. Desai, the talented wife of Mr. Mangaldas Desai, Bar-at-law, evoked much appreciation, and she was awarded two gold and one silver medal for her drawings. Her embroidery in silk was an exquisite piece of art and looked more like a painting than a figure in silks. *Rangoli* has hitherto confined itself to pure decorative motifs, and the introduction of human studies in these examples is a new departure. We reproduce here three speci-

mens of Mrs. Desai's work exhibited recently. The vehicle is powdered chalk of different colours, and the floor serves the purpose of canvas. It will be seen that Mrs. Desai takes her models from Halder and Chughtai. Though executed in large size in coloured powder on the floor, they looked like paintings. Our plates do not quite truly represent the real work, as pictures on floor do not present true perspective to the photographic camera. They will, however, give our readers some idea of the high merit of the original.



Rangoli Picture—Yasoda and Krishna
after Asit Kumar Halder



Rangoli Picture—Expectation



Mrs. Lalavati, M. Desai

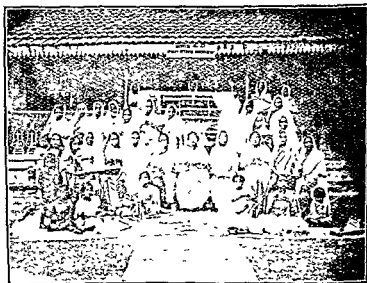


Rangoli Picture—The Lamp and the Moon
after A. R. Choudhary

It is a happy sign of the times, that a section of India's womanhood has realized the importance of making the lives of their sisters happier, more hopeful and more useful. A large number of *Mahila Samitis* (or Women's Associations) have sprung up, not only in the different districts of Bengal, but in other provinces also, under the auspices of the Suroj Nalini Dutt Memorial Association located in Calcutta.



Radharani Sanyal, Secretary, Rajshahi
Mahila Samiti



Kirta Mahila Samiti

They appeal mainly to our middle-class women, and aim at general education, the encouragement of cottage industries, the manufacture of handicrafts, the teaching of midwifery, etc., as well as the performance of social work of a useful kind. Lectures on useful subjects are delivered from time to



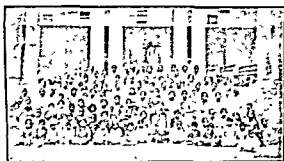
Sahadula Chaudhronani, Secretary, Sylhet
Mahila Samiti



Benazirun Sun, Secretary, Tala Mahila Samiti



Nrupatya Chakravarti, Late Secretary of the Buddhi and Purodur (Barisd) Mahila Samiti



Barisd Mahila Samiti

time. We reproduce here the portraits of the Secretaries of four of the centres where such zealous and unselfish service is being rendered to our sisters.



Madaripur Mahila Samiti

THE YUGOSLAVIAN CRISIS

By N. N. GHOSH, M. A., L. T.

A constitutional crisis of first class political importance has arisen in Yugoslavia. King Alexander has suspended the constitution, dissolved the chamber (Narodna Skupstina) and assumed the executive and legislative powers in that country (Reuter,

Belgrade, January 6). These powers will be henceforth functioned by a Prime Minister appointed by and responsible to the king. The Premier chosen is General Peter Liskoritz, commander of the royal guard. It will not be a matter of surprise if this military man,

INDIAN PERIODICALS

Calcutta's Place in Modern India

In *The Calcutta Municipal Gazette* (Christmas Number which ought from its contents to be called the Congress Number) Mr Bipin Chandra Pal in an illuminating paper 'Calcutta and the Cultural Evolution of Modern India,' discusses the place of Calcutta in the life of Modern India. Mr Pal prefaces his paper with the famous observation of Mr Gokhale, 'What Bengal thinks to-day all India thinks to-morrow' and remarks that the position of Calcutta is due to 'the peculiar genius of the Bengalee people and the inspiration of the Bengalee leaders of thought of the last century.' Mr Pal is, however, modest and reasonable in his claims.

In claiming, however, a distinct character and type for the Bengalee mind and thought no pretension to superiority over the mind and thought of the other Indian provinces is set up. As Bengal has its distinctive cultural type so have also the other Indian provinces. The contributions of the other Indian provinces to the cultural revival and evolution of Modern India are therefore not ignored in claiming a place for Calcutta and Bengal in this great work of Indian reconstruction. At the same time the dominating factor in this revival and evolution has been our contact with modern European thought and culture. This also cannot be denied. And it is here that we discover the worth and significance of Calcutta's contribution to our present national evolution.

English education and British administration brought about certain developments in Bengal that were not produced by these agencies in the other Indian provinces. The psychology of this phenomenon has not as yet been carefully considered and its cultural value properly assessed. The message of modern European culture has been essentially a message of Freedom and Humanity. And herein lies the strange fascination of this message to the Bengalee mind on account of its original instinct and genius of this very Freedom and Humanity. This is why the Bengalee coming in contact with modern European thought and culture threw himself into this new fight for Freedom and Humanity with an abandon not seen in the other Indian provinces. And Bengal's loyalty to the new ideals of modern thought and culture helped her to a position of leadership in the cultural evolution of India during the last hundred years and more. Other provinces developed more wide and accurate scholarship, some developed their inherited genius of practical statesmanship but the idealism and the central thought-force of modern cultural evolution of India received their greatest

contribution and strength from the leaders of Bengalee thought and culture. And Calcutta culturally has meant Bengal for the last 150 years of British rule in this country in the same way and in the same sense as London means Great Britain or Paris means France.

The leaders of thought and the course of the different thought movements beginning from Raja Rammohun Roy and ending with the Renaissance of Indian Art of the Bengal School are then surveyed by the writer. Calcutta, it is a fact, is Bengal so far as our intellectual life goes though Calcutta always draws on the provinces for the purpose.

Christian Message and Non-Christian Religions

Dr George Howells considers the above topic in *The Singapore College Magazine* in the light of the finding of the Jerusalem Conference and is of opinion that a new era in Christian Missions is indicated by them. The writer notes at least three distinct points in his support.

(1) We have to recognize that increasingly it is coming to be realized in Christian circles that there is justification for the term A Parliament of Religions and that we must approach non-Christian systems in the humble spirit of fellow-learners, rather than with the one desire to refute and overthrow. On our part says the Report of the Jerusalem Conference we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

(2) From the standpoint of the Jerusalem Conference it needs to be noted that ambassadors of Christ need to be more concerned with bearing with them the Christian life than even bearing the Christian message. The first volume of the Jerusalem report is entitled *The Christian Life and Message* in relation to non-Christian systems. This emphasis on life is surely rightly placed.

(3) To approach more closely the subject of our discussion, Christian thinkers of to-day are in increasing numbers gladly and ungrudgingly recognizing the spiritual values in other systems, and the following passage in the Jerusalem report is particularly significant in that direction. We recognize as part of the one Truth that sense of the majesty of God and the consequent reverence in worship, which are conspicuous in Islam, the deep

After giving a rapid but informative survey of the first epoch, Mr. Kavi observes:

In course of time want of study compelled them to seek new paths current in different countries which greatly differed from the methods of the great sages. Thus a sort of gulf was created between theory and practice of music. As time went on the gulf became wider and wider. The musical authors from the 10th century onwards as far as we examined, profess to reconcile theory and practice and invent new forms of *Vina* to introduce new methods. This went on till the 17th century. About the 16th century when the kingdoms of the *Chaulukyas*, *Bhatalas*, *Kakatiyas*, the *Reddis* and the *Velamas*, who one and all maintained musical courts and patronized histrionics passed away, the greatness of Vijayanagar especially Krishnaraya's reign entirely altered the old system of music in every branch namely *raga*, *tala*, *prabandha* etc. They were the pioneers to introduce the 72 *melakaritas* and to increase frets on the *Vinas*. Since then the modern music especially of Karnata kind received its full development at the hands of Raghunatha Naik of Tanjore and his son Vijayaraghava in 17th century and Muddalagiri of Madura and Rayaragbunatha of Pudukotaah subsequently. The impetus given by those courts resulted in the forthcoming of great scholars famous for vocal singing and for playing on *Vina* and flute.

Before this change was effected from about 1550 A. D. the ancient methods and the instruments survived.

Mr. Kavi seems not to have devoted so much attention to the Northern Indian style of music, which through various influences had a very high development though not on pure old lines as Dakshini music.

and saying—no more rationing can be permitted. The Bombay Legislative Council should have something to say on that decision. The Madras Government has thrown overboard a pious resolution passed some time ago that Government should introduce Prohibition in 20 years and the only possible explanation is—the financial difficulty. In this connection it is significant to remember that in the United States of America one million pounds Excise Revenue was lost in the first year of the dry law. Yet the Treasury received two hundred and fifty millions more revenue than in the previous year.

Sanskrit and Science in Secondary Schools of Bengal

The Teachers' Journal, in discussing the New Syllabus approved of by the Government for coming into force from January 1, 1931 in the Secondary Schools of Bengal, writes:

In the Draft Syllabus issued by the Government last year Sanskrit was shown to be an optional subject but in the final Syllabus issued now it has been declared to be a compulsory subject. If the Ministry of Education has, in the mean time, decided to retain Sanskrit as a compulsory subject turning down the resolution of the Senate on the subject it ought to have informed the University its decision before publicly announcing the same in the Calcutta Gazette. We believe by this action scant respect has been shown to the Senate of the Calcutta University. There is a large volume of opinion in the country demanding the retention of classical language as a compulsory subject and an equally large body opposing its compulsory place in the curriculum. Government itself has shown its indecision of mind on the matter by keeping Sanskrit optional in the present Revised Syllabus for the girl candidates in the Matriculation. Decision on such an important matter should not have been announced from the back door as it has been done in the present instance.

Then again Science has been made an optional subject and grouped with Drawing. We deplore very much the decision of the government making Science an optional subject. All talk talks for the modernization of the Syllabus have thus ended in a fiasco. The Ministry of Education may congratulate itself on its fine achievement but all thoughtful having the good of the country at heart will pass a different verdict.

Science should be made compulsory, but Sanskrit has been rightly placed on the compulsory subject list.

Keshub Chandra Sen and Religious Harmony

In *Welfare* January 12, Sir Nihatan Sircar thus begins an illuminating study on Keshub Chandra Sen and his contribution towards harmonising of religions:

The world's prophets like the world's scriptures

for fuel, and the still worse tragedy of bringing into the world children regardless of considerations for their own health much less for leisure. A lady superintendent of women's work was appointed, the system of co-education was introduced in rural schools, parents were induced to send girls to school along with boys. And a school of domestic economy was started to train up school mistresses. The school mistresses and others trained in this school of domestic economy were imparted instruction in other aspects of rural life besides education and have turned out to be counter-parts of village guides, for attending to village uplift work among women.

Indian Life in Malaya

In response to a request for a message Mr. Abdoolcader M. L. C., the Indian representative there, writes to *The Indian* (Singapore):

I do not think I can give a better "message" to my compatriots than to ask them to live up to the ancient traditions of Hindustan. As worthy sons of a worthy land, they have come here as if by divine pre-ordination. They have, therefore, certain moral obligations to discharge to this place. In the past they have worthily discharged those obligations: they have contributed their quota towards the social and economic fabric of the colony. I have no doubt that they will continue to exert their efforts towards yet further achievements; but my request to them now is to lead a more co-ordinated and consolidated life. They should strengthen their positions here by laying foundations, deep and wide; they should have permanent stakes in the country: in short they should identify themselves with the interests of the colony.

Some idea about 'Indian Life in Malaya' may be gathered from the following account of V. Sivaraman in the same journal—

The life led by the Indian immigrant in Malaya is really much better than what it would have been in India. His earnings are more and as a result he enjoys life better. The prosperity is all on the superficial side, and if one really cares to analyze it, the demonizing tendency behind cannot escape notice and emphasis.

The thousands of labourers, mostly of the lower classes, who are recruited from India, are scattered here throughout the whole peninsula, on the various estates. All credit is due to the Labour Department, for it takes scrupulous care to see that these labourers are provided with suitable housing accommodation, good water supply, and adequate medical relief. The planters are required to provide work at least for 20 days in the month. The minimum wages per day is 50 cents the equivalent in Indian coinage being roughly 13 annas. The labourer, if he is thrifty, and contented to lead the life that he would have to if he remained in India, can really put by something; and can earn from Rs. 7 to Rs. 15, to his relatives in India.

The life led by their more respectable brethren

in the towns, is not far removed from theirs. After being drunk, while these people sleep in the streets, their brethren sleep inside houses, that is all. In this class of people may be included the Indian washerman, barber, hawkler, petty-trader, artisan etc.

The ordinary Indian clerk is paid here much better than he would be in India. He dresses himself more neatly, he puts on a much better appearance, and enjoys many luxuries of life. Being a little more educated than their brethren, the labourers, these clerks look upon themselves as leaders of the Indian public opinion. They form themselves into clubs, and associations, go to those places in the evenings, read papers, play tennis and enjoy a game of cards or billiards. Though this is the outside life of the clubs, the atmosphere within is found to be full of petty quarrels and jealousies. There are at least two rival parties in almost every association. There is hardly any house of a kerani (clerk) here that does not consume either brandy or beer.

India should not suffer us to wither away here without ideals of life.

Fodder Problem

M. G. Rama Rao suggests a fodder enquiry in *The Journal of the Mysore Agricultural and Experimental Union*. The lines indicated by the writer are:

(1) Bringing together all the facts known about the famines in Mysore with a view to locate the areas which are prone to famine conditions, the manner in which the situation was dealt with, the expenditure involved and the results.

(2) Preparation of detailed meteorological maps to show the areas having the same amount of rainfall and similar weather conditions.

(3) A grass and herbage survey of areas in the State.

(4) A survey of edible forest leaves and fruits.
(5) Introduction of drought-resisting fodder-plants from foreign lands and testing them in typical localities.

(6) Forest Nurseries and Seed Depots to supply seeds and plants useful for fodder.

(7) Opening of plantations of edible forest trees in the dry tracts of the State. (Every village may have its *gomal* lands planted. This may be entrusted to the Village Panchayats.)

(8) Opening up slo-pits and stocking fodder in compressed bales in reserved forests.

(9) Examination of the feeding values of various plants and fodders under investigation.

The recommendations apply to the conditions of all British Indian Provinces as well.

Spirit of a National School

Mr. T. L. Vaswani, in drawing attention to Sogoli Eanna—a National School—of the Irish patriot Padric Pearse, writes in *The Scholar* in his inspiring style:

quoted in *The Times* of 29th November: "Our real problem in India is not political. It is social. How, then, can we think that our work is to build a political miracle of freedom upon the quicksand of social slavery?"

Malaria Control in Bengal

The following appeared in a recent issue of *The Lancet*:

Birnagar or Ula, credited with being the place whence spread the disastrous malaria epidemic of 1856, is one of those half derelict towns so frequent in the upper Gangetic delta, with a population of 2,300 in place of 40,000 of 70 years ago before malaria, speaking without metaphor, laid it waste. Five years ago some inhabitants, stung by the position, formed a local public health society, whose keen honorary secretary has just issued one of his periodical reports (Malaria Control at Birnagar, 1927. By Krishnasekhar Bose). Funds are supplied by considerable private subscriptions, by a substantial grant from the Bengal Government, and by a large gift of quinine from its Director of Public Health. The anti-malarial measures used have been the oiling of anopheline breeding places and a wide administration of quinine. The difficulties encountered in this private enterprise have been those familiar when such campaigns have been attempted in India by Government officers. There has been some stubborn opposition to oiling, two and a half out of eight and a half miles of water edge in the small area actually covered having had to be left unprotected. These untreated tanks have bred larvae profusely, and it is significant that while the municipal authority has contributed generously to the funds of the society, the municipal tank is not one of those which the society has been permitted to oil. Some of the observations made have a wide applicability. The washing of muddy water into tanks was followed by destruction of all larvae, breeding recommencing immediately as it settled and cleared. While, apart from this, mosquitoes bred continuously they did not torment human beings during dry weather, but as soon as rain fell entered houses and bit, while the malaria-rate rose after the usual interval. It is believed that in dry weather the insects remained inactive in the all-embracing jungle, and that this is also the explanation of the immediate but temporary influx of mosquitoes into houses when neighbouring jungle is felled. Such clearance has been begun with sale of wood and cultivation of land, but permission for further clearance is being withheld by owners. It is felt that the determination of the mosquito species most implicated locally in transmitting malaria requires more expert knowledge than is available on the spot, but it is, after all, improbable that the ungrudging co-operation of the Bengal Malaria Research Laboratory, already afforded in identifying larvae, will not be extended to the dissection of mosquitoes locally collected, a subject particularly appropria. It is believed, too, that the local campaign should be merged in a wider one to be undertaken, the writer

suggests, by the District Board. If certain indications in the report are read aright it is questionable whether anything will replace adequately an enthusiastic local patriotism.

Should Married Women Work for Money

The Literary Digest summarizes a discussion that has been going on in the British Press regarding this very interesting and controversial question:

"A man ought to be doing your work and supporting you out of it," said an old lady reprovingly to a young married woman in London, who was earning a salary of her own. We can imagine the old lady's look—and the look, too, that she got in return! "You mean," retorted the young woman, "that he would get my salary, and give me a very small fraction of it back, if he were generous, for working in the home." These remarks are quoted in the London *Daily Express* by an English writer of fiction, May Edginton, who in a debate as to whether married women should work, declares that the question is not merely whether they should work, but rather whether they should do paid work, because "every generation of women has been allowed to work for nothing or for very little pay, freely and without criticism." It is declared that the strictly logical and just answer to this question is that married women have a right to work even if they are well paid. They may wish to work in office, shop, bank, or surgery, and their husbands and families may find it pleasant and beneficial that they do so. Modern woman, we are told, can usually look back and see behind her among the older generation quite a number of financially unhappy marriages, or marriages where the wife's money, when she had inherited any, has been lost in foolish business ventures by the husband, or marriages which have resulted in unequipped widows being left stranded and unprovided for.

In total disagreement with May Edginton is another English woman writer of fiction, Ethel Mannin, who holds that the married woman who works for pay is an enemy of society. She charges that married women have not the right to earn the money to help make the home more comfortable and give the children a better education. Miss Mannin gives as a reason for this argument the statement that none of us who avail ourselves of the advantages of civilized society has the right to obtain luxuries even of the smallest kind at the expense of the necessities of life of some other member of society.

Bernard Shaw Interviewed

When Bernard Shaw went to Geneva, he was continually surrounded by journalists seeking an interview. But, we are told by a contributor to the *Living Age*, having once refused the Nobel Prize, he puts an extremely high price on an interview. Under no circumstances will he give a lecture. But the 'International Students' Union was fortunate enough to capture him through an

the new Constitution for India which has been widely accepted as the national demand, to exclude religion from their concern and apply themselves to the task of establishing a secular state. One group among the young political leaders, with Pandit Jawaharlal Nehru as their spokesman, have definitely set before themselves as one of their aims, 'to free India from the grip of religion.'

British Cabinet Split on the Eve of the Great War

Professor Sidney B. Fay, the well-known American historian, and author of the latest book on the origins of the World War, summarizing for the *Current History* the recently published memorandum of Lord Morley on the circumstances which led to Great Britain's entry into the war observes:

In all the literature of the World War origins, no memoir perhaps is more profoundly moving than the memorandum of Lord Morley, entitled "On the Eve of the Catastrophe." For brevity, sincerity, nobility of thought and expression and stern determination to follow the dictates of his own conscience rather than the dictates of office or public opinion, it has hardly a parallel. It records the mental anguish of a great soul forced by his own vision to part company with old friends whom he loved and revered. More than that, it reveals to the world what a few men have long known, but which none have publicly described in any detail—the seriousness of the split in the British Cabinet which was caused by Sir Edward Grey's long-standing "conversations" and moral obligations to France and which was preliminary to Great Britain's entrance into the war.

After which he proceeds to give a summary of the memorandum. When Grey and Asquith began to press the question of British attitude in the event of a war between France and Germany, in which the neutrality of Belgium might be threatened, the Cabinet split into two camps, Asquith, Grey, Churchill and Haldane on the one hand, and Lord Morley, John Burns, Lloyd George, Sir John Simon on the other.

Of his own conflicting emotions on this day Lord Morley writes:

"Two hours rumination at the club. Felt acutely what Mr. Gladstone had often told me, that a public man can have no graver responsibility than quitting a Cabinet on public grounds * * * involving relations for good or ill with other people, and possibly affecting besides all else the whole machinery of domestic government. * * *

The significance of the French Entente had been rather disingenuously played with both before the Cabinet and Parliament. * * * The Prime Minister and Grey had both of them assured the House of Commons that we had no engagements unknown to the country. Yet here we were confronted by engagements that were vast, indeed, because indefinite and indefinable. * * * Then the famous letter to Cambon of November, 1912, which we had extorted from Grey—what a singularly thin and deceptive document it was turning out to be!

I could not but be penetrated by the precipitancy of it all. What grounds for expecting that the ruinous waste and havoc of war would be repaid by peace on better terms than were already within reach of reason and persistent patience? When we counted our gains, what would they amount to, when reckoned against the ferocious hatred that would burn with inextinguishable fire, for a whole generation at least between two great communities better fitted to understand one another than any other pair in Europe? This moral devastation is a worse incident of war even than human carnage and all the other curses with which war lashes its victims and dupes. * * *

Grey after too long delay, had wisely and manfully posed the issue of the hour for his colleagues when he declared that we must now decide between intervention and neutrality, and that for neutrality he was not the man. Nor am I the man, I said to myself, to sit in the Council of War into which Campbell-Bannerman's Cabinet is to be transformed."

Then came the Cabinet meeting at 6-30 P. M. Grey reported his conversation with Cambon. Burns said he must go. As they got up from their chairs, Morley said to Asquith that he feared he, too, must go; but he consented to sleep on it. At midnight came a note from Asquith imploring him to think twice and thrice "before you take a step which impoverishes the Government, and leaves me stranded and almost alone." Mental anguish again held Morley by the throat. He paced his library and his garden, and then got into a motor to drive to Whitehall, but as he drove, all his doubts cleared away, and he sent the Prime Minister his final resignation.

"The old liberalism had done its work, and the time had come for openly changing imperial landmarks and extinguishing beacons that needed new luminants."

Roots of Imperialism

A contributor to the *New Republic* discusses Imperialism from the point of view of food production and population:

Analysis of the food-and-population problem

means a wider diffusion of prosperity. It makes thousands of wage-earners the recipients also of annual or monthly dividends. It enables them, through purchases of the partial-payment plan, to save and to accumulate for the inevitable rainy day.

"It is, perhaps, the best bulwark that we could erect in America against Communism and Bolshevism."

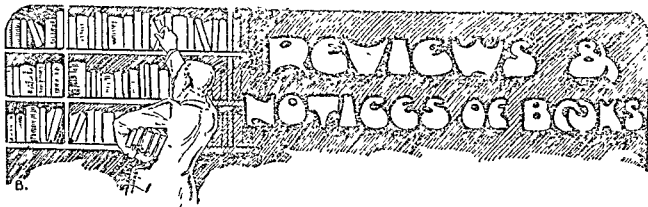
The Future of Oxford and Cambridge

M. Andre Maurois, the well known French writer speculates on the future of Oxford and Cambridge in the centenary number of the *Spectator*. After noting the opinion of some Englishmen who consider that the wonderful loveliness of these universities is a superfluous luxury and that the formation of an aristocracy, which is the real function of Oxford and Cambridge, has ceased to be necessary in a society which, whether we wish it or not, is becoming more and more democratic, comes to the conclusion that the hour of Oxford and Cambridge has not yet come, and for three reasons:

(a) It is not certain that the educational methods of Oxford and Cambridge do not turn out (even from the technical point of view) individuals as well adapted to modern conditions as do more modern methods. Some of the greatest discoveries in modern physics were made at the Cavendish Laboratory. A man like the Master of Trinity is deeply attached to the traditions of the University, but this does not prevent him from being one of the greatest of European scholars. Oxford and Cambridge have produced, and still produce, great economists and great statesmen. Possibly the future Labour Prime Minister is at the moment a Fellow of All Souls. Mr. Keynes is a Fellow of King's College; that does not prevent him from being a remarkable financial expert. Certainly it is permissible to argue that it is not the public school and University system which create Englishmen of genius, but rather that geniuses remain themselves in spite of such systems. But I do not think this would be true. The unusual excellence of English scientists during the nineteenth century is too striking for its origin not to be in the English educational system. It is possible that minds that are little specialized and allowed to develop in an unorthodox way retain more of their freedom and freshness. The average level of culture is higher in Continental Universities than at Oxford or

Cambridge, but culture of the highest quality is perhaps commoner in England. Now modern society cannot get on without a creative aristocracy of intellect. (b) Koyserling is absolutely right when he says that the aim of education in England is to form a ruling class, but I do not think this type of man, remarkable of his qualities of character rather than for his specialized knowledge, is less necessary to-day than formerly. I have yet to meet any man with the quality of leadership strongly developed in him who is in search of employment. The supply of rulers does not exceed the demand. If it be true that the Dominions prefer to choose their leaders from their own countrymen, it should be added that many persons of substance in the Dominions send their sons to Oxford or to Cambridge. Rhodes Scholarship will doubtless do much to confirm this custom. Even if the business world dominates more and more the social, even if the qualities required to direct a large industry become more necessary than those required for a Governor-General of Canada or a Viceroy of India. That is no reason to condemn the "ruling class." For nothing goes to show that this type is not very well adapted to industrial or commercial life. In all big businesses the head is a ruler rather than a technician. He must have about him many different experts, but to co-ordinate their work a man is required who is above all remarkable for qualities of character, of prudence, of courage, of fair play—that is to say for all the characteristic developed by the traditional education of the senior Universities. (c) There is no reason why a democracy (even a Socialist democracy) should be hostile to the old Universities. A son of a miner or textile worker may win a scholarship in them. Further, it is excellent that the wealth of these venerable institutions should enable scholars and wise men to live without financial cares or dependence on Governmental favour. The beauty of setting and the pride of those who dwell there in long and noble traditions, free them from envy and vexatious desires and provide them with the leisure to pursue an entirely disinterested culture.

What more can a man wish for than to live in one of these lovely Gothic colleges? What fortune could give him a more beautiful house, a pleasanter life, a more respected name? And it is good for a nation's spiritual and mental health that there should be in it a certain number of minds that are impartial and disinterested. A French writer, M. Julien Benda complains in *La Trahison des Clercs* of the betrayal of the modern world by intellectuals—in other words of the lack of independence so often induced by education. The reason for *la trahison des clercs* is not far to seek; it simply is that one must succeed in order to survive. Oxford and Cambridge assure to England a certain number of minds *qui ne trahiront pas*.



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sinhali, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

SOVIET RUSSIA: By Jawaharlal Nehru, Allahabad Law Journal Press. Rs. 3.

From the mass of propagandist literature and contradictory reports, it is very difficult for the ordinary reader to find out what the exact state of affairs in Soviet Russia is, not to speak of dogmatizing about the success or failure of Bolshevism. And certainly "Soviet Russia" by Mr. Jawaharlal Nehru is not the book one should turn to either for a critical estimate of probably the greatest conscious practical application of a social philosophy that the world has ever seen, or for an accurate account from personal knowledge of what that application has entailed either in happiness or in misery. For it cannot be expected that such a study can be made from a brief visit that Mr. Nehru, accompanied by his wife and sister, paid to Moscow on the occasion of his tenth anniversary celebration in 1927. Indeed, to be fair to Mr. Nehru, he does not purport to do anything of the kind; and he has very aptly described his book as "random sketches and impressions."

The chapters on the theory of Bolshevism are rather summaries or paraphrases of the books obtainable in the market—the list of books given by Mr. Nehru is by the way, comprehensive and up-to-date and ought to be sufficient for the ordinary reader who wants to know something of the subject. Mr. Nehru is very favourably impressed by the practice of Bolshevism as manifested in the reforms introduced by the Soviet government—reforms in prison government, criminal law, education, agriculture, maternity benefits, marriage law and the like. But need one be a Bolshevik in order to be kind to the convicts in jail (even to the extent of providing them with radio sets), to abolish capital punishment (not of those who are opposed to Bolshevism, for in the opinion of the Bolsheviks they are anti-social), to give some sort of education to the people, to

give pregnant women respite for four months in the year or to say that marriages must be registered?

The one great doctrine upon which Bolshevism takes its stand and about which Mr. Nehru is discreetly silent is the doctrine of the abolition of private ownership. We are left in the dark about what has happened to that doctrine in Soviet Russia. And one is inclined to question whether the happiness and the prosperity that Mr. Nehru saw was the result of Bolshevism pure and simple or of the new economic policy inaugurated under the dictatorship of Stalin, so recently denounced by Trotsky.

C.

THE LIFE OF SPACE: By Maurice Maeterlinck. Translated by Bernard Miall. George Allen and Unwin. 6s. net.

It was by one of those inexplicable freaks of popular fancy that, about a decade ago, one of the most abstruse problems of higher mathematics became the topic of conversation in fashionable drawing-rooms, and the name of Einstein became a household word. Leaving the caprices of the popular relativity has brought about a fundamental change in human thought, and it would be strange if such a consequence we find that almost all the modern philosophers have got to say something or other about relativity. The fundamental change lies in the changed conception of Time and Space. And in this book, M. Maeterlinck accepting the conception of other modern mathematicians has treated us to a discussion that would amply repay perusal.

M. Maeterlinck begins the enquiry by saying that "the problem of the fourth dimension is not merely a mathematical problem; it is a problem that affects our actual life, or at least the higher regions of our everyday life," and that although the

are not one, but are manifold according to the differences in our personality. The knowledge about this personal truth can never be solely through reason, but must be mostly through sympathy; to know it perfectly is the same as to be intimately related to it.

The personal relationship, in order to be real, has to seek out its own special path and find its idiomatic expression in the medium of its own language. But, generally speaking, in the name of religion our minds are moulded according to the one uniform sectarian standard prevalent in our own community. Therefore, with the exception of those who have rare spiritual gifts, the generality of men, without their knowing it, are godless. They are pious, but not religious; they have not the courage of faith, but the habit of conformity. Let me repeat here what I have said elsewhere, that "religion, like poetry is not a mere idea, but it is expression. The self-expression of God is in the endless variedness in creation, and our attitude towards the Infinite Being must also in its expression have a variedness of individuality, ceaseless and unending. Those sects which jealously build their boundaries with too rigid creeds excluding all spontaneous movement of the living spirit may keep hoarded their theology, but they kill religion.

When religion is in the complete possession of the sect and is made smooth to the level of the monotonous average, it becomes correct and comfortable, but loses the living modulations of art. For art is the expression of the universal through the individual, and religion in its outer aspect is the art of the human soul.

Religion is the expression of human aspirations seeking the fundamental unity of truth in the divine person of God. Whereas sectarianism uses religion itself to create disunion among men, sharpening its sword for the killing of brothers as a part of the ritual of the Father's worship. Sectarianism is the dangerous form of worldliness that claims exclusive right to spiritual illumination within its own narrow enclosure, and in the name of God refuses recognition to God himself where He is for all.

The history of man is the history of the building up of a human universe, as has been proved by the fact that everything great in human activity inevitably belongs to all humanity. And we may be sure that all our religious experiences and expressions are building up from the depth of the ages one great continent of religions on which man's soul is to win its prosperity through the universal commerce of spiritual life.



The Farm-house—by Ethelbert White

without employment. The number of petty shop-keepers is also on the increase, and though it is true that most of the trade of the country is in the hands of the Indians, nevertheless they are poor and unhappy owing to such keen competition among themselves as would leave no margin of profits for themselves, and in some cases they are forced into bankruptcy. This clearly suggests that neither clerks and artisans nor petty merchants are required in Tanganyika. The country wants capitalists who can take themselves to agriculture and farming, which are the real sources of its wealth."

Mr. Andrews' Trip to the West India

Mr. C. F. Andrews writes from Geneva:—

"I cannot tell you how anxiously I am looking forward to my visit to Trinidad and British Guiana. As you know, it is practically the only part of the world where Indians are residing to which I have not already gone and in which I am not already known. I feel also that it is a hopeful part of the world if the right solution can be found for the difficulties that are there. I have placed the whole stress upon the necessity of a convenient and frequent steamer service which should carry intermediate passengers, each family having a small cabin for themselves and not being obliged to sleep and lie on the open deck. Such steamers, if they came by way of Natal and Mauritius, to Madras and Calcutta, could do a great deal to link all these groups of Indian people together and there might be quite a frequent coming and going of men and women and families which would keep India in touch with her own Indian colonies overseas and keep Indians overseas in touch with the motherland itself."

Mr. Andrews has hit upon the right point and if his suggestion is carried out, there can be no doubt that it will establish closer relations between India and her children in the West Indies.

Continuing Mr. Andrews says:—

"I am going to stay in America for a short time in order to study, very carefully indeed, the Negro problem before going forward to British Guiana. As you know, I am profoundly interested not only in Indians abroad, but also in Africans, and though America in certain respects, such as lynching, has treated the Negro most cruelly, yet in one respect America does deserve credit for the facilities of education which have been offered to the Negro population. I want to see how high the African Negro can rise in the educational scale."

We shall wait with considerable interest to read the experiences and conclusions of Mr. Andrews regarding his trip to America and the West Indies.

News from Trinidad

Reverend C. D. Lalla writes:

"My deeply lamented brother Parmanand Pandit died some time ago and about half a dozen equally distinguished leaders—Babu Lal Singh, Ajodhya Pandit, Babu, Boodoo Singh, Kazi Abdul Aziz, Babu Ram Prasad Singh and others have this year preceded me to their sphere of eternal rest and rewards. I feel most lonely without these veteran colleagues, who were all engaged with me in the national cause of overseas East Indians. Although departed, they have left the younger generations a memory of becoming inspiration and exemplary service, which will ever lead and guide them to a life of equal distinction and usefulness."

I have just heard from Sadhuji Andrews, who has planned to come to us in February 1920, while on his way to British Guiana, where he will study the colonization problems. He hopes to stay at our home for a week, meeting our prominent people and studying local conditions at close range out here. Can you and Mrs. Naidu also join him?"

The Late Pandit Parmanand

Here is a brief life-sketch of Pandit Parmanand whose death is announced by Rev. Lalla in his letter quoted above.

Pandit Parmanand was born at Neajipoor, Ayah, India, in the year 1861. His father was a Brahmin, and as such he was highly respected and revered by his followers and friends. The son having been born in such an influential home, the question of his education and subsequent training for the priesthood occupied at an early date the attention of his parents. Consequently, at the age of five years he was placed in the care of his uncle, a person who was thoroughly versed in Hindi and was also regarded as an excellent teacher. Completing his primary course under his uncle, he entered the Baller (?) Public School, an institution then established for the training of high-caste Hindu children for the Pandits' profession. Here he had made great progress in all the different branches of study, and especially distinguished himself in Astrology.

His parents were desirous that their boy should receive the best education then obtainable and then send him to Benares, a place long-renowned for sacred literature in the whole of India. He was admitted as a special student, in one of the institutions, being much more advanced intellectually than the ordinary students then under training. In course of time he graduated from this school with conspicuous ability as a full-fledged Pandit, excelling particularly in Astrology and Sanskrit.

His first work in public was to give a lecture on religious knowledge before an audience comprising some of the learned Pandits in India. He performed that task with great credit and dignity, and at the conclusion of the lecture was highly commended by every section of the assembly. In keeping with the custom of the land, he travelled extensively in India, visiting the sacred rivers, cities, and shrines, thus considerably adding to his knowledge from the world around him.

He left his native land and came to



Bhartiya-Mitra Mandli, Lautoka (Fiji) Standing —Svt Yamunadas, Svt Madhoji, Svt. Corraim,
Svt. Ram Samujh, Svt. Mushi Prasad (secretary) Sitting —Svt Raman, Doctor Gopal,
Barrister Shuvabhai Patel, Svt Hiralal Seth, Svt Kottlingam Pillai, Sayad Dildar Ali Shah

how it has disturbed the peace of our friends in the distant islands of the Pacific. It is fortunate that our colonial friends understand the gravity of the situation and they have begun to guard themselves against this wave of communalism. We congratulate our friends in Lautoka (Fiji) for establishing a non-communal Indian Club known as Bhartiya-Mitra-Mandli. It has among its members, Aiyasamajists, Sanatanists, Mahamadanans and Christians. Svt Hiralal Seth is the organizer of this club and it is conducting a girls' school in the town. A photograph of the members of the club is reproduced here.

1928 The Conference was opened by Right Honourable V S Srinivasa Sastri who delivered a impassioned speech for the betterment of the condition of the Indian workers in the Union. Mr Sorabjee Rustomjee was the President of the Reception Committee. For want of space we have to leave out the proceedings of this Conference, but we shall refer to them in our notes next month.

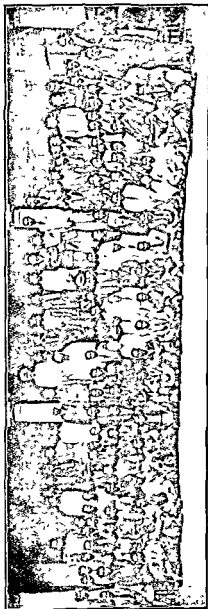
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Indian Workers' Congress in South Africa

The first Conference of the Indian workers in South Africa was held under the presidency of Advocate Albert Christopher at the Town Hall in Durban on 1st December,



Dhakeswar Swamiji Vyjayapal Singh



Advocate Albert Christophel



NOTES

Mrs. Sarojini Naidu in America

In her card of New Year greetings to *The Modern Review*, sent from Quebec, Srimati Sarojini Naidu writes: "I am receiving very splendid receptions and response everywhere in U. S. A. and Canada." The kind of impression produced by her presence and speeches in America may be gathered from the eulogistic remarks of *Unity* of Chicago, which observes that "the presence in America of Mme. Naidu, of India, the friend and colleague of Mahatma Gandhi, is an occasion of profound congratulation. Her noble person should be seen and her eloquent speech heard in every corner of the land." "In herself," it continues,

she is one of the great women of the world. She radiates a power of intellect and spirit which marks her immediately as one of the supreme leaders of our time. But it is as an Indian, a representative of her stricken, yet unconquerable country, that she is chiefly important, and would we are sure be recognized and hooded. Among her own countrymen she is honoured as



Mrs. Sarojini Naidu

one of their greatest poets, a singer of the songs of a people for liberty and peace. She is also trusted and followed as a statesman who in 1925-26 was raised to the highest national office in her land as President of the All-India Congress of that year. Nobly born, highly cultured, utterly consecrated, endowed with supreme gifts of intellect and will, she stands in the forefront of India's life as defender of her people's rights and champion of their larger destiny. To America she has now come to bear witness to their faith about India, so badly maligned and, therefore, misunderstood, and to plead her cause before the tribunal of an instructed and awakened public opinion. *Unity* salutes Mme. Naidu with humble admiration. It welcomes her to this country which needs only to be taught in order to be won. We have known in the United States the struggle for liberty. We possess the high tradition of blood and treasure bounteously spent for release from tyranny. In our midst we may have grown callous, and in our prosperity selfish. But the heart of the nation still beats true to its ideals. We know of no one better equipped to reach that heart by power of thought and speech than Mme. Naidu. America will leap to her when she finds audiences.

A photograph of Mrs. Naidu, taken in America, is reproduced in this issue.

Keating Morse of N. Y. City, 1921; came to U. S., 1916, naturalized citizen 1911; mem. Am. Soc. International Law, Hindu Religion; author, Is Japan a Menace to Asia? 1917; India in World Politics, 1923; Sovereign Rights of Indian Princes, 1924; British Expansion in Tibet, 1927; Home, 102 West 5th St., N.Y.

Curtis Williford Reese

Dr. Curtis W. Reese of America, President of Lombard College, whose "Humanist Sermons" was reviewed in the last issue of *The Modern Review* by Babu Mahes Chandra Ghosh, has come to India as one of the delegates of the American Unitarian Association to the centenary celebration of the Brahmo Samaj. He studied at Mars Hill College and in 1910 received the degree of Th. G. at the Southern Baptist Theological Seminary in Louisville, Ky. Further study was at Ewing College, Ewing, Ill., which gave him his Ph. B. in 1911. His first church

Unitarian church, in Alton, Ill., in 1913. In 1915 he went to the church in Des Moines, Iowa, where he remained until Sept. 1, 1919, when he became secretary of the Western Unitarian Conference, with headquarters in Chicago, a position which he now holds. He is dean of Abraham Lincoln Center, Chicago, and has always been active in social work. At Des Moines he arbitrated two railroad strikes and was father of the Iowa State Housing law. In Alton he was active in ridding the community of gaming houses and brothels. Dr. Reese was given the honorary degree of D. D. by Meadville Theological School, Chicago in 1927. He is a director of the American Unitarian Association, Meadville Theological School and Unity Publishing Company, the last two of Chicago. He is also executive chairman and leading spirit in the National Federation of Religious Liberals. Dr. Reese is chairman of the Unitarian General Conference for 1929, which will probably meet in Chicago this year. This is an important commission from his denomination.



Dr. Curtis Williford Reese

was the First Baptist church in Tiffin, O. Later he became a Unitarian and went to the

King Solomon's Descendant



Ras Tafari, King of Abyssinia

quarters that we immediately returned the cards with a thousand thanks.

Thus does it come about that our knowledge of Calcutta Congress affairs is derived from hearsay and from what little we have been able to read about it. If we are not mistaken, one of Gandhiji's charges against it is that many of the delegates were self-appointed. But our impression is that the identical remark was made about some other recent sessions of the Congress. Another charge is that delegates' tickets were bought and sold. We remember to have read in the papers that there were hired delegates at the Nagpur Congress and that at the session of the Congress held in a city in North India not very far from Benares many students of the Hindu University were persuaded to be present as delegates, their delegation fees, passage money, etc., being paid by some one else. So far as their representative capacity is concerned, there is nothing to choose between those non-elected men who buy their own tickets and similar persons whose tickets are purchased for them by others who control their votes. But in other respects, certainly hired delegates are worse than those who sit as delegates by paying for their seats themselves.

As for honesty, sense of honour, etc., which Gandhiji is said to have missed in the conduct of some prominent people connected with the recent Congress, there does not appear to have been a great revolution in these respects since the days of the canonized Mr. C. R. Das, if rumour and newspaper criticisms are to be believed. There may or may not have been some change for the worse. The reason why Mr. Gandhi was not critical when Mr. C. R. Das was alive but is critical now, seems to be that the Mahatma was then blind or kept his eyes closed but has since regained or resumed their use.

But perhaps it cannot be denied that considerable numbers of the delegates—perhaps the majority, were elected by others and paid their own expenses. And it cannot also be denied that the majority of the self-appointed and other-elected delegates voted in a certain way. This way may not have been pleasing to Gandhiji, but even self-appointed delegates are certainly not worse citizens than the hired delegates of previous sessions.

Standing Committee of Press Conference

At the first session of the All-India Press Conference, held in Calcutta last month, a standing committee of ten members was appointed to formulate in consultation with existing associations of journalists, and editors, proprietors and conductors of newspapers throughout the country, a scheme for the improvement of the status and conditions of service of journalists and for the establishment of an all-India organization to safeguard their interests. It is to be hoped that all parties concerned will cordially co-operate with the standing committee to enable it to draw up a practicable scheme.

The Meaning of Sedition

The British-made Indian law of sedition cannot be accepted by Indians as just and proper, particularly at times when it stands in the way of their expressing their views freely in order to promote the cause of liberty. The law as it stands is meant to perpetuate the present political condition of India with which Indians are not satisfied.

But assuming that the law as it is what it ought to be, there arises the question of its interpretation. In dismissing the appeal in the *Forward* sedition case, Mr. Justice Gregory made certain observations in the course of his judgement which cannot be considered acceptable. We mean those which refer to the police and the civil service. The other parts of the judgement we are unable to discuss, as we have not read the article in *Forward* for which its editor and printer were prosecuted.

Regarding the police, his lordship observed :—

The fact moreover is that it is not always easy to dissociate the Government from the police which represents one of the chief agencies of Government and as representing law and order, the most important agency. The term Government is in itself an abstraction, but Governments can only work through human agencies. To the man in the street and more particularly to the village, (and it may be supposed that a paper like *Forward* has a circulation in the mofussil), the term Government is vague. But the policeman or the *paharawalla*, as he is sometimes called, is no abstraction, but rather the outward and visible emblem of Government and is in the public mind often associated with the Government. Indeed, he may be said to represent Government in a concrete form.

India and the Indian States, are ill-calculated to meet the wants or advance the interests of the people as a whole and, if they are to be beneficial in future, they must undergo a rapid and a radical change.

He criticized the British Government for having done nothing yet to prepare India for the grant of dominion status.

The peoples' standpoint at present is one of undisguised distrust and impatience; distrust because the British Government is seeking to make all manner of excuses for initiating a real start, and impatience because every year's delay in introducing self-government is so much loss to the people, so much of a distinct set-back in the country's attempt to fall in line with progressive nations. As that outspoken but thoroughly disinterested journal, the *Pioneer*, wrote a few days ago: 'Few honest observers of modern India can deny that the present policy of the India Office and Delhi is to deny real opportunity for self-realization, self-development and self-fulfilment.'

Reforms in instalments at the present stage have no meaning. It is like expecting a human body, to develop limb by limb—one limb at a time! Being an organic whole, their growth should be nursed in an altogether different way; the prescription of stages will mean prolonging the agony of reforms for years.

'A divided India, as a permanent arrangement, is wholly unthinkable and is fraught with consequences too serious to contemplate.'

Incidentally the remark may be allowed that the *Pioneer* is not a thoroughly disinterested journal.

He concluded his address by saying:—

Gentlemen, some ten or eleven years ago, at the time of the Montagu-Chelmsford Reforms, I was associated with a Committee of Princes and Ministers of Indian States in the discussion of problems affecting the status of Indian States and it was then that I suggested, I believe for the first time, a Federal Constitution for all India. Much water has flowed under bridges since then and opinion now is, I am glad to see, moving in that direction. I have spoken out somewhat plainly because, first, I make no distinction between the States as such and the subjects forming it; secondly, it is in the interests of the Princes themselves, as Ruling Chiefs, to take a larger and a more far-seeing view of their own future; and thirdly, in any constitution that may be evolved for India, the States cannot but come in as an integral part of it. These reforms are suggested after careful deliberation, over years of anxious thought, and if, in what I have stated in this address, I have at times spoken with some emphasis, it is because it is conceived entirely in the permanent interests of both Princes and People. In the last resort, believe me, the strength of a Prince is the strength of his People.

I have at one time or another done some service, small or large, to seven or eight Indian States and have had the advantage of meeting most of the principal Rulers of the States in my time.

I had the privilege of knowing, and on one or two occasions of personally corresponding with,

the late distinguished Maharaja of Travancore. There are a number of good, able and accomplished men among the Rulers to-day who can hold their own in any assembly in the world.

If I speak frankly of the Princes as a body and about their future to-day, I do so with a definite purpose. The world after the War has a new vision of governmental functions. You may conceal modern ideas from the more ignorant subjects for a time but you cannot prevent their infiltration from all of them for all the time. The autocratic form of government is fast getting out of date; safety lies in open dealing and publicity. The Princes should modernize their States, train the talents of their peoples, pour knowledge and skill into them, and raise them, and themselves rise with them.

At the same time, there is a corresponding duty imposed on the subjects of Indian States. They, on their part, should remember that they are not to be content with offering mere criticism and that nothing will be gained by antagonizing their Rulers; rather, they should make their Rulers feel their identity with them and with their future fortunes. Also, the more enlightened among the States people should offer their services and co-operation to the Princes to help in moulding the thoughts and shaping the destinies of their States in conformity with accepted canons of national efficiency.

The Simon Commission in Calcutta

On the 21st December, 1928, the members of the Simon Commission arrived in Calcutta two hours after the arrival of Pandit Motilal Nehru, President of the 43rd Indian National Congress. The Simon Commission was passing through Calcutta on its way to Assam. There was no proposal on that occasion to boycott the Commissioners. There was no propaganda in that direction and no *haral* was proclaimed. The immense crowd that had assembled to welcome the President of the Congress had not dispersed when the Royal Commissioners arrived at Howrah, and the Anglo-Indian press, with characteristic veracity, announced with bold headlines that the members of the Commission were greeted by large crowds in respectful silence. We should not be surprised if this intelligence was cabled out to England. Three weeks later, on the 12th of last month, the Commission returned officially to Calcutta to record evidence. On this occasion the Congress Committee decided to boycott the Commission, and vigorous propaganda was carried out to ensure the success of the boycott. On the way down to Calcutta the special train conveying the Commissioners was met at the railway stations by crowds bearing black flags and repeating the now familiar cries directing the Commission to

of many other regions can make and understand speeches on political subjects than Bengalis.

Monopoly of Patriotism

In a letter to the last issue of *Welfare* Mr. Ashananda Nag describes some types of snobbery not noted by Thackeray. One of these he names patriotic snobbery. In proof of its existence he instances the case of those Swarajists who believe that they alone are patriotic. A further proof is to be found in a speech delivered by Mr. Subhas Chandra Bose and reported in *Forward*, dated January 29 last. We notice it merely because of the position he occupies. The occasion was a meeting of the people of Barisal residing in Calcutta, held to congratulate S. Satya Ranjan Baksi, editor of *Forward* and *Banglar Katha*, on his conviction for sedition. At this meeting Mr. Subhas Bose bestowed high praise on Mr. Baksi. To this there can be no objection. Nobody should grudge Mr. Baksi the high praise he deserves. But Mr. Subhas Bose laid himself open to criticism when he proceeded to observe:—

As an editor another trait of Satya Babu's character is his true Congress mentality. In fact judged from this standpoint he occupies a unique position. The so-called nationalist newspapers of Bengal in fact move against the Congress and even against the country. To speak the truth, they appear to be anti-nationalists.

What is objectionable in this passage is Mr. Bose's description of "the so-called nationalist newspapers of Bengal." It is not true that all Bengal newspapers other than *Forward* and *Banglar Katha* (and perhaps other Swarajist papers) "move against the country" and are anti-nationalistic. One or more than one may be distinctly "anti-Congress," others criticize the Congress only when necessary. Mahatma Gandhi has ranged himself among such critics. Is he, too, "anti-country" and "anti-nationalist"?

Congress is not sacrosanct.

Perhaps the papers against which Mr. Subhas Chandra Bose has hurled his unwise, shop-keeping, pontifical and self-righteous anathema will survive the verbal blow.

"Prof. Radhakrishnan's Reply"

In this note I do not intend to say anything on the subject-matter of the contro-

versy between Prof. Radhakrishnan and Prof. Jadunath Sinha. I am not competent to do so, and they are both able to take care of themselves. I desire mainly to make a few remarks on Prof. Radhakrishnan's references to *The Modern Review* and its editor, in order to enable him to formulate clearly and courageously his charge against my journal and myself with full knowledge of facts instead of indulging in insinuations.

He has referred to the fact that occasional adverse criticism of his writings has found place in *The Modern Review* since his coming to Calcutta. That a writer of distinction should be subject to criticism is only natural. That he has been subjected to criticism since his coming to Calcutta may be due to the fact that he and his writings were not much known in these parts before his advent here and that some of his best known works were published after he became connected with the Calcutta University.

It is to be noted that the adverse criticisms referred to by the Professor were not the work of the editor of this *Review*; he only published them.

The impression, moreover, that the Professor has been only adversely criticized in this *Review* is not accurate. He has also been praised. To mention only one instance, his lectures in England were highly praised in this *Review* by Sir John Woodroffe.

I have to add for the information of Prof. Radhakrishnan and my readers that I have sometimes refrained from publishing things which would have gone entirely or to a great extent against him. I will mention a few instances. Some years ago I received the Professor's *Philosophy of Rādhakrishnan* for review from his publishers. I sent it through a mutual friend to a gentleman who has read both the Bengali and English works of Tagore. After some time had passed I sent him a reminder for a review of the book through the same friend. I was told in reply that he had read and marked many passages in the book and would require thirty pages of my monthly in small print for the review of the book. On my pleading for more mercy, he agreed to be satisfied with ten pages of small print. After this I did not send him any more reminders. It may be added that I gathered that the review would not have been wholly mellifluous.

In more recent times I received a long review of Prof. Radhakrishnan's *Indian Philosophy*, vol. ii, from Pandit Umesa Misra



Bala Hissar and Kabul from the Ba-Maru Mountain



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Govindadas Jhā, the Poet of Mithila

By NAGENDRANATH GUPTA

AMONG the Vaishnava poets whose exquisite lyrics are the chiefest literary heritage of the age of Chaitanya in Bengal there are several whose identity has been lost. All that is known is that some of them lived before Chaitanya others were his contemporaries, but the majority of them appeared after the prophet or avatar of Nadia. Roughly computed, all these lyrical songs or *padas* as they are called, occupy a period of about two to two hundred and fifty years. There were no printing-presses in those days and even the manufacture of hand-made paper is of recent origin. The older manuscripts were all written on palm-leaves in indelible ink, of which the secret is now forgotten.

All these songs were regarded as sacred by the Vaishnavas of Bengal and were sung at religious gatherings. The name of the composer was mentioned in the final verse but that did not convey the identity of the poet, specially when more than one poet bore the same name. The original manuscripts of the numerous poets cannot be traced. Those that were in existence when the poems were first printed by the cheap printing presses of Bat-tala in Calcutta were anthologies, or collections of verses composed by various authors. Of these the largest and most important is *Padakalpatara*, compiled

by Vaishnavadas, himself a poet, and containing more than three thousand poems. The poems of Vidyapati and Chandidas were included in this collection but were published separately afterwards though no attempt has been made to bring out separate editions of the other poets. Their writings are scattered throughout the different collections of Vaishnava poems.

Next to Vidyapati and Chandidas the most famous poet of this period was Govindadas. There were several poets of that name, but the greatest among them is distinguished by the epithet of Kaviraj Govindadas. Now, the word Kaviraj means a king among poets as well as a physician. In Bengal the Ayurvedic physicians belong to a particular caste called Vaidya which also means a physician, and the word Kaviraj has been assumed to indicate the poet's caste, just as the word *bahu* or *Bahu* indicates a Brahmin in the case of Chandidas. Kaviraj Govindadas himself uses no word in any of his poems to indicate his caste, though another Govindadas designates himself Ghosh, implying that he was a Kayastha by caste. The supposition that the foremost poet of all who bore the name of Govindadas was a Vaidya by caste and that he was a native of Sukhanda in the Burdwan district is entirely erroneous. Kaviraj or Kavindia Govindadas was a native

Champatipati or Champati. This refers to either Champanagar in Bhagalpur or Champaman, to the north of Mithila, forming part of that kingdom at that time. It would be quite natural for a poet of Mithila to render homage to the divinity of Rama and the kings of Mithila in his poems, but both would be unlikely in the case of a Vaishnava poet of Bengal.

Since it was never suspected that this poet was a native of Mithila no attempt was ever made to distinguish between his writings and those of other Bengali poets bearing the same name. There are certain difficulties that have to be noted. There is no Maithil grammar written by any Maithil scholar, and no grammar compiled by any foreign linguist can be wholly reliable. Readers and scholars in Bengal derive their knowledge of the Maithil language solely from the corrupted versions of the poems of Vidyapati and Govindadas, and it is difficult for them to discriminate between the pure Maithili of Vidyapati and Govindadas, and their Bengali imitators. Otherwise, it could be easily demonstrated that no Bengali poet bearing the name of Govindadas was ever able to equal or even approach the Maithil poet in the mellifluous smoothness of rhyme, or the dazzling witchery of words. The Maithil poet did not write a single poem about Chaitanya; more than one Govindadas of Bengal has written about him, but these poems or songs cannot be compared with the glowing and melodious descriptions of Krishna and Radha by the Maithil poet.

To make this clear let us take a poem on Chaitanya by a Bengali poet named Govindadas :—

तपत काञ्चन कान्ति कलेवर

उन्नत भाङ्ग भङ्गी ।

करिवर-कर जिनि बाहु उखलनी,

विहि से गढ़ल बहुरङ्गी ॥

× × ×

आपाद मस्तक पूष पुलकित

प्रेमे झल झल आँखि ।

आवन गुण सनि आपदि रोयत

हेरि काँदये पशुपाखी ॥

चन्द चन्द्रिका कुमुद मङ्गिका

जिनिया मयुर मुहु हास ।

मयुर वचने अमित्रा सिन्धवने

निहनि मोविन्ददास ॥

"(Gaur's) complexion is like bright gold and his stature is lofty. His rounded arm is more graceful than the trunk of an elephant, and was made by skilful Brahma. Joy fills him (with his hair standing on end) from head to foot and divine love fills his eyes with tears. He cries when he hears his own praise, and the beasts and the birds weep with him. His smile is more beautiful than the moonlight and scented white flowers, and his sweet words sprinkle nectar. May all evil pass from him to Govindadas !"

The language of this poem is an imitation of Maithil but it is not accurate. Some of the words, such as भाङ्ग and बाहु retain the Bengali form; in Maithil they would be भाङ्क and बाहुक. No Bengali imitator of Vidyapati and Govindadas succeeded in writing Maithil verses wholly free from errors. To the careful student who has learned the Maithil language it is easy to distinguish between real and imitated Maithil verses. It has to be remembered that Maithil was not taught as a language and there was no Maithil grammar. The Bengali poets who composed their verses in that language learned it from the poems of Vidyapati and Govindadas and slight errors were inevitable. There was no Maithil prose and notes and comments on Maithil verses were written in Sanskrit. In the *Padakalpataru* the few remarks are in Sanskrit. In another collection called *Padasamudra* compiled by Radha Mohan Thakur, a Bengali Vaishnava poet of distinction, who wrote in Maithil, Bengali, and Sanskrit, there are copious comments and explanations in Sanskrit. No Bengali poet ever succeeded in mastering completely the Maithil language.

Let us next turn to some poems of the Maithil poet Govindadas on Krishna and Radha —

आशु विपिने आबल कान,

मूरति मूरत कुसुमवान,

जनु जलपर रुचिर अङ्ग,

भङ्गी नयन सोहिनी ।

ईषत हसित वदन चन्द,

तस्थी नयन आनन्द कन्द,

विनय अशेर मुरलि खुरलि

त्रिभुवन मनमोहिनी ॥

दूरे रहु गुरुजन गौरव लाज ।

गोविन्ददास कह पड़ल अकाज ॥

"Thou beholdest the flowering *Ladamba* with a sigh and thy face frequently rests on thy palm. Sometimes thou stretchest thy limbs and thy hair stands on end on thy person as a sign of delight. O fair one, do not tell me otherwise for I know thou hast met Krishna. In vain thou hidest thy feelings for they cannot be concealed; the face expresses all the pain of the heart. Thou keepest carefully back the tears from thy eyes and speakest half words with a broken voice. Thou art repeatedly going into the courtyard and out on the road on some pretext or other. The respect for the elder members of the family and the sense of shame have disappeared. Govindadas says there is trouble."

While Radha is gathering flowers Krishna addresses her in the following beautiful lines which combine a tone of raillery with subtle flattery :—

कानने कुसुम तोड़ि कहि गोरि ।

कुसुमहि निरमित सब तनु तोरि ॥

आनन हेम सरोरह भास ।

सौरभे साम भमर मिलु पास ॥

नयन जुगल नील उतपल जोर ।

सहज सुहावन धवनक ओर ॥

अपरुष तिल फुल छललित नास ।

परिमल जितल अमरतह वास ॥

बांछुलि मिलित अश्वर जौ हास ।

दसनहि कुन्द कुसुम परकास ॥

सब तनु फूटल चम्पक गोर ।

पानिक तल थल कमल उजोर ॥

गोविन्ददास अत ए अनुमान ।

पूजह पशुपति निज तनु दान ॥

"O fair one whiv art thou plucking flowers from the garden ? Thy white person is made up of flowers. Thy face has the beauty of a golden lotus and its fragrance has attracted the black bee (Krishna). Thy eyes are a pair of blue lotus and appear in their native beauty near thy ears. Thy well-shaped nose is like a wonderful *til* (sesamum) flower and its fragrance (of the breath) has conquered that of the heavenly flower (*parijat*). Thy smiling lips are like the red *bandhuli* flower and thy teeth appear like *kunda* flowers. All thy limbs are fair like the full-blown *champak* flower. Thy palms are bright red like the hand-lotus. Therefore Govindadas thinks thou shouldst offer thy own person for the worship of Pasupati (Siva, also meaning Krishna who was a shepherd, or Lord of animals)."

On a certain dark night it was raining

heavily, there were flashes of lightning and ominous peals of thunder. Radha's companion attempted to dissuade her from keeping the love tryst with Krishna in such weather, pointing out the many dangers and the risk to her life. Radha's reply is pitched on a note of extraordinary devotion and exaltation :—

सजनि मनु परिलखन कह दूर ।

कैसे हृदय करि पन्थ हेरत हरि

उमरि उमरि मन भूर ॥

कुल मरिजाद काय उदघाटल

ताहि कि कायक बाधा ।

निज मरिजाद सिन्धु सम बैरल

ताहि कि तटिनि अगाधा ॥

कोटि कुसुम शर बरिखण जस पर

ताहि कि जलद जल लागि ।

प्रेम दहन वह जाक हृदय सह

ताहि कि पजरक आगि ॥

जस पदतल निज जीवन सोपल

ताहि कि तनु अतुरोध ।

गोविन्ददास कह धनि धनि अभिसर

सहचरि पावल बोध ॥

"My friend, put an end to my test. When I remember with what a heavy heart Hari is watching the path for my coming I am filled with grief. I have opened wide the (strong) door of family honour, compared with it what is a wooden door (of the house) ? I have swum across my own honour which is deep as the sea ; compared with it is the river (*Jamuna*) unfathomable ; how can the rain affect one on whom fall millions of the flowery arrows (of Cupid) ? To one whose heart can bear the burning of Love's fire what is the fire of the thunderbolt ? From him at whose feet I have offered my life shall I withhold my person ? Govindadas says, praise be to thee, fair one, proceed to thy assignation, the companion has been satisfied."

In order to overcome her natural timidity Radha rehearsed at home the dangers of the forest path that led to the trysting place :—

कण्टक गाड़ि कमल सन पदतल

मन्त्रीर चौरहि कापि ।

गागरि वारि दारि कै छिल्ल

चलतहि अह्वलि चापि ॥

साधन सुख अभिसारक लागि ।

जे सरोवर पहु निति निति नाह ।
 हम भरि खलिल होइ तथि माह ॥
 जे दरपने पहु निज मुख चाह ।
 महु अङ्ग जोति होइ तथि माह ॥
 जे बीजने पहु बीजय गात ।
 महु अङ्ग तहि होइ महु यात ॥
 जह पहु भरमह जलधर साम ।
 महु अङ्ग गगन होइ तह दाम ॥
 गोविन्ददास कह काञ्चन गोरि ।
 से मरकत तनु तोहि किअ छोरे ॥

"Wherever his sun-red feet pass may my body become the ground under his feet! May I be the full water of the pond in which my lord bathes every day! May my body become the light in the mirror in which my lord sees his face! May my body be the gentle breeze in the fan with which my lord fans himself! Where my lord moves like a dark cloud may my body be the sky over him! Govindadas says, O thou golden beauty, why should he with the emerald limbs leave thee? (Just as an emerald has invariably a gold setting so is Krishna inseparable from Radha)."

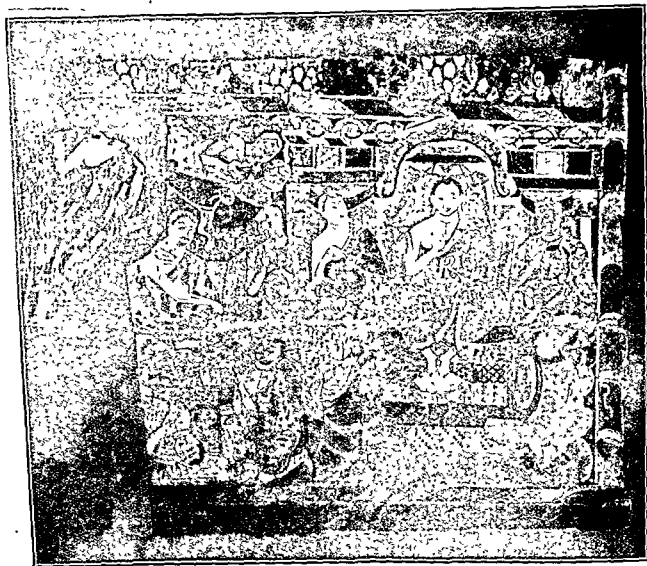
These gleanings from the writings of the poet Govindadas Jha of Mithila may be concluded with a prayer in his musical verse:—

भजहु रे मन नन्दनन्दन
 अमय चरनाबिन्द रे ।
 दुलभ मातुष जनम सत्सङ्गे तरह
 इ भव सिन्धु रे ॥
 शीत आतप वात वरिखन दिन
 जागिनि जागि रे ।
 विफल सेवल कृपन दुरजन
 चपल छल सब लागि रे ॥
 इ धन जन पुत्र परिजन
 इये कि अछ परतीत रे ।
 कमल दल जल जीवन टलमल
 भजहु हरि पद नित रे ॥
 भजन कीर्तन स्मरण बन्दन
 पाद सेवन दास्य रे ।
 पूजन ध्यान आत्म निवेदन
 गोविन्ददास अभिलाख रे ॥

"O my mind, worship the son of Nanda (Krishna) who on lotus-feet confer immunity from fear. It is

a rare privilege to be born as a man, cross the sea of this life in the company of holy men. In winter and summer, rain and storm I have kept awake at nights and vainly served sinners and wicked men for the sake of a drop of fleeting happiness. This wealth and youth, sons and relations, what reliance can be placed upon them? Life is uncertain as the water on a lotus-leaf, worship always the feet of Hari. Hearing and repeating, remembering and saluting, tending Hari's feet and serving him Govindadas desires to worship and hold communion with and offer himself to the Lord."

The poems of the Maithil poets Vidyapati Thakur and Govindadas Jha occupy a unique place in literature. Belonging to Mithila they have become part of the poetical literature of Bengal.* Other poets in Mithila wrote like them, but their writings have never been published. Even Vidyapati and Govindadas would have been forgotten but for their admirers in Bengal. On account of the intellectual bond that existed at that time between Bengal and Mithila the writings of these two poets were copied and taken to Bengal and were greatly admired by the numerous followers of Chaitanya, who was regarded as an avatar of Vishnu and Krishna. It has been stated that these writings were extensively imitated in Bengal, though these imitations never attained the perfection of the Maithil masters. In spite of such poets of undeniable genius the Maithil language never became a literary language. Maithil characters have never been cast in type, and there are no printed prose or poetical works in Maithil. In Bengal the poems of Vidyapati and Govindadas are printed in Bengali type. Out of Bengal Vidyapati's poems have recently been printed in the Devnagari character, but these also have been chiefly obtained from Bengali texts. Govindadas Jha is unknown out of Bengal and manuscript copies of his poems are obtained with difficulty in Mithila. Both Govindadas and Vidyapati have been adopted by Bengal as her own poets and both are held in high admiration. It is true that we in Bengal have now forgotten the Maithil language, and errors have crept in both in the text and the different recensions. Still Kavi-raj Govindadas is a great name in Vaishnava poetry and his matchless rhyme enchants the reader. Still the marvellous music of his poems remains and their melody still haunts the memory. The early Vaishnava poets, saints and collectors of Bengal, who brought these immortal poems from Mithila, are entitled to the lasting gratitude of all students and lovers of literature.



The First Buddhist Council, from a wall-painting in a temple at Qyzil

life of a hermit. Five hundred merchants have lost their way owing to a heavy storm raised by a wicked Raksas. They cry for help to all the gods. The Bodhisattva hears them by means of his heavenly ear, and at once offers himself to be their leader. He wraps pieces of cloth round his hands, steepes them in oil, sets them on fire, and serves the caravan as a living torch-light. The picture shows the Bodhisattva with his raised, burning hands. It is not possible to identify the legend to which the scene of fig. 16 belongs. We can only see the Bodhisattva holding a cup in his left, and a spoon in his right hand, with which he feeds some person, crouching before him. Fig. 17 is identified by Dr. Waldschmidt with a scene

from the Sarvandaraja-Jataka (Bodhisattva-Avadana-Kalpalata, Nr. 55): King Sarvada ("All-Giver") has resigned his kingdom to the enemy and retired into the forest as an hermit. Here some Brahmin comes to him abegging; and in order to secure to this Brahmin the reward promised by the enemy for his head, the Bodhisattva (King Sarvada) allows the Brahmin to surrender him to his enemy. The representation, however, is so fragmentary that I am not sure that this is really the scene pictured in it. But there can be no doubt that in fig. 18 the Vyaghrī-jataka (Jatakamala Nr. 1) is represented: We see the Bodhisattva throwing himself down the precipice, in order to feed the hungry tigress who is about to devour her whelps, and



Visvantara legend

Maitrili legend



Naravandary legend

Vasabhi legend

Friezes decorated with representations of Buddhist legends from a cave temple at Qyzil

below we see him again lying in the rock-cave, and the tiger-s (which indeed, as Dr Waldschmidt remarks, looks more like a jackal) tearing his breast.

These paintings show how popular such legends of self-sacrifice were in Central Asia, as they were in all the other Buddhist countries from Ceylon to China, Japan, and

won. For the position of Englishmen in India is such that the capacity of the Indian people for waging a non-violent war by itself would in all probability create a situation

which would make it unnecessary to launch out on the war. This is the verdict not only of Mahatma Gandhi, but also of common sense.

Cabinet Government

By NARESH CHANDRA ROY, M. A.

THE Cabinet system of Government is the foremost contribution of English politics to the World progress. It was not deliberately created out of nothing by a conference of constitutional architects. It was not 'made' at all, but has grown, like the other factors of the English Constitution, slowly and gradually out of the political circumstances of the country. Like all natural products, its evolution has not been straight, it has been chequered. Its course really has been meandering. Originating in the abnormal circumstances of the Hanoverian Succession, it was nursed and developed by Walpole and his Whig followers. Its growth was further stimulated by the indifference and incapacity of the first two Georges. During the regime of the Great Commoner it struck its roots all the more deeply in the soil of the country. Then came the days of the reaction. George III, with his ideal of the "patriot king," now came to the throne not only to reign but also to govern. And for twenty years, he was successful in setting back the hands of the clock. By corruption and bribery he 'managed' the House of Commons and played the despot to his heart's content. He gloated in this role till the American Revolution cut short this ambitious career and put younger Pitt, the son of that 'trumpet of sedition,' at the helm of affairs. George III, now found his master in this young man of twenty-four and had to entrust his political conscience to this callow youth. Of course, his mind was not at rest. He was feeling ill at ease. For some time at least he was successful in imposing upon Pitt his agent, Lord Thurlow. This Lord Chancellor was to remain a discordant element in the cabinet. His real function was to act as a spy of the king. The authority of the Prime Minister was not

fully established in the cabinet till his exclusion from its deliberations.

The system of administration thus evolved came to be based upon certain definite principles which are to-day universally associated with the Parliamentary form of Government. The legislature under this arrangement was to be vested with powers of control and supervision over the executive. The ministers were to be responsible to the popular House of the Parliament for their action. Their existence was to depend upon the goodwill and confidence of this chamber. In case this confidence was withdrawn and the majority went against the executive, the ministers must resign. This responsibility of the ministers was not only individual and several, it was joint and collective as well. If a vote of censure was passed by the House upon the activity of a certain department, not only the political head of that particular branch of Government was to resign but the whole ministry was now to be "out".

The Cabinet thus was to be a corporate body. It was to have one policy and one mind. There might be, as there must be, differences of opinion between minister and minister. But these differences were to be threshed out and set at rest in course of deliberations in the Cabinet itself. From the Parliament and the outside public, these differences and the squabbles must be kept secret. When the ministers were to approach the legislature or the general public with a proposed line of action, they must present a united front. They must be a solid phalanx and a united team. After attempts at give and take, compromise and conciliation, if any of the ministers still remained unconvinced and irreconcilable, he must go out of the Cabinet and make room for some one else.

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been so long under the iron heels of despotism and their society was saturated with autocratic and absolutist ideas. For generations, the people had been nurtured in despotic traditions and, however enthusiastic they might have been for reform, they were not in a position to take naturally and easily to democratic institutions. Their statesmen, however, took a fancy to the working constitution of England which provided for Parliamentary control over the executive authority. They were so very enamoured of this responsible form of Government that they took no notice of the different historical backgrounds of these countries, but introduced with only slight modifications this British-made system of government into their own countries. The British plant was uprooted from its natural and congenial surroundings and placed in environments not only uncongenial but actually smothering.

Outwardly the Cabinet Government of France has been endowed with all the essential features of the English responsible government. The constitution provides that the ministers shall be collectively responsible to the Parliament for the general policy of the government and individually for their personal acts. The Prime Minister is appointed as such by decree of the President of the Republic. As in England it is the Prime Minister who appoints his colleagues and may remove them if he likes. Now although all the external features of the English Cabinet Government have been imported into France, the spirit of the English system is wholly lacking in the atmosphere of Paris. Political opinions do not flow in France only along two clear-cut channels as in England. Public life has been organized not on the English model but has been sub-divided into a number of petty groups. No single group could ever expect to obtain a majority in the Chamber. All Governments have, therefore, to be based upon a coalition of some of these groups. But this coalition cannot but be a loose and temporary union which breaks down at the slightest conflict of interests and clash of ideals. The Cabinet which comes to consist of members with varied ideals and diverse interests, can never aspire to the cohesion and solidarity of the British Ministry. The authority of the Prime Minister over his colleagues can never be fully established. In fact, he has to remain engaged more in soothing the ruffled feelings

in the cabinet than in devising measures of discipline. Instead of being an organic whole, the cabinet becomes in France a loose bundle. The cabinet thus is a divided house. Nor does it exercise much initiative. In truth depending upon the fitful support of their followers, the ministers occupy the position less of a leader, more of a protégé. The individual deputies become all powerful and influential. They put pressure upon the ministers and get things done in their own way. This backstairs influence of the deputies counts so much in French administration to-day, that the existing form of government has been ingeniously described by a writer as "deputanism". Initiative, authority and driving force which are the first and foremost attributes of the executive are altogether lacking in the French cabinet system.

Similarly miserable was the administrative situation of Italy during the pre-Fascist days. Here also, the principle of ministerial responsibility was introduced in environments altogether uncongenial and unsuitable. Public life was chaotic, and unorganized, the deputies selfish and corrupt, public opinion weak and uninfluential. In these circumstances, the ministers could not be the accredited leaders of a parliamentary majority. They were never suré of consistent and unselfish support from any of the members. Cliques were formed and dissolved in the chamber. Every ministry was expected to purchase their support at the highest price. Naturally the executive could not make itself as vigorous as it should have been. Its strength was sapped, its authority undermined. The administration itself was collapsing till it was turned down altogether by a *coup d'état*. Fascist autocracy was the only reply to a mockery of responsible government.

A strong executive is the first characteristic of good government. It is, in fact, the bed-rock upon which the welfare of the people is based. Once the general policy is laid down by the legislature, it is for the executive to apply and carry it out, unhampered and unhindered. The swift decision, the rapid movement and the bold coup-qualities always associated with an efficient executive—can never be brought out into clear relief if outsiders would poke their nose into administrative affairs and impede the steps of the executive ministers. They must have a free hand in the matter.

responsibility has been to some extent followed. Lord Willingdon, the first Governor of the Presidency, under the new regime, initiated this tradition and it has been in vogue ever since. After a general election, a leading member of the Legislative Council is appointed by the Governor the Chief Minister and the rest of the ministry-making is left to him. It is for him now to select the colleagues and form the ministry. Of course, the authority of the first minister is yet very limited and circumscribed. The Governor still overshadows and very often overpowers him. The Joint Parliamentary Committee recommended that in the transferred departments, the Governor should act only as an adviser to the ministers. He should guide their policy, criticize their actions and warn them against pitfalls and dangers. But if after hearing his viewpoint and listening to his warning, they persist in their line of action, they should be allowed to go on and take the responsibility on that score. This recommendation of the Joint Committee, however, has been given the go-by and to-day the Governor is no mere friend, philosopher and guide to the ministers. He thinks himself responsible as much for the working of the reserved half of the Government as for the running of the transferred departments. Naturally the Governor and the ministers, under these circumstances, pull the string from opposite directions. The result is inaction and very often a deadlock. Instead of adding to the efficiency of administration and the vigour of government, the present system is only making way for inefficiency and inanity.

In Madras, as we have seen, the Governor has, to some extent, abjured his statutory rights and tried to accommodate himself to the opinions of the Joint Committee. He has conceded the claim of the first minister to select his own colleagues. He has also conceded the claims of the ministers to be jointly and collectively responsible for the working of their different departments and thus form a corporate body and not simply a bundle of isolated figures. In other provinces, however, the Governors have not budged an inch from their statutory moorings. All the ministers are appointed at the initiative of the Governor himself. They are individually responsible for their policy and action both to the Governor and the Legislative Council. No pretension to collective responsibility has been allowed to grow. After the first general

elections during the reformed regime, the two ministers of U. P. were individually and separately selected by the Governor himself. The two ministers, of course, came to an understanding with each other, in spite of the Governor, and were resolved to stand or fall together. And fall they did at the same time. But the principle of joint responsibility which the Governor never accepted, died also with their resignation. Their successors were appointed individually by the Governor and looked upon themselves as only severally responsible for their respective portfolios. Similar is the experience of Bengal as well. The late Sir Surendra Nath Banerji has laid down in his reminiscences that after the general elections of 1920, he was called by Lord Ronaldshay, the Governor, and was consulted some way about the selection of his Hindu colleague. As regards the Mahomedan minister to be appointed nothing serious passed between them. And it was only from a morning paper, that Sir Surendra Nath came to know that Nawab Nawab Ali Chowdhury had been appointed a minister. Thus the ministers were appointed severally and individually by the Governor himself, the portfolios were distributed by him as well and the ministers remained only individually accountable for the working of their departments. No pretension to cabinet solidarity came to be made and no collective partnership under one popular leader was attempted.

Thus one of the main principles of the modern system of responsible government that the chief minister should choose his own colleagues has been rejected altogether in the great majority of the Indian Provinces. The ministers are expected, hence, to work their respective departments in their own way. The cohesive bonds that would tie them together and turn them into a single group with one policy and one mind are simply out of the question. Unity, steadfastness, initiative are the qualities associated with the British Cabinet. It is because of these characteristics that the English executive is efficient. But these are the attributes in which the Indian executive will be altogether lacking if the present practice develops into a tradition. Unless, in fact, all the ministers are brought together under the leadership and control of one and unless they constitute a united corporate body, they would not be able to check the irresponsible pretensions of the Governor on

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Where the city of the faithfulest of friends
 Where the city of the cleanliest of the sexes ^{stands}
 Where the city of the healthiest of fathers ^{stands}
 There the great city stands.
 In By the Road Side, he gives in a few
 words a picture of the Modern's ideal of
 manhood:

Fair, able, beautiful, content, and loving
 Complete in body and dilate in spirit
 Be thou my God.

The supremacy over every circumstance
 of the spirit of the Modern Man, his incredible
 potentialities and eligibilities—these are
 Whitman's high themes, as they were, to
 the end the subject of his wonder and amaze.
 These, as already suggested, he expressed in
 terms of his own land. Celebrating himself,
 a representative person, he was in the same
 sense celebrating 19th century America, the
 America of Lincoln and Green. And it is
 this 19th century America which gave birth
 to the Modern Man.

Another significant note of modernity in
 Whitman's poetry is his utterance of the
 Modern Man's political ideas. While
 voicing forth the national spirit of the
 Modern Man, he has also expressed his
 belief that nationalism is not the highest goal,
 that there is something better beyond, which
 is internationalism. It is in the latter case

that Whitman proved himself wonderfully
 modern, because it is only very recently, in
 this first quarter of the twentieth century that
 a suspicion has arisen in the mind of the
 Modern Man about the efficacy of nationalism
 as a cure for social and political evils.
 Whitman may, in this respect, be rightly said
 to be a prophet of Modernity. In 'Tears
 of the Modern,' he voices forth the Modern
 Man's longings for international brotherhood
 and peace.

I see tremendous entrances and exits, new
 combinations, the solidity of races.

I see that force advancing with irresistible
 powers in the world's stage.

(Have the old forces, the old wars, played their
 part?)

Are the acts suitable to them closed?

Thus, while poets like Arnold and
 Clough are perplexed at the complexities of
 modern life and disheartened, Whitman finds
 harmony in them and is reassured. Where
 they see only a weary tangle between
 materialism and spirituality, science and
 religion, and so on, Whitman discovers a
 complex but systematic development. To
 quote his own language, "The diverse shall
 be no less diverse, but they shall flow and
 unite—they unite now." Whitman is thus
 a poet of the Modern in the truest sense of
 the term and will remain so for a long time
 to come.

Tragic end of a Mogul Celebrity

By RAM SINGH SAKSENA

"He hath not lived that lives not after death"

AMONG the many great luminaries of
 Akbar's court who have left a shining
 memory for all time in the annals of
 Indian History, was one bright gem—named
 Shaikh Abul Fazl.

Born on January 14, 1551, Abul Fazl
 was the second son of Shaikh Mubarak,
 the learned Sufi theologian, who first
 induced Akbar to play the role of a
 prophet along with that of the mighty poten-
 tate. Faizi—the prince of poets' and the
 elder brother of Abul Fazl—was chiefly

given to literary pursuits and did not care
 for ambitious career in the state. Abul
 Fazl, on the other hand, already considered
 a prodigy in learning and having a
 precocious mental development, combined,
 according to Vincent A. Smith, extraordi-
 nary ability and capacity for work with
 the servility of an ambitious courtier, in
 this resembling Francis Bacon.

In 1571 having caught the royal fancy
 by his commentary on *Koran* he entered
 the Mogul court and went on ascending the
 official ladder till he attained the lofty and

lucrative dignity of a commander of 4,000. He occupied the position of the Secretary of State which in fact rivalled the power accorded to a *Vizier* of the Realm.

Apart from this social prominence and courtly dignity which he made his way to easily and with good 'care, he wielded an inner influence over Akbar by virtue of the proximity of ideas between him and his master. He was a true son of his father as regards his preaching of universal toleration and spiritual headship of the state with which he donned the emperor *Din-i-Ilahi*—the elastic religion propounded by Akbar, was partly the outgrowth of his mind and was matured into a concrete shape with his consultation. He was one of the few intimates in whose company the wearied soul of the emperor drew real solace. He was aptly termed by the Jesuit missionaries at court as 'the King's Jonathon'.

The literary excellence of Abul Fazl's writing is made manifest in his *Akbar-nama* and *Ain-i-Akbari*, both monuments raised to the glory of his sovereign.

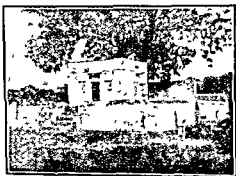
Ain-i-Akbari is a digest of masses of administrative, cultural, geographical and economic facts showing the author's capacity for historical research and statistical work. But owing to the florid pomposity of style and diction, simple facts are wreathed in a cloud of rhetoric which tire the reader out with impatience. Moreover, his accounts of the time and surroundings, and his admiration for his idol, the Emperor Akbar generally smack of insincerity and flattery fatal to a historical treatise and are for the most part 'one-sided panegyrics'.

In this detail he suffered from the usual drawbacks of Eastern biographers and historians and is to be handled with the rest. What distinguished him was his amazing grasp of material and its rendering in choice Persian adorned with felicitous phrases. He was the next man* of letters worthy of note since Amir Khusroe in the Mohammadan times.

Being at the zenith of his career and a confidant of the emperor, Abul Fazl aroused jealousy and hatred in the heart of Prince Salim—the heir-apparent who had caused much bitterness to Akbar in his closing years through his upfilar and rebellious conduct. Salim had already grown

impatient of Akbar's long reign of forty years and sought by the help of his evil counsellors to set himself up as an independent chief. Akbar, out of his paternal levity, did not take any serious steps against his unruly son except frequent reproaches and admonition conveyed through envoys. But all threats and counsel fell flat on Salim who struck coins in his own name at Allahabad and usurped the title of the 'King'.

Abul Fazl was engaged at this time in imperial interests in the Deccan, and Akbar sent for him to derive some help and advice from his faithful counsellor in this predicament.



Tomb of Abul Fazl Antri, Gwalior State
Photo by Archaeological Dept., Gwalior State

Salim knew full well of Abul Fazl's unsympathetic and stern disposition towards him and feared the conjunction of Abul Fazl with his royal father lest the former by just advice might harden the heart of the latter and turn him to resort to imperial force with which Salim could ill-reckon, or might cause him to be disinherited, thus nonplussing his succession to the throne of the Moguls.

So in order to avoid this supposed ruinous happening, Salim thought upon a cruel device and attempted, by means fair or foul, to prevent Abul Fazl's ever reaching Agra and administering any ministrations to the Emperor.

Unmindful of Akbar's wrath or grief, Salim secretly asked Bir Singh Deo, a *Gahwar* Rajput the predatory chief of Bundelkhand in Central India who was a rebel at the time, to waylay and murder Abul Fazl journeying towards the capital from the Deccan. Bir Singh Deo closed with the offer and lay

* For further details, see *Akbar* by V. A. Smith, pp. 394-396.

in ambush with his mail-clad force waiting for the unhappy man's arrival in the dense forest and the hilly tract of his retreat. Abul Fazl meanwhile proceeding post-haste disregarded every caution and rejected many a word of advice given by his devoted adherents and marched on with a thin escort braving every danger.

A mendicant on the way unequivocally warned him to change his route or to add to his numbers for a large band of armed men were to pounce upon him the next day. But fatality dogged the footsteps of the doomed man and no note of warning availed with his rash demeanour. Shortly after he was attacked by the Bundela advance-guard which was repulsed by his party, but this only precipitated his encounter with a larger force. It was a matter of odds and Abul Fazl's retinue, with however great a valour and combating skill, could not get the better of an enemy far outstripping it in numbers. The Shaikh fought like a lion, but was transfixed with a Rajput lance and lay helpless before a marauder's band. Bir Singh after showing him some mock-humility ordered him to be decapitated, and sent his head to Salim at Allahabad where it met with an ignominious insult. His lifeless trunk, however, was casually and unostentatiously interred in a modest unassuming grave at Antri* (now an out-of-the-way village) lying in the Gwalior State.

The report of this dastardly murder reached the emperor's ears in good time and the grief of Akbar at his friend's sad end knew no bounds. He simply writhed in agony for days together and raved like a maniac saying that if Salim wanted the throne he should have killed him and spared his dear friend.

This heinous and diabolical act ended the exemplary career of this great man in A. C. 1602 and a brilliant court light was extinguished suddenly.

Despite the overwhelming grief with which the emperor was caught at so sudden

and tragic an end of his able friend and minister—the brightest jewel of his Navaratna Durbar—it is still a matter for conjecture, and on which no investigator has hitherto thrown any light, as to why this great emperor did not raise a suitable monument to Abul Fazl's memory especially when so many structures* were raised to mark even the most trivial episodes by him. In fact, Akbar committed a great error, conscious or otherwise, in not leaving a mark to the memory of his trusted and devoted friends such as Raja Birbal, Raja Todarmal, Raja Bhagwan Das or the great Abul Fazl—all of whom have proved no less faithful in sacrificing themselves at the feet of the living idol.

Abul Fazl's aged bones lay interred till recently under a shapeless heap of mud and rubble not a stone telling that he lay there, except the local tradition which called it the tomb of *Shaikh Fazalla*, to guide the department of Archaeology Gwalior Government to undertake its conservation.

The illustration reproduced shows a lonely and simple sepulchre, which is but a poor monument to the memory of so illustrious a personage. But however small and insignificant the tomb it will not fail to commemorate the talented royal victim and will continue to harp the pathos of the following verse of *Makhfi* † on the ears of the visitors :—

*Alas ! where ye, the poor, do lie
No nightingale for rose does cry
No lamp illumines our gloomy night
No moth attracts the flickering light. §*

Verily in these lines lies the consolation of a wrecked life !

* Miran Minar, the throne pillar, nay the very building of Fatehpur Sikri (near Agra) rightly called "the freak of an irresponsible autocrat," Smith, *Akbar*, p. 144.

† Said to be the nom-de-plume of Zeb-un-nisa, the daughter of Aurangzeb and a great poetess of her day.

§ The couplet purports to the effect that no wonderer haunts the poor tomb or cares to offer a wreath or burn a light beside the tomb. And the absence of a wreath or light screens the tomb even from the wail of the nightingale or the buzzing of the moths.

* Antri is a railway station on the Bombay-Delhi main line of the G. I. P. Railway and lies 20 miles south of Gwalior by metalled road.

scourges in India that take the heaviest toll: rinderpest, hæmorrhagic septicaemia, foot and mouth diseases, tuberculosis and parasitic infestations. As rinderpest is the most dreadful of all, let us consider this as an example. There is no lack of scientific knowledge about this disease, thanks to the Imperial Institute of Veterinary Research at Muktesar in Naini Tal. The experience of Egypt and South Africa are there to help us. Nearer at home, the Mysore State has already shown us how much can be done by hastily improvised and trained staff. The rapid strides of the Veterinary Department in the Punjab should be an object-lesson and incentive to individual and corporate effort in other parts of India. Methods of inoculation should be popularized to win over the sentimental objections to use cow's blood. Inoculations should be done on a voluntary basis. Initially it must be allowed free otherwise the cost will be a deterrent to extensive use. In the process of time, public opinion is bound to gather round the serum simultaneous method and it will be time then to insist on compulsory immunization. This will need a lot of tact, judgment and initiative. India has some great advantages for combating rinderpest. Suitable cattle for the production of materials for inoculations are available in the hill-bulls of Naini Tal and the sera can be produced very cheap. The Institute at Muktesar has made a profit of over five lacs recently after having met all the expenses of production. Achievements have been great no doubt, but the possibilities are greater. We have it on the authority of the Royal Commission on Agriculture that in no sphere has scientific research conferred

greater benefits on agriculture than by the means of controlling live-stock disease and it may be added that India has no reason to be dissatisfied with the contributions which its scientific workers have made to world knowledge during the last thirty years.

The recently brought-out "Goat Virus" method does offer a very strong hope that in the course of a few years, at any rate, it may substantially increase our powers of control of rinderpest. Experience now is very insufficient and a definite assertion is not justifiable.

I suggest that a more expanded and better organized live-stock department will mean a substantial increase in the wealth of the cultivator as also a corresponding increase of the resources of the State will be achieved. It is a matter of paramount importance that the cattle wealth be first protected from the menace of these virulent scourges before any real progress in the improvement of rural India or agriculture for that matter, can be effected.

The Rt. Hon'ble L. S. Amery, the Secretary of State for Colonies in London, said not long ago, "There is no science which has a greater importance for the Outer Empire to-day or indeed in a large measure for the old country itself, than your science of animal health—Veterinary Science and there is no wider field for its activity than is offered by the many diverse problems of the British Empire." That statement, coming as it does from a responsible minister, is full of significance and substantiates my contention that live-stock work is far more important and is capable of far greater development than any other branch of agriculture.

Some Impressions of Educational System in the U.S.S.R.

By M. LAKSHMI, M. A., L. T.

THE news reporters have tried their best to spread stories about the poverty and misery of the population of Russia under the Soviet regime. The dirt and filth of the trains, the complaints and grievances of the dispossessed nobility are all exaggerated beyond the possibility of belief and without any consideration for human intelligence. Yet in no part of the world has education

made so much progress, been so much thought of as a constructive force; it is no exaggeration at all to point out that under the Soviet system, children and mothers are better, men and women are treated, fairly and their work judged by the same standards.

People invariably tell you, that if you go to Russia you see what the Russians want you to see. The writer's experience

methods are issued for universal use, they are not accepted blindly but are expected to be adapted to suit the bias of the school, industrial or agricultural.

The prime object is, general cultural development of children and their work. The programme of studies, therefore, is based on the surrounding life of the locality. The study of any subject is essentially practical and based on actual observation. The method followed in the teaching of any subject is the "Complex System" in which definite attempts are made to co-ordinate the various subjects taught in schools. The school subjects are usually grouped round a central idea which forms the connecting link between life, locality and subject taught. Thus the school is brought into direct contact with outside influences, with everything that is of interest in life. Individual work, competitions by means of rewards and punishments and marks are discountenanced; wherever I had reasons to ask whether children were punished, the invariable answer from the teachers was "For what?" If anything anti-social happens, the children are the best judges, and they mete out justice according to their light. Group work is always encouraged and insisted upon, because to have collective life in perfect harmony with nature, children must be taught by giving them opportunities to share the fruits of labour by sharing the toils as well. The ultimate result is expected to be the natural obliteration of artificial class-distinctions and development of social and political *camaraderie*. Every child is taught from its infancy, in the factory circle that collective life means collective responsibility as well. Consequently the child's responsibility towards the State and Society begins as soon as it realizes itself.

Children under fifteen belong to Pioneer Organizations, who besides working for the club and school carry out an intelligent programme of public work for the liquidation of illiteracy and mortality. At the time of the October revolution, the percentage of literacy was only sixteen. To-day the percentage has amounted to fifty-four and this astounding progress is due to the co-operation of the

children and students of the Soviet Republic. In all the schools whether primary, secondary or party, the social aim of knowledge is emphasized; knowledge is not and should not be used for selfish aggrandizement but for collective use. Twice a year during the holidays 120,000 free railway tickets are issued to students and teachers with which they can travel anywhere in Russia. During the summer months, these Pioneer workers go to the villages with two objects in view; to spread the idea of education, and to teach the villagers conditions of a healthy life. Usually reading-rooms are opened where the children read to the villagers, teach them to take an interest in the affairs of Russia and the world. The opening up of children's homes and play-grounds is another significant feature of holiday programme.

Russia fully believes that a nation does not live on its past but on its children, and the motto in many of the children's homes I visited bears this message "We are a million young, strong and daring; we will lead you." This growing band of hopefuls is brought up in a philosophy of life which expounds and believes only in daring and doing things. The new Russia does not believe in spiritual influences or supernatural agencies shaping the destinies of man. Social evils are studied and understood not as consequences of divine manipulations or as the pardonable vagaries of a so-called Law-giver but as mal-adjustments in economic life. Such mal-adjustments are best remedied by righting the wrongs by honest human effort—we are a part of nature and the vast forces in nature give us control and power over our surroundings; education must enable the individual to harness this power or force for the use of his fellow-beings. Labour, co-operative, collective labour is that which offers the best aid. This philosophy has worked wonders even among the supposed superstitious people like the pre-revolutionary Russians; it has dignified labour as the only thing worth living for; a consideration of its achievement has actually hastened the movement towards the fulfilment of the ideals of the new Republic.

8-9. Mr. Sinha here again brings together two sentences from two different pages of his version and gets two of my consecutive sentences and argues that he is stating in them his "own" exposition. I need not labour the point about 9 as Mr. Sinha himself gives part of the Sanskrit text used. As for 8, the sentence reads: "If substantiality constitutes the object of consciousness, then the self can never be the subject or knower; for the self is as much a substance as a jar." The passage from *Nyāyamaiyari* here quoted is this: "Dravyādisvarūpe grāhye na jātari grāhakatā sādhitā syāt, ātmavartinopi dravyādirūpasya ghaṭādityatvat" (p. 430). Thus it is clear that the views of the texts are claimed by Mr. Sinha to be his "own".

Passages 10-53 are unpublished and I do not propose to deal with them in any detail.

54-57. These deal with the Naiyāyika's criticism of the Advaita view based on *Nyāyamaiyari*, p. 432 and Mr. Sinha does not claim them as his "own interpretation" or "own exposition." There are significant differences in the two versions.

58-67. The text dealt with is *Sāstradīpikā* and my version differs materially.

62. Here Mr. Sinha claims that it is his "own exposition" of the distinction between *Vācaspati* and *Vijñānabhikṣu* regarding the self's knowledge of an object. The distinction is a very familiar one (see *Dāṣṇepa: Indian Philosophy*, p. 260.) My rendering of *Vijñānabhikṣu's* theory of mutual reflection (*parasparapratiṭimba*) reads: "The mental modification which takes in the reflection of the self and assumes its form is reflected back on the self and it is through this reflection that the self knows the object." It is based on *Yogavārtha* I.4 "Buddher viśayākāraṇyrttinaṁ puruṣo yāni pratiṭimbāni tāny eva puruṣasya vṛttayah. Yathā ca citi buddheḥ pratiṭimbam evam buddhāv api citi pratiṭimbam svikāraṇ anyathā caitanyasya bhānānupapattih." Mr. Sinha gives the passage dealing with this topic, omits certain words from it and retains others which happen to be similar to mine and then complains that I have borrowed from him. My version is not identical with his but the use of the words 'modification' for *vṛtti* and 'reflection' for *pratiṭimba* makes him believe that his "own exposition" is adopted by me without acknowledgment. No argument is possible.

63-70. These deal with the *Nyāyavaiśeṣika* theory of dreams. In seven consecutive sentences, I refer to the chief varieties of opinion on the subject including those of *Kaṇāda*, *Prasastapāda*, *Srīdhara* and *Udayana*. Mr. Sinha brings from five different pages a number of sentences where he is stating the views of the identical writers. My sentences are different from his but they happen to deal with the views of the classical writers. His complaint seems to be that I should not have stated them without my acknowledgments to him

because he has also in different words dealt with the views of the same writers.

I do not want to weary you or your readers. In these two letters I have shown that Mr. Sinha tries to make out a case in different ways that I have borrowed his "ideas" and his "language."

1. In the two letters, there is not a single idea which can be regarded as Mr. Sinha's "own." He uses textual renderings and declares often that they are his "own interpretations" which no one familiar with these studies will grant.

2. He uses translations made by others, claims them as his own and then complains that I have taken my versions from his account.

3. He brings together textual matter from different contexts in his thesis and collects from different places in my book the corresponding passages and from the partial resemblance inevitable on account of the identity of the texts considered suggests that the resemblance is due to "unacknowledged borrowing."

4. Even with regard to the textual matter, his attempt seems to be a literal translation while mine is an exposition of the thought and throughout the passages there are striking differences and significant indications to show that I had an eye on the texts all through.

The charge reduces itself to this that I have used some of the classical texts on which he has based his account. I can only say that it will be difficult to deal with the *Sāṅkhya-Yoga* system without using *Vācaspati* and *Vijñānabhikṣu*, the *Mīmāṃsā* theory without using *Pārthasaradhi*, and *Sālikanātha* and the *Vaiśeṣika* doctrine without using *Prasastapāda* and *Srīdhara*. Any one who knows anything of Indian Philosophy will understand how these books are the indispensable classics and no one can write on these topics without using them.

It is impossible to write on Advaita Vedānta without using *Samkhya's* commentary on the *Vedānta Sūtra* and if we place side by side parallel passages from *Thibaut* and *Doussen* where *Samkhya* is quoted, we shall have enough copy for any journal in India for nearly a year. But from the resemblance in matter and form we cannot draw any conclusion of plagiarism.

Mr. Sinha has passed judgments on my alleged mistakes of fact and of interpretation. This is not the place or the occasion to deal with them. Of course I do not claim that my account is perfect or free from errors!

With apologies for troubling you,

I am,

Very truly yours,

S. RADHAKRISHNAN

Calcutta, 12-2-29.

is nothing in the slums to compete with the lure of strong drink and the fierce excitement of gambling.

"In our great cities there is an almost complete divorce from nature. Think, for instance, of the East End of London, some five miles long by three miles broad, densely populated, with its interminable stretch of mean streets, with few large open spaces, and with the country far away.

Railings for hedgerows, lamps for trees.

For hills the tenebrous grim.

"Such is the scenery in which thousands of our boys and girls grow up and which very many of them will see practically every day of their lives until they die.

"In London especially, with its enormous distances, the inhabitants are veritably in prison. It is a sad reflection that so many thousands in our great city are deprived of that education of the spirit which comes from the contemplation of nature. They do not see the procession of the seasons, seed time and harvest, the revelation of the orderly unfailing methods of God." (*The Fruits of Poverty*, by H. A. Moss, pp. 19-21).

The same author says again that

"Men have sinned monstrously in building these huge cities from which God seems to be shut out. Stupidity and selfishness have made our cities; wisdom and unselfishness must transform them." (*Ibid.*, pp. 27-28).

It is these facts to which should be attributed in England the movement for "Back to the Land". It will do good to the natives of England to take more to agriculture than they have hitherto done.

On the other hand, the importance of the town for the education of political rights and civic duties of a people must be borne in mind. Prof. Ross writes:—

"The towns which arose in the Middle Ages to meet the economic needs of an expanding population gave rise to fresh social and political developments. The feudal manor stood for constraint; the town for freedom ('its air makes free'). Outside the town the workers were serfs and labour was depressed, inside labour was respected and the worker had pride in his work. Outside, fighting and working were distinct occupations; inside, one wrought or fought as occasion required. Outside was caste; inside, men were in free and fluid relations. Moreover, town life develops a social mind more impressive and plastic than that of the open country. Outworn traditions and narrow local sentiments meet and cancel one another. The shutters of the intellect are taken down. The mind becomes supple and alert. Freed from the net of kin ties and class fealty the individual appears. The town is therefore a hot bed, where seed-ideas quickly germinate. It places itself at the head of the social procession and sets the pace for the country-dwellers.

"Less traditional than the country, the city appraises men according to some present fact—their achievement or their wealth, rather than according to their ancestry. It is plutocratic or democratic in temper, whereas the country-side believes devoutly in family. In the city, people consume, as it were, in one another's presence, and hence their expenditure conforms to the canon of Conspicuous Waste more than does that of the country-folk. In towns the multiplication of merely conventional wants intensifies competition, whets egotism, and restricts the size of the family." (*Loc. cit.*, p. 530).

But the author just quoted above, has referred to the cities as being sinks of gifted stocks as follows:—

"Now there are various things which may change for the worse the hereditary fibre of a people. One is the cityward flow. The glittering cities lure the brightest youth from the fields and tempt them to strain for the prizes of success. But in the city they marry later, die sooner, and leave fewer children than the dull cousins that stayed on the farm. Invariably, until about a century ago, cities were consumers of men, their deaths always exceeding their births, so that nothing kept them up but the endless inflow from the country. The fact that the urban population can reproduce itself to-day should not lead us to forget how for centuries cities were blast furnaces where the talented rose and became incandescent, to be sure, but were, nevertheless, incinerated without having duly reproduced themselves." (*Loc. cit.*, pp. 515-516).

City life does not favour heart-culture. But the present civilization based on industry cannot do without cities. They are necessary evils. However, cheap means of transit may be expected to afford facilities to many to live in the country and come to the city for purposes of business only.

The country must play a greater part in the uplift of humanity than the town. This was well understood by the sages of ancient India and hence they enjoined on all to pass the last stage of life in the forest, in communion with God and Nature.

Prof. Giddings writes

"The country produces population, energy and original ideas,—the raw materials of social life,—as it produces food and the raw materials of manufactures. Genius is rarely born in the town. The world's great faiths have germinated in the desert, or among mountain heights. Its great policies have been suggested by unsophisticated men. It owes its great discoveries and immortal creations to those who have lived with nature and simple folk." (*Principles of Sociology*, pp. 346-347).

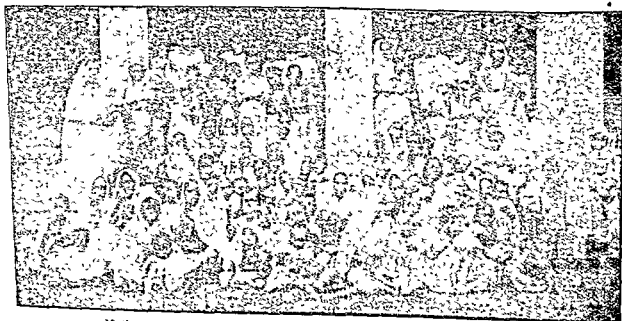
THE PACT AND ANGLO-AMERICAN RELATIONS

The outstanding fact of western politics at the present day is the failure of England and America to come to an amicable agreement as to their own naval requirements and the reduction in the light of an agreement of their naval armaments. The programme for the construction of 71 ships which was sponsored by the Naval Affairs Committee of the House of Representatives last year has now been reduced to a proposal for the construction of 16 more ships. If the naval programme announced by the British Government is not increased, the American programme, if carried out, will outstrip the British total of 10,000 ton cruisers by ten cruisers of this class. The acceptance of the proposal by the Senate will involve America in a competitive armament race with Great Britain and perhaps with an Anglo-French alliance. *The World To-morrow* of New York (December, 1928) understands that as a bargain for the ratification of the Kellogg treaty, important church groups and peace organizations as also Senator Borah have decided not to fight the Cruiser Bill so that it has every chance of being carried through. "It is argued," says the journal, "that after we have once secured this treaty, then lovers of peace can compel limitation of armament more and more every year, but they must first get the treaty passed." This is, obviously, very superficial reasoning; for the threat of this programme

will surely complete the Anglo-French naval understanding which the press and people of England now deplore and would thus make naval limitation more difficult in future. It would also take away any moral value that may be sought to be gained by a subsequent ratification of the pact.

THE PLACE OF THE PACT IN HISTORY

Is the Pact going to be a driving force in the history of the West or is it going to be one of the curiosities of history? The question seems to be premature. One strong argument in favour of the Pact is that it has got solid popular support in many European countries and also in America. The whole negotiation about the Pact was done in public, as in every stage of the proceedings the correspondence among the Governments was made known to each other and to the public at once. The Pact of Paris differs in this respect from many other such scraps of paper. It may be regarded as the crystallization of one strong current of public opinion in favour of organizing peace in Europe. According to Dr. Gilbert Murray of America it marks "the longest step forward since the noble movement to lift civilization above the barbarism and cruelty of international war began." Many will hesitate to accept this view as the whole truth, but at the same time we should not deride or ridicule the Pact, as is frequently done in our country. The Pact shows that "the will to peace, the habit of thinking in terms of peace" is increasing in Europe.



Mothers and Children at one of the Child Welfare centres in Calcutta

palities would perhaps be able to give more attention to the health and welfare of children and their mothers.

Mrs. CHANDA BAI is the eldest daughter of Mr. Naraindas, ex-M.L.A., and the daughter-in-law of Mr. Chandra Kumar Jain, a distinguished zamindar of Arrah. She lost her husband shortly after her marriage. A strong inclina-



Sumati Sumati Mitra

Among the devoted workers for the nation may be mentioned the name of SUMATI SUMATI MITRA. After graduating from the Calcutta University she acted as an Inspector of Schools in Bengal for some time. She threw up this post as a result of the Non-co-operation movement launched by Mahatma Gandhi. Her name is closely associated with various social works undertaken both in Bengal and in the United Provinces. Her activities in advancing education and promoting the diffusion of knowledge among India's woman-kind are well-known. It is with pleasure, we learn, that she has recently been elected a Municipal Commissioner at Lucknow. It is to be hoped that, if Indian ladies come forward and occupy such positions, the Muni-



Mrs. Chanda Bai

tion to the pursuit of knowledge was noticed in her very early, and despite the strict *purdah* system prevalent in Bihar she has made great advance in self-education. She possesses a sound knowledge of Sanskrit and has gained proficiency in Jaina philosophy. To promote the education of her sex, this learned lady has produced a number of Hindi books, of which the following deserve to be mentioned: *Upadesha-ratnamala*, *Saṃbhagya-ratnamala*, *Nibandha-ratnamala*, *Mahila-onka-chakravartitua*. Chanda Bai has been editing *Jaina Mahatadarsha*, a monthly

magazine for the last seven years with conspicuous ability.

Born and brought up in affluence, though she was, Chanda Bai leads a very simple and unostentatious life. The noblest monument erected by her at Dharampur, near Arah at a great cost, is the 'Sri Jaina-bali-Vishrama', where Jaina women young and old, are taught. Chanda Bai herself shares in the work of teaching and delivers from time to time, useful and instructive lectures to the students.



Mrs. Saraswati Bai Ovalkar

Mrs. SARASWATI BAI OVALKAR is a Maharashtrian lady of Thana. She is a skilful artist in embroidery and specimens of her work on khadda were exhibited in the Congress held recently in Calcutta.



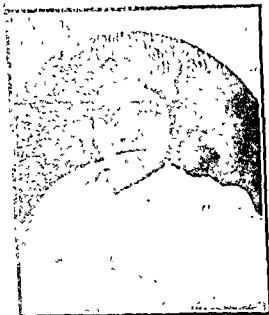
Y. V. Ranganayaki Ammal

The Government of Madras has appointed Y. V. RANGANAYAKI AMMAL as a member of the District Educational Council West Godavari.

Mrs. C. SANKARA RAO is the first lady to be nominated a member of the District Board Vizagapatam.

The Third All-India Women's Conference on Educational Reform was held at Patna recently and BANS LALJI KUMAR SARKAR of Mandi State presided over its deliberations. We reproduce here extracts from her presidential address.

Meeting in the City of Patna, it is impossible not to feel inspired by the memories of ancient



Mrs. C. Sanjiva Rao

Pataliputra, associated with the great traditions of Asoka and Chandragupta who reigned at this capital and under whose benign sway India saw some of the most glorious days of her history. India's daughters were not "calm'd, cull'd, confin'd" in those spacious days of the past, but



Rani Lali Kumari Saheta



ALL-INDIA WOMEN'S CONFERENCE --- A group photograph of President and members of the Standing Committee of the All-India Women's Conference.
 1st row sitting: Mrs. Nehru, Mrs. V. K. Sen, Mrs. Ramabai Chaudharani, Mrs. Nazlati Haque, H. H. Dowager Rani of Mandi (President), Mrs. Farooqui, Mrs. Hundiapor, Mrs. S. C. Mukerji, Mrs. Hazem.
 2nd row standing: Mrs. Shukla, Mrs. Bhaskaramma, Miss Nilanth, Mrs. Miles Irving, Miss Behadurji, Miss Lazarus, Mrs. Nayana, Mrs. Ramabai Chatterjee, Miss Copeland, Miss Khemchand, Mrs. Mukerji, Mrs. Herichar.



The members of the Reception and Executive Committees of the All-India Women's Conference

they marched onward hand in hand with men in the spirit of true comradeship and were known to have distinguished themselves in many spheres of national activity. They were not immured in the *zenanas*; they were not burdened with the cares of family life even when they had not passed childhood; there were no limits set to their intellectual ambitions and they enjoyed a measure of social freedom which is in refreshing contrast to the fate of their descendants to-day.

It is a feeling of intense depression that comes over any one who has occasion to examine the present extent of the illiteracy of women in India, the wiping off of which is one of the important aims of our organization. Nothing can be a matter of sadder reflection to us than the fact that, according to the latest official statistics only about twenty-one out of every thousand women in India are literate while in the advanced civilized countries of to-day not only in Western lands but also in Japan practically every woman is literate.

The highest culture and enlightenment should be the birthright of women as well as of men.

Women benefit by the highest education as much as men and it is a narrow view indeed which seeks to fit woman only for the needs of motherhood and domestic life, though it is not argued on parallel lines that man's education

should be ordered so as to make him primarily a good father and a good husband.

As has been recognized on all hands the question of the educational progress of the women of India is bound up intimately with the improvement of our social conditions. The best of our educational programmes must come to naught and all our resolutions at conferences must be futile, if women cannot come out of the *purdah* and have the benefits of God's light and air if little girls continue to be hustled into marriage even before they have reached their teens and laid the foundations of the most rudimentary education if women are to be handicapped as at present by disabilities of various kinds preventing them from reaching the full heights of knowledge and experience of which they are capable.

It is time that the justice of the equality of opportunities for both sexes was enunciated in no uncertain language and its recognition enforced in all directions in this country. This great principle was acknowledged in no indefinite terms by our great ancestors.

The recognition of this fundamental equality, the removal of our numerous social disabilities and above all unremitting attention on our part to the cause of our educational advancement—these should lead to a new era of development in our history without which our beloved motherland can never hope to take her rightful place among the civilized nations of the world.

rulers reigned over portions of Sumatra, Java, the Malay Peninsula, and numerous islands in the Archipelago. It was recognized by the Chinese pilgrim I-tsing as a great centre of Sanskrit learning.

As late as the 11th century A.D. the mighty Hindu-Buddhist kingdom of Majapahit (its Sanskrit name was *Mahā-pāṭikā*) held sway over the whole Archipelago, and considerable portions of the Malay Peninsula. Its highly efficient navy kept order in the innumerable islands lying between Australia to the east and the Philippine Islands to the north.

Sanskrit inscriptions found in Champa (Annam), Kambuja (Cambodia), Borneo, Java, Sumatra, Bali, the Malay Peninsula, etc., provide the material for reconstructing the history of Greater India. French scholars in Indo-China and Dutch archaeologists in Java have done wonderful work in discovering and editing these inscriptions. We in India know very little about this spread of Indian cultural and political influence abroad—because there has been written very little on this subject in English.

CAMBODIA

In the middle of the 6th century A.D. Kambuja (Cambodia) overthrew Fu-nan, the suzerain state and soon became a powerful kingdom under a succession of warlike princes. About five hundred inscriptions, many of them quite long and in faultless Sanskrit, provide us with ample material for the reconstruction of the cultural (and to a substantial extent also the political) history of this great Hinduized State from the 6th to the 14th century A.D.

To the east of Cambodia was situated another Hindu kingdom Champa, which had a more chequered career as it had to fight continuously against Chinese and Annamite invaders. About 150 inscriptions (which can be supplemented by Chinese and Annamite chronicles) give us a fairly connected account of this interesting realm. It is solely to the French archaeologists that we owe the discovery of the Hindu period of Indo-China.

As regards Java, Sumatra, Bali, etc., the number of inscriptions in Sanskrit and Kavi (the old literary language of Java) is not large, but there are two important Kavi chronicles which deal with the 13th and 14th centuries—the most glorious period of Javanese history. The narratives of the Arab merchants of the 9th and 10th centuries also throw an interesting side-light on contemporary conditions in these islands. The Dutch archaeologists have done most valuable work not only in collecting the material for the history of the splendid shrines and monuments of that lovely island.

the most wonderful structure in the world, the like of which Greece or Rome had never built. Everything here (at Angkor Vat) is on a grand scale. The moat which surrounds the temple is about 700 ft. in width. The stone wall enclosing the shrine is 3/4 of a mile cast to west and half a mile north to south. The temple itself rises in terraces (there are three terraces) and is surmounted by very lofty towers. The inner walls are adorned with reliefs depicting scenes from the Ramayana, Mahabharata, Harivamsa, etc.

BOROBODUR

In Java, scenes from the life of Buddha decorate the walls of Borobudur—which is a whole hill carved into a Buddhist stupa. In the temple of Prambanan in Central Java the first five cantos of the Ramayana are carved very artistically on the stone walls. Java cannot boast of such magnificent temples as Cambodia; but Javanese sculpture is decidedly superior to that of Cambodia. There are few images in the world which can surpass in beauty some of the Buddhist sculptures found in Java.

India, as Dr. Chatterji justly points out, should be taking her share in the matter of reconstructing the history of Greater India.

German Thought of To-day

In his instructive address, published in *Calcutta Review* for February, Prof. Helmuth von Glasenapp sets forth the different modes of Modern German thought materialistic, idealistic, religious or even mystical like that of Steiner and the occultists, and concludes thus from the two things he finds in the prevailing movements of thought:

Firstly: how strongly the interest for philosophical and religious questions is felt in Germany and with what earnestness they are studied; and secondly: how great the divergence is among the many endeavours that are to solve the problems of life.

Is this divergence a sign of overflowing productivity of thought or is this a sign of decay? From the standpoint of a firmly fixed dogmatism all differences from one teaching, which is regarded as the only right way, are to be displaced as aberrations. We do not believe, however, that the uniformity of thought, as it has been realized during the Middle Ages or as it is aimed at, in an opposite direction, to-day in Russia, is the salvation of mankind, but have the opinion that every one has a claim to build up his own ideas of the world. Who shares this opinion, will see just in the divergence of religious and philosophical views a sign of the creative energy of thought. Hegel declared liberty to be the essence, of thought, and one of the philosophers who was in his early time a follower of his, Karl Marx, has expressed the same idea in a somewhat flowery language, when he says: "You admire the wonderful variety, and the inexhaustible abundance of nature, you do not demand that the rose has the odour of the violet, but the richest of all, thought, is only to exist in one way."

History tells us that at all times endeavours have been made to solve the great enigmas of life in many various ways. If Socrates or Plato came back to the world now, they would find everything altered, but in philosophy they would find the same contrasts as in their own time. This is not strange. For thoughts on life rely on the character really, and the characters of men have not altered all these thousands of years. In all times in which personality is allowed to unfold itself freely, a divergence of systems will spring up. And that is good so. For this multifariousness will prevent the levelling of thought, the permanent strife of the different explanations of the world gains new movement of itself. Out of the understanding of the necessary variety of thought tolerance rises like a ripe fruit. Tolerance which firm in its own belief leaves other opinions the same right and admits the inexhaustibility of thought that seeks always to solve the riddles of life in new ways. Especially in this country which was a home of philosophy already at a time when culture had not yet dawned in Northern Europe and which is proud of always having been a home of tolerance to philosophical and religious views of every description, this many-sidedness of thought will appeal to the very heart, as it is the result of the free development of individuality.

The Crisis in the Trade Union Movement

'Red' menace to the Indian Trade Union movement as revealed at the Jharna session of the Trade Union Congress forms the subject of editorial comments in *The Indian Labour Review* (January). Two methods, definite and decisive, suggest themselves to the editor.

One is to convene mass meetings of workers at strategic centres in the country to be addressed say, by Gandhi, who might be induced to explain a policy previously agreed upon by responsible Trade Unionists; the other is first to call a Conference of all those in the movement who stand for constructive Trade Unionism, decide there upon a plan of drastic action and then appeal to the workers along these lines. We use the term "drastic" advisedly for it is now clear that no half measures will or can meet the case. We ourselves are decidedly in favour of the latter method (we know many others are also) if no other reason than that the Trade Union Congress must be its own arbiter. It means, of course, a clean break-away—that or being absorbed into or going right over to the Bolsheviks.

The editor admits that the occasion of 'purging' may be exploited both by the capitalists and the Government, but still Trade Unionists have to move in the matter. The crux of the matter between the Left and Right (or Centre?) is put by the writer thus:

There are many things in the Great Russian Experiment that are admirable and desirable, but not the Russian way, not at the price of hatred

and violence, which are the very negation of socialism. There are also serious defects in the Bolshevik idea of a socialist or Communist state. To work to plant these things upon us by violence because they, the Communists are convinced they will be good for us is just about as a noble and as logical as it would be for Mussalmans to plan and work to bring India under a Pan-Islamic dictatorship on the ground that the Mussalmans were convinced such a transformation would be for the good of India and the world generally.

National Health

The Athletic India (January) which we welcome as a new periodical that will successfully answer as it promises to a great and useful purpose, writes editorially:

The building up of a high standard of national health is important to every country. Such a standardization is of prime necessity in India where infant mortality and the spread of tuberculosis among the youth of both sexes are eating into the vitals of the Indian nation. Unless a change in the outlook of national health is brought about, a complete emasculation of the whole of India will soon become inevitable.

We admit that outstanding individual athletes set a very high ideal of athletic attainment, but unfortunately they do not form the index of a nation's health. We believe that it is better to have a large group of healthy and strong people in a country than a few outstanding champion athletes. *Athletic India* will work for the greatest good of the greatest number rather than for any special class or community.

Happiness is the ideal of the entire human race and though we do not believe that physical culture alone can help us to attain that ideal, it is at least a large factor in the building up of a healthy enthusiasm for life and making us optimistic. As a means to the attainment of this end the physical health of an individual or a group of individuals is certainly important. In keeping with our theme it will be best to make our education a combination of aesthetic and athletic culture—a culture which blossomed fully in the hey day of ancient Greek life.

The Eastern System of Medicine

Mr Rushbrook Williams pleads in *The Feudatory and Zamindari India* (January) on the basis of his own experience of the success of the Bhopinder Tibbi College, Patiala, for extension after necessary adaptation of the eastern system of medicine in India as it meets the present conditions more effectively.

The practitioners who are trained in the indigenous systems of medicine are often astonishingly successful in gaining the confidence of the masses of the population in a very short time. Most people who have experience of medical administration

it, and the artistic vigour of the period was evident throughout India. The causes of such a universal art-movement should be sought partly in the spiritual and moral forces of reviving Hinduism in the wealth of India and her abundance of building material, and in the existence of separate castes of artists and architects who clung unflinchingly to their ancestral professions, as well as in the political strength, religious zeal, and love of decoration and display of the Mussulman rulers. True to the genius of his race, whether in China, Persia or India, Akbar tried to utilize and assimilate the art traditions of the conquered peoples. His open mind and selective genius adopted whatever was best in the line Arts of his time. A blending of the building styles and decorative modes that obtained among his friends and subjects was the aesthetic counterpart of his eclectic policy in religion.

The artistic remains of the great Emperor are rightly characterized as the mirror of history :

It is easy to see how Akbar's architecture bears the impress of the feelings and fashions of the age—an age of luxurious leisure, an atmosphere of sensuousness and sensuality. We have seen how in its details also the art of the age reflects the general conditions of the times. Akbar in the styles of building and modes of ornamentation we notice a dexterous combination of the Indian and Saracenic elements on which is engrafted whatever is actually finer or effective in the building and decorative arts of other countries. Thus we have that strangely beautiful medley of buildings of all styles and plans, destined for all sorts of purposes, which has long been the wonder and delight of artists and architects of all countries. The general purpose of the design was Indian to counteract the heat and glare of the fierce tropical sun. Everywhere we have enclosed courts with their cool white, gleaming shrubs and gay flowers, tall trees flanking their silted fountains, speckled with bright blossoms or lichen with golden fruit and dark volcanic banks of varied foliage cooling the eyes and quieting the heart—a relief from the scorching glare of the white marble charged with the noonday blaze of the Indian sun. Ladies of rank performed their elaborate toilet by the splashing fountains, and their husbands sought rest and repose in the gardens of the seraglio. Nor was such splendour reserved for the Indian Pompeii or the imperial city of Agra. On their environs we find relics of huge buildings with extensive grounds enclosed, where were housed the nobles of rank, a number of whom with all their stately equipage attended on the Emperor's person at the public processions and the ceremonies of the court. The palace of Bulbul at Samougrah for instance is one of the innumerable remains of the kind in the neighbourhood of Agra. The architectural effect is marvellous. Of the best among the buildings we may use the words of Victor Hugo. "Everywhere was maintenance refined and stupendous, if it was not the most diminutive of palaces, it was the most gigantic of jewel-cases."

Akbar's eclecticism in religion is illustrated by the borrowings from various religious styles—Hindu, Jain, Buddhist and Christian. His love of variety and delight in things new are evidenced by in-

the resemblance of parts of his work to the English, Persian, Chinese, and Japanese styles. Akbar's inventiveness is illustrated by his introduction of various coloured stones encrusted in marble in place of coloured tiles. We can see an illustration even of Hindu superstition in the structure. It is a well-known fact that the Indian artisan believes to this day that the Gods cannot bear the sight of a caparisoned building brought to completion. The artist leaves off before, giving the finishing touch lest some sad calamity should befall him or the inhabitant of the building. This is the reason why a portion of the border is left unfinished in a carved panel in the Turkish Sultan's house. For similar reasons too, the wall of Bathpur-Siku remains unfinished. We are told that the Shukh warned Akbar that his imperial glory would begin to wane if the city were encompassed by walls on all sides. The Sangun (Bij) (tower) is therefore an irregular pentagon.

Greater India—Some Landmarks in its History

Dr B R Chatterji takes in the *Menut College Magazine* a birds-eye-view of Greater India

A SANSKRIT INSCRIPTION

Our earliest sources of information about the spread of Indian culture in Indo-China and the Malay Archipelago (Java, Sumatra, Bali, Borneo, etc.) are the Chinese Imperial Chronicles. From the accounts of Chinese envoys to these regions we learn that in the 1st century A.D. a Brahman of the name of Kuandinya founded a powerful kingdom (called Funan by the Chinese) in Central Indo-China. This is corroborated by a Sanskrit inscription from Champa (now known as Annam) of the 7th century A.D. relating to the foundation of Bhavapura—the capital of that kingdom (Funan). It seems that the Brahman Kuandinya married a native (Indo-Chinese) princess and founded a dynasty which later traditions linked up with the lunar dynasty of India.

Gradually other states thoroughly imbued with Indian culture were established in Indo-China. Among them may be mentioned Kamboja (now known as Cambodia and which was originally a vassal state of Funan), Champa (the present Annam), Dvaravati (in south Siam), Hamsavati (Pegu in Burma), Amarapura (Pegu in Burma) etc.

IN BORNEO AND SUMATRA

In the Archipelago centres of Indian influence arose early in Borneo—where a Sanskrit inscription of the 4th century A.D. describes the performance of a Vedic sacrifice by a king of the name of Mulavarman. West Java—where king Purnavarman constructed canals and posed as Vishnu Ikshvaku where Hinduism still survives and Sumatra—known in early times as Suvarnadwipa (the Isle of Gold). Later on, Central Java and finally East Java became the seats of powerful 'Indianized' kingdoms.

The empire of the Shailendra monarchs of Shrivijaya (in S.E. Sumatra) was for centuries the most powerful maritime state between China and India. In the 8th century A.D. the Shrivijaya

in India know well the difficulties which have to be overcome if wholesale inoculation is necessary. Although, as I have said, the State Medical Department of Patiala enjoys to an unusual degree, the confidence of the people, there are still certain localities where the population does not take readily to such innovations as hyposmotic injections. But I have found that the influence of the trained *hakim* is often effective in persuading the population to undergo the ordeal *en masse*, when the exhortation of the Western trained doctor, even when supported by the moral influence of the local executive authority, has yielded comparatively poor results. So much is this the case, that in public emergencies such as the large melas, which are held in His Highness's territories every year, it has become a regular thing for the Director of Medical Services to indent upon the assistance which can be rendered to him by his Unani confreres. Accordingly, one sees the spectacle, which must be unusual, even if it is not unique, of the Western-trained State-employed physicians labouring side by side with the graduates of the Unani College; and combining with the utmost harmony for the task of relieving suffering humanity. All of which brings me to the point from which I started this short disquisition. The combination of certain of the elements of Eastern and Western practice seems to result, in the present state of India's development, in the production of a practitioner more widely trusted by the people in general than any doctor trained purely in the Western system. It seems to me, therefore, that the steps now being taken in India to place the indigenous system upon a sounder basis to discourage quackery, and to recognize official Unani and Ayurvedic diplomas conferred by properly regulated and controlled institutions, is something far more than a mere desire to vindicate Nationalist *amour propre* as against Westernized medical practice. It seems to afford a prospect of a time when it will be possible to find in the majority of the Indian villages private practitioners who, having undergone an inexpensive and comparatively simple form of training, combining certain of the elements of Eastern and Western practice, are amply equipped for the discharge of any duty which is likely to come their way. As is well-known, one of the greatest difficulties in promoting the health of the Indian masses arises from the fact that there is nothing in India corresponding to the English country doctor. And until we can introduce the invaluable element into the structure of our national machinery for public health in India, it seems almost impossible to bring even the simplest medical relief to the doors of the vast mass of the people.

significant that the Board of Education in England should have appointed a Committee to consider the quantity of school text-books, and the conclusions reached by the Committee must be of considerable interest to India also. The complaint is that in elementary schools only third-rate stuff is provided for the reading of children. It is urged that no standards of truth and beauty are being set up. Schools are not using all that is noblest in literature to help pupils to distinguish what is beautiful, true or helpful from what is third-rate, "sloppy and sentimental or inane." The description would apply with even greater truth to text-books in use in Indian schools, the majority of which are written by people devoid of any literary talent and rely more or less on the official positions of their authors for their introduction and use in schools. An enquiry of the same kind in India would reveal conditions which would astonish those who have any sense of literary appreciation.

It is hour for us in Bengal at least to wake up to the problem. Our text-books for schools are badly written, badly edited, badly printed, and violate every rule of enlightened pedagogy. More light should be focussed on this rather neglected matter.

Indian States and National Solidarity

Prof. K. T. Shah discusses in *The New Era* (February) the much debated question which is exercising the minds of all politicians and political thinkers. Says the writer:

The *sine qua non*, however, of a satisfactory understanding between the Indian Princes and the leaders of the nationalist sentiment in India, is the necessity for the Princes always to remember that they are where they are, because they represent considerable numbers of human beings. The Princes, if they mean to attain to a satisfactory solution, must sink their own personal aspect of the question into the only acceptable aspect of an understanding between two peoples through their respective representatives. There must be made a distinction between the claims of the Princes personally, and of their States as states, representing thousands or even millions of human beings. The demand of Sir M. Viswesvaraya, a President of the States' Peoples' Conference, for a speedy introduction of the principle of responsibility in the State Governments is by no means an isolated or ill-considered suggestion. The unhesitating support of the Indian States' people would be had to any understanding and solution that may be arrived at, if only the rulers of these States would remember that they are living now in the twentieth century, when the days of absolute personal rule are no more and that their greatest strength and safety lies in an alliance first with their own people and next with the people of British India.

A regrouping of the States, suggests the Professor, combination of the smaller neighbours and assimilation of existing principalities

with cultural affinities will make administration and government easy.

For my own part, I cannot persuade myself that there is any room to-day in India for the Princes to form by themselves a distinct caste, or order, or estate of the realm, with separate personal privileges and immunities. Much less is such a concession possible for the minor Princes and smaller feudatories. All that we can concede to-day with any hope of some permanence, is the recognition of the several States, or their standard combinations, as equal partners in the national life and government, and, as such, their proportionate representation in all our federal or national institutions. In these the smaller Princes and feudatories may find a place and a voice not utterly out of proportion to their real importance, and for that reason alone, if for nothing else, the suggestion made above needs to be examined simultaneously as regards the States and the British Indian provinces.

The States, thinks the writer, can easily be assimilated in the federal polity if they are considered as *States*, not *Princes*, and the problem of defining the respective spheres of the Central Government and constituent parts is not so difficult.

Other federations, notably the German Reich, have had similar problems of their own and have succeeded in solving them by analogous methods. The German Council of State, metamorphosis of the old Bundesrath, is not quite a Second Chamber of the national Legislature. Its legislative powers are limited to sage advice and portentous warnings. But, being composed of the representatives of the constituent governments in the Reich, it speaks with unique authority on all those matters which concern the members of the Reich severally. It can hold up legislation and even propose laws which must be placed before the Reichstag by the Reich ministers, even if the latter themselves are not in sympathy with the proposals of the Federal Council. If a similar body were established in India, and if its members were recruited from the governors and chief ministers of the several states and provinces, to each, if moreover representatives of certain special interests, or even communities, common to British India and the States, were added to this body, and its authority enhanced by the presence in it of the principal federal Ministers, without prejudice to the latter's place in the chief

federal legislative body,—the utility and serviceability of such a body would become extreme.

Educated and Uneducated Women

It is gratifying to learn from an "Indian lady" in *The Indian Ladies' Magazine* (January) that education does not create any barrier among the educated and uneducated women as it does among men.

The men (our friends) do wrong to draw a dividing line between educated and uneducated women as if they belonged to different species. Perhaps educated men feel themselves different from the masses, it is a hopeful anxiety that women do not feel that. A wish for economic independence and a desire that the inevitable sufferings of life must be borne by individual volition are signs of the spirit of the age and many uneducated women share these ideas with their educated sisters. There is a strong bond of sympathy between educated and uneducated women in spite of the differences of their opinions on social and political questions. The superstitious prejudices and narrow outlook of the uneducated women are so natural that one feels that, though they have to be changed, they need not be condemned. The educated woman feels in herself such a capacity for superstition and prejudice and narrowness that she knows herself ill fitted to stand on a pedestal and judge her fellow creatures. We cannot help inventing new superstitions of our own when our loved ones are ill—we are in danger of erecting class barriers in place of the caste ones we have thrown down and we know we really do not care about the causes for which we hold committee meetings, as we care for those—well—those we really care about. And we ask for so much for ourselves—as much as we can get! After all, education is not something that makes us entirely different from other women. We do not deserve the praise that has been heaped upon us, nor the blame that is cast at us for not coming up to expectations. Education puts better opportunities in our way of being useful and independent in Modern India, it has also added to our needs, and desires and thus multiplied the possibilities of disappointments. It has given us some new ideals and it has given us the courage to say of our hostile critics, They say—let them say."

FOR LITERARY PERIODICALS

Lessing

Gotthold Ephraim Lessing, the great German critic and man of letters was born in 1729, exactly two hundred years ago. *The Times Literary Supplement* celebrates his two-hundredth birthday with one of its deservedly famous leading articles. Lessing was, for most of his life, a struggling and ill-paid journeyman of letters. But he made, says the *Times Literary Supplement*:

One serious attempt to advance his mundane fortunes. In 1760, during the Seven Years' War, he became Secretary to General Tauentzien, the military governor of Breslau, one of whose duties was to restore his master Frederick's finances in the good old way by calling in the sound Saxon money and issuing a debased coinage in its stead. Such profitable operations being full of picking, Lessing had his chance, and took it, though not so well as the morality of the day demanded. But having money and being unused to it, he felt that it burned his pockets. Part he spent in collecting a magnificent library (which was sensible), part in playing fave for high stakes (which he said was hygienic). The hours he kept were in themselves deplorable; and they were vexatious to the good baker with whom he lodged. The baker took an odd revenge. He made a now mould for his gingerbread cakes, and had it carved with a caricature of Lessing dressed as a night-watchman, and his name in full—Gotthold Ephraim Lessing—below the effigy. Long after his death the gingerbread Lessing was still being eaten by the small boys of Breslau.

So runs the story; and it is symbolic. Not many men of letters have lent themselves to a gingerbread revenge, or achieved so queer an immortality. But in Lessing there was something, of which gingerbread pictures, clay-pipe figureheads or Toby jugs could, not inappropriately, be made. He was solid. Between him and common reality there was a force of mutual attraction like gravity. He reminds one, in some essentials, of Dr. Johnson. He might have refuted Berkeley by kicking a stone; and the sweat that ran down his face while he sat at the fave table has a sort of kinship with the knotted veins of Johnson's forehead when he sat down to one of his voracious meals. They had their feet not of clay, but on it; they were great men of letters, but we remember them as great men.

That is, if we remember Lessing at all. Even the "Laokoon" seems to be out of fashion nowadays and to have become demoded like the piece of statuary from which it arose. We suspect

that Mr. Babbitt's "New Laokoon" is more familiar to the present generation than Lessing's old one. His discoveries have become commonplace, his boundaries are landmarks. So also have Aristotle's; to whom, nevertheless, we pay lip homage. But not to Lessing. Yet he was, of all the critics since Aristotle, the most truly Aristotelian; if Aristotle deserves our homage, as he surely does, so does Lessing—and in one sense even more than Aristotle himself, for he first showed the world how to see Aristotle as a master of method, not as a mine of maxims. Since it is not an easy lesson to learn, we need not wonder that criticism has not greatly profited by his example. To use Aristotle's method one needs to be almost an Aristotle—and Lessing nearly was.

He was, in short, a very great critic. Probably the greatest literary critic we have had in Europe—not in virtue of the "Laokoon," though that is possibly his masterpiece, but in virtue of his qualities which are to be discovered everywhere in his work.

And as regards his immediate task,

The dilettante professors who composed cultivated Germany when Lessing entered the arena had to be smitten hip and thigh if a genuine German culture was to have room to grow. Lessing the journalist made fun of them, Lessing the scholar confuted them; and though a professorship was his only hope of security, he refused to join their ranks. The sheer strength of the man who thus practically single-handed cleared the path for German literature was prodigious. He created a public and imposed himself upon it; instead of the professor of a university, he made himself the teacher of Germany. "What would you?" he replied to his friends who remonstrated with him for turning back to translation, when the outbreak of the Seven Years' War brought him once more to hardship. "My writings are the productions of a man who is an author partly by inclination, partly by force. I cannot study at my own expense, so I try to do so at the expense of the public." In this spirit, and by this method, Lessing pursued his task. He conducted his search for truth at the expense, and in the eyes of the public.

The Tomb of Sun Yat Sen

A mountain has been chosen as the last resting-place of Sun Yat Sen, China's regenerator. As *The Literary Digest* says:

"Here Lies Sun Yat Sen"—Such is the line, it is said, that might be graved on the tomb of

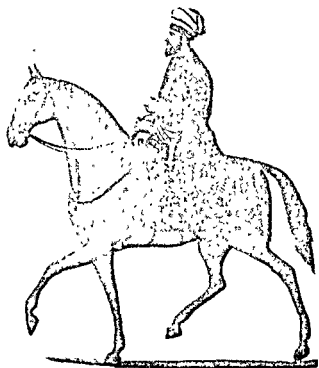
Ancient Afghanistan

By BRAJENDRA NATH BANERJEE

AFGHANS, THEIR ORIGIN ; ANCIENT INDIAN CULTURE IN AFGHANISTAN

A LONG the entire north-western frontier of India, on the way to Kashmir and Afghanistan, are valleys which, with their surrounding hills, form the homes of numerous tribes of various origin, and speaking different languages. Right in the north in the Hindu-kush and the western Himalayas live the Darads and Kafirs, whose language belongs to the Aryan family ; in the west are found the Tajiks whose dialect is Persian, while the land to the north of the Tajiks

include all the territories comprised in the Afghanistan of to-day. *Afghanistan* originally meant merely 'the land of the Afghans,' a more limited area than at present, and included within its limits some districts now independent and some subject to British rule. The country was then but a conglomeration of various districts ; there was 'no political unity in the real sense of the term, and its component parts were not bound together by any identity of race or language. It was only in the middle of the 18th century, when the Afghans established themselves as an independent nation under a king chosen from their own people, that the country was welded into political unity and came to be known politically by its present appellation—**AFGHANISTAN**.



A Durranî Nobleman

There was a time when the smoke of Vedic sacrifices rose to the sky on the banks of the Gomati, and the Takht-i-Sulaiman range echoed to the Vedic hymns chanted by the Rishis. The Aryans of the Rig-Veda inhabited a territory which included portions of S. E. Afghanistan (Roh), the N.-W. Frontier Province, and the Panjab.* In the 4th century B. C. when Alexander the Great invaded India, Aryan civilization was flourishing in Afghanistan, Seistan and Baluchistan. After his death the Maurya Empire of Magadha reached up to Herat. Many centuries later saw the establishment of the 'Turki-Shahi' kingdom at Kabul proper, where Hindu (or Buddhist) kings ruled, while the Hindu-Shahi dynasty had the town of Und or Ohind, on the upper Indus above Attock, as their head-quarters. These Shahi kings were probably descended from the Kushan Emperor Kanishka. Muslim historians tell us that in the 10th century A.D. many of the people of Afghanistan were Zoroastrian (fire-worshippers), Buddhist or heathen in their beliefs.† In the plains of Jalalabad and Peshawar and in the vicinity of Kabul can still be found traces of Buddhist buildings. "At Bamian nestled beneath the snowy

* Rapson's *Ancient India*, pp. 39-40.

† *Encyclopædia of Islam*, p. 162.

Prior to the 11th century the Afghans were an obscure and savage mountain race. The Turkish rulers of Ghazni had to wage occasional wars against these people, who were then found occupying the Sulaiman mountains (1023). Later they embraced Islam, but the new creed failed to bring about any moral transformation in their character and



An Afghan warrior

speech, their tribal organization and their profession of brigandage remaining unchanged. It was probably in the 15th century that the Afghans, after long wanderings from their original home, settled about Kabul.

There is a good deal of controversy over the origin of the name *Afghan*, and the descent of the Afghan people. The races inhabiting Afghanistan—though considerable intermixture has taken place—may be classed under the following heads:—1. Afghans, 2. Persians, 3. Turkish and Mongolian, 4. Aryans of the Hindu-kush. The theory established by Longworth Dames that the Afghan race belongs in the main to the

Turko-Iranian type is now generally accepted.* But the Afghans believe themselves to be the children of Israel (*Ben-i-Israel*). Burnes records that in reply to his enquiries regarding the descent of the Afghans from the Jews, Dost Muhammad, then the Amir of Kabul, said,—‘Why, we marry a brother’s wife, and give a daughter no inheritance;—are we not, therefore, of the children of Israel?’†

EXTENSION OF THE AFGHAN POWER OVER HINDUSTAN

Amir Sabuk-tegin (a Turk), the second sovereign of the Ghaznavi dynasty, was the first Muslim king to enlist Afghans as soldiers. His son, the famous conqueror Mahmud, had also an Afghan contingent in his army when he invaded Tukharistan. This is the first mention of the Afghans—then an obscure mountain race—in written history. They were in no higher condition two centuries later when the Ghori power rose to eminence. When Muhammad Ghori defeated Rai Pithora, the Chauhan ruler of Ajmir and Delhi, in the field of Tarain (1192), there were Afghans fighting on both sides, and this fact probably indicates that the Afghan people had not yet been completely converted to Islam.

The history of India during the next two centuries makes little or no mention of highly placed Afghans, and we only find one or two *sardars* of this race enjoying fiefs in Bihar or in the Deccan. With the rise to power of the Slave Kings at Delhi, many Afghans began to join the Indian army. Munhaj-i Siraj’s *Tabaqat-i-Nasiri* records that Sultan Balban employed 3,000 brave Afghans (1260), in putting down the wild predators, Mewatis, who infested the neighbourhood of Delhi, in the direction of modern Alwar. At the time of Taimur’s invasion of India (1399), the Afghans—with the exception of a few soldiers of fortune—still lived as a race of hill-robbers. The shock of Taimur’s invasion shattered the fabric of the Delhi monarchy. This was an opportunity for the Afghans, and one of their leaders—Daulat Khan Lodi, the governor of the Doab—quickly gained power and fame for his race. In the 15th century many of the Lodis are seen holding important posts. Daulat Khan himself rose to be one of the most important

* *Encyclopædia of Islam*, p. 149.

† *Cabool* by Lt. Col. Sir Alex. Burnes (2nd ed., 1843), p. 112.

road between India and Kabul open, bribery was a better and cheaper instrument than coercion. The depredations of the hillmen—Afridis, Shinwaris, Yusufzais and Khataks—were, therefore, overlooked and their right to levy toll on the traffic and traders between India and Kabul practically admitted. But even liberal political pensions failed to buy their obedience. Thus, we hear of the risings of the Yusufzais of Peshawar and the Afridis of the Kbaibar, the long-drawn fights that ensued, and the ignominious defeats which the



Yusufzai

Mughal commanders had sometimes to bear.

In the 18th century the Mughal power grew very feeble; Delhi could hardly maintain its control over Kabul, and slackness in administration became everywhere manifest. At this psychological moment Nadir Shah, the warrior-king of Persia, struck the blow. He recovered Kandahar and took Kabul. With the whole of Afghanistan in his hands, as a convenient starting-point, he invaded India (1739) and the Delhi King Muhammad Shah made peace with the victor by relinquishing his rights to all parts of Afghanistan.

Nadir Shah pursued a policy of conciliation towards the Afghan tribes in general, and specially favoured the Abdalis and their young chief Ahmad Shah, who belonged to the Saddozai section of that clan. When Nadir was assassinated by the Persians and Khizil-bashes (1747), Ahmad Shah was chosen by the Afghan chiefs as their leader and seated on the throne of Nadir. He made Kandahar his capital and took the title of *Durr-i-Dauran* (Pearl of the Age), and his tribe—the Abdalis—have since then been known as Durranis.

The break-up of the Mughal empire in the 18th century, combined with the invasions of Nadir and Ahmad Shah, gave a further stimulus to Afghan settlement in the Ganges valley, some of their adventurers rose to great power, such as the Ruhela chief Hafiz Rahmat Khan and the Bangash Nawabs of Farrukhabad.

Ahmad Shah extended his sway far beyond the Indus and subjugated the greater part of the Panjab. He invaded India several times and occupied Delhi more than once. The crushing defeat which he inflicted on the Marathas on the historic field of Panipat in 1761 was a turning-point in Indian history.

Thus it will be seen that the Afghans never succeeded in establishing an independent rule in their own country until the middle of the 18th century, and they remained always subject to some powerful ruler of the day—the Turks, the Timuris, the Mughal Emperors of India, or the Safawi kings of Persia. It was about 1750 that their political supremacy at home was assured and they became a ruling race dominating a large population, and then the name of AFGHANISTAN was extended to the whole country.

LITERATURE

Pushtu or Afghani is the language of the Afghans. The existing literature in Pushtu

tribe has its nominal chief, who happens to be the head of a particular family (the *Khan-khel*) vested with the hereditary right of providing such a chief. But in practice the chief has but little power, as in every business he is bound to consult and follow the decision of the headmen of the different sections of the tribe.

Speaking of their social organization and character the historian of Auranzeb justly remarks:



Ghilzai in summer dress

In all their history they have failed to establish any large and compact State, or even any enduring confederacy of tribes. The promise of a career of plunder has held together these born warriors for a time, but they have always separated on the death of the successful leader. The Afghans have never sent any large military force outside except as the mercenaries of some great conqueror, and in their homes they have united only under the stress of a common danger, such as an invasion of their *entire* country. They have never formed a nation, but always clans. Within the clans even, the strict discipline of the Rajput tribal system is wanting. The Rathor or Sisodia obeys his chieftain as a demi-god. . . . But the Yusufzai or Afridi follows his chieftain only while it is his interest or pleasure to do so.

"Weak as the Afghans are for conducting distant or long campaigns on a large or organized scale, they are weaker still in diplomacy and internal administration. An ambitious man among them gathers together a number of families and makes himself chief for the time being; another man does the same thing, and, if more successful in rapine, supplants the former. These ever-forming ever-dissolving groups of families are the only effective forces of an Afghan clan for offence or defence, the nominal chieftain merely governs on the sufferance of his followers. This lack of a common head makes it impossible for an Afghan clan to enter into any treaty obligation for the whole body even if they know the sacredness of pledged word,—for they have no machinery for ensuring respect for such undertakings from all their members. The family and not the clan is the true unit of Afghan society....

"The plains of Peshawar and the narrow valleys embosomed among the rugged hills, yielded too scanty a sustenance for their fast-growing numbers; and the peaceful gains of agriculture were too poor and slow a reward in comparison with the plunder of their more industrious, neighbours and of the rich traders passing within easy reach of them. . . . Every year this prolific race multiplied, and the growing population, more numerous than ants or locusts, and ignorant or contemptuous of peaceful industries, pinned for some outlet for their martial instincts. A leader sprang up, pretending sanctity or princely descent, organized a band of young men by feeding them for some time at his own cost and then swooped down upon the fields of rival clans or the imperial territory below, and covered his expenses and rewarded his retainers by plunder. The gang held together so long as the stream of booty did not fail; but when it ran dry or the least inequality in its division was suspected, these natural democrats turned their arms against one another and the league broke up. But the dissolution of a powerful band in this way gave no enduring peace to the plains."

While they profess to be Musalmans, the Afghans in many respects do not follow the injunctions of the *Quran*. They do not hesitate to practise usury, nor do they scruple to wage war against co-religionists. The idea of tribal organization very imperfectly influences their national characteristic of individualism.

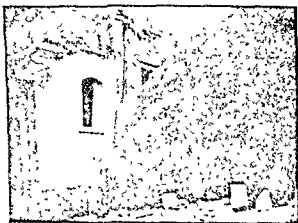
But the Afghans are not without good qualities. They are as democratic as the Arabs, and frank and affable—especially when they have any object to gain. These valiant and hardy men are born warriors, but though audacious in attack, they are easily discouraged by failure. Inured to bloodshed from childhood, the battle field is but a play-ground in their eyes, death has no terror for them, and highway robbery is their hereditary profession. They combine the cunning of



Mount Etna's Rivers Of Molten Lava

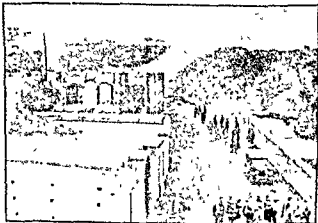
One of Mt. Etna's worst eruptions began in the first week in November, sending down rivers of fuming semi-liquid volcanic matter that left several thriving Sicilian cities virtually buried. It is now sending a stream of fiery liquid toward Giata, a city of 25,000. These molten rivers

They are also cutting off the water supply from these cities. Slowly but inexorably the lava advances. One house after another yields to its terrific thrust. The air in the town [of Mascali] is as hot as a furnace. Where Mascali, a city of 10,000 people, flourished yesterday, there is to-day a molten waste. Only a few heaps of charred wreckage remain. High up on the slope the



Mount Etna's lava engulfing a house

are cutting communications, isolating the whole zone from the outside world, and snapping power lines plunging the entire region in darkness.

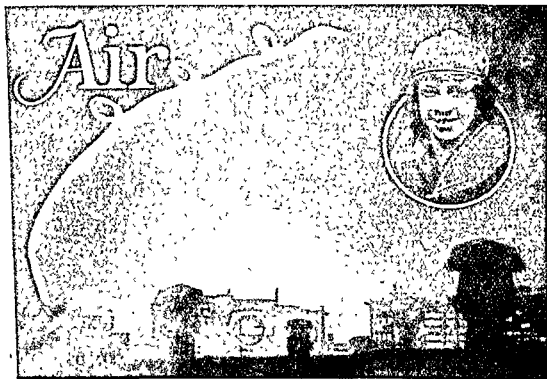


Mount Etna's lava flow

cemetery untouched its marble tombstones showing white through the cinder-laden air seems to be mourning the death that has overtaken the city



Mount Etna in eruption



Ruth Law's 'Handwriting' on the Night Sky of Chicago

The history of flying women is more than 100 years old for it was in 1819 that Mme. Blanchard was killed while experimenting with a balloon.

The first international airplane meet, at Belmont Park in 1910, had one woman contestant, Mlle. Helene Dutrieu. The French Government made

her a Chevalier of the Legion of Honour for her daring flights. The first woman flyers were French.



Frau Thera Raschke—One of Germany's foremost Pilots



Miss Shigeno Kibe—the Japanese Air-woman

try her father next. She knew very well, that he would rather stay in his warm bed. But one must suffer a bit of inconvenience for the sake of enjoying beautiful scenery.

She knew that if she called, Shiveswar would never refuse to get up. Though a reformer of the extremist school, he had not been able to remove a picture, portraying some goddess or other, which Mukti had hung up in his office room. He had forbidden his wife to paint her feet red with lac, but he could not forbid his daughter and he had even gone so far as to purchase a pair of ear-rings for his daughter, though he regarded all ornaments as signs of barbarism. So in a matter which did not touch his convictions at all, it was apparent that he would never refuse to humour his daughter.

Mukti would enter his bed-room and stroke his forehead saying, "Father, be quick, or you will miss the glorious sunrise and the wonderful play of colours on the Kanchanjangha."

Shiveswar would get up in a hurry, and putting on a thick dressing gown, would accompany his daughter to the verandah.

One day Mukti took a fancy to the Bloomfield Tea Estate and wanted to visit it. She went to her father with her request, who at once agreed to accompany her. Mukti went off gladly and began to make preparations for to-morrow's excursion. Among other things, she packed a very good lunch basket, to take along with themselves.

Mukti could hardly sleep for excitement and she got up while it was still dark. She went and woke up Shiveswar too. Shiveswar had been feeling rather unwell for the last few days, and one of his legs ached, making him very uncomfortable. So when Mukti called him, he put out his head from beneath his blankets, with the intention of telling her that he was too unwell to go. He found Mukti standing by his bedside, completely dressed for going out. She had a gray silk *sari* on and had put on an overcoat to keep out the cold. She had her lunch basket in her hand too. Shiveswar had not the heart to spoil all her preparation. So he got up painfully from his bed saying, "All right darling, I shall be ready within five minutes."

When at last they set out, they found themselves the sole occupants of the road. The mountain peaks could be dimly seen, raising their black heads above the sea of white mist that stretched all around them. As they neared the path that ran winding

down to Bloomfield, it began to clear up. The path was bordered by a dense jungle of undergrowth, among which beautiful ferns could be discerned. Their glowing colours, golden, silver and green, their leaves of various shapes so enchanted Mukti, that she ran along in front collecting them and left her father far behind. Shiveswar walked as fast as he could, because he did not want to let Mukti go alone, but he was no match for his daughter.

Mukti's face had become red with exertion, and she was getting quite out of breath. She had collected a load of ferns by that time and said, "Father, we have come downhill quite a good bit. Don't you see the tea gardens and the coolies' houses quite clearly? Let's sit down here and have something. Then we shall try to climb up again."

Shiveswar flung himself down on the grass, saying, "I am ready enough to sit down, but it is doubtful whether I shall be able to get up again. I am feeling extremely unwell and the pain in my leg has increased a good deal. A rickshaw or dandi would have been a great help."

Mukti felt her heart sinking at her father's words. Not a single being was in sight who could help them. The sky had clouded over, and threatened a shower every minute. She did not know what to do. She forgot all about her own hunger and fatigue.

She thought for some minutes, then said, "Father, you sit and rest here for a bit, I shall walk up to the main road and see if I can get anyone to help us. I may secure a rickshaw possibly."

Shiveswar did not like it much. "Where will you go alone?" he asked. "Let me rest some time, then I shall try to walk up slowly."

"No, father," said Mukti, determined now. "The rain may come down any moment. It won't do to sit idle."

She began to climb up, not waiting for her father's reply. The way seemed to have increased tenfold, since she came down. One could hardly run uphill, still she walked as fast as she could. After more than an hour she reached the Cart Road and sat down on a stone to recover her breath. Having rested, she got up and walked towards the town in search of help.

Fortunately for her, she did not have to go far. At a bend of the road, she found a certain young man sitting by the side of a mountain stream, collecting pebbles. Some he thrust within his pocket, others, which

Dhiren grew red with embarrassment. He backed hastily, saying, "I beg your pardon. I did not see you. The fog is so thick, that one can hardly see one's own hands and feet. I must have made you very late for breakfast."

He really had, and Mukti was feeling none too pleased with him. But it was easier to rail against an absent Dhiren, than to scold him when he stood in front of her. So she had to smile and say, "No, not at all. The cook has but just finished. We take it as late as this, every day."

Shiveswar received Dhiren very cordially. They sat down to have their breakfast together, and Mukti began to serve them, according to orthodox custom. Mokshada stood supervising and talking to the guest.

Dhiren was never famous for eating sparingly, his reputation in Calcutta had been quite of an opposite nature. But to-day, he could eat nothing at all. In Calcutta, the cook served them, so they could give their undivided attention to the meal. But here poor Dhiren did not know whether to satisfy his eyes or his palate. A beautiful arm, wearing gold bracelets, constantly flashed before his eyes, distracting his attention wholly from the daintily prepared dishes.

Mokshada had observed his want of appetite. "You are not taking anything at all, my dear boy," she said. "But I cannot blame you, the cooking done by that Pahari is not fit to be eaten. Take some of this fish curry, it was prepared by Mukti."

Mukti served Dhiren and observed with a laugh, "Now grandma, you have placed Dhiren Babu in a difficult position. He will have to eat this fish curry; but it is even worse than the dishes prepared by the cook."

Dhiren was indeed in a difficult position, but in a sense different from what Mukti meant. He wanted very much to praise Mukti's cooking, but did not know how to do it. He was afraid to say anything, after what she had said. He was totally unaccustomed to make pretty speeches to ladies. So simply saying, "This is very good," he bent down over his plate, and ate as if his life was at stake.

Shiveswar laughed. "Are you fishing for compliments, my dear?" he asked Mukti.

She protested loudly against such an allegation. Dhiren ate on, never lifting his head from his plate, and calling himself all the bad names he knew. "What an utter ass, I am," he thought. "I cannot even speak

decently. Mukti must be taking me for an uncivilized boor."

After the meal was over they came and sat down in the drawing-room. "What's the programme now, little mother?" Shiveswar asked Mukti. "Any music, or do you want to talk?"

Before Mukti could reply, her grandmother said, "Talk indeed! Fine subjects you talk on! It makes me drowsy to listen to you. Mukti, why don't you give them a song? You are singing all day, when there is nobody to listen."

Mukti had not the slightest intention of singing before Dhiren, so she felt extremely annoyed at the old lady's suggestion. The young man put on such serious airs! As if everybody and everything were beneath his notice. He must be a very stern critic. "Dhiren Babu would not like any singing now, so soon after his breakfast," she said. "Grandma, you talk to him about your village. He comes from the same place, does not he? Father and I shall constitute a very good audience."

Dhiren had found his tongue at last. "But I should like very much to listen to you," he said. "I am extremely fond of music, and Jyoti told me that you sing very well."

Mukti had no way of escape left. So she went and sat down before the piano, saying, "Jyoti knows a fat lot about it, does not he?"

She took some time to choose the song. Then she sang, and as soon as she had finished, she jumped up lest they should ask her to sing again.

Dhiren too, got up, saying, "I am afraid, I must leave now. I have to go to the Sanitarium, where one of my uncles has put up."

Mukti could not resist the temptation of teasing him a bit. "Oh, that's nothing but an excuse," she said. "You are running away to escape my music. Do you think I cannot see through your words?"

Shiveswar shouted with laughter. Dhiren blushed to the root of his hair, and stammered, "Certainly not. Please don't think that Miss Ganguli. I really have got an appointment," with that he nearly ran out of the room.

Mokshada went out to have her one meal. Mukti stood for a while, gazing out of the window. Then coming back to the middle of the room, she suddenly exclaimed "Look father, Dhiren Babu has left some roses here."

whole world—one recalls the trampling down of the Boers—but has always been completely successful. Amanullah's abdication is a new success for this policy. . . . His eagerness for reforms may have caused some internal unrest, but another cause must be sought for a revolt of such magnitude. Great Britain always works unscrupulously and invisibly at the start, makes skilful use of every difficulty in the land concerned, until it sees the moment ripe to take arms "in defence" of its "menaced" territory, and ultimately annexes the weakling. . . . Some day, perhaps, a thunder-bolt will be launched from the yet independent lands, the "spheres of influence," and the "protectorates" and strike the British world Empire on its vital nerve.

The Nationalist *Lokalanzeiger* says:—"Perhaps the flame was fanned from abroad; the British Government has always looked with a jaundiced eye upon Kabul, and feared that Amanullah's example might strengthen the longing for freedom among other princes and peoples now under Great Britain's thumb. Great Britain needs weak and yielding neighbours in India."

Other newspapers take a somewhat similar line.

The *Manchester Guardian* of January 16th gives the view of the French press to the effect that King Amanullah is 'a victim of British vengeance.'

In Paris papers, it says:—

The Afghan ex-King is represented as the victim of a long prepared and patient British vengeance, not only for the defeat that he inflicted upon British arms after the end of the Great War, but also for his unforgivable fault in having anything to do with the secular Russian rivals on the northern gateways of India.

In many papers the legend takes utterly fantastic forms. According to the semi-official "Temps" it was ex-king Amanullah's fixed determination "to make Afghanistan a sovereign and absolutely independent state" that brought him into conflict with Great Britain, which, it says, "always had exercised traditionally a sort of tutelage and strict control over the foreign relations of Afghanistan."

WARNING TO THE NEW KING

"There are," it adds, "reasons to suppose that Amanullah's ardour in desiring to imitate Mustafa Kemal, and the complacency he had for Russian policy, combined with his distrust of the British Indian Government at Delhi, caused the British some uneasiness." Amanullah's successor, the "Temps" concludes, will do well to remember that it is equally dangerous to constitute a menace, direct or indirect, to British security, as it is to affront the fanaticism of Islamic tradition.

Nor, again, do "Pertinax," of the "Echo de Paris," or M. Jacques Rivville, in the "Liberté," ignore the supposed role of the redoubtable "Lawrence of Arabia." Discussing the origin of the revolt of Amanullah's subjects, M. Jacques Rivville writes: "Nations are never left alone in this world. Many revolutions have been aided or excited from abroad. Can we exclude the famous Colonel Lawrence, the Warwick, the king-maker of the East, from the events at Kabul? Some

say, yes, others no. But it must not be forgotten that only a few years ago Amanullah inflicted a most cruel defeat on British arms, and that unwisely he afterwards turned to Moscow."

Until King Amanullah abdicated in favour of Inayatullah, who was in turn overthrown by the bandit rebel leader Bacha-i-Sakao, who has assumed the title of King Habibullah Gazi, British papers were rather very cautious about making any comment which might go against King Amanullah. Just as soon as it became sure that Amanullah had to flee for his life and he had no chance to remain the ruler of Afghanistan, some important British leaders have begun to comment adversely about Amanullah as a man. In this connection one must not overlook the most significant article entitled "Truth About Amanullah," published in the *Daily Mail* (Paris edition) of January 20, 1929 and the *Sunday Express* (London) of the same date.

We quote the text of it, as published in the *Daily Mail*:—

THE TRUTH ABOUT AMANULLAH Afghan Ex-King Unmasked

INTRIGUE FOR ATTACK ON INDIA FULL DISCLOSURE OF PLOT AFTER TEN YEARS AMIR'S OUTBREAK AS PART OF PLAN

Remarkable revelations of how the fugitive ex-king Amanullah of Afghanistan, who a year ago was warmly welcomed in England, plotted early in 1919 to invade India and overthrow British rule are made below by Sir Michael O'Dwyer, the distinguished authority on India.

Sir Michael, then Lieutenant-Governor of the Punjab, discloses for the first time the full story behind the rising at Amritsar, which, after Europeans had been brutally murdered, the late General Dyer drastically suppressed, only to lose his command as a concession to the demands of Indian extremists.

As part of the conspiracy, Amanullah was concentrating troops on the North-West Frontier, ready for an invasion, but, with the Indian rising promptly quelled, he found himself faced, not with a rebellious province, but with an army, predominantly Punjabis, of 200,000 men. "An ignoble peace treaty," comments Sir Michael, "was then concluded with Amanullah."

"TREACHEROUS ATTACK"

By SIR MICHAEL O'DWYER,

Lieutenant-Governor of the Punjab, 1913-19

A year ago all London united to give a right royal reception to the Afghan King Amanullah and his beautiful Queen Soraya.

To-day, as the result of his attempt to hustle the East, Amanullah has lost his crown, and he and his Queen have had to seek safety in flight. How are the mighty fallen!

The throne of Afghanistan has always been notoriously unstable. Every succession, except that of Amanullah's father, our trusted ally, the Amir Habibullah, has been attended by civil war and bloodshed; and Habibullah himself was

murdered at Jelalabad ten years ago because he remained true to his treaty with us.

Throughout the War he steadfastly resisted the overtures of the Germans and Turkish Missions in Kabul and the strong anti-British factions among his own people urged him to throw in his lot with our enemies and invade India.

UNREVEALED PLOT

The conspiracy behind his murder has never been unravelled. Suspicion fell at first on Nasrullah, the murdered Amir's fanatical brother, who at once proclaimed himself Amir at Jelalabad and perhaps with less reason, on Amanullah, the third son who, with the help of the army, proclaimed himself Amir, and in a few days established his position.

Nasrullah made his submission without a struggle, was thrown into prison and died it is said, by strangulation some years ago. Inayatullah, the eldest son of Habibullah and the rightful heir, having no military backing accepted the situation. It is to Amanullah's credit that Inayatullah's life was spared. He was thrown into captivity but was released before Amanullah's visit to Europe last year. The downfall of Amanullah gave him the throne but after three days he, like his brother, was forced to abdicate when the rebels under Bacha-i Sakao took Kabul.

CAUSES OF DOWNFALL

Sympathy with the fallen Amanullah and his queen—whose grace and charm won so many admirers here (while her fondness for Western fashions and manners shocked orthodox Muslims in Afghanistan)—must not blind us to the three outstanding facts in Amanullah's ten years reign which were the main causes of his downfall.

1. He usurped the throne by force, excluding his elder brother.

2. To direct attention from his doubtful title and secure the adhesion of the fanatical anti-British section among the Afghans within two months of his accession he made, in April 1919, a most treacherous attack on British India then at its weakest owing to the absence of the best part of the British Indian Army.

3. After he had consolidated his position and shaken off British control of the foreign relations of Afghanistan, Amanullah wrought his own ruin by reckless and ill-judged attempts to upset the customs and religion of conservative and fanatical tribesmen, most of whom never paid more than a nominal allegiance to Kabul.

OSCURE CHAPTER OF HISTORY

Amanullah's invasion of British India in 1919 is an obscure chapter of history on which some light may be thrown by the writer of this article, who was then Lieutenant-Governor of the Punjab, the province which would have to bear the brunt of an Afghan invasion.

In the spring of 1919, just after the Armistice, all the revolutionary and anti-British elements in India had combined to make a final effort to overthrow British rule, which they believed to have been shaken to its foundations by the terrific sacrifices of the Great War.

The pro-Turkish element among the Muslims headed by the brothers Ali combined with the revolutionary Hindu section led by Gandhi, the Extremist (All three were later sentenced for sedition). Their object was to create wholesale

disorder and rebellion in Northern India or prepare the way for an Afghan invasion.

GAANDHI'S CRUSADE

Gandhi started his crusade of "Passive Resistance" which led to open intimidation, defence of authority and spread riots, and murders of European and Indian officials in Bombay, Delhi, the Punjab and Peshawar.

As the result of plans laid by the conspirators all the railway lines leading from Delhi to Peshawar were tampered with, trains derailed, telegraphic and telephonic communications cut, while persistent, and in some cases successful, attempts were made to seduce the Indian troops from their loyalty.

The most serious outbreak was in the Punjab. It began on April 10, when every European in Amritsar whom the frenzied mob could get hold of was brutally murdered. For some days the great cities of Lahore and Amritsar were in the hands of rebellious mobs.

The Government of India proclaimed a state of "open rebellion" in those districts, declared martial law and directed the local authorities to repress the disorders by all means however drastic.

CONCENTRATING TROOPS

At this stage it came to our knowledge that the Amir Amanullah was concentrating large masses of troops towards the North-Western Frontier with a view to taking advantage of our difficulties and adding one more to the many successful Afghan invasions of India.

The Indian conspirators had early in April sent emissaries to Peshawar, to the frontier tribes, and to Afghanistan to ask for outside help in overthrowing British rule.

Amanullah and some of the tribes readily lent themselves to the conspiracy. Suspecting this, we in the Punjab had to make every effort to suppress the local rebellion before the Afghan and tribal invasion could materialize.

GENERAL DYER'S ACTION

And we were successful. The "drastic action" taken by General Dyer at Amritsar on April 15 paralyzed the rebels though the situation remained critical for another month.

Amanullah still believing that he would find Northern India in rebellion and ready for him, persevered with his plans. He sent tens of thousands of proclamations into India which were direct incitements to rebel and made violent attacks on the British in Kabul.

The Afghan and tribal attacks on these vital points, the Khubar, Kurram, and Quetta, began at the end of April.

But meantime order had been restored in the Punjab, and instead of a rebellious province ready to welcome the Afghan liberator, Amanullah found himself confronted by an army, predominantly Punjabi, of over 200,000 men.

In a few weeks the Afghans were driven back. Jelalabad was threatened, Kabul bombed by a British Handley Page, and the Amir was humbly suing for peace.

It is worth recalling to the short memories of the British public that the man who dealt the severest blow to the invader by defeating the Afghan Commander-in-chief Nadir Khan, at

Thall, was the same General Dyer who had smashed the Punjab rebellion a month before at Amritsar. Dyer's reward was the loss of his command, of his military career, and indirectly of his life, for he never rallied from the disgrace inflicted on him to conciliate the Indian extremists.

IGNOBLE PEACE TREATY

In August 1919 the war-weary British Government concluded with Amanullah an ignoble peace treaty, conceding practically all the Afghan demands and enabling them to boast all over Asia that they had won the war. This early success appears to have gone to Amanullah's head and to have stimulated the overweening conceit and self-confidence which have now brought about his sudden and dramatic downfall.

A reign begun by gross usurpation, strengthened temporarily by a treacherous attack on an ally, and culminating in reckless interference with the religion and customs of wild intractable tribes, who abhor the idea of westernization, was foredoomed.

From the above article, on the authority of no less a person than Sir Michael O'Dwyer, the British Government for the past ten years regarded king Amanullah as an enemy of Great Britain. One might, therefore, find it hard to understand why the British Government, entertained him and his wife so lavishly. Perhaps it was an effort to win over an avowed enemy through lavish entertainment.

It was announced that during king Amanullah's stay in London, British statesmen made propositions for an offensive and defensive alliance, so that Afghanistan would prefer to ally itself with Britain and would not throw in its lot with Soviet Russia. But the Afghan king did not respond favourably to this offer; on the contrary, he cemented

an understanding with Turkey and Persia for mutual defence. This action was regarded as hostile to Great Britain, because these three Powers were parties to neutrality treaties with the Government of Soviet Russia.

Though history does *not* always repeat itself, past history often gives rise to even unfounded rumours. Some time ago Lord Ronaldshay in one of his books disclosed the real causes of the Burmese War by which King Thibau was deposed and made prisoner and brought to India. The former Governor of Bengal wrote that the unfortunate Burmese king was actively engaged in concluding an offensive and defensive alliance with France, which was then a rival of Great Britain in South-Eastern Asia. British authorities then picked up a quarrel with Thibau, under the pretence of his ill-treating British merchants etc. and dethroned him to frustrate the project of a Franco-Burmese Alliance which might have been dangerous to British supremacy in India. In the past when an Afghan ruler sided with Russia against Great Britain, Lord Lytton, the then Governor-General of India invaded Afghanistan to frustrate the possible Afghan-Russian combination against Great Britain in India. During the Governor-Generalship of Lord Curzon the British Government sanctioned an expedition to Tibet, because the Tashi Lama and others were intriguing with Russia against Britain. For details, the reader may turn to Dr. Taraknath Das's articles in *The Modern Review* on British expansion in Tibet and on Anglo-French rivalry in South-Eastern Asia.

who knows that the material absorbed by such examiners will ever be detected by their real authors? And even if they are detected, how can they prove the fact? Examinees are not expected to take every precaution so that their theses may not be exploited by their examiners. It was by mere chance that parts of my thesis had been published before the publication of Dr. Radhakrishnan's work.

It was, indeed, never thought likely that an examiner of a thesis would assimilate the work of an examinee. Probably such a thing never happened before. This is really a contingency of an entirely novel character. The authorities of the Calcutta University could never dream of it. So they did not provide for it. But when there is the least suspicion about it, the University is in duty bound to take necessary steps to preclude such a possibility.

I was really surprised to find that Dr. Radhakrishnan especially borrowed from those parts of my thesis which were submitted to the Calcutta University in 1922 and 1923, though he paid particular attention to the latter (*vide* my letters published in the *Modern Review*, January and February, 1929). He also examined the part of my thesis submitted in 1923, but he did not press it very much into his service. His own statement explains this differential treatment. He actually sent the MS. of his second volume to the publishers in 1924, as far as he remembers, though he sent them the final proofs much later, and signed the Preface in December 1926. (*The Modern Review*, February, 1929, p. 213).

Dr. Radhakrishnan says, "I have not seen the whole of Mr. Sinha's thesis." (*Ibid.*, p. 210). The Calcutta University Calendar (1924) will testify to the fact that he was on the Board of Examiners for French and French Studentships in literary subjects in 1922 and necessarily examined my thesis on a philosophical subject in the same year. Dr. Radhakrishnan's report on *Indian Psychology of Perception*, Vol II, by Mr. Jadunath Sinha, dated the 28th January, 1924, and the Minutes of the Syndicate dated the 2nd February 1924, will show that he examined my thesis submitted to the Calcutta University in 1923. Dr. Radhakrishnan says in the above report, "This section brings together a large mass of information. It will be better if the author assimilates the materials gathered, rethinks them and attempts a fresh presentation of the subject." One is tempted to read a meaning into this suggestion. I have shown in my letters that Dr. Radhakrishnan has taken numerous passages from my chapters on *Perception*, of the *Self* (published in the *Merut College Magazine*, January, 1924), and *Dreams* (published in the *Merut College Magazine*, January, 1926), which were submitted to the Calcutta University in 1922, and he has also incorporated in his book the complete chapter on *Perception of Cognition*, and many paragraphs from the chapters on *Perception of Space* and *Perception of Time* which were submitted in 1923. Thus, when many unassimilated materials of my thesis submitted in 1924 have already found their way into his book, I should certainly be advised by him to attempt a fresh presentation of the subject. However, it was a blessing for me that he sent his MS. to his publishers probably in 1924. Otherwise, if he went on paying

unnecessary attention to the subsequent parts of my thesis also at the same rate, there would have been no necessity for publishing my book at all.

The dominant note of Dr. Radhakrishnan's reply is that the similarity between the parallel passages given in my first letter is on the whole, too slight to prove anything. There is, indeed, a striking similarity between certain passages, but it is due in his opinion to the fact that they are faithful translations of the same texts. He wants to emphasize this point when he says "Apparently he has brought together the textual matter where resemblances are bound to be striking" (*The Modern Review*, February, 1929, p. 209). "In actual phraseology there is some agreement due to the identity of the texts considered" (*Ibid.*, p. 210). When two or more writers are using the same texts, there is bound to be similarity in significance, and much agreement in phraseology, if the writers are faithful to the sources" (*Ibid.*, p. 212). "I need not tell Mr. Sinha that the translations of say, the Upanishads by Max Müller, Hume, Mead etc., resemble one another not only in matter but in form, and it would be foolish certainly to rush from this resemblance to a charge of plagiarism" (*Ibid.*, p. 212). Thus he emphatically says that two independent translations of the same texts are bound to resemble each other not only in matter but also in form" (*Ibid.*, p. 212).

On this point I beg to differ from the learned Professor. I submit that *faithful translations of the same passage by different persons are very likely, if not bound, to differ in form*. For instance the difference between Rama Prasad's English translation of Vyasa Bhāṣya and Vācaspati's gloss and that of Woods is quite striking. I am thankful to Dr. Radhakrishnan that he also practically admits this truth, and emphatically asserts it by implication when he points out that my translation of certain passages (Nos. 4-9) from *Nyāyakandali* is almost a *verbatim* reproduction of Dr. Gangānāth Jha's version (*Ibid.*, p. 211). But if two independent translations of the same passage must resemble each other in language how does he feel sure that my version is not independent of Dr. Jha's? Thus he contradicts himself when he opens at the same breath that two independent translations of the same passage are bound to resemble each other and also that they can never resemble each other in language. What I mean is that Dr. Radhakrishnan adopts one principle in judging of the resemblances between his versions and mine and adopts the opposite principle in judging of the resemblances between my versions and Dr. Gangānāth Jha's. In his own case in order to rebut the charge of plagiarism, he says independent and faithful translations of the same texts must resemble one another. In my case, however, he holds that as my versions resemble those of Dr. Jha, the resemblances cannot be due to faithful translation done by us independently of each other, but are due to the fact that I have adopted Dr. Jha's versions. May I ask, which of his two principles is correct?

Dr. Radhakrishnan says, "I do not try to give the exact translations but only expound the significance of the texts" (*Ibid.*, p. 209). If so, there can never be any similarity between my version and his. If one gives *exact translations* of the texts, and the other tries to expound their

significance without giving their exact translations, how can there be any close similarity between the two versions, say, in the parallel passages (Nos. 2, 4, 5, and 7) in the *Modern Review*, January, 1929 (pp. 100-101)? There can never be a close similarity in form between the translation and the interpretation of the same text.

But he clearly recognizes that interpretations and criticisms of different authors are bound to differ, when he says, "The value of a philosophical work depends not so much on the extracts we use as on the interpretative exposition and critical evaluation where the individuality of the writers comes out" (*The Modern Review*, February, 1929, p. 213). In my letters published in the *Modern Review* (January and February, 1929) I have shown how he has freely borrowed not only my translations but also my interpretations, whether they are right or wrong. I shall indicate below how my *wrong* interpretation of Vasuapati's view has been borrowed by him.

He has not only made a futile attempt to explain away the striking similarities between the parallel passages by urging that both of them are based on the same texts, but he has also thrown out a few indirect hints and insinuations. He says, "In our unfortunate land self-praise is subtly sought by the dispraise of others. I hope our younger men at least will grow out of this weakness." (*The Modern Review*, February, 1929, p. 213). It is indeed true that, not only in our unfortunate land, but all over the world, self-praise is sought by some by the dispraise of others. All men, young and old, should outgrow this weakness. But this is comparatively a trifling thing. It pales into insignificance when compared with the moral perversity involved in the violation of a sacred trust by a cultured and honourable man, if and when there is any. I sincerely pray, all scholars, young and old, may outgrow this perversity. The world has yet to be convinced whether a young man wants to advertise himself at the cost of an old, veteran scholar, or to expose an academic fraud of a most serious type for the sake of truth, justice, and academic purity.

Moreover, self-praise is a folly characteristic of youth and age alike. And even those who preach the futility of it may not be free from it. Dr. Radhakrishnan says, "During the time my second volume was in preparation, I had often lectured to the classes on many of the topics discussed in it, including the *Samkhya theory of Self-consciousness* and the *Mimamsa theory of Knowledge*. It is not at all impossible that some of the material contained in it might have found currency before the publication of the work." (*Ibid.*, p. 212). Let me point out, in this connection, that I took my M. A. degree from the Calcutta University as early as 1917, when he was far away from Calcutta and was scarcely known to anybody in Bengal. I had the proud privilege of being a pupil of a great man of encyclopaedic learning to whom I owe all my inspiration in Indian philosophy. It was Dr. (now Sir) Brajendranath Seal who suggested to me the subject of my research, indicated the lines of work in detail, and gave me exhaustive information about the references. It was under his able guidance that I carried on research in Indian philosophy, and was awarded a Fremchland

Roychand Studentship by the Calcutta University in 1922 on presentation of a thesis on "Indian Psychology of Perception." Even from Mysore, in the midst of his multifarious duties, he expressed his desire to go through my manuscript before its publication, in compliance with my request. And it is in the light of his fresh suggestions and his "Syllabus of Indian Philosophy" that I have been recasting my whole thesis for publication.

Dr. Radhakrishnan may flatter himself that his fruitful and suggestive ideas are eagerly accepted as gospel truth by all. But with due deference to his knowledge of Western philosophy, I humbly submit, there are many who fail to find any source of inspiration in his volumes on *Indian Philosophy*. I do not know how many research students he has turned out up till now. I do not know how many writers on Indian philosophy have been inspired by his lecture-notes or his works on Indian philosophy. At any rate, his knowledge of Indian philosophy was not known to the world till 1923, when his first volume on *Indian Philosophy* was published, and I had already been awarded a Fremchland Roychand Studentship in 1922. Moreover, I have been far away from Calcutta for the last nine years, ever since I resigned my post at Ripon College in 1919, long before Dr. Radhakrishnan joined his post in the Calcutta University in 1921. I have never had the good fortune of listening to his learned lectures or talks on Indian or Western philosophy. Still, in the absence of any other plea, if he wants to convince the public that some one already engaged in research under the guidance of a great expert was eager to receive his invaluable ideas from a great distance, though he had absolutely no connection with him, and knew nothing about his knowledge of Indian philosophy, he certainly indulges in the height of self-glorification.

Dr. Radhakrishnan especially mentions his lectures on the *Samkhya theory of Self-consciousness* and the *Mimamsa theory of Knowledge* (*Ibid.*, p. 212), because the *printed* passages of my thesis given in my first letter deal with these topics. He cannot possibly explain away the great similarity between his versions and mine in these passages. And however devoutly he might wish these *printed* passages were blotted out of print, they will continue as unassailable proofs of his achievement. He is too painfully conscious of it. So, he invents the plea of his special lectures on these topics, which unerringly found their way into my thesis! In my second letter I have given more extracts from the *published* portion of my thesis. Will he now add to the number of special lectures he delivered in the Calcutta University? I shall expose the utter hollowness of this plea by showing below that he has borrowed *verbatim* more than half of his *interpretative exposition* of the *Mimamsa theory of the Self* from Dr. G. Thibaut's work published in 1907, Dr. Gangadhar Jha's work published in 1911, and a portion of my thesis published in 1924.

Even supposing I showed no originality at all in my expositions and interpretations, but simply reproduced Dr. Radhakrishnan's ideas and language *verbatim* in my thesis, why did he recommend me at all for a Fremchland Roychand Studentship? Or, if at least in some parts of my thesis I had



Durran Chiefs in Armour

passed off his ideas and even his very 'sentences' repeatedly uttered in his lectures as my own, why did he not point it out in any of his reports to the Calcutta University, especially, when he himself was writing on the very same topics for his second volume? Why did he not accuse me of plagiarism then? Why did he leave room for his being accused of plagiarism by me later on?

Besides, throughout his reply he has tried to show that the similarity between the parallel passages is due to the fact that both the versions are based on the same texts, so that they are independent of each other and he has not borrowed his version from my thesis. If his versions are independent of mine, it ought conversely to be self-evident that my versions are independent of his. But in a concluding paragraph of his reply (February *M. R.*, pp. 212-13) he turns round and insinuates that my versions are borrowed from

his lecture-notes. If that is his real conviction, why has he taken infinite pains to explain away the similarity between his versions and mine by calling into aid all the apparatus of learning he possesses? Thus, here, again, he contradicts himself, and is inconsistent. But perhaps the wise Doctor holds with Emerson, of course in a Pickwickian sense, that consistency is the bugbear of fools.

The reader will be interested to know that Dr Radhakrishnan's lecture-notes had been used not only by me, but also by eminent scholars like Dr G. Thibaut and Dr Ganganath Jha long before the lectures were actually delivered by him in the Calcutta University. Will they be accused of 'prospective' plagiarism by Dr Radhakrishnan? Did these lectures float to them up-stream on the surface of the River of Time? A few samples of their plagiarism are appended below.

PARALLEL PASSAGES

Extracts from Dr G. Thibaut's English Translation of *Vivaranaprāmēya-samgraha* (*Indian Thought*, October, 1907)

1. The Self is an object of cognition, since it is directly perceived, as a jar is.

2. That the Self is both the object of knowledge and the knowing subject, implies no contradiction, for we distinguish in the Self a substantial (*dravya*) element which is the object of cognition and a conscious (*bodha*) element which is the subject of cognition.

3. This view, the Prābhākara rejoins, is untenable.

4. For what you call the substantial element in the Self is non-intelligent and hence cannot be a Self at all.

5. There thus remains the conscious element only, and if you view this as an object of cognition, you cannot rid your view of the two contradictions stated.

6. Nor can it be said that that conscious element is capable of undergoing a change so as to have simultaneously the character of object and of subject of knowledge for it is not made up of parts (p. 357).

If 7. There is no direct recognition of a permanent identical Self.

8. The latter being proved indirectly only by the fact of the recognition of the permanent objects of thought. (p. 405)

[This is not a translation of any Sanskrit passage in *Vivaranaprāmēya-samgraha*. It is Dr. Thibaut's own exposition of the Prābhākara theory.]

Extracts from Dr Radhakrishnan's *Indian Philosophy*, Vol II (1927)

1. The self is an object of cognition, since it is directly perceived as the jar is.

2. The self is both the object and the subject of knowledge, and thus is no contradiction, since we distinguish in the self a substantial (*dravya*) element which is the object of cognition, and an element of consciousness (*bodha*), which is the subject of cognition.

3. The followers of Prābhākara object to this view.

4. If the substantive element of the self is non-intelligent then it is not self at all.

5. What remains is the conscious element only and it cannot serve as both subject and object.

6. It is partless, and therefore incapable of undergoing changes so as to have simultaneously the character of both subject and object. (p. 413)

[Here Dr Radhakrishnan neither refers to *Vivaranaprāmēya-samgraha* (V S. S., p. 54) nor to Dr Thibaut's English translation of it from which it has been borrowed almost *verbatim*. He has not even mentioned the latter in the bibliography after the sixth chapter in which the above passages occur or anywhere else. He has quoted one passage from it on p. 587 and another on p. 589, put them within quotation marks and duly acknowledged their source. But, I hope, that will not be cited by the author as the authority for this long extract also.]

If 7. There is no direct knowledge of a permanent identical self.

8. The latter is proved indirectly from the fact of the recognition of permanent objects of thought. (pp. 409-410)

[This is Dr Radhakrishnan's 'original' exposition which is almost a *verbatim* reproduction of Dr Thibaut's. But he has given no reference here.]

Extracts from Dr. Ganganath Jha's *The Prābhākara School of Pūrva mīmāṃsā* (1911).

III. 9. Just as the activities of my body are due to the effort of my Soul, so the activities of that other body are due to the effort of another soul (p. 82).

10. Just as the sun, though one only, yet, when reflected in different substances, becomes endowed with distinct properties, so the Soul also, though one only, yet as ensouling different bodies, becomes endowed with diverse qualities;—the analogy in this case is not quite correct; as the qualities that appear different are only those that belong to the reflecting medium and not to the sun (p. 83).

11. If the analogy were true, the diverse qualities appearing in connection with the Souls would belong to the bodies ensouled, and not to the Soul (p. 83).

12. Pleasure, pain, &c., are qualities of the Soul, and not of the body (p. 83).

[The first sentence in this extract occurs on p. 82. And the last three occur in one long sentence on p. 83.]

IV. 13. "The Soul is something entirely distinct from the body, the sense-organs and buddhi; it becomes manifest in all cognitions; it is eternal (p. 71).

14. Prabhākara denies that the Soul is of the size of the atom, or of that of the body it ensouls (p. 81).

15. Though the Soul is omnipresent, it cannot experience what is going on in another body; because a particular Soul can experience only that which goes on in the body brought about by the past karma of that Soul (p. 81).

16. The Soul is many, one in each body (p. 74).

17. The Soul, in its liberated state, continues to exist as a mere *esse* 'sat' (p. 81).

18. It is not brought into existence by any cause; hence the Soul is imperishable (p. 81).

[This is Dr. Jha's critical exposition of the Prabhākara theory of the Self.]

V. 19. Even though he admits that the Universe is made of constituent parts, and as such it must have a beginning and an end, yet he finds no reason for believing that the Universe, as a whole, had a beginning, or would come to an end (p. 85).

20. The bodies of all men and animals are found to be produced by the functioning of the parents, and not by a supervening agency (p. 85).

Extracts from Dr. S. Radhakrishnan's *Indian Philosophy, Vol. II.* (1927.)

III. 9. As my actions are due to my soul, other activities are traced to other souls...

10. The analogy that as the one sun, reflected in different substances, becomes endowed with distinct properties, the one soul reflected in different bodies becomes endowed with different qualities, will not hold, since the qualities that appear different belong to the reflecting medium and not the sun.

11. If the analogy were true, the diverse qualities appearing in connection with the souls would belong to the bodies and not the soul.

12. But pleasure, pain, etc. are qualities of the soul and not of the body.

[This long extract occurs on p. 409.]

IV. 13. It is entirely distinct from the body, senses and understanding, is manifested in all cognitions, and is eternal.

14. Prabhākara denies that the soul is of the size of an atom or of the body which it informs.

15. Though it is omnipresent, it cannot experience what is going on in another body, since it can experience only that which goes on in the bodily organism brought about by the past karma of the soul.

16. There are many souls, one in each body.

17. In its liberated state the soul continues to exist as a mere *esse* (sat)

18. It is imperishable, since it is not brought into existence by any cause (pp. 410-411.)

[This is Dr. Radhakrishnan's own 'original' interpretation of the Prabhākara theory of the Self. He delivered a special course of lectures on the Mimamsa theory of knowledge, while his second volume was in preparation. (*Modern Review*, February, 1929, p. 212). He has devoted about six pages to his section on the Mimamsaka conception of the Self. I have shown in my three articles that more than three pages of this section has been bodily taken from my thesis published in 1924, Dr. Jha's work published in 1911, and Dr. Thibaut's book published in 1907. So, one may reasonably doubt the originality of the remaining three pages also.]

V. 19. While Prabhākara admits that the universe has constituent parts which have a beginning and an end, he holds that the universe as a whole has neither beginning nor end.

20. We do not see the interference of any divine being in the production of the bodies of men and animals, which owe their existence to their parents.

21. Nor can the action bringing about the creation be held to lie in the atoms, which operate under the Will of God: because in all our experience, we never come across any such supervision,—as all supervision is found to be done by the Soul over that body which it ensouls (pp. 86-87)

22. The atoms cannot be said to be such a body of God (p. 87)

23. Even if we grant such a 'body' for God, the activity of the body must be due to an *effort* put forth by him (p. 87)

24. Nor could the *wish* be eternal, as, in that case, the activity of the atoms would be eternal (p. 87)

25. Nor is there any force in the argument that our *Dharma-Adharma* must have for a supervisor a being possessed of intelligence higher than our own. Because the *Dharma-Adharma* must belong to the same intelligent being (p. 85-86)

26. Any being, however intelligent, can never have any knowledge of the *Dharma-Adharma* of any other being (p. 86)

27. God could not perceive *Dharma* by his senses; nor could he perceive it by his mind alone, as the mind by itself cannot perceive things outside the body (p. 86)

28. This supervision cannot be of the nature of *conjunction*, because *Dharma* and *Adharma* being *qualities* are not capable of conjunction which is possible for substances only (p. 86)

29. Nor could it be in the form of *Samavāya* or *inherence*; as the *Dharma-Adharma* inhering in other souls could not inhere in God (p. 86)

[This is Dr Jha's own interpretation of the Prābhākara's attitude towards God.]

21. We cannot say that the atoms act under the will of God, since in our experience each soul acts on the body which belongs to it.

22. But atoms are not the body of God

23. Even if we grant a bodily organism to God, the activity of the latter must be due to the effort of God.

24. If the effort is eternal, the atoms would be incessantly active

25. Nor can we say that there is a divine supervisor of *dharma* and *adharma*, since they belong to intelligent individuals

26. One being however great, cannot know the *dharma* and the *adharma* of another

27. God cannot perceive the imperceptible *dharma* of others through his senses or by his mind since it is outside his body ...

28. The control is not a case of conjunction (*samyog*) since *dharma* and *adharma* are qualities and conjunction is possible only for substances

29. It is not a case of *samavāya*, since *dharma* and *adharma* inhere in other souls and cannot inhere in God (pp. 424-425)

[All that Dr Radhakrishnan has written about the Prābhākara's attitude towards God is contained in the above extract. And it has been taken *in toto* from Dr Jha's interpretation in *The Prābhākara School* (pp. 85-87). Will Dr Radhakrishnan say "Apparently he has brought together the textual matter where resemblances are bound to be striking leaving out the comments for which alone even the best of us can claim originality if any?" (*Modern Review*, February, 1929 p. 209). Here he has 'paraphrased' and summarized certain passages of Dr Jha, and inverted their order in two or three places. Thus, when there is some difference in phraseology and in the development of the argument, will he claim originality for his version? (*Modern Review* February, p. 212). Does originality consist in fusing a number of sentences gathered from different sources into an intelligible narrative? If so, I am afraid, all that he has ever written might be contained not only in the unpublished writings, but also in the published works of many other persons.)

VI. 30. This atomic substance must reside in the body ensouled by the cognising soul, as none other could contain the substratum of the immaterial cause of the cognition of which that soul is the material cause. The action of this atomic substance in the body—tending to bring about the contact—is due to its coming into contact with the soul which (in every act of cognition) puts forth an effort towards the cognition (p. 33)

VI. 30. The atomic substance which resides in the body ensouled by the cognising self is *manas* and none other could contain the substratum of the immaterial cause of the cognition of which the self is the material cause. The action of the atomic substance in the body which helps to bring about the contact is due to its contact with the self, which, in every act of cognition puts forth an effort towards it. (in small type, p. 379)

Here, Dr. Radhakrishnan's version is a specimen of his *specialized knowledge of Indian philosophy*. For he writes in the preface, "To help the general reader, the more technical and textual discussions are printed in small type." (*Indian Philosophy*, Vol II, p. 8). But will the great doctor be very much surprised, when told that even this highly technical interpretation, for which he claims originality, was anticipated by Dr. Gangauath Jha as early as 1911? Or will he say, "When two or more writers are using the same texts, there is bound to be similarity in significance and much agreement in phraseology, if the writers are faithful to the source," and "it would be foolish certainly to rush from this resemblance to a charge of plagiarism?" (*The Modern Review*, February, 1929, p. 212). In fact, all the above passages (Nos. 9-30) are Dr. Radhakrishnan's original interpretation and critical evaluation of the Prābhākara doctrine, in which, perhaps, his individuality as a writer has completely come out.

Dr. Radhakrishnan has, indeed, referred to Dr. Gangauath Jha's *The Prābhākara School of Pūrva Mīmāṃsā* on p. 386, p. 397, and p. 405. But that cannot be the authority for these passages on other pages. He has mentioned Dr. Jha's work also under 'References' on p. 129. But that does not justify him in bodily incorporating numerous passages from it in his book without acknowledgment. If his usual method is to adopt not only standard translations, but also critical interpretations where available, make slight changes in them here and there, if necessary, and pass them off as his own, he should distinctly mention it in the preface of his books, so that his readers may value him at his proper worth.

Dr. Radhakrishnan has introduced a great deal of technical matter into his reply to mystify the unsophisticated reader. So I am compelled to enter into some technical discussion to show the utter utility of his arguments.

Passages (Nos. 1-7) in my version dealing with the Sāṃkhya theory of Self-consciousness were published in the *Meerut College Magazine* in January, 1924. Dr. Radhakrishnan's version is almost a *verbatim* reproduction of mine. So, he expounds the deep, inner, philosophical significance of the slight changes he has made in his version. He invents the philosophy of *key words*. "Obviously the key words," he says, "are *puruṣa*, *sattva*, *pratibimba*, and *pariṇāma*. I use the word '*puruṣa*' itself in the English rendering, as the word '*self*' is ambiguous and may stand for either the *puruṣa* or the *jīva* (ego), while Mr. Sinha uses '*self*' for *puruṣa*." (*Modern Review*, February, 1929, p. 209). He has generally used the word '*puruṣa*' throughout his treatment of the Sāṃkhya System. But in the above passages (Nos. 1-7) borrowed from my thesis he uses his key word '*puruṣa*' three only, and imitates me in using the ambiguous word '*self*' as many as thirteen times, though he knows quite well that the latter may stand either for the *puruṣa* or the *jīva* (ego). Here he indiscriminately uses '*puruṣa*' and '*self*' in the same sense. So, *puruṣa* is not his key word.

Dr. Radhakrishnan says "For *sattvam* Mr. Sinha uses '*mind*' and I use '*buddhi*' itself." (*Ibid.*, p. 209). No point out here that I have never used '*mind*' for '*sattva*'. I have used '*intelligence*'-stuff for '*sattva*' and '*mind*' for '*buddhi*'. And he has

generally used '*pure essence*' for '*sattva*', or retained the Sanskrit word. Only in one sentence (4) he uses '*buddhi*' for '*buddhisattva*' once. Thus his statement is incorrect. If '*buddhi*' is identical with '*buddhi-sattva*', why does he use "the *sattva* nature of '*buddhi*'" (2), "*buddhi* in its *sattva* nature" (3), and "the *pure* nature of '*buddhi*'" (4)? Thus, though he himself has used these words, he does not understand even now the subtle distinction between '*buddhi*' and '*buddhisattva*'. Though in the above passages (Nos. 1-7) borrowed from my thesis he is faithful to his key word '*buddhi*', for that is the only change he has made in some of them (2 and 3), he uses the word '*internal organ*' for '*buddhi*' on the same page in his book several times. Thus, '*buddhi*' is not his key word. Again, for '*buddhi*' I have always used '*mental function*', '*mental mode*' or '*mental modification*', and he also imitates me in using the same words, though he never uses '*mind*' for '*buddhi*'. And elsewhere on the same page in his book he uses '*modification*' of the '*internal organ*' for '*mental modification*' as many as seven times. But he never uses this expression in the above passages (1-7) borrowed from my thesis. So, his plea of key words completely breaks down.

* Let me consider the passages in detail in my version.

1. This sentence is not a translation of any Sanskrit text. It is my *own interpretation* of the Sāṃkhya-Pātanjala doctrine of self-consciousness. Dr. Radhakrishnan has borrowed his version almost *verbatim* from mine. Only for '*self*' he has used '*puruṣa*', and for '*mind*', '*buddhi*'. So, they are bound to be his key words! He is conscious of it. So, he hunts out a mutilated sentence from Keith which conveys the same idea. "When the spirit reflects itself in the inner organ, it brings its reflex, and therefore its self, to conscious knowledge" (*The Sāṃkhya System*, p. 107.) With this sentence his version has not the remotest similarity.

2. This sentence is not at all a translation of any Sanskrit passage. It is my *interpretation* of the text—*buddhisattvagatapurūṣapratibimbāmbanāt puruṣāmbanām* (*Taittirīyārāṇi*, III, 35) in the light of *Maṇiprābhā* and *Bhagavārti*. *Maṇiprābhā* says, "Ānātmākārātrāsāṅgatvenātmānātrāpratibimbāgnāhāt puruṣānām" (III, 35). *Bhagavārti* also conveys the same idea (III, 35). Still Dr. Radhakrishnan wants to prove that this sentence is a mere translation of a Sanskrit passage, and claims originality for his version only by substituting '*buddhisattva*' for '*pure intelligence*'-stuff of the '*mind*' in my version. Can he find out a single sentence in *Taittirīyārāṇi*, of which it is a translation? Moreover, he has taken infinite pains to hunt out the English equivalents of '*samyama*' from different books, though the word does not occur at all in the above passage in *Taittirīyārāṇi*, of which he wants to prove that it is a translation. Besides, he says, "If I depended on the translations, I do not see why Mr. Sinha thinks that I should have rejected the standard ones in favour of his unpublished attempts, when, as a matter of fact, we have English translations of Vyāsa and Vācaspati in both the *Harvard Oriental Series* and the *Sacred Books of the Hindus Series*, which I have mentioned under 'References' on p. 373." (*Ibid.*, p. 249.) Let me show that Dr. Radhakrishnan's version is a *verbatim* reproduction of mine, and not

of that of Rama Prasada or Woods by reproducing all the versions below :

(i) "The *sattva* of the thinking substance depends upon the Self to the extent that it depends on the image of the Self as entered into the *Sattva* of the thinking substance." (Wood's translation, p. 264).

(ii) "What looks like the objective appearance of the Puruṣa, and becomes as such an object of knowledge, is the reflection of the Puruṣa into the essence of the Will-to-be" (Rama Prasada's translation, p. 229).

(iii) Vacaspatiśra holds that the self can know itself, only when attention is entirely withdrawn from the mental function in which the self is reflected and wholly concentrated on the reflection of the self in the pure intelligence-stuff of the mind." (My interpretation.)

(iv) "According to Vacaspati, the self can know itself only when attention is entirely withdrawn from the mental function in which the self is reflected, and is wholly concentrated on the reflection of the self in the *sattva* nature of buddhi" (Dr. Radhakrishnan's interpretation).

3. This sentence brings out the significance of the text in *Taittiriya Brāhmi* (*buddhisattvameratu tena pratyagena samikṛāṇapuruṣapratibimbam puruṣo- cchāyāpānanta carāṇāyāmāmbhate* III 35) in so far as it throws light on Vacaspati's view as to the nature of the *subject self* and the *object self*. Neither Woods nor Rama Prasada brings out this significance in his English translation of it (*Vide* Rama Prasada's translation pp 229-230 Woods translation p. 264).

My interpretation of Vacaspati's view given in my thesis and published in the *Meerut College Magazine* was entirely wrong. Vacaspati agrees with Vyāsa in holding that the *pure self* or the *self* in its pure essence, is the *subject* of self-apprehension and the *empirical self* or the reflection of the self in buddhisattva is the *object* of self-apprehension. He makes it quite clear when he says, *Cityā prakāśayate na jadya cūṭha Puruṣapratyag- mōtrāyānma katham cūṭimānam prakāśayati cūṭimāṇi tvaṇpāṇānaprakāśo jadyam prakāśayati* (III 35). He makes it more emphatic when he explains the scriptural text quoted by Vyāsa (*pratyāgāyama tena cūṭimāṇi*) by saying, *'Na tena cūṭimāṇi'* (III 35). Bhojariya, Ramananda Yati, and Nāresā also are of the same opinion. I have corrected this mistake in my final manuscript. But unfortunately Dr. Radhakrishnan did not get it at the time of examining my thesis. So, he was compelled to perpetuate my mistake in his book though he made a verbal alteration in the sentence.

4. This sentence brings out the significance of the Sanskrit text (*na ca puruṣapratyagena buddhi- sattvameratu tena pratyagena puruṣa tena pratyagena cūṭimāṇāmbhānam puruṣa Vyāsaśāstra* III 35) by adding the clause "as the mind is unconscious" to its translation. Otherwise, the sentence by itself would not convey its meaning clearly. I always try to bring out the significance of a text having a bearing on the subject-matter. So, here in order to bring out the significance of the text I have not only quoted Vyāsa and Vāṇanabhisu in the language of Dr. Radhakrishnan but also Vyāsa and Vacaspati whose characteristic passage I have quoted in the previous paragraph. In fact, all commentators have given the same interpretation

on this point. Can Dr. Radhakrishnan give any other? All the versions of this passage are given below.

(i) "The Puruṣa is not known by that notion of itself which is the self-same as the objective Buddha. The Puruṣa only sees that notion of self by himself" (Rama Prasada's translation, p. 228).

(ii) The Self is not seen by that presented idea of the Self whose essence is the *sattva* of the thinking substance. It is the Self which sees the presented idea which depends upon its own self." (Woods' translation, p. 263).

(iii) "The self cannot be known by the intelligence-stuff of the mind in which the self is reflected, it is the self which knows itself through its reflection in the pure intelligence-stuff of the mind." (My version).

(iv) "The self cannot be known by the buddhi in which it is reflected, but it is the self which knows itself through its reflection in the pure nature of buddhi" (Dr. Radhakrishnan's version).

Does not Dr. Radhakrishnan reject the standard English translations of Rama Prasada and Woods in favour of my unpublished attempts? When he knows full well that there is not the least similarity between his version and those of Rama Prasada and Woods, why does he quote their names to bring greater discredit upon himself?

5-7. In these passages I expound the view of Vāṇanabhisu. Dr. Radhakrishnan has reproduced them almost *verbatim*. He explains the difference between my version and his in his reply. I have raised the objection of *Karmakartāśroddha* and answered it in my version. He has excluded it from my version and thus made it entirely his own. I may point out here that there is no English translation of *Yogaśāstra*. So, Dr. Radhakrishnan has taken the greatest care according to his usual method, to bring out the sense of the texts without anybody's help (*Modern Review* February 1929, p. 209). But if his language happens to be almost a *verbatim* reproduction of mine he cannot help it. He is conscious of it. So he says. In actual phraseology there is some agreement due to the identity of the texts considered but the differences throughout my renderings are striking enough to indicate to the careful reader that they are based on the texts" (*Ibid.*, p. 210). Certainly here the similarity is most striking but it will require the keen insight of a great thinker to find out the difference!

Thus with regard to the above passages (1-7), he is not indebted to Keith, Rama Prasada, and Woods, whose names he has quoted, but to me only.

8. This entire paragraph is "my own interpretation of Kumāra and Prabhākara's doctrines of the perception of the self. It is not a mere translation of a Sanskrit passage" (*Modern Review*, January 1929, p. 102). But Dr. Radhakrishnan objects to it. He says, "Mr. Sinha urges that he is giving in his own interpretation, while half the passage is devoted to a quotation from *Sāstradīpikā* and its translation." (*Modern Review*, February 1929, p. 210).

Let me point out that barring the Sanskrit quotation, there are five sentences in this paragraph. Only one of them is a translation of the Sanskrit passage. But this also is not an exact translation. It brings out its significance by adding the following

sentence to the translation: "But along with this object-consciousness there is sometimes another distinct consciousness, viz., self-consciousness"; and it has been quoted *verbatim* by Dr. Radhakrishnan. I have not translated the word "*anyaplekh*," and he also has left it out. How is it that he has brought out the significance of the Sanskrit text which I have quoted and he has used in exactly the same way, by adding the same sentence, and leaving out the same word, and using the same language?

The other sentences in this paragraph are not at all translations of Sanskrit texts. Can Dr. Radhakrishnan hunt out any passage in *Sāstradīpikā* or any other book, of which they are translations? In the first two sentences I have given my own exposition of the Bhāṭṭa Mīmāṃsaka theory of the perception of the self, and in the last two I have given my own interpretation of the Bhāṭṭa theory as distinguished from the Prabhākara theory. So, the whole paragraph is my own interpretation which has been reproduced almost *verbatim* by Dr. Radhakrishnan. He has made only two changes. First, he has not referred to the Prabhākara doctrine. Secondly, he has substituted the words "the followers of Kumārila" for the words "the Bhāṭṭa Mīmāṃsaka" used by me, and to explain the deep significance of this verbal change he has delivered a learned lecture on the distinction between Kumārila's view and that of his followers, which he might as well reserve for his research students. The Bhāṭṭas and the Prabhākaras are the two well-known schools of Mīmāṃsaka. Kumārila Bhāṭṭa is the founder of the former, and Prabhākara, of the latter. Strictly speaking, the followers of Kumārila Bhāṭṭa are the Bhāṭṭas, and those of Prabhākara are the Prabhākaras. But generally the words "Bhāṭṭas" and "Prabhākaras" are indifferently used in the sense of "Kumārila and his followers", and "Prabhākara and his followers" respectively. On this point I refer Dr. Radhakrishnan to Dr. Ganganath Jha's *The Prabhākara School of Purva Mimamsa* (pp. 22, 38, 40, 45, 66 etc.) with which he has shown his unusually intimate acquaintance. He says, "Mr. Sinha holds that it is the view of 'Bhāṭṭa Mīmāṃsaka' which is his designation for Kumārila" (*Ibid.*, p. 210). Here I have quoted a text from *Sāstradīpikā* of Pāṭha-sārathimūsa, a follower of Kumārila, but still the great doctor knows for certain that by 'Bhāṭṭa Mīmāṃsaka' I mean Kumārila!

In fact, Dr. Radhakrishnan cannot possibly offer any explanation of his almost *verbatim* reproduction of this entire paragraph from my thesis. So, first, he says that half of it is a quotation and its translation. Secondly, he gives the deep significance of his paraphrasing the word 'Bhāṭṭa Mīmāṃsaka'. Thirdly, he picks up the last sentence, and says, "That self-consciousness marks a higher degree of conscious life than the mere consciousness of the object is a criticism with which even a beginner in epistemology is familiar and I have referred to it in more than one place." (*Ibid.*, p. 210). Here he admits that at least the last sentence is an interpretation, and he has reproduced my language almost *verbatim*. But he accounts for it by saying that this commonplace criticism is known even to a beginner in epistemology. I admit that not only this criticism but also what is involved in the previous sentence, and my exposition of the Bhāṭṭa doctrine in the first two sentences are known to

every student of Indian philosophy. But I wonder how all these sentences in my thesis containing my exposition, interpretation, and criticism could find their way into Dr. Radhakrishnan's work in exactly the same form!

In this connection Dr. Radhakrishnan points out that my reference to *Sāstradīpikā* (ch. 8, 5), p. 182 is wrong. He says, "It is found on p. 349 and not p. 182". The Chowkhamba edition of *Sāstradīpikā* to which reference is made, has only 174 pages and page 182 of it is non-existent" (*Ibid.*, p. 210). I am thankful to him for his correction. But let me point out that there are two editions of *Sāstradīpikā* published by the publishers of the Chowkhamba Sanskrit Series, one with *Yuktisnehaparāṇṭī* and the other with *Prakāśa*. I am informed by the publishers of the Chowkhamba Sanskrit Series that the former belongs to this Series, while the latter does not, though it has been published by them. The former has only 174 pages, while the latter, 622 pages. I have always referred to the latter edition in my thesis. The Sanskrit text I have quoted does occur on p. 482 of this edition, though a similar passage occurs on p. 349 of the other edition. There is a difference in the readings of this text in the two editions.

Evidently, Dr. Radhakrishnan is not aware of the existence of *Sāstradīpikā* with *Prakāśa* which contains 622 pages. He has always referred to the Chowkhamba edition of *Sāstradīpikā* which contains only 474 pages, in his *Indian Philosophy*, Vol. II. But, then, how does he refer to the other edition of *Sāstradīpikā* (pp. 487-490) on p. 482 of the above work? I have shown in my second letter (*Modern Review*, February, 1929, p. 219) that he has borrowed that part of his exposition from my thesis along with its reference, published in the *Meerut College Magazine*, January, 1924.

Next, I consider the unpublished part of my thesis.

1-3. These arguments I took from *Tarkabhāṣa* and referred to it in my thesis. Dr. Radhakrishnan has borrowed them almost *verbatim* from my thesis, but has not referred them to *Tarkabhāṣa*. He admits that they are not to be found in *Nyāya-kandali*, and they do occur in *Tarkabhāṣa*. He suggests that he has intentionally not referred to *Tarkabhāṣa*, for "the views set forth in 1, 2 and 3 are not materially different from those of 7, 8 and 9 from *Nyāya-kandali*, the earlier work." (*Ibid.*, p. 211). But, first, if the former are not materially different from the latter, why does he give them at all? Secondly, it would require a rare metaphysical acumen to discover how the first argument

from *Tarkabhāṣa* is involved in any of the arguments from *Nyāya-kandali*? Thirdly, the convention has yet to be established that the arguments taken from a later work, if they are involved in those of an earlier work, must be referred to the latter and not to the former. All scholars should take note of this new rule of giving references laid down by the great author.

4-11. As to the arguments from *Nyāya-kandali*, Dr. Radhakrishnan points out that the passages (4-9) in my version are almost a *verbatim* reproduction of Dr. Ganganath Jha's English translation of this work. (*Ibid.*, p. 211).

In the first place, Dr. Radhakrishnan here contradicts himself as I have already shown. To

explain away the striking similarity between my version and his in all other places he has repeatedly said that faithful translations of the same passage must resemble each other not only in matter but also in form. But now he says just the reverse. Here he points out that because my translation is similar to that of Dr Ganganath Jha, mine is almost a *verbatim* reproduction of the latter. Thus he sets up two contradictory standards for judging the originality of English translations of the same texts. If he feels sure that my version with regard to these passages is borrowed almost *verbatim* from Dr Jha's, why does he not feel equally sure that his version is borrowed almost *verbatim* from mine with regard to the other passages which are translations of the same texts?

In the second place, with regard to these passages (4-9) only, he has given parallel passages from some other work, on which he says both his version and mine are based. He has not been able to give parallel passages with regard to others. Still there is a striking similarity between his version and mine in those passages. This clearly shows that his version is borrowed from mine with regard to those passages.

In the third place with regard to the arguments from *Nyāyalandāli*, he admits that his version is almost a *verbatim* reproduction of Dr Jha's translation and he has acknowledged his indebtedness to him by mentioning his work in the bibliography on p 247. But he should have referred these passages not to *Nyāyalandāli*, but to Dr Jha's English translation of it from which these were borrowed. In order to avoid being misunderstood he explains his usual method of translating Sanskrit texts. He says, Let me explain at once that, in all these passages which are not in quotation marks I do not try to give the exact translations but only expound the significance of the texts, referring the interested reader to the sources. My usual method is that when I give the translations I adopt the standard ones where available, making slight changes here and there where I think necessary and where there are no authoritative translations, I take the greatest care to bring out the sense of the texts' (*Ibid* p 209). If he adopts standard translations where available, makes slight changes in them here and there, if necessary, and still does not refer these passages to the works from which they are taken he cannot avoid being accused of plagiarism. He has yet to learn how to acknowledge authorities for using published and unpublished works in writing his books.

In the fourth place my translations in passages (4-9) are based on Dr Ganganath Jha's. I do not want to imitate Dr Radhakrishnan in spinning out a philosophy of the changes I have made in my version. But I insist that Dr Radhakrishnan's version is based on mine, while mine is based on Dr Jha's. Let me make it clear first, by giving the three versions of passage No 7.

(i) Though, 'as a matter of fact the object has an existence extending over all three periods of time, past present and future, yet when it is cognised it is cognised as belonging to the present' (Dr Jha's version p 211).

(ii) 'It may be argued that an object has existence extending over the past, the present and

the future, but when it is cognised, it is cognised as belonging to the present.' (My version)

(iii) It may be argued that an object has existence extending over the past, present and the future and when it is cognised it is cognised as belonging to the present' (Dr Radhakrishnan's version)

This clearly shows that Dr Radhakrishnan did not care to consult Dr Jha's translation, but reproduced my version almost *verbatim*.

Secondly, if he borrowed all the passages (4-11) in *Nyāyalandāli* from Dr Jha's translation, why does his version in passage No 10, for instance differ from Dr Jha's and closely resemble mine? The three versions are given below.

10 (i) One who holds that cognition is inferable from the knowledge that we have of objects, should be met by the following arguments. Does the knowledge of objects' inhere in the self or in the object? It could not be regarded as inhering in the object, as it has been shown that consciousness cannot belong to objects. If it be regarded as inhering in the self, then what cognition is there besides this which would be inferred from that knowledge?' (Dr Jha's version, pp 214-215)

(ii) It may be argued that cognition is inferred from the cognition of objects' (*viśayasamvedanānumeyam jñānam*). If so does 'the cognition of objects' (*viśayasamvedana*) inhere in the self, or in the object? It cannot inhere in the object, as it is unconscious. If it inheres in the self, then what other cognition is there which is inferred from the cognition of objects?' (My version.)

(iii) If it is argued that the cognition is inferred from the cognition of objects' (*viśayasamvedanānumeyam jñānam*) we may ask whether the cognition inheres in the self or the object. It cannot reside in the object, which is unconscious. If it is in the self what is the cognition which is inferred from the cognition of objects?' (Dr Radhakrishnan's version)

This clearly shows that Dr Radhakrishnan gives here almost a *verbatim* reproduction of my version and not of Dr Ganganath Jha's. So with regard to this passage at least he is not absolved from the charge of plagiarism.

Thirdly in passage No 10 he has imitated me in quoting the same Sanskrit text, though there are many other important sentences in *Nyāyalandāli* deserving quotation. And this Sanskrit text quoted by me and Dr Radhakrishnan both does not occur in Dr Jha's English translation of *Nyāyalandāli*.

Fourthly he has imitated me in his selection of arguments from *Nyāyalandāli* against the inferrability of cognitions. In my thesis I have not given the argument involved in the following sentence.

Viṅabhārat na tūvadāntamātram jñānamānāspānūmānaheturam' (p 96). Dr Radhakrishnan also has excluded this argument from his version.

Lastly, he has imitated me in giving the same wrong reference. He says, 'Srihara's commentary on VI 56, which deals with this topic actually runs from p 96 to p 98 in Divyadina's edition (V S S) though the argument last adduced from it occurs on p 97' (*Ibid*, pp 211-212). Thus he admits that the last argument adduced from

Nyāyakandali does occur on p. 97. Should he give the reference of the arguments actually adduced by him from a book, or of the other arguments as well with which he is not at all concerned? Besides, the last part of *Nyāyakandali* under the same sūtra deals with the doctrine of *Srasamēdana* which is entirely different from the doctrines of *Jñātātānumeyatā* and *Vṛṣaya-sampradānnumeyatā*, which are discussed on pp. 96-97, while the discussion on the former runs from p. 97 to p. 93. So, Dr. Radhakrishnan's reference is wrong. And this wrong reference he has borrowed from my thesis.

Any one of the above similarities between his version and mine in regard to the passages from *Nyāyakandali* might be accidental. But I wonder how like me he has borrowed his translations of some sentences from Dr. Ganganath Jha's version, translated other passages independently in the same language, excluded the same arguments of Śrīdhara from his version, quoted the same Sanskrit sentence, and given the same wrong reference!

12-10. With regard to the parallel passages from *Prameyākamalamārtanda*, Dr. Radhakrishnan says, "There is not one passage in my version which may be regarded as identical with Mr. Sinha's" (*Ibid.*, p. 212). I cannot understand how he says this in the face of a striking similarity between his version and mine in as many as *fourteen* passages (12, 13, 16, 17, 18, 22, 23, 24, 25, 26, 27, 28, 29 and 30). He has quoted the same Sanskrit words within brackets (12, 15, 16, 18, 24, 25, 28, 35 and 36). He has quoted the same Sanskrit texts (26 and 29). He has given the same exposition of the Nyāya-Vaiśeṣika view as distinguished from the Bhāṭṭa Mīmāṃsāka, the Jains, the Buddhist Idealists, and the Vedantists (28). How can he explain similarities in so many

points? There is no English translation of *Prameyā-Kamalamārtanda*, which might be used by both of us. How, then, does he expound the significance of Sanskrit texts in a language similar to mine? If he has paraphrased a few words, summarized a few passages, inverted the order of arguments given in my thesis in two or three places retaining my language, and reproduced almost verbatim as many as fourteen passages together with the same quotations, does it prove that he has made them his own? There is nothing strange in it. He has done the very same thing when he has bodily incorporated numerous passages from many other standard books, say, from Dr. Ganganath Jha's *The Prābhākara School of Pūrva Mīmāṃsa*.

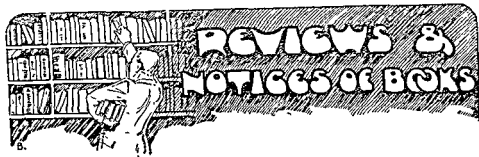
Lastly, I fail to understand how he has drawn his materials from the very same sources about a few topics as I have done in my thesis, though there are many other important works which deal with the same topics. I fail to understand how there is a striking similarity between his version and mine in so many sentences, paragraphs, and pages dealing with the same topics. If the striking similarity between his version and mine is, what he would have us believe, due to the fact that both of them are based on the same texts, why do we not find a striking similarity in the writings of Gough, Deussen, Prof. Ramade and Dr. Belyalkar who deal with the philosophy of the Upanishads? Why do we not find a striking similarity in the writings of Dr. Das Gupta and Dr. Radhakrishnan who deal with the same topics and draw most of their materials from the same sources in their works on Indian Philosophy? I do not know how long Dr. Radhakrishnan will fail to understand my accusations.

Meerut College, Meerut

JADUNATH SINHA

Perhaps there is nothing so dangerous or so evil in its effects, as irresponsible power. That is what Great Britain exercises in connection with India—absolute power, with no one to call her to account. I do not think any nation is able to endure such an ordeal any better than is Britain, but it is an ordeal to which neither rulers of nations nor individuals in private life should ever be subjected. The risks are too great. The wrongs and tyrannies inseparable from it are too serious. England avoids it in connection with her own rulers, by making them strictly responsible to the English people. The rulers of Canada are strictly responsible to the Canadian people. Every free nation safeguards alike its people and its rulers by making its rulers answerable in everything to those whom they govern. But here is the anomaly of British rule in India—Britain rules India but does not acknowledge any degree whatever of political responsibility to the people of India. Whatever freedom, or political privileges they enjoy are purely "favors", which she in her "kindness" "graciously grants" to them; she does not for a moment admit that any political freedom or political power belongs to them of right—is their just possession, which they may rightly demand of Great Britain and which she has no right to withhold. Her will is the supreme law; and India must submit in everything.

—DR. J. T. SUNDERLAND
India in Bondage



[Books in the following languages will be noticed Assamese Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese Malayalam, Marathi Nepali Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu Newspapers, periodicals school and college text-books and their annotations, pamphlets and leaflets reprints of magazine articles addresses, etc., will not be noticed The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer etc according to the language of the books. No criticism of book reviews and notices will be published—Editor M R.]

ENGLISH

VISVA-BHARATI SANTINIKETAN Price Re 1 To be had at the Visva-bharati Office, Santiniketan

This is a souvenir of the institution located at Santiniketan. It contains a brief description of the place and of the educational facilities provided in the different departments of the Institution, with 29 illustrations. The letterpress has been neatly printed, and the illustrations, too, except two or three, have been well executed.

A CENTURY OF SERVICE By Professor Upendranath Bhattacharya. Price As 6 pp 103 To be had of the Secretary, Punjab Brahmo Samaj Lahore

It is a survey of the services rendered by the Brahmo Samaj during the first hundred years (1828-1928) of its existence. It gives an idea of the religion of the Brahmo Samaj and passes on to describe the social and philanthropic work done by the Samaj. The author devotes the concluding chapter to discourses on the basis of national reconstruction and the renaissance in India. It is a readable and instructive brochure.

THE MERUIT COLLEGE CHRONICLE By F. G. Meen. Meruit College Meruit, U P

As its name implies, this book is a brief history of Meruit College. It was primarily intended to be a collection of college views. It describes the various activities of the college, and includes among other things a college 'Who's Who.' The portraits and views are well printed and are not a little interesting.

A BENGALI PHONETIC READER. By Sundri Kumar Chatterjee. M. A. (Calcutta), D.Litt (London) Khanna Professor of Indian Linguistics and Phonetics and Lecturer in English and Comparative Philology in the University of Calcutta. Author of 'The Origin and Development of the Bengali Language' and 'Bengali Self-taught' London University of London Press, 10 and 11 Warwick Lane, E. C. 4. 1928. Cloth, pp 131, 3s

This book seeks to represent, as accurately as possible, the pronunciation of that form of the

Bengali language which is employed by the best Bengali authors when writing in the colloquial style, and that is practically the speech of the educated classes in Calcutta. The texts are all taken from standard authors. The pronunciation is that of the author. It may be taken as being typical of the educated pronunciation of Calcutta which is the recognized standard for Bengali. The book contains values of the Phonetic Symbols, the Bengali Phonemes, formation of the Bengali Sounds, Details regarding the Bengali Sounds and their formation, The Sound Attributes (Length Stress Intonation) Colloquial Bengali Skeleton Grammar, Texts and Translations, Vocabulary. The work has been carefully and accurately done. Those who want to learn how Bengali is spoken and pronounced by cultured Bengalis will obtain much help from this book.

R C

SCPTICAL ESSAYS By Bertrand Russell, published by George Allen and Unwin Ltd. Crown 8vo pp 251 Art Canvas gilt with dust jacket. Price 1s 6d net

Bertrand Russell requires no introduction as a thinker and writer of great ability and fame. His *Sceptical Essays*, therefore, would attract the readers' attention by his reputation and a lengthy review would not serve any useful purpose. At least a reviewer may well think that 'there was no sufficient ground for thinking he would do any good' to readers by attempting to pull Russell's scepticism out of his book and place it before every body in a nut shell. Rather, there is ample ground for holding that the thing is an impossibility. Russell's scepticism like his faith is highly complicated and can be grasped, if at all, only by a close perusal of his essays.

His essays are an attack, some times satirical and generally subtle, on the habits, customs, valuations and way of thinking of modern men. In this he is by no means a pioneer, but the method adopted by him as well as his keen analysis of human irrationality in many fields,

show great originality. People, for example, have a habit of thinking that whatever they believe in are backed consciously or unconsciously by reason and whatever they desire are born in their mind of irrational urges. "The exact opposite of this would be nearer the truth: the great mass of beliefs by which we are supported in our daily life is merely the bodying forth of desire, corrected here and there at isolated points, by the rude shock of fact." These few lines are characteristic of Russell. He can put the essence of an entire text-book in a few words. The above give us the gist of modern psycho-analysis.

How would the average pretentious "Pragmatist" like the following bit? "A pragmatist on a jury in a murder case," says Mr. Russell, "will weigh the evidence exactly as any other man will, whereas if he adopted his professed criterion he ought to consider whom among the population it would be most profitable to hang. That man would be, by definition, guilty of the murder, since belief in his guilt would be more useful, and therefore more 'true' than belief in the guilt of any one else." Men as a rule cannot be rational, thinks Mr. Russell, for "education, the Press, politics, religion—in a word, all the great forces in the world—are at present on the side of irrationality; they are in the hands of men who flatter King Demos in order to lead him astray."

Mr. Bertrand Russell's essays take up one by one the various dangerous unreasons traditionally sitting heavy on human progress. He is not altogether drastic in his worship of reason; but he expects men at least, not to indulge in things which are proved evils, nor extol to the skies ideas and institutions which have nothing definitely good about them and to adopt whatever the best experts have proved to be of value to man's well-being.

A study of Russell's *Sceptical Essays* will be thorough cure for the modern diseases of over-enthusiasm, over-confidence and well-fed *Laissez-faire*.

LIVING INDIA. By Sarel Zimand, with an introduction by "A. E." Published by Messrs. Longmans, Green & Co. Ltd., Demy 8vo. pp. X17+250 and twenty-five half-tone plates, cloth gilt, price 10s. 6d. net.

There is now over-production in the field of books on India, thanks to the fashion set by the authoress of "Mother India." Practically every class of writers have come into the field with their supply of information or ignorance to deify or defile India and her civilization. Fiery patriots of the stamp of the late Lala Lajpat Rai, opportunist politicians, dreamy-eyed "interpreters" of India, one-eyed ex-officials and ex-missionaries, dispassionate students of Indian thought and life, indifferent "copy" writers all have come forward to shed light on the Indian situation, to guide the reading world to a true valuation of Indian history, culture and present-day politics. Very few, alas, have given us any new information, a new view point, a real enough picture of India. But Mr. Sarel Zimand is undoubtedly one of those few who have studied India with sufficient detachment to avoid becoming a propagandist for this or that side, at the same time, with a rare sympathy that has lent clearness to his vision and depth to his outlook.

The introduction by "A. E." adds a special

interest to the book. "My own interest in India began forty years ago," says "A. E." "when I read the Upanishads, the Bhagavadgita, the Buddhist Suttas and other sacred books. But my reverence for the noble imagination in the Upanishads or the wisdom of the Bhagavadgita has never led me to assume that India could be denied from its sacred literature, or that its life could possibly be as idealistic or mystic as the thoughts of its greatest sages. "I was prepared," continues "A. E.", "rather to find that the nation which had the loftiest spiritual imagination must have states of spiritual degradation balancing its highest vision, and this I think might be inferred from that Brahmanical psychology which opposes the Lokas to the Talas, the spiritual states of our being to the sensual states, and from which I infer that with every ascent to spirit a new abyss opens which is the dark opposite of the heaven into which the soul has climbed." Thus, we believe, is a good long distance analysis of the fundamental forces which give shape to Indian habits, customs, desires and institutions. Consciously or unconsciously the author of *Living India* also holds a similar view on India. "A. E." later on in his introduction says, "I have no doubt that out of the ferment in India will come a new renaissance." The author also seems to believe in the possibility of such a renaissance, but may be, renaissance will not come in all fields at once.

The author builds up his picture of India on a basis of correct history. He has not learnt his Indian history from a guide book or an official propaganda text-book. He is a close student of Indian history. A few samples of his interpretation of Indian history will convince one of the truth of this statement. Describing the battle of Plassey, he says, "the success of the battle depended on whether the Indian in the service of the Satrap of Bengal, with whom Clive had closed a secret treaty, would play his part and betray the prince" (p. 20). Coming to the doings of the Hon'ble John Company, he says, the Company made treaties and often broke them, sometimes even forged them. "It cheated and robbed, murdered and oppressed, and the people groaned under its domination" (p. 33). Under the Crown educated Indians "discovered that no matter how marked their intellectual attainments, they could not expect to be treated on the same basis with the white race" (p. 47). The Dyaarchical system, says the author, "gives Europeans and other minorities a representation out of all proportion to their number" (p. 58). He is not merely a student of facts. He tries to see deeper. "If one seeks to understand the Indian resentment, one finds a long accumulation of grievances, racial, economic and political" (p. 184). His views on matters connected with Indian history are also characteristic of his scholarly equilibrium. He condemns strongly the British appreciation of Dyer's Amritsar massacre represented by the £120,000 "fund and endorses a French view that 'Amritsar was the equivalent of Louvain'" (p. 212). What does he learn from his study of Indian history and what prophesy does he make about India's future history? We read, "On the type of constitution which the Parliament of 1930 decides to grant, on the imagination of British statesmanship, greatly depends whether India will, within the next generation, be incorporated as a loyal member of

The autobiography of the Maharshi is a classic among Bengali religious books. Considered only as a literary production, too, it is entitled to rank as a classic. Mr. Satischandra Chakrabarti has edited the book with great care. His appendices between great industry and regard for accuracy, and evince a reverentially critical spirit. He has rendered signal service to the cause of liberal religion, as well as to that of the literature of Bengal, by bringing out this edition.

R. C.

MARATHI

CHANDRAKANT, VOL. II—A Gujarati treatise on Vedant in the form of a narrative by the late Ichhavani S. Desai. Translated into Marathi by S. R. Babarekar. Publisher: Gujarathi Printing Press. Pages 744. Price Rs. 5.

The first volume of this rather bulky but interesting work was favourably noticed in the December (1928) issue of this periodical. The writer has in this volume followed up the subject in its heavier portions, leading to the coveted goal of the Vedantists, viz., the realization of the Brahma through love and the wiping off of the necessity of re-birth. The two volumes together form a valuable addition to the Vedantic stock of Marathi literature.

HYDERABAD AND INDIAN STATES. By Raghendra Sharma. Published by the Author. Pages 430. Price Rs. Three. To be had of the Arya Bhushan Press, Poona.

The premier state of Hyderabad (Deccan) has won a large measure of odium through the criticism of its administration in the press, but judging from the materials supplied in this book supported by facts and figures quoted from the official reports of the State, the criticism does not seem to be unjustified. The administrative system of the State, appears to be rotten to the core and unless a radical change is introduced, it cannot satisfactorily meet with the requirements of its subjects. What these requirements are is clearly specified in a general way in the resolutions passed at the State Peoples' Conferences, a full report of which is also given in the book. In fact, the author, who is a sincere and earnest worker and has made considerable sacrifices, being rewarded with exile by the Hyderabad Government for his enthusiasm in the public cause, has spared no pains to make clear the intricate problem of the Indian States in general and the Hyderabad State in particular, and if Indian Princes would only care to ponder over the contents of the book and try to redress the grievances of their subjects, it will not be long before they find a way to bring happiness and contentedness to their people, provided a will is there to bring about the much-coveted consummation.

V. G. AITE

TAMIL

MAYA MAYO OR A WHIP TO MISS MAYO. By V. Ramasamy Iyengar. Published by Vasan Book Depot, 244, Mint St., Madras 1928. pp. 103. Rs. 2.

A mild and effective criticism of Miss Mayo's 'Mother India.' Her damaging exaggerations and generalizations of India's weaknesses, are discussed at length side by side with the forces that are either working or ought to work for the removal of such of the connected evils as exist, and as a result, either the actual conditions are beautifully portrayed or an earnest appeal made to the reader to do his best for the regeneration of the country. One who gets this may have no need for 'Mother India' or its translation to know its contents and this ought to be in the hands of every lover of the country.

BRAHMA-GNANOPADESAM BY A QUEEN. By Sri Sadhu Ko. Vadi Velu Chettiar. Published by Sri Sadhu Ratna Sanguru Book Depot. 4-34, Nainappa Naick St., Parktown, Madras.

This is a prose rendering of the stories of Sighithvasan and Kasan of Gnanavasittam, not likely to be appreciated by lay readers.

ROJA DEVI OR THE EIGHTEEN YEARS TREASURE. By Lalgudi S. Kandasami. Published by L. S. K. Swami Iyer, 116-430, Chittoor Road, Gudiyattam. pp. 250. Price Re. 1-8.

This drama is verbose like a novel; the plot is ill-conceived and badly worked; and the several characters speak and act in the same strain and adopt ingenious devices to introduce themselves to others, making themselves disgusting to readers.

R. G. N. PILLAI

MALAYALAM

TUNCHAT ERZUTTACCHAN. By Vidvan K. Santharan Erzuttacchan. Published by V. T. Raman Bhattachari, Mangalodayam Press, Trichur, pp. 102. Price as. 12.

A praiseworthy attempt at giving a brief, yet connected, narration of the life and work of Tunchat Erzuttacchan, the father of Malayalam literature.

SRI YESU KRISTU. By K. John. Marayana. Published by the author at Perumattura, Travancore. pp. 92. Price as. 6.

This is part I of the life of "Jesus the Christ, the son of God," translated from the English rendering of the French book, 'La Vie de N. S. Jésus Christ.'

Written in good and chaste language.

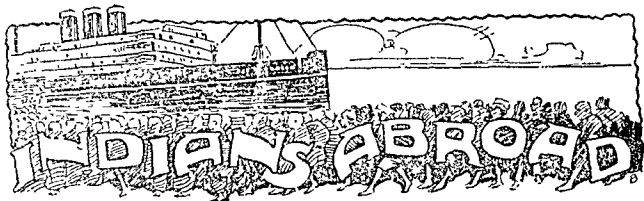
SIVAJI. By M. K. Veera Raghava Iyer, M.A., L. T., Head Master, Government Training School, Cannanore. Published by Mr. S. Ramaswami Iyer, B.A., Big Bazaar, Calicut. pp. 102. Price as. 8.

A short interesting historical play, complete in nine acts, written for his students in the Training School, Cannanore, to be staged.

P. ANJAN AGIAN

GUJARATI

TATTVAINAN NA NIBANDHO (Essays on Tattvayana). By Manubhai Chandra Vidyanand Pandya, M.A., B.Sc., LL.B., Solicitor, High Court, Bombay. Printed at the News Printing Press, Bombay. pp.



By BENARSIDAS CHATURVEDI

Golden Jubilee of Indian Settlement in Fiji

In May 1929 fifty years will have passed when the Indians first went to Fiji as labourers. They were sent under indenture and the memory of that hated system is naturally painful. At first sight it looks rather odd that we should be celebrating the Jubilee of our being sent under indenture



Mr. C. F. Andrews

to celebrate this Jubilee does not rest at all on the indenture system. That wretched system is gone and is gone for ever, never to be revived again. The first item in our programme for Golden Jubilee should be burning of the effigy of indenture slavery in every village in Fiji where Indians are living. Small pamphlets in Hindi, Urdu, Gujarati and Tamil giving the history of indenture system and its abolition may be distributed all over the islands. But when we put this item first we must take care that we do not excite any racial feeling against any particular race. We must also remember that the man who has worked hardest for the abolition of this slavery is an Englishman—Mr. C. F. Andrews and in every meeting in Fiji we ought to pass a resolution of thanks for Mr. Andrews. We must not forget the services of Mahatma Gandhi, Mr. Gokhale, Lord Hardinge, Miss Dudley, Rev. J. W. Burton and the late Mr. W. W. Pearson, one of the noblest souls that ever lived on this earth. I hope the Europeans in Fiji will have no objection to join in this demonstration, for most of them should realize that indenture system was bad to the Indians and Europeans alike, as it meant the degradation of both the people. Next item in our programme should be the establishment of Fiji Indian National Congress. The time has come when Indians ought to give their responsible opinion on political questions. No religious or social organization, whether it be the Arya Samaj or the Reform League, has any right to speak authoritatively on the political problems of Indians in Fiji and therefore we require a political organization. Why our people in Fiji fight shy of politics, I fail to understand. Indians are to be given representation on the

slavery! But if we look into the matter carefully we shall surely see that the idea

Legislative Council of Fiji and they ought to take part in politics

The third item in our programme should be that of education. In fact it deserves to be put first. An educational conference of Arya-samajists, Christian missionaries, Sanatanists and Mohammedans may be of some use at this juncture. A big effort must be made to remove illiteracy from among the Indians of Fiji. Foundation of a decent good library at Suva and smaller ones in distant districts may be another feature of our programme. A Sarva-Dharma-Sammelan—a conference of all religions in Fiji—may also be held. In a place like Fiji, that is inhabited by so many different races and religions, we must emphasize the points of unity instead of pointing out the differences.

The whole programme should be carried out by Indians in a spirit of brotherliness among themselves and tolerance towards other races—the Fijians and the Europeans. The Europeans of Fiji ought to realize that the Indian has come to stay in Fiji and a policy of distrust will only hamper the progress of the colony as a whole. Uneducated people can be led to terrible disaster by narrow-minded fanatics of the type of Vashistha Muni and the only way to save Fiji from ruin is to help the Indians to become able citizens of that beautiful colony.

One thing more I have to add. A Committee consisting of influential people of different communities—Hindus, Mohammedans and Christians—should be formed immediately to carry out this programme of work.

The Indian Question in East Africa

The following letter was sent to Pandit Mohlal Yehra, Pandit Madam Mohan Malhotra and Mr Hirdaya Nath Kunzon, members of the Legislative Assembly.

I learn from the papers that Sir Mahomed Habibulla has invited the Party leaders to the meeting of the Emigration Committee to be held on Monday next to discuss the Hilton Young Commission Report. As a worker in the cause of Indians Overseas I put the following suggestions for your consideration—

1. The Hilton Young Commission Report concerns the future of our people in East African territories, Kenya, Uganda, Tanganyika and Zanzibar and now that a very important decision is to be taken by the British Parliament about the problems of these colonies the Government of India ought not to commit themselves to any definite

line of policy until and unless they hear what our people in those territories have to say on these questions.

2. The Government of India should therefore at once wire to the Secretary East African Indian Congress Nairobi (Kenya) for their opinion on this report for the guidance of the Government.

3. There is a possibility of an Indian Deputation coming from East Africa to put their case before the Indian public and the Indian Government. In fact the Government of India should invite such a deputation.

The action that may be taken by the British Parliament over this Report will affect not only the future of our people in those colonies but will also have a direct bearing on the future emigration policy of India. Therefore it is all the more necessary for our leaders to be very cautious in this connection.

Hoping that these suggestions will receive serious consideration at your hands.

The decision of the Emigration Committee on this subject will be read with interest by our readers.

EMIGRATION COMMITTEE

KENYA INDIANS AND THE HILTON YOUNG REPORT

New Delhi Feb 24

The Emigration Committee met this evening at 4.30. Besides Sir Phiroze Sethna almost all members were present. The Rt Hon Sastri was also present. Before proceeding with discussion on the Hilton Young Commission report Mr Sastri was requested to inform the Committee what the Indian residents in Kenya, Uganda and Tanganyika thought of the Hilton Young Commission Report.

Mr Sastri is understood to have said that though he had met a few of the Indian residents in those places he could not say what was the general opinion that prevailed among the residents in those places regarding the report. Mr Sastri suggested that the opinion of the Indian residents in Kenya, Uganda and Tanganyika could be obtained as early as possible and after it had been obtained the Emigration Committee could sit and discuss the report. The Committee approved of his suggestion and it is understood, has taken steps to get by cable the opinion of the Indian residents in those places before the eleventh of March when the Emigration Committee will meet again.—Free Press

It is satisfactory to note that the Indian Government have wired to East Africa to ascertain the opinion of our people there but they have given very little time. A conference of leaders of East Africa Indians is essential and such a conference cannot be held within a fortnight in East Africa, where people are living at very distant places. At least a month ought to have been given.

Indians in Central America

Mehta Jaimini writes from Balboa in Panama.—

Panama is 20,000 miles away from India by sea route, some 45 days' voyage. It is inhabited by various races, and the natives of all the countries

are to be found here. The common language is Spanish but English is also understood. There are some 1,000 Indians in this zone chiefly belonging to Gujarat, Sindh and the Punjab provinces. They are living in Panama, Colon and Christal and working as shop-keepers, cloth vendors, hawkers, motor-drivers and labourers. Most of them are well off and several are in a prosperous condition, earning daily from 2½ dollars to twenty dollars or more. The average expenses here are 20 dollars per month and so they can save a good deal of money. Indians are enjoying a happy and comfortable life breathing the air of independence. They are eager and desirous to see Mother India free and independent. They have no liking for the Nehru report and wish to see India absolutely independent like America. They don't like to hear religious lectures and are of opinion that India should get freedom not only from political bondage but also from the slavery of the Pandits and the Mullahs, slavery of castes and creeds, of sects and religions.

A Warning

A number of people posing themselves as religious reformers are going out from India every year to the colonies. Some of them belong to reactionary societies in India, which are opposed to all social reform while others are fanatics of the worst type. Their only aim is to get a good deal of money in subscriptions for building temples or for Gita Prachar etc. Our colonial friends should be very careful in dealing with these people. Half a dozen of them will prove more dangerous to Indians overseas than any number of anti-Indian Europeans.

The Field for Social Service among the Indians in Fiji

We are grateful to Rev. A. W. McMillan for the following note on social service in Fiji, which he has written at our request.

The problem of the Indian in Fiji is chiefly a problem of youth. The older immigrants often return to their motherland, and they are more conservative and fixed in their ideas than the keen, progressive Fiji-born Indians. Official figures for 1925 show the birth-rate to be 337 per mille whilst the death-rate is as low as 73 per thousand, and the total increase in the Indian population last year was 2,653, or twice that of the Fijians. These tens of thousands of splendid, healthy young Indians are in need of guidance. Many of them have not known the benefits of wise discipline and some have grown up familiar with the sordid details of crime and of low moral standards. They are ignorant of many social and religious restraints. There is,

therefore, need for the development of movements such as that of the Boy Scouts. Fiji enjoys much more ease and leisure than is known to the toiling masses of India, and leisure if it is not to prove mischievous, needs to be suitably enjoyed and employed. Games, athletics, music, healthy drama, hobbies, and the right type of constructive wholesome reading are all desirable for a people with a deal of spare time.



Rev. A. W. McMillan

[More Schools and Hospitals]

There are evidences to show that the Fiji Government is giving increasing attention to the educational and medical needs of the community. For the first time Indian students will now be sent to New Zealand with scholarships available for 6 years at the rate of about £100 p.a., a privilege that has not yet been offered to European boys and girls. As a direct result of the Education Commission which sat in July and August both primary and secondary education are to receive attention. So also two new hospitals which will provide free medical aid for Indians are foreshadowed in the coming year's estimates.

Care of Mothers and Babies

But the climate is healthy and the real need is in the direction of the proper teaching of big girls and young mothers in



The Citadel and Bazaar
Kandahar



NOTES

Hope and National Survival

Many uncivilized peoples have been deliberately exterminated. Others, though not deliberately exterminated, have greatly decreased in numbers or entirely disappeared from the face of the earth owing to contact with various baneful factors of civilized life, such as contagious diseases, alcoholism, etc. Some uncivilized peoples have become extinct or almost extinct, because in the presence of more organized, numerous, civilized and resourceful peoples, they felt depressed, lost joy and zest in life and became dependant.

Want of hope can kill not only uncivilized peoples, but civilized peoples also. For all peoples such conditions of life are necessary as would allow them and encourage them to grow to their full stature, and thus keep the fire of hope ever burning in their hearts.

However gifted a people may be, if they do not possess full political freedom they cannot prove to themselves and to others what they are capable of;—for, in all directions they find barriers set up against full advancement. It is true, in spite of such obstacles Indians have distinguished themselves in literature, art, science, industry, spiritual endeavour, and the like. In statesmanship, too, they have displayed their ability, according to the scope available. But the number of persons who have distinguished themselves in various spheres of life has not been as large as India's vast population would lead one to expect.

Whatever ethical view one may hold of war, in the present stage of human civilization it has been found necessary for national autonomy and survival. That shows that a nation which wishes to be or remain fully free must have men able to fight in the ranks and also men who are able to perform the duties of commanders-in-chief and leaders

of lower rank. This twofold condition India has been precluded from fulfilling in modern times. Hence, Indians might be misled to believe that owing to some inherent defect India cannot possibly fulfil the condition which it has been prevented from fulfilling in recent times. This would be a depressing and hope-killing belief. If from faith in *ahimsa* (non-killing) to its fullest extent, India were to forgo even the right of armed self-assertion or self-defence, still the suspicion would lurk or find entrance into the hearts of her children that they had professed *ahimsa* because they were incapable of *himsa* (killing); for real *ahimsa* is only for those who have the power and courage to kill but freely choose not to kill, from moral and spiritual considerations.

Indian Mussalmans may derive some hope and encouragement from the fact that there are still some independent Muhammadan countries which continue to produce great military leaders and statesmen. This source of hope is denied to the Hindus. For India is at present practically the only Hindu country, and, if Nepal be left out of consideration, as it is perhaps not fully independent, there is no part of the globe where Hindus live in perfect freedom and which continues to produce great military commanders and statesmen.

The Hindus have perforce, therefore, to turn for hope and cheer to the past, which may be as inspiring as the present.

These thoughts flitted across our minds on reading the concluding paragraphs of the third edition of Professor Jadunath Sarkar's *Shivaji* recently published. Says he :

Shivaji was the first to challenge Bijapur and Delhi and thus teach his countrymen that it was possible for them to be independent leaders in war. Then he founded a State and taught his people that they were capable of administering a kingdom in all its departments. He has proved by his example that the Hindu race can build a nation, found a State, defeat enemies; they can conduct their own

them. He had Mubammadan friends in boyhood and youth. Some of them are dead and with others he has lost touch owing to distance and other causes

Bill against Deferred Rebates

Mr. Sarabhai Haj's Bill for the abolition of deferred rebates has been referred to a select committee. If passed into law, it would give a great stimulus to Indian shipping enterprise, which is greatly needed.

Almost all the shipping companies doing business in India are British. Their usual practice is to issue a circular to shippers to the effect that, if at the end of a certain period they have not shipped goods by any vessels other than those owned by the companies in question, the shippers would be credited with 10 per cent. of the total freights paid on their shipments during that period, and that this amount would be paid to them if at the end of a further period they have continued to confine their shipments to the vessels of the aforesaid companies. The amounts so payable are known as deferred rebates. Though shippers are not bound to patronize any particular company, as soon as they cease to send goods by the vessels of these British companies, they incur financial loss by being deprived of the rebates and may be subjected to other disadvantages also.

The deferred rebate system has been condemned by the Royal Commission on Shipping. Among other reasons for their condemnation of it, they observe that a number of shipping companies combine to secure a monopoly of a proportion of the shipping trade. They effect their object by undercutting their competitors, if any, in freights until they have driven them away.

British Cant of Equal Treatment

All jackals cry alike—so runs a Bengali adage. So all British commercial magnates, whether in Britain or in India, are making exactly the same demand of equal treatment and denouncing what they call "racial discrimination." We neither say nor suggest that they are jackals. For it is too well known that they are lions. A proverb is only a proverb.

Sir William Currie, one member of this lionine race who does his life-work at "home," is reported to have said at the annual meeting

of the British Chamber of Shipping that British shipping and commerce in India do not ask for any privileges, what they want is the same treatment as the British afford to Indian commerce. Similarly Sir George Godfrey said in the course of his presidential address at the annual meeting of the Bengal Chamber of Commerce—

What happens in Great Britain? Henry Ford with American money may build a motor car factory in Manchester a Selfridge may open a huge emporium in Oxford Street or a Lafayette from Paris may choose to compete in Regent Street—and so also a Chatterjee or Bose might build a cotton mill in Lancashire, or a jute mill in Dundee with Indian money, none of them will be under any disability as compared with their neighbours.

This self-righteous pose of British men of business is both sickening and funny. After Indian shipping and India's indigenous industries have been well-nigh ruined and the Indian people have consequently become impoverished, weakened, depressed and generally incapable of enterprise, and after British shipping, industries and commerce have flourished at the expense of those of India and have reached a position unassailable, or at least very difficult to assail, by Indians, the very righteous, very fainminded, very just and very impartial British capitalists hold forth on the virtue of equal treatment and say that they want nothing more than equal treatment! If Indians were powerful and wicked enough to obtain political supremacy in Great Britain by recourse to the same methods as the British adopted in India and if they made the same kind of use of their ill-gotten political supremacy to be also economically paramount in Britain a Chatterjee or a Bose, if equally Pecksniffian with some British capitalists, could also have waxed eloquent on their freedom from racial bias and their insistence on equal treatment for all.

It is not that Indian merchants, traders, etc., were placed at a disadvantage only in times past during British rule. Even at present they do not enjoy the same facilities as their British competitors. The railway rates for goods manufactured by Indian factories and for those manufactured in Britain and imported into India and the rates for raw materials exported abroad for British and other manufacturers, if examined carefully, would reveal subtle discriminatory methods. The British and other European banks do not give the same facilities to Indian and European men of business, other conditions

being the same. In the mining business, too, there are subtle means of discrimination. In the purchase of stores of all descriptions Government does not extend patronage to Indian and British manufacturers impartially.

Bengal Budget for 1929-30

The Bengal Budget for 1929-30 is as unsatisfactory as that for previous years.

The details reveal many unsatisfactory features. For example, the total expenditure exceeds the total receipts by more than eighty-eight lakhs; the balances are drawn upon heavily to meet deficits; the police grant is higher than last year's by 16 lakhs but the education grant is higher by only four and a half lakhs; and so on.

But the most unsatisfactory feature is the fact that the Government of India has again left the Bengal Government with an utterly inadequate sum of money for a province which is the most populous in India.

Glaring Financial Injustice to Bengal

That too little money is left to Bengal is not due to any such reason as that Bengal is not a good revenue-yielding province. On the contrary, it is a fact that in times past, Britain extended her empire in India with the revenues of Bengal. And even at present, Bengal finances the Central Government to a much larger extent than any other province of India. Speaking at the dinner of the Mining and Geological Institute on the 18th January last, His Excellency the Governor of Bengal said:—

Something like 15 per cent. of the total revenue of the Central Government comes through Bengal, and at the same time she finds herself with scarcely any money to run her own administration.

Some persons are under the impression that it is after the Meston Award that Bengal began to be treated with injustice. That is not so. All along Bengal has been compelled to contribute to the Central Government a much larger portion of the revenues collected here than any other province, and too little has been left for her teeming population. Owing to the financial arrangement and method of account-keeping between the Central and Provincial Governments having changed, there is no easy means of comparison between past and

recent years. But for each particular year, it will be evident from the tables given below at random that Bengal has been all along left with too little money for her administrative purposes, having been despoiled by the Central Government of much larger sums than any other province. Before giving those tables, from the volumes of the *Statesman's Year Book* which are at our elbow, let us remind the reader that, according to the census of 1921, the following provinces of India had the population mentioned against their name:

| Province | Population |
|-------------------|------------|
| Assam | 7,006,230 |
| Bengal | 46,695,536 |
| Bihar & Orissa | 34,002,189 |
| Bombay | 19,348,219 |
| Burma | 13,169,099 |
| C. P. & Berar | 13,912,760 |
| Madras | 42,318,985 |
| N.-W. F. Province | 2,251,340 |
| Punjab | 20,685,024 |
| Agra-Oudh | 45,375,787 |

We will now give the revenue and expenditure of each Government. The first year for which a table will be given is 1909, when Bengal, Bihar, Orissa and Chota Nagpur formed one province and Eastern Bengal and Assam another.

Revenue and Expenditure in 1909.

| Province | Revenue | Expenditure |
|---------------|--------------|-------------|
| C. P. & Berar | 3,16,71,693 | 2,87,50,465 |
| Burma | 8,38,53,835 | 5,09,47,116 |
| E. B. & Assam | 4,66,63,299 | 3,02,54,089 |
| Bengal | 18,14,00,971 | 8,31,52,331 |
| U. P. | 10,60,89,249 | 7,57,51,010 |
| Punjab | 6,06,58,874 | 4,07,26,071 |
| N.-W. F. Pr. | 16,26,673 | 91,75,476 |
| Madras | 13,67,12,231 | 6,68,60,353 |
| Bombay | 15,61,83,199 | 7,15,17,725 |

Revenue and Expenditure in 1911-12 :—

| | Revenue | Expenditure |
|---------------|--------------|-------------|
| C. P. & Berar | 3,77,04,569 | 3,33,01,513 |
| Burma | 8,99,63,994 | 5,57,62,620 |
| E. B. & Assam | 5,02,39,628 | 4,21,73,618 |
| Bengal | 20,61,81,771 | 7,88,08,312 |
| U. P. | 11,09,25,952 | 7,70,20,815 |
| Punjab | 7,69,37,300 | 5,15,28,045 |
| N.-W. F. Pr. | 16,11,420 | 1,03,86,177 |
| Madras | 14,83,11,494 | 7,98,73,233 |
| Bombay | 16,78,62,877 | 8,91,28,389 |

Revenue and Expenditure in 1912-13 :—

| | Revenue | Expenditure |
|---------------|--------------|-------------|
| C. P. & Berar | 4,08,64,321 | 3,89,58,686 |
| Burma | 9,81,46,290 | 6,53,85,108 |
| Assam | 1,69,31,652 | 1,81,67,161 |
| Bengal | 17,83,88,102 | 8,08,76,031 |

| | |
|----------------|------------------|
| Madras | 33,073,702 acres |
| Bombay | 28,140,610 " |
| Bengal | 23,959,400 " |
| U. P. | 34,301,170 " |
| Punjab | 21,788,478 " |
| Bihar & Orissa | 24,782,200 " |
| C. P. & Berar | 23,132,125 " |

Therefore, it is not merely on account of the Permanent Settlement that Bengal yields less land revenue than many other provinces.

Sufferers from "Isolated Independence"

The following countries in the world suffer at present from the disastrous effects of isolated independence and are drafting petitions for being included within the British Empire :

| | |
|----------------|--------------------|
| Albania | Bolivia |
| Andorra | Chile |
| Austria | Ecuador |
| Belgium | Peru |
| Bulgaria | Venezuela |
| Czechoslovakia | China |
| Denmark | Japan |
| Estonia | Najd and Hejaz |
| Finland | Persia |
| Germany | Siam |
| Greece | Tibet |
| Hungary | Abyssinia |
| Italy | Liberia |
| Latvia | Mexico |
| Lithuania | Costa Rica |
| Netherlands | Guatemala |
| Norway | Honduras |
| Poland | Nicaragua |
| Portugal | Salvador |
| Rumania | Dominican Republic |
| Spain | Argentina |
| Sweden | Brazil |
| Switzerland | Colombia |
| Turkey | Paraguay |
| Yugoslavia | Uruguay |
| Cuba | Yemen |
| Haiti | |

This list is not exhaustive.

Of these countries only China possesses a larger population than India. Many of them possess smaller populations than many of our districts and than our cities of Bombay and Calcutta.

Partiality for Bengal

Government is determined to make Bengal dutiful. If Bengal wants universal primary

education, it must pay for it; for there is no money in the Bengal treasury. If the Central Government appropriates four crores of rupees every year derived from Bengal's monopoly of jute, which crop is produced in Bengal by Bengali peasants, that is because Bengal was created to be fleeced.

Bengal Women's Education Conference

At the recent sessions of the Bengal Women's Education Conference the imperative necessity of an improved system of women's education was urged by many speakers. Lady Bose presided at the first session. The meetings were largely attended by women educationists from the city and mofussil districts. In furtherance of the cultural side of school life, games, handicrafts, music, etc., were discussed on the second day. An exhibition of handiwork done in schools was on view. Miss N. B. Nayak, an Inspectress in Orissa, urged among other things the need for the co-operation of the educated women of the community in visiting the homes. This was also recommended in a paper by Mrs. Jn. De of Bankura, who suggested the organization of Samitis for the purpose.

Mrs. P. K. Mazumdar of Darjeeling condemned the present Matriculation syllabus and urged the necessity of a more suitable type of education for girls. She was supported by Mrs. Kumudini Basu, who emphasized the need for teaching arts and crafts in schools and homes.

Miss Shome spoke of the need for more money for the improvement of Primary Schools.

Miss Verulkar and Miss Roy asked for more friendly co-operation from the Inspectresses. This was supported by Mrs. Latika Basu.

Intercepted Greetings from America

On the day of the inauguration of radio communication between America and India during last Christmas week, Mrs. Sarojini Naidu and some prominent citizens of America sent messages to the people of India by that means. If these messages had not been intercepted by our benign Government, they would have reached Calcutta when Indians were assembled here from all parts of the country to deliberate on its political, economic and social problems. We have received a batch of papers containing these messages. There is nothing blood-curdling in them.

Institution of Devadasis Abolished in Madras

In spite of strenuous and wicked interested opposition, Dr. Mrs. Muthulakshmi Reddy,

Deputy President of the Madras Legislative Council, has succeeded in getting her Bill for the abolition of the institution of Devadasis passed into law. Thus the shameful fact of some temples being also like houses of ill-fame will soon be non-existent in the Madras Presidency. The Indian State of Mysore was the first to do away with "the dedication of girls to gods." That was done some two decades ago. A similar Act is needed for Bombay. What this dedication means is explained in a pamphlet published by the Nark Maratha Mandal of Bombay, in which it is said:

In some parts of Bombay and Madras Presidencies and in a few native states in the southern part of the country there prevails a very crude notion in the uncultured minds of some ignorant and superstitious persons that their objects of worship require services of women in the shape of singing, dancing and other sundry duties, which are supposed to propitiate them and so they employ them to do such services. As married women are either not prepared or cannot conveniently be employed to do such services, unmarried girls are dedicated for this purpose. There are certain castes which alone dedicate their girls to temple services. Once such girls are dedicated to these services they must remain unmarried throughout their lives. In order to ensure this, such girls are made to undergo a kind of fictitious marriage ceremony after which none will marry them, as the notion is that girls who undergo this ceremony are dedicated to their objects of worship and are to be regarded as then wives or maid-servants. Now the castes which dedicate their girls to gods invariably carry on the most nefarious trade of prostitution and this custom of dedication of girls to gods has been responsible for bringing into existence and perpetuating these castes of hereditary prostitutes. So naturally young unmarried girls who are dedicated to gods carry on the most immoral trade of prostitution. These castes have now been crystallized like other castes which have been differentiated on account of different kinds of trades and vocations they have been following. All other castes, either high or low, look down upon the castes in which this custom of dedicating girls to gods prevails, and even the so-called lowest castes will never be induced to dedicate their girls to gods and allow them to carry on the most infamous trade of prostitution. For the sham ceremony of dedication does not at all deter either the elders or their girls from beginning their ancestral trade of prostitution as soon as such girls attain puberty. In their hearts there does not lurk even the faintest idea of the sacredness of their position as dedicated women, and they never harbour for a moment any fear of the wrath of their gods for their most immoral pursuit. In short, such dedication has come to mean initiation into prostitution. None, therefore, need associate even the slightest idea of sacredness with such dedication.

The belief in many gods is due to ignorance, but is not necessarily immoral. The dedication of girls to their service was not

in its origin immoral. Their calling should have been ethically on the same level as that of the priests of the gods. But owing to causes which cannot be dwelt upon here, Devadasis came to lead immoral lives. That the British Government is partly responsible for the continuance of this evil custom will appear from the following extract from the above-mentioned pamphlet:

Those poor, ignorant and superstitious families which have fallen victims to this custom depend almost entirely on the gains they make. Certain lands and other allowances have been granted to such families as a recompense for setting apart their girls for the services of gods. If they cease to dedicate their girls to gods for temple services their incomes are forfeited.* When the Inam Commission was appointed by our British Government in the sixties of the last century the *sanads*, which were issued by preceding rulers in the names of the dedicated women were allowed to be enjoyed by them in consideration of the temple services they were called upon to render. Thus Government is indirectly responsible for continuing the custom.

This custom never existed in the major portion of India, being confined to some parts of the Madras and Bombay Presidencies.

The Hindu Child Marriage Bill

In moving that his Bill to regulate marriages of children among Hindus be taken into consideration, Rai Sahib Harbilas Sarada made a well-reasoned and impassioned speech. It contains an analysis of the amount of public support and opposition it has received. Observing justly that "marriage affects the life of a woman more vitally and in a much fuller manner than that of a man," he first asks, what is the attitude of women towards this Bill? The answer is —

Hundreds of ladies' meetings have been held in the country district and provincial ladies' conferences have taken place ladies' associations and sabhas representing different communities have met and passed resolutions on this Bill. Three All-India Ladies' Conferences in different parts of the country have met, discussed and passed resolutions in the matter. But do you find a single instance of such a public meeting of women protesting against the Bill? With a unanimity which is remarkable, almost astonishing, women all over the country have demanded that this Bill be passed and passed without delay. Even the Raptana Provincial Ladies' Conference, composed in a preponderating degree of Marwar women, which met on the 19th November 1923, emphatically demanded the immediate passing

* In Mrs. Nuthulakshmi Reddy's Bill provision has been made against such forfeiture. Ed. J. R.

of this Bill. We thus find that half the number of people affected by marriage, and that half, considering the interests at stake, the more important, and as is justly said, the better half, whole-heartedly supports the Bill.

For the rest,

By far the major part of the opinion consulted by Government also welcomes and supports this Bill. Counting the printed opinions circulated by Government, we find that, leaving out of account the report of a Local Government saying that 39 persons were consulted and the majority were against the Bill, leaving also out of account the report of another Local Government that all the officials and non-officials consulted were in favour of the Bill without giving numbers, and taking into account the printed opinions which include 10 out of the 39 mentioned above, and also all reports where numbers for and against are given, and leaving out Madras, opinions from which province are separately analyzed, we find that, out of a total of 167 opinions recorded, 128 are in favour of the Bill. Of the opinions received, only 18 are for lowering the marriageable age of girls to twelve, and of these 18, two do not insist on such lowering. Five ask for thirteen, while three ask for sixteen, and one for eighteen, while the Madras Legislative Council unanimously demand sixteen for girls. As for boys, four people want sixteen (two of these being Europeans) and one wants fifteen.

Whatever the fate of the Bill, there is no room for pessimism. Boys are now married at a higher age than before, even among the illiterate classes. Among the educated classes the same is the case with girls. The illiterate classes are bound to follow suit. Social reformers have thus already succeeded in their efforts to some extent. For complete success only time and perseverance are required.

Age of Marriage Bill in England

The existing law in England allows a girl to marry at 12 and a boy at 14. During the last 12 years there have been in that country 318 marriages at 13, 28 at 14, and 3 at 12. Compared with the number of marriages at these ages in India, these numbers are extremely small. But child marriages were undoubtedly more prevalent in England in times past, when, too, however, England was free and independent and nobody disputed her right to political liberty because of the existence of that injurious custom. Her freedom has enabled England to gradually get rid of it. And now a Bill has been introduced in the House of Lords making 16 the lowest age for a valid marriage. This will deal a death-blow to the custom. There has not been and will

not be any opposition to this Bill in England. In the case of India, there has been some opposition from some Indians, and also from the British Government, though official and non-official Britishers have argued that we are unfit for self-rule because of some retrograde social customs. In this respect, the Governments of many Indian states have been more enlightened and progressive. And it is probable that if the Government of India had been a national Government, it, too, would not have opposed social reform.

Lord Buckmaster admitted in his speech in support of the Age of Marriage Bill in the House of Lords that so far as the law is concerned the situation in England is identical with that in India. He also said that in one respect the situation in India was better than that in England. Perhaps he meant that child marriages in India are in most cases like betrothals, because the parties do not begin to live as man and wife immediately after the performance of nuptial rites. But this should not make us self-complacent in the least.

The Railway Budget

The railway budget estimates for the year 1929-30 anticipate total receipts amounting to 107½ crores and a total expenditure of a little more than 96 crores. This works out at a net gain of more than 11 crores of rupees—of course from the commercial lines; the strategic lines do not pay. However, as on the whole the railways are not a losing concern, and as it is the third class passenger traffic which is most lucrative, the third class carriages and waiting-rooms should receive immediate and adequate attention. Hitherto there has been criminal neglect of the requirements of third class passengers as regards sanitation and comforts. Not that the third class passengers themselves are not a source of insanitation and discomfort. But the railway authorities being more educated ought to make adequate arrangements for the preservation of the health of their most numerous and paying clients and teach them by example and precept to observe the rules of hygiene.

Railway Board Labour Member

The debate on the railway budget has shown that the volume and kind of work

which the Railway Board has to dispose of does not necessitate the appointment of an additional member. It has been argued that the proposed additional member will deal with labour problems. But the man proposed to be appointed has never had anything to do with Labour.

Indians have been urging for a long time past that one at least of the members of the Railway Board should be an Indian. Now the powers that be pretend to believe that that desire can be satisfied by appointing an Anglo-Indian gentleman to the proposed fifth membership, because he is a *statutory Indian*. We do not desire in the least to be uncomplimentary to Anglo-Indians (new style). But as they already hold more posts in the railways than they are entitled to by their numbers and education, it would not be playing the game to give them one of the highest railway posts on the ground of their being Indians of a sort.

Bengal and Railway Profits

Our impression is that more passengers and goods are carried by the railways to and from stations in Bengali-speaking areas than in any other regions in India. In this way also Bengal is a great source of income to the Indian Empire. This may or may not be a reason for allowing Bengal to keep some of this income, but it certainly is not one of the reasons, as the Permanent Settlement is said to be, for doing the greatest financial injustice to the most populous province in India.

Calcutta University Convocation

At the Convocation of the Calcutta University held last month, Dr Urquhart, the Vice-Chancellor, spoke as follows on the rights and duties of teachers, students and the guardians of students.

We are dealing at least with boys who want to be men, who are on the threshold of manhood, and who cannot, therefore, be subjected to the same kind of discipline as is suitable for school-boys. Analogies in this respect between one country and another are unsafe. In England, for example, at least in the older Public Schools and Universities boys are kept in scholastic and academic leading strings a later age than in India or in Scotland. Whatever the relative merits of the educational systems may be, the fact remains that we cannot in India or even in the barbarous country of Scotland count upon the same degree of tradi-

tional pressure in the direction of conformity to rule and custom.

To my mind the relation between the academic authority and the student is of the nature of a solemn contract in which the teacher promises to respect the rights and privileges and personality of the student, and, on the other hand the guardian promises to support the authority of the teacher. The teacher must stand in some sense *in loco parentis*; otherwise he has no continuing of security; he cannot for any length of time stand in opposition to the parent or to the collective enlightened community. If the contract of which I have spoken be broken, and if it be broken, as may occasionally happen by the academic authority, then the adage that discipline must be maintained at all costs would prove to be mechanical, archaic and peculiarly futile. If we can maintain our discipline only by the persistent refusal to admit that there may have been a mistake such discipline is not worth maintaining. Guardians may in that case quite conceivably exercise their right of withdrawal from the contract. But what I do urge is that the guardians should play the game that they should either withdraw their students from the colleges, or if they keep them there should resolutely uphold the authority of the college. They should not allow them to remain in college and at the same time actively or passively encourage them either individually or collectively to defy the academic authority. Otherwise the authority of the teacher, an authority which has a greater traditional strength in this land than perhaps in any other, is irretrievably ruined. No satisfactory solution of the acute problem of discipline is possible so long as the relationship between the teacher and the community is one of antagonism or persistent misunderstanding. Discipline therefore depends on the satisfactoriness of the general situation and cannot be considered apart from that situation. Thus the duty of the University and of all educated men is so to serve the community that the diffusion of culture may come to mean the establishment of peace and goodwill. Only then will the difficulties of the present situation disappear.

His Excellency the Chancellor drew the attention of the girl graduates to the important part which they may and should play in the spread of education and culture among their sisters.

Reign of Terror in Bombay

Last month, for days there were rioting and bloodshed in Bombay. Men murdered other men in a cowardly and treacherous manner, not because of any personal enmity, but because the murderers and the murdered belonged to different religious communities. The situation in Bombay bears some resemblance to what took place in Calcutta a few years ago. In both places, Government could have speedily nipped the evil in the bud.

by rounding up bad characters and other means.

The kidnapping scare, in which, among other things, the reign of terror originated, shows the evil results of leaving the populace in a state of ignorance.

The fury of the mob was in some places directed against the Pathans, because probably many of them are usurious money-lenders, others were engaged as strike-breakers and blacklegs, many others had been employed in Bardoli to break down the passive resistance of the people, and some were notorious brothel-keepers. This is written subject to correction. For we are not fully acquainted with local conditions in Bombay.

A Bombay Paper on the Bombay Riots

The Subodha Patrika comments as follows on the recent bloody Bombay riots :

These riots will no doubt be used as an argument against the Hindu Muslim Unity. Many well-intentioned Hindus who were already inclined towards *Shuddhi* and *Sangathan* will believe in it more and more. There is no harm if the Hindus were to strengthen themselves for a purely defensive purpose. Supposing a Mahomedan mob attacks the Hindus, the latter must be in a position to defend themselves, and the Muslims could do the same thing in the case of an attack of a Hindu mob. What we would like to point out is that these riots need not cause alarm in the heart of those who are striving to achieve Hindu Muslim Unity. The riots have been mostly the work of the Hindu Muslim riff-raff of the city. No respectable Muslim or Hindu has joined it. On the contrary, some of the Muslim volunteers have courageously rescued several Hindu families residing in a Muslim locality and the Hindu volunteers have done the same. In spite, therefore, of the mischievous work of some of the self-interested leaders of the Hindus and the Muslims, we may fairly hope that, given a sufficient time, Hindu-Muslim unity will be an established fact.

Such rescue of Musalmans by Hindus and of Hindus by Musalmans was reported in Calcutta also during the bloody communal riots here.

Our contemporary next proceeds to point out a difference between Hindu and Muslim mentality :

Yet there seems to be at present a little difference between the Hindu and Muslim mind, which cannot be ignored. A Hindu is generally loth to kill, whereas a Mahomedan thinks it his religious duty. To kill a Mahomedan is no pleasure to a Hindu and he will try to avoid it as far as possible, whereas to *kill a kafir*, a Mahomedan would not hesitate even to give his life; therefore, the supreme duty of all peace-makers in the city is to change this mentality wherever it is found and make

Hindus and Muslims feel that the life of every man is sacred and none can do away with it with impunity.

It would not perhaps be scientifically accurate to characterize all Hindus and all Musalmans in the way that the *Subodha Patrika* has done. But the need and duty of changing this mentality, in whomsoever found, are supreme. Hence we agree with our contemporary in holding that

The sacredness of human life which is independent of all religious persuasions is the one thing that ought to be impressed upon all. The military and the police may keep the turbulent elements in the city under control for a while but as soon as this control is removed they might break out in violence again. Moreover, this work does not pertain to the sphere of law and order, but is essentially the work of the religious teachers in the city. Violence is bad, bloodshed is harmful to those who shed it, and a man inflicts an irreparable injury upon his own soul by killing a brother-man, and the things that every religious organization ought to preach from the house-tops.

The Hindu-Muslim Problem

The same paper observes :

The Hindu-Muslim problem is the most vital political problem, but curiously enough it will have to be solved on religious grounds. Religious tolerance or freedom is not quite enough, as we have now realized to our cost. The consciousness of mutual rivalry is so keen both among the Muslims and Hindus that any accidental quarrel could be turned by the machinations of an idle agitator into a Hindu-Muslim feud. What we most urgently need, therefore, is education of the people into purer and more essential forms of religion. Pure Islam and pure Hinduism are seldom at variance with each other and when this is realized there will be no feud between Hindus and Mahomedans. We are, of course, not unaware, when we say this, of certain economic considerations which are involved even in the most bigoted of religious feuds but what we are driving at is that when people will know what pure religion is they will no longer be able to hide their economic motives under the guise of religion, and economic and industrial issues will be fought without mixing them up with any religious considerations, so that whenever there will be any feuds in Bombay they will at least be free from fanaticism, which makes one regardless of the lives of other as well as of one's own life.

Our contemporary suggests that

A conference of the religious leaders of both the communities is absolutely necessary. It may include representatives of other religions also. The function of the conference should be threefold—to fight unbelief; to bring out the essential unity behind all the divergent creeds and to organize the religious life of both the Hindus and the Muslims on this liberal basis. It is very simple to write about this work but it is the most complex and difficult of tasks to achieve. The Hindu-Muslim unity is the main key to



Colonel Lawrence

It is well known that he had much to do with the breaking-up of the Turkish empire in Asiatic regions inhabited by Arabs. But that was several years ago. Why does he seek to clothe himself in mystery now? And why do the powers that be help him to do so?

Britain's Alleged Violation of Mandates

The following Reuter's telegrams have been published in the dailies:

BERLIN, JAN. 30.

That large sections of the German people are following with growing uneasiness the designs of the British Government to establish a unified Dominion from the various British possessions in East and Central Africa, including Tanganyika, was the subject of an interpellation by a Nationalist member in the Reichstag, asserting that the Hilton-Young Commission's Report showed that the British were planning to annex German East Africa.

BERLIN, JAN. 31.

A further German protest against the Hilton-Young Commission's report was voiced at a meeting of the Inter-Parliamentary Colonial Association in the Reichstag.

Dr. Schnee, ex-Governor of German East Africa, exhaustively reported on Britain's alleged plans

to annex East Africa, which, he declared, were in contravention of the League mandate system.

The meeting instructed Dr. Schnee to acquaint the Foreign Office with the Association's view that the British efforts must be definitely opposed.

BERLIN, JAN. 30.

The Nationalist interpellation in the Reichstag asks whether the German Government is keeping in touch with this 'danger threatening development', and whether it is ready to take the matter up through the German representatives on the Mandate Commission.

A New Offensive against Ceylon Indians

A new offensive, we understand, has been launched against Indians in Ceylon. The battle-cry has been slightly altered to read, no vote for any person who does not have an "abiding interest" in Ceylon. A member of the Ceylon Legislative Council and the Ceylon National Congress, named Mr. Forrester Obeyesekere, has published a statement in the press to the following effect:

Only last Friday Mr. deSilva assumed a well-known gentleman in my presence that all Englishmen in Ceylon had an 'abiding interest.' So, whatever the language used at the meeting which might have appealed to the popular sentiment, we are expected to differentiate in regard to the Indians only.

It is quite plain from the above that those Sinhalese—mostly Buddhists, it is said—who propose to discriminate against immigrants, want to favour the British above Indians. This is not only unwise and unstatesmanlike, but also cowardly and snobbish.

"Witch Murder" in America

The Literary Digest writes:—

One of the strangest murder trials in modern times came to a close recently at York, Pennsylvania, where John H. Blymyer, thirty-three, John Curry, fifteen, and Wilbert G. Hess, eighteen, were convicted and sentenced for killing Nelson D. Rehmyer, an aged farmer whom they accused of having "hexed" or bewitched them. Rehmyer was beaten to death in his own house after a struggle, robbed, and his body burned, we learn from the news despatches. His assailants say that the killing was not premeditated, the object of their visit being to break the evil spell, or hex, which he was alleged to have put upon them and upon young Hess's family. To free themselves from this, according to their statements, they believed it necessary to obtain from Rehmyer a book called "The Long Lost Friend," or else to cut from his head a lock of hair and bury it eight feet underground. He was killed, they say, because he resisted their efforts to get the lock of hair.

In an article on the social implications of this "witchcraft murder," in *The Digest* of January 5,

we quoted a dispatch to the New York *Evening World* in which Dr. L. U. Zech, coroner of York County, Pennsylvania, is alleged to have said that at least half the residents of the City of York believe in witchcraft. "I never made this statement," Dr. Zech writes us.

Yes, but in Dr. Zech's opinion what proportion of the residents of the City of York do believe in witchcraft?

Miss Mayo's country is civilized and self-ruling

Military Training for Indian Students

Colonel Crawford's amendment of Dr. Munje's resolution regarding military training for Indian students has been accepted by the Legislative Assembly.

The amendment recommends that with a view to removing the defects in the character and training of Indian youths as emphasized by the Skeen Committee steps should be taken as early as possible to provide compulsory physical training games and drill for Indian boys attending schools and colleges between the ages of twelve and twenty and provide and encourage the use of miniature rifle ranges.

Mr. G. S. Bajpai, Secretary of the Education Department, accepting the amendment pointed out that it was accepted only in the case of centrally administered areas where the schemes would be put into operation as funds permitted. As for provincial Governments the Government of India would forward copies of the report of the debate and ask them to report to the Government of India on the action taken from time to time.

As for rifle practice he was glad that Dr. Munje had admitted that what he meant was miniature rifle range practice. The Government of India, therefore, accepted the principle of this portion and it would obviously be the duty of the Government of India in consultation with local Governments to devise ways and means of putting it into practice. Here again the Government of India would ask the provincial Governments for reports of the action taken thereon from time to time.

Practically nothing has been gained by the passing of this amended resolution. Dr. Munje probably accepted this amendment in the spirit of making the best of a bad bargain.

The use of miniature rifle ranges perhaps bear the same relation to the use of rifle ranges provided for the training of actual soldiers as manufactures on the laboratory scale bear to manufactures on commercial scale. Make-believes and toying with weapons are not wanted. If our boys and young men need to know to some extent what fighting actually means, they should have facilities for real military training.

But even this miniature rifle practice

they are not sure to have. What Mr. G. S. Bajpai could promise on behalf of Government was that the scheme would be put into operation in centrally administered areas which are a very small fraction of the whole of British India, and even that as funds permitted. Funds may not be available for the purpose till the Greek Calends.

As for the provinces, which constitute almost the whole of British India, the Government of India would forward copies of the report of the debate to the Provincial Governments and ask them to report to the Government of India on the action taken from time to time. This is a nice but not too clever, unfamiliar and opaque device to shelve the whole thing. It has been adopted again and again.

Every politically-minded Britisher and Indian knows that Government does not like the idea of our boys and young men being physically fit, still less of their being trained to fight. But in modern warfare bodily strength alone does not count. Nor would *lathis* count in a possible war of independence. So why cannot Government go in immediately for compulsory physical training alone? That would give the European Burra Sahibs in Government and mercantile offices healthier clerks. Possibly if the physical training spread to the villages, there would be a supply of healthier mill and factory hands also for the European owners of mills and factories. But we must not conceal that we want to be our own clerks and coolies.

Want of funds is a stale excuse. For when British imperial interests are at stake money is always available. Let us take into consideration the military expenditure of India about two decades ago and in some recent years. In 1908 the military expenditure stood at Rs. 27,97,13,000 and in 1909 at Rs. 28,76,58,980. In 1920 the military expenditure was Rs. 83,22,49,500 (estimate). So the military expenditure in 1920 was thrice as much as that in 1908, exceeding the latter by more than 50 crores of rupees. Yet Government could find these 50 additional crores 1920 was, it might be said, an abnormal year. But even in recent normal times, say in the year 1927-28, the military services cost Rs. 56,72,49,000. So, taking the military expenditure in the two normal years, 1908 and 1927-28, we find that it had almost doubled, though the total revenues of India had by no means increased by a hundred per cent. in the interval. This shows that

and the sight of blood. Moreover, the idea sought to be implanted in them that fighting is something very mysterious and wonderful, will then vanish from their minds. Physical courage will add to their moral courage also. The sense of discipline will go to improve their character.

Bengalis and Timidity

Bengalis have been maligned as being particularly timid. Not many Bengalis it is true, have fought as mercenary soldiers of Britain. But in other kinds of fight, literal and figurative, physical and moral, Bengalis have not given a very bad account of themselves as the political-police records among other things show. Mr. F. H. Skrine, I. C. S. (Retired), writes in his recently published book, *India's Hope* (W. Thacker & Co, London 1929):

Considerations of space forbid me to discuss all the allegations made in the *Essay on Warren Hastings*, but I must refer briefly to the charge of cowardice. No quality is so widely diffused as physical courage and healthy Bengalis possess it in a marked degree. P. 49.

The Evils of Militarism

We are aware of the evils of militarism. But militarism as implied in imperialism and the keeping of foreign peoples in subjection is a different thing from what we are aiming at. We want simply to get rid of the fear of wounds and weapons; we want only to have the power of self-defence. Throughout the ages India, even when she had the power, generally showed no liking for politically subjugating and economically exploiting foreign peoples, which goes under the name of imperialism.

We yield to none in our longing for that golden future when armies and armaments will not be required and will disappear, and when intellectual, moral and spiritual force alone will suffice to keep the peace, not only between nations, but also between the private citizens of the same country. But armies cannot yet be dispensed with, nor can the police force of any country.

For a people who cannot be unpacifist even if they want to, for those who are pacifists by compulsion, it would be ridiculous and *unreal* to join the ranks of the pacifists of countries whose governments and people can and do fight.

Everything in its proper time and place. Let us first have the power of self-defence.

Let us first have the courage and the real ability to do fighting, and then it may become us as a nation to forgo the right of armed self-defence and die, if need be, without fighting as civil protesters and resisters.

Outlawry of War

We rejoice at the very thought that the Outlawry of War may in some near or distant future become an accomplished fact. We can, therefore, share the feelings of the editor of *Unity* (of Chicago) when he wrote in its issue of January 21 last:

The Editor feels sad in prospect of the fact that he will not be sitting in his accustomed chair when the Briand-Kellogg Treaty is ratified by the Senate and thus will not be able to join his voice to the great vociferation of acclaim which will go up throughout the nation and the world when this event takes place. In anticipation of the hour of ratification which will probably fall at about the hour this editorial note is printed the Editor herewith records his jubilation at the culmination of the campaign for the Outlawry of War which he joined first among all the journalists of America with eager hope and firm conviction but with no thought of so great a triumph in so short a space of time. He would at this same moment extend the deep and heartfelt congratulations of *Unity* to Mr. Salmon O. Levinson, originator and chief advocate of the Outlawry idea implicit in the Treaty who has had the ineffably happy experience of witnessing the fulfilment of his hopes at a time when he is still vigorous and strong to continue the work thus happily begun and carry it through under his inspired leadership to ultimate consummation.

While many idealists in America want the outlawry of war—our sympathies are entirely with them—in the universities, colleges and schools of America military courses figure largely and conspicuously, as the following extracts from *The World Tomorrow* for February will show.

The increasing influence of the military department in colleges and universities has been so gradual that it is easily overlooked. During the world war the Government organized officers' training corps in most important schools and after the war it held fast to this arrangement wherever possible. Military training has become compulsory for two years in scores of colleges and universities; high schools and junior colleges have accepted military units, naval training, corps aviation and gas units have been introduced and found favour.

The writer then gives a list of the academic 'credits' given in some universities and colleges for military training, and says: "Hand in hand with the credits granted marches the number of courses offered in Military Science and Tactics."

At Ohio State University this number reaches the astonishing total of 50. At Massachusetts

Commission there was one which wanted all peasants and farmers and their womenfolk to be educated. It is to be presumed that as the result of the complete and very expeditious carrying out of that recommendation the entire agricultural population of India of both sexes has now become learned in all kinds of lore, particularly agricultural lore, and that they have fully mastered and followed in practice the results of all the researches carried on by the Government agricultural establishments in the various province of India. For, banking facilities have always existed whereby they have always been able to finance their agricultural operations. So our farmers and peasants and their wives, having exhausted all the scientific and up-to-date methods of agriculture hitherto discovered, applied to the Government of India to give them the benefit of newer knowledge and methods. Hence the Central Council of Agricultural Research has been created in response to that demand. Its members are to be imported from Britain, because that Island is the most progressive agricultural country in the world. And, of course, there is also unemployment among agricultural experts there. We should protest and start a No-Tax campaign if agricultural machinery also be not imported from England in large quantities.

Hindu Law of Inheritance Amendment Bill

The Hindu Law of Inheritance Amendment Bill as amended by the Council of State has been accepted by the Legislative Assembly.

The Bill provides that a son's daughter, daughter's daughter, sister and sister's son shall in order so specified be entitled to rank in the order of succession next after a father's father and before a father's brother provided that sister's son shall not include a son adopted after sister's death. The bill refers only to the Hindu males dying intestate and to those who but for the passing of the Bill would have been subject to the Mutak-hara Law in respect only of property and it applies to such persons in respect only of property of males not held in coparcenary and not disposed of by will.

Some justice has been done to Hindu women, though not as much as could be desired. The ancient Hindu Laws of Inheritance were juster to them.

In this world of the living, near Hindu female relatives are more loving and practically helpful than distant male relatives. There-

fore it is natural that the former should have preference as regards inheritance.

Those living Hindu males who have natural feelings, unwarpd by superstition, would welcome the Bill.

It is to be regretted that some leaders of the Hindu Mahasabha, which has for its object the rejuvenation and preservation of the Hindu community, opposed this Bill. The Hindu community cannot be strengthened and preserved except by full justice to its women and its lower classes, who form the majority.

Welcome to Mr. Srinivasa Sastri

By his eloquence, learning, culture, tactfulness, statesmanship and personality, Mr. V. S. Srinivasa Sastri has raised India in the estimation of the people of South Africa. The cordial and enthusiastic welcome which he has been receiving in many places is fully deserved.

United Provinces Budget for 1929-30

In the United Provinces Legislative Council, Mr. A. W. Pim, acting Finance Member, summarized the anticipated financial position of that province in 1929-30 thus :

With an opening balance of 18 lakhs we anticipate revenue receipts of 13 crores 7 1-2 lakhs and debt head receipts of 3 crores 37 1-4 lakhs, totalling 16 crores 62 3-4 lakhs. Against this we propose to spend 12 crores 39 lakhs against the revenue head, and 3 crores 81 1-2 lakhs against the debt head. The total closing balance will then be 42½ lakhs composed of 15½ lakhs under the Famine relief fund and 26 1-2 lakhs under provincial resources, including the balance under the United Provinces Development loan.

The position of Agra and Oudh is thus better than that of Bengal. In some details, too, the U. P. Budget for 1929-30 is better than the Bengal Budget for the same year. In Bengal the increase in police expenditure is much greater than the increase in educational expenditure. But in the United Provinces, the position is reversed. There under the head of "Police," the increase is 2½ lakhs, but under that of "Education" it is 5 lakhs.

ADDENDA

The article under the caption "Realism and Humour in Music" on page 315 is by T. and J. Berry.



RAJAH TODAR MAL
From an Old Painting



RAJAH TODAR MAL
From an Old Painting

knows, the cordial ally in the gigantic struggle in which Europe committed suicide—and, last of all, comes the wrestle between the White Race, enfeebled but still greedy, and Asia which makes its sudden appearance upon the world stage, where Europe has forced her to come, after having insulted her in the first instance, and then, armed her.

I have always maintained that in all these conflicts each side remained ignorant of the other, of his true nature, his rights and reasons.

Since the close of the Great War, I find myself united with friends whom I greatly esteem, in a common desire to defend liberty and find some remedy for social injustice. But in this, as in previous struggles, it is my lot to find that there are few among these friends with whom I feel myself really in unison, for, I am, and always was, essentially religious in the liberal sense of the term, though wholly emancipated from the bondage of any exclusive article of faith.

Now, I find, on the one hand, people whose hearts are in religion, who keep themselves shut up within the four walls of their chapel, who not only refuse to come out of their prison (it is their right not to, they say!) but would, if they could, deny the right to live to all who live outside; and on the other, my companions and associates, who have, most of them, cast off their religiosity (it is their right—they, too, say!) and are, often, to judge from appearances, too inclined to think it to be their mission to combat and to deny the right of existence of persons who are religiously-minded. The result of it all is the futile spectacle of a systematic attempt to destroy religion by men who do not perceive that they are attacking something whose nature they do not understand. A discussion of religion based on the mere husk of historical and pseudo-historical texts, which time has rendered barren or covered with its own excrecences is of no avail. Such a process may be likened to an attempt to explain the intimate phenomena of mental life by dissecting those physical organs which are only their vehicle. This confusion of identifying the power of the intellect with the organs through which it expresses itself, which our rationalists make, seems to me to be as illusory as the confusion common to the religious of bygone ages of identifying the powers of magic with the words, the syllables and the letters in which they were expressed.

The first condition of knowing, judging, or, if anybody is so disposed, of combating any or all religions is to have experimented the fact of religious consciousness upon oneself. Not even those who have followed a religious vocation, are qualified to speak of it, for, if they are sincere, they will recognize, that religious vocation and religious experience are two separate things. There are many highly respectable priests who are believers from submissiveness or from prudential and indolent motives, who have never felt the necessity of a religious experience, or, not possessing the strength, have shrunk from gaining it. In contradistinction to these, are the numerous persons who, while believing that they are free from all religious beliefs yet live immersed in a kind of supra-rational state of the mind, which they style Socialism, Communism, Humanitarianism, Nationalism, or even Rationalism. It is the quality of the thoughts, and not their object which points to the source from which they have sprung or permits us to affirm whether or no they emanate from religion. If our thoughts turn intrepidly to the quest of truth at any cost, if they apply themselves to it with wholehearted sincerity, ready for any sacrifice, I shall call them religious, for, it is activity of this kind that presupposes faith as a goal of human effort, as something which rises above the life of the individual and at times above the life of the society that be, and even above the life of entire humanity. Even scepticism, when it proceeds from natures which are vigorous and true to the marrow of their bones, when it is an expression of strength and not of weakness, marches with the same glorious army of religious souls, while your thousands of cowardly believers, in creeds clerical or laic, who do not believe because they choose to believe, who only wallow in the stable in which they were born and chew the comfortable cud of their convenient beliefs before racks filled with hay, have no shadow of a right to bear its colours.

We know the tragic words about Christ—*he who shall be in agony till the end of the world*—I do not, for my part, believe in a single personal God nor, above all, in the God of the only supreme sorrow. But I do believe that in all that there is in this world and in man of joy and sorrow and in all the varied aspects of life there is a God in perpetual birth. The entire creation is renewing itself every moment. Religion

progress. His acceptance of the material and scientific conquests of the European mind is complete. But he considers them as the starting point of a new departure. He wishes for India that she should utilize these methods and go beyond them, for, he believes *humanity is going to enlarge its domain by the acquisition of a new knowledge, new powers, new capacities, which will lead to as great a revolution in human life as did the physical science in the 19th century*.

It means the deliberate, methodical incorporation in the body of positive science of intuition, the scout and the advance guard of the mind, of which logical reasoning is the main force, the instrument of consolidating its conquests. No more a break in the continuity between divine unity and toiling man no more any question of renouncing Nature as illusion in order to liberate oneself in God. We liberate ourselves fully only by accepting the primordial Nature with *virile joy*, by marrying and taming her. There is no abdication, no blind veil. From the heart of the Unity which has been conquered, from the calm and beless Being, the totality of Life, the Cosmic Sport in all its varieties are embraced by our energies with full knowledge and open eyes. God acts in and through men. Liberated men become, in body and in soul the *channels through which God acts in the world*.

Thus, the fusion of the completest possible knowledge with unrelaxed activity becomes more and more perfect in the profound and heroic religious life of India, whose revival we are witnessing to-day. And the last of the great *Rishis* holds in his hand in firm unrelaxed grip, the bow of creative energy. It is an uninterrupted flow from far yesterday to the to-morrows which are farther still. All the spiritual life of history is nothing but one—the *One who is ever on the march*.

We have just begun to understand the tremendous journey which the human mind has made in these two centuries, since the *Aufklärung* of the 18th century. It has liberated and emancipated itself from the old classical synthesis which had become too narrow, with the help of a destructive, revolutionary, rationalistic criticism. Then came the experimental and the positive sciences, with their unbounded hopes and resources and their infinite promise, to be followed towards the close of the 19th century, by

their partial failure and a sort of earthquake and sinking of the ground, which shook the structure of thought to its foundations, and last of all, the uncertainty of scientific laws, the entry of Relativity into the arena, and the incursion of the Sub-conscious. Old rationalism, menaced by it, passes from the attitude of offence to that of defence. But old faiths which reason has undermined cannot find their old foundations, on which they might build again.

Here comes the promise of an era of new synthesis in which a broader rationalism conscious of its limitations, will ally itself with a new intuitionism resting on surer grounds. The United effort of the East and the West will create a new order of thought more liberal and more universal. And, as it always happens in such creative ages, the immediate result of this new spiritual orientation will be an *afflux of strength and audacious confidence*, an activity which will animate and nourish the spirit, and a renovation of individual and social life.

Where the mind is without fear and the head is held high

Where knowledge is free

Where the world has not been broken up into fragments by narrow domestic walls

Where words come out from the depth of truth;

Where tireless striving stretches its arms towards perfection

Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit

Where the mind is led forward by thee into ever widening thought and action—

Towards that goal we are making our way in the midst of tempests, guided by our stars

III

But we have not come to that yet. For the present, let us go back to the personalities who have opened to us the road to the new point of view, from whose vantage ground we can descry the unperceived unity of human thought and of the human herds, jostling against one another in the arena.

I am going to recount the life stories of Ramakrishna and Vivekananda.

The subject of this book is *threefold*, yet one. It comprises the story of two extraordinary lives—one half-legendary, the other truly epical—which have unfolded themselves before our eyes in our own times, and the account of a powerful system of thought at once religious, philosophical, moral and

social, which India has brought forward from the depths of her past, and is offering to-day to Humanity.

Though the human interest, the fascinating poetry, the charm and the Homeric grandeur of these two lives are sufficient, as you will all find, to explain why I have spent two years of my life in exploring and tracing their course and making them accessible to you, it is not mere curiosity that has prompted me to undertake the journey. I am not a dilettante. I do not bring to jaded readers reasons for flying from themselves, I ask them to discover themselves, to seek and find the Self, naked and profound, without the mask of falsehood I have made for myself a company of these seekers. It does not matter to me whether they are dead or living, and limits of ages or nations do not count with me. For the bare soul there is neither East nor West: these are but outward trappings. The whole world is its home. And this house, built by all, belongs to all.

I hope, I shall be excused, if, in order to make intelligible the intimate processess of thought out of which this book has come, I have for a moment put myself on the stage, but I have done so because it was convenient to cite my case as an example, and not because I believed myself to be in any way exceptional. I am one of my own people. I represent thousands of Western men and women who have not the means nor the time to express their thoughts. Every time that one of us speaks out from the depth of his heart and with the object of liberating himself, he enfranchises, at the same time, thousands of living silences. It is the echo of their voice, and not my words that I ask you to listen to.

I was born and I passed the first fourteen years of my life in a district of central France where my family had been settled for centuries. My lineage is exclusively French and Catholic, without a tinge of foreign connections. And the early environment in which I was almost hermetically sealed till my sojourn in Paris, was that of an old Nivernais district which permitted no alien influences to percolate into it.

In this locked up vase, shaped from the clay of Gaul and its blue sky and the water of its rivers I found all the colours and the impressions of the universe. When later in life, I followed, staff in hand, the roads and alleys of thought, nowhere did I find anything that was strange to me. All these varied

aspects of the mind which I had seen or divined were, from the very beginning mine. Outward experience in this case only completed the realization of states of mind, of which I had the consciousness, though not always the key. Neither Shakespeare, nor Beethoven, neither Tolstoy nor Rome, none, that is to say, of the masters on whom I had been nurtured, revealed to me anything but the 'Open Sesame' of my subterranean city, my Herclanum, which sleep under the beds of its lava. I am convinced that it slept within the breast of many of those who live around me; only, they ignore its existence as I did. Few venture beyond the first stage of the digs laid out for their daily use by their practical wisdom, manipulating its necessities with economy, or beyond the will of those master minds who have forged the unity, by turns Royal and Jacobin, of France. I admire the structure. Historian by profession, I see in it one of those masterpieces of human effort enlightened by intelligence. *Acceperimus*. But after the ancient custom which required that in order to make the work endure, the living body of a man should be walled up in the masonry, our master architects have entombed in their work thousands of palpitating souls. People no longer see them under the facing of marble and Roman cement. But, at times, I seem to hear them, and under the noble roll of the liturgy of 'classical' thought, the man who listens, may hear it, too. The ritual on the high altar takes no account of them, but the faithful who follow, that docile and distracted crowd which rise and kneel at the prescribed signs, ruminate in their dreams on those other herbs of St. John. France is rich in souls. But the old peasant woman hides it, just as she hides her money.

I have just recovered the key of a lost staircase which leads to some of these proscribed souls. The stairs in the wall, coiled like a serpent, rises from the profound depths of my Self to those high terraces whose forehead is crowned by stars. None of the things I saw there were to me sights unknown. I had seen them all before—I knew this very well—but I did not know where I had seen them. I had more than once recited from memory, with its lapses to be sure, the lesson in thought which I had formerly learnt—from one of my old, old selves was it? To-day I read that lesson again in its clarity and fullness, in the book which is held out before me by that unlettered genial soul, by the man

who knew every one of its pages by heart Ramkrishna.

Him I present to you, in my turn, not as a new book, but a very old one, which all of you have gone through, though many might have stopped only at the alphabet. At bottom, it is always the same book that one reads, only the script varies. But eye ordinarily remains fixed upon the rind, forgetting to bite at the kernel.

It is always the same book. It is always the same man. The eternal Son of Man. Our son. Our God born again. At each of his returns he reveals himself just a little richer of the universe.

With the differences that time and place makes Ramkrishna is a younger brother of our Christ.

We may, if we like, show, as free thinking exegesisists are trying to do to-day, that the doctrines which Christ preached were current in the Oriental world before his time, and sown abroad by the thinkers of Chaldea, Egypt, Athens and Ionia. Yet we can never overent the personality of Christ, (it does not matter whether it is fact or only legend—these are but two orders of the same reality) from prevailing rightly in human history, over the personality of a Plato. It is a monumental and a necessary creation of the soul of humanity. It is its finest fruit grown in one of its autumns. The same tree has produced by the same law of nature life and legend. They are both of the same living flesh, and the emanation of its vision, breath and moisture.

I bring to Europe, which ignores it, the fruit of a new autumn, a new message of the soul, the symphony of India, which bears the name Ramkrishna. It can be shown, as

we shall try to do, that this symphony, like that of Beethoven, is built up of hundred musical elements of the past. But the master spirit in which all these elements are brought together, and who organizes them in a supreme harmony is always the man who gives his name to the work, though generations might have toiled upon it. And it is he, who from his victorious signpost, marks out a new era.

The man whose figure I am invoking to-day was the crowning glory of two thousand years of spiritual life of a people of three hundred millions. Dead, these forty years, he is the soul which animates modern India. He was neither a hero of action like Gandhi, nor a hero of art or intellect like Goethe and Tagore. He was a little village Brahmin of Bengal, whose external life passed within its narrow frame-work, without stirring events and outside the political and social activities of his times. But his spiritual life embraced the multitudinous throng of gods and men. It formed a part of the very source of divine energy of Shakti, of whom Vidyapati, the old poet of Mithila sings.

There are very few who reach back to the source. This insignificant villager of Bengal, who listened to the message of his heart, has found his way to the shores of the inner Ocean. He has wedded himself to it, thus realizing the couplet of the Upanishad.

I am older than the radiant gods. I am the first-born of the Essence. I am the artery of Immortality.

I wish to bring to the ears of rever-stricken Europe which has murdered sleep, the pulse-beat of this artery. I wish to sprinkle its lips with the blood of Immortality.

English Residents With Mahadji Sindhia

By JADUNATH SARKAR, M.A., C.I.E.

MAHARAJAH Mahadji Sindhia rose from the position of a village headman (*patil*) to that of the dominating force in the politics of Upper India for nearly one generation. The more deeply the original records of this period are studied, the

more clearly does the greatness of his character come to light and win our admiration for his sense of reality in politics, his accurate perception of the forces of the age, his unflinching judgment of the character of men, and his power of choosing the right

instruments for his purposes and giving them his full confidence and perfect latitude of action. As a mediator between the English and the Peshwa, and later between the Emperor of Delhi and the rest of India, Sindhia was the pivot of Indian politics, and this position of unique importance and power he used for the good of all parties.

Only a small portion of the contemporary records, concerning him has been printed, viz., the state-papers of Warren Hastings ending early in 1785, edited by Forrest (with a few letters of Cornwallis in Ross's *Cornwallis Correspondence*), and the Marathi despatches from Hingane, the vakil at Delhi, to Nana Farnavis, published by Parasnis (supplemented by "echoes" in Khare). But there are four other sources in manuscript, namely, (i) a very large mass of despatches and news-letters in the Imperial Record Office, (ii) the Persian memoirs (*Ibratnamah*) of Fakir Khair-ud-din, who was the confidential adviser of Shah Alam II's heir, (iii) collections of Persian news-letters now in Puna, and (iv) Marathi despatches preserved in private possession at Kotah and other places.

The earlier dealings of the English with Mahadji Sindhia, ending with the conclusion of the first Maratha War, are known to students of Warren Hastings's administration. In this paper I shall try to illustrate the later relations between these two Powers.

DAVID ANDERSON

We know that Col. Muir concluded a peace between Sindhia and the English Government in October 1781 (Forrest's *Selections*, iii. 813). On 5th November following, Hastings sent from Benares Mr. David Anderson on a deputation to Mahadji, after delegating to him "the full powers and authority vested in me (W. H.) by the Governor-General and Council for the purpose of negotiating and finally concluding a treaty of peace between the Company and the Maratha State." (Forrest, iii. 821.) With Mr. David Anderson went his brother Lt. James Anderson as his assistant. David wrote from Sindhia's camp on 27th February, 1783, reporting the ratification of the treaty with the Maratha State after a long delay. Extracts from his diary in Sindhia's camp in June of that year have been printed by Forrest (iii. 976).

David Anderson's position was a very difficult one, because the English rejected the Maratha claim to *chauth* from Bengal

Bihar and Orissa and at the same time declined to make an offensive and defensive alliance with Sindhia. Happily, Tipu Sultan, the most disturbing factor in Indian politics at this time, was a menace to the English and Maratha Governments alike, and therefore Sindhia did not find it politic to break with the English. Mahadji's chief minister, the Bhao Bakhshi, was of a conciliatory disposition and he loyally co-operated with Anderson in promoting peace and amity between their masters.

David Anderson became in time a warm supporter of Sindhia and used to promote the latter's interests whenever consulted by the Governor-General. Mahadji, in his turn, had a great liking for him. [*Ibratnamah*, iii. f. 60.]

JAMES ANDERSON

At the end of 1783, D. Anderson's weak state of health, due to a recent dangerous illness, induced him to resolve on a voyage to Europe. But early next year Hastings decided on a visit to Lucknow, and he called David to his side, as he had a high opinion of his capacity. James Anderson succeeded his brother as English Resident with Sindhia. A curious example of the punctiliousness of the decadent Mughal Court is given by Khair-ud-din in his account of James Anderson's first audience with the heir-apparent of Delhi (on 20th Nov. 1784). The Hindu Mahadji, the Christian Anderson and the Muslim Shahzada had three different dinner hours and it was long found impossible to choose a time when all three of them could be brought together without inconvenience to any of them! [*Ibratnamah*, f. 68.]

Major Browne had been appointed as English Resident with the Delhi Emperor in March 1783. Two years later, the acting Governor-General, Sir John Macpherson, recalled Browne to Calcutta, ordering James Anderson to look after the British interests in Delhi, as Sindhia now virtually controlled the Emperor. Browne took leave of Shah Alam II on 19th April 1785. In his despatches he wrote against Mahadji as a man of rough temper and utter faithlessness. [*Ibrat.*, f. 75.]

Sir Charles Malet was appointed by Hastings, subject to Sindhia's consent, British Resident at Puna for the purpose of arranging an alliance against Tipu Sultan. "And in order that he might receive complete instructions in the general line of his negotiations and be enabled to establish a

concerted plan of correspondence with our minister at the Court of Mahadji Sindhia, he was ordered to go immediately to the camp of Sindhia, at Agra, as on his way to Calcutta."* [Forbes] He reached Sindhia's camp near Mathura on 17th May 1785 and lodged with James Anderson. He had his audience with Mahadji on the 20th of that month, and with the Emperor on 5th June following (It is amusing to compare the accounts of these interviews as given from the English side in Forbes and from the Mughal point of view in *Ibatnamah*). "The object of Sir Charles Malet's mission to Mahadji Sindhia having been accomplished by the conciliation of that chieftain to the establishment of his embassy at the Court of Puna, he received orders early in July to proceed to Calcutta, there to receive the requisite powers and instructions from the Governor-General. He left Agra on 21st July for Cawnpur, the nearest military station belonging to the E I Co' (Forbes, ii 433)

CAPTAIN KIRKPATRICK

In November 1786, Captain Kirkpatrick succeeded James Anderson as British Resident in Sindhia's Court. He was by temperament less tactful than the Andersons in dealing with a man of Sindhia's character and position. A petty brawl between their followers led to a rupture between him and the Marathas, but the breach was quickly closed by Lord Cornwallis's wisdom and strength. I describe it below from *Ibatnamah*.

On 24th January 1787 a washerman of Rajah Deshmukh [Mahadji's son-in-law and commander] was washing clothes on the bank of the Jamuna at Delhi when a sepoy of Kirkpatrick's escort came there for his bath and forbade the man to wash clothes there. The man did not listen to him. High words passed between the two. The sepoy hit the washerman on the head with a stick. Rajah

Deshmukh's Maratha followers crowded on the bank, seized the sepoy and beat him severely, breaking his arms and legs. The Company's sepoys brought their wounded comrade away to Captain Kirkpatrick, clamouring for justice. The Captain ordered them to seize the offender, on hearing of which the Maratha soldiers prepared for battle. Then Kirkpatrick thought better of it, and wrote to Rajah Deshmukh demanding that the offender should be arrested and sent to the English for punishment in their presence. Murar Rao the steward of Rajah Deshmukh, replied that he would hold an inquiry and when the originator of the riot was traced he would be delivered to the English.

Kirkpatrick, on getting this evasive reply, immediately left Safdar Jang's mansion where he was quartered, and marching out of the city encamped at that Nawab's tomb, six miles outside. Next day, Murar Rao visited him for settling the dispute. But Kirkpatrick persisted in his original demand, and wrote to Mahadji, complaining against Rajah Deshmukh. On the other side the backs of the Maratha sardars were also up, it became a point of honour with them to protect their countrymen who were involved in the fracas on the river-bank.

Kirkpatrick after a few days' halt, marched from Delhi straight to Sindhia's camp and demanded the punishment of the offenders. The Maharajah delayed and wrote to the Governor-General against Kirkpatrick. After vainly waiting for over a month, Kirkpatrick left Sindhia's camp for Farrukhabad, entrusting his duties to Mr Macpherson.

Meantime Sindhia's letter had reached Lord Cornwallis, then on a journey to Upper India. The Governor-General wrote a grave letter of advice to Kirkpatrick, which the latter rightly took to be a reflection on his diplomatic skill and patience. The Captain's reply, dated 16th March 1787, is a very long document, explaining away all the charges against him and reviewing the situation. It contains a sketch of Sindhia's character drawn by an acute if hostile observer. He writes—

"A continuance of the misunderstanding which has hitherto unhappily subsisted between Sindhia and me, when combined and co-operating with other fears and suspicions, which are constantly excited in his mind by the most frivolous circumstances, would have a tendency to increase the natural jealousy and distrust with which he views all our

* His journey is described (from the diary of his surgeon Mr. Cruise) in Forbes's *Oriental Memoirs*, 2nd ed., ii 438-421. Leaving Surat on 12th March 1785 he reached Agra (via Ujjain and Gwalior) on 3rd May and was lodged in the Taj Mahal. The object of the visit was (as Khair-ud-din bluntly puts it) to get Sindhia's permission for Malet's embassy to Puna. Mahadji delayed giving his assent, as direct negotiations between Bombay and Puna would have lessened his own importance as the recognized mediator between the English and the Peshwa's Government. But Anderson's tact overcame his objection.

proceedings. That our personal differences, however, should produce such an effect as this, is owing entirely to the peculiarity of his character..

"My sole claim on him has been for such a return of respect and attention as I judged due to my situation and essential to the honour and interests of your Lordship's Government.

"Your Lordship may confidently rely on my proceeding with the utmost caution... I never under any circumstances proposed taking so strong a measure as the formal

quitting of Sindhia's camp; and as to threatening him, on any occasion with the resentment of our Government.. Your Lordship does not think it possible for me to be guilty of so outrageous and unwarrantable a conduct."

Next year (1788) William Palmer became Resident with Sindhia, and when Mahadji went to Puna (1792) on the visit from which he never returned in life, Palmer continued to stay in Sindhia's territory at Gwalior, Ujjain and other places.

Some Observations On American Industry

By JAGADISAN M. KUMARAPPA, M.A., Ph.D.
(Formerly known as John J. Cornelius)

THROUGH continued efforts to solve the problems presented by natural and environmental conditions, each country makes its unique contribution to the achievements of man. In her attempt to solve the economic problem offered to her, America is ushering in a new era in industry. Since the World War she has made tremendous progress in the economy of business and industry, and has come to occupy the foremost place among the industrial nations of the world. A critical study of the growth and development of industry in America reveals several contributing factors without which, one may safely say, America could never be where she is to-day in the world of power and wealth. An attempt is made in this article to make a brief survey of the factors which have contributed so largely to American industry and to her national prosperity.

Although the United States of America is about twice as large as India in area, yet its population is only one-third as large. Being sparsely populated, America imports from Europe practically all of the labour she requires. Thus in the economic development of America, European labour has played and is playing a very significant part. Nevertheless, such alien race groups give rise to many serious problems from the

point of view of national unity. The low-class European immigrants bring with them different languages, customs and habits. In fact, there are more languages spoken in America than in India. Hence even culturally one finds tremendous dissimilarity in different sections of the United States. In this respect India is very much better off than America, since in spite of her many languages, India has a well-founded cultural unity. The heterogeneous population of America has given rise to the serious problems of assimilation of the alien elements and of the preservation of American ideals and traditions. Indeed, it is these problems which have ever been at the bottom of the American immigration policy. By restricting immigration, America hopes to assimilate the unassimilated and to lessen the problem of the alien element in her national life. But it is interesting to note how every step taken by the American Government to restrict European immigration has had its inevitable effect on the development and character of American industry.

Let us take, for instance, the present immigration policy of the United States and its effect on labour from Europe. Northern Europe has been and is still supplying mostly skilled labour, and Southern Europe, largely unskilled labour. But inasmuch

as the present immigration policy favours north European immigration, it tends greatly to restrict unskilled labour. When the supply of unskilled labour is decreased in the face of increased demand for it, it is nothing but natural that the wages for manual labour should rapidly increase under such conditions. Such shortage of labour compels the American employer to economize in utilizing human labour and to find other substitutes for human agency. This necessity has become the mother of the enormous mechanical devices and inventions and of the rapid mechanization of the American industry. Thomas E. Robertson, Commissioner of the Patent Office, remarks in his annual report that the grand total of patent applications reached 116,931 during the last fiscal year. This is about 3,000 greater than the total of the previous year. With every period of restriction of foreign labour, the American industry puts forth fresh efforts to adapt itself to the changes in the labour market by substituting the very latest machinery and equipment. So much so that to-day machinery has been so perfected in America that the most complex manipulations are carried on unaided by human hands.

A visit to an ordinary bakery, for instance, makes one marvel at the amount and the nature of the work an American makes his machinery do for him. It mixes the flour, bakes the loaves, sorts them according to different weights, wraps each artistically in water-proof paper and seals them. A visit to an American farm will show to what an extent complicated processes are now being carried on by machinery. For instance, every year there are more than 100,000,000 acres of corn grown in the United States. The work of harvesting it is a tremendous job and one that costs the farmers of the country somewhere between Rs. 900,000,000 and Rs. 1,200,000,000 each season. A farmer can plough from five to fifteen acres a day depending almost entirely upon the equipment he puts into operation.

With two-row and four-row cultivators travelling at the rate of four miles an hour, he can cover thirty-three acres and sixty-five acres respectively in a ten-hour working day. The corn grower now harvests his corn with a labour-saving mechanical corn-picker and husker pulled by tractor. The mechanical picker not only reduces the number of men required to harvest the corn, but also,

under most conditions, cuts the cost of the work about in half. Similarly the shortage of labour compels the American farmer to do his ploughing, levelling, sowing, binding, thrashing etc., with the aid of machinery. Machines even dig potatoes, peanuts and so forth, they also milk his cows, separate the cream, churn butter and do for him a thousand other things. Similarly the lady of the house finds a shortage of domestic labour, and of course, the machine must come to her rescue. Machines now wash her linen, iron her clothes, clean her rugs. Every detail of housework is thus being carried on now by the use of machinery.

Such mechanization of life and the enormous home market have resulted in mass production—the most marked characteristic of American industry. In her home market America enjoys an advantage such as few other countries in the world enjoy. Europe, for instance, is divided up into small states, each jealous of its neighbours, they have been greatly influenced by the social philosophy of Hobbes, Darwin and Nietzsche. Many of the European thinkers have gladly accepted the struggle for existence and the survival of the fittest as the normal and cardinal principles guiding their social, political and commercial life. Being jealous and suspicious of its neighbours, each state raises insurmountable tariff walls and suffers from unparalleled international rivalries.

The United States, on the other hand is entirely free from such barriers within the continent. That is to say, though the United States is governed by a high tariff policy in its relation to the outside world, yet, unlike Europe, she enjoys an exceptionally vast home market controlled by the policy of free trade. It will be difficult to find another such market anywhere else in the world. Such a situation is bound to develop more the spirit of co-operation rather than that of suspicion. Further it enables a factory or industry to be situated at the point most favourable to its growth and expansion, and at the same time enjoy the benefit of the whole market of the continent. Such an excellent combination of the use of machinery and of so vast a market could not but result in mass production.

There is another advantage which the United States enjoys over the old world. The small European states have their own civilizations, characteristic tastes and age-old customs. That means that industry in Europe

must produce a great variety of articles to meet the differences in tastes and refinements of culture. On the other hand, the United States has a population of about one hundred and twenty millions of people who are so much alike in their habits and modes of living. Such uniformity renders the requirements of the people very similar and consequently greatly limited is the demand for variety. This national tendency to uniformity is intensified by a system of unconscious education or scientific publicity for the purpose of increasing the consumption of the goods produced. Nowhere else in the world are the principles of advertising studied so thoroughly and applied so scientifically as in the United States. In fact, a practical science of publicity has now been developed with the aid of economists, psychologists and scientists, and there is hardly a university to-day of any decent standing that does not offer courses in publicity and advertising. The tremendous effort put forth by businessmen to increase the consumption of their goods has resulted in raising advertising not only to the level of a science but also to that of an art.

A sight of the electric displays of signs and advertisements in any of the main streets of American cities, a glance over the pages of American journals and magazines or at bill-boards and placards in stations and subways will clearly show how America has made advertising an art. These advertisements declare the excellences of the wares advertised. Shaving-creams, chewing-gums, tooth-brushes, auto tyres, salad dressing, washing machines, vacuum cleaners etc. etc., are advertised in varying colours, attractive pictures and telling expressions. Frequently even sex is played up to arrest the attention of the passer-by. The buses, street cars, subway trains etc., carry all kinds and sorts of posters. Even in the movies they are displayed between films. Radio stations maintain themselves on fees paid by firms and companies for advertising their goods between different items of the broadcasting programme. Thus advertisements are used by American business for the purposes of educating the public and controlling its tastes.

Such control of the tastes of the people through scientific advertising facilitates standardization and mass production. To what an extent the American public has thus allowed itself to be so

standardized is well described by Sinclair Lewis in his *Main Street* thus: "Nine-tenths of the American towns are so much alike that it is the completest boredom to wander from one to another. Always, west of Pittsburg, and often east of it, there is the same lumber-yard, the same railroad station, the same Ford garage, the same creamery, the same box-like houses and two-storey shops. The new, more conscious houses are alike in their very attempts at diversity; the same bungalows, the same square houses of stucco or tapestry brick. The shops show the same standardized nationally advertised wares; the newspapers of section three thousand miles apart have the same 'syndicated features'; the boy in Arkansas displays just such a flamboyant ready-made suit as is found on just such a boy in Delaware, both of them iterate the same slang phrases from the same sporting-pages, and if one of them is in college and the other is a barber, no one may surmise which is which."

Though standardization, from the economic point of view, is a profitable means of production, yet from the point of view of human personality one entertains grave misgivings as to its value. Where business standardizes the individual and limits the fuller development of his personality in order to produce goods on large scale and sell them at reduced rates for the purpose of profits, it is there one notices the predominating spirit of materialism in America. It must also be pointed out that such limitation of human personality is brought about in the interest of those wealthy few who control industries. It is this aspect of capitalistic industrialism of the West, and particularly of America, that Mahatma Gandhi unsparingly condemns. He seeks greater freedom for creative personality in the economic life of the country, but this is the very thing which a captain of industry considers a serious handicap to big business. Only when the consumer is standardized and the producer is reduced to a mere automaton can there be large scale production. At the Ford factory, for instance, one sees men spending their whole life-time doing nothing else but piercing holes in tin plates or tightening up the screw at the same place. Man is thus made to take his place as part of the huge machinery, but that is, indeed, the place for man in this new doctrine of production.

The shortage of labour and increased

to be between Rs. 21,000,000,000 and Rs. 24,000,000,000.

At present some determined attempts are being made to reduce the cost of distributing goods. The greatest progress has probably been made by the chain store system. According to figures gathered by the Chamber of Commerce of the United States, the sales of the chain stores have doubled in the past eight years, while the department stores have gained only 31 per cent. during the same period. This growth in sales of the chain stores is largely due to the low prices at which they can sell because of the successful fight they have waged against all kinds of waste in distribution. These stores, because of their combined buying power, buy direct from the manufacturer, thus saving the middleman's profit and cost of doing business. The most important development in the future of mass retailing will come through the formation of chains of department stores. They can, says Mr. E. A. Filene, proprietor of a leading department store of Boston, well include 50 to 100 stores with combined sales of a billion, even two billion, dollars a year. Each department of each store must in turn become a chain of similar departments. If such combinations are brought about, he says, distribution costs can be cut 25 and perhaps 50 per cent. Drug stores are also trying to bring about a co-operative chain in order to cut down distribution costs and increase sales. 1,000 retail drug units are to be combined into an independent combination to be known as the Drug Service Corporation. This chain will have a stock turn-over of from Rs 60,000,000 to Rs. 90,000,000 this year. The Corporation will provide a perfect service jobbing system to its membership, and will manufacture a complete line of merchandise to be controlled and distributed by the members of the Co-operative Chain.

Similarly for the sake of economy, elimination of waste and reduction of distribution costs, and in order also to withstand the strong competition which has developed in many lines a large number of mergers have been developed. Last year was really a "year of mergers" in trade and industry in the United States. Mergers in such important lines as motors, oil, chain stores, dairy products and railroads have been brought about. The main advantage of these mergers are said to be the elimination of superfluous sales

agencies, economies in manufacturing, and in many cases, the acquisition of strategic sales locations and nationally known trade marks.

Some Companies have started mail order houses for distribution. Outstanding among these are Roebuck & Co., and Montgomery Ward & Co. Enormous increases are reported in this type of retail distribution. They are now trying to augment their strictly mail order business by the addition of numbers of retail stores of various types. Montgomery Ward & Co. report a total of more than 8,000,000 customers in all States of the Union and in many foreign countries. This company is pushing plans embracing the opening of retail department stores in 1,500 towns with a population of 5,000 or more. By the end of this year it is expected that more than 200 of these stores will be in operation; additional and larger units are planned for the larger cities. Gross sales of both the mail order houses have grown with remarkable steadiness in the last five years. Sears, Roebuck & Co., reported total sales in 1923 of Rs. 636,621,812, this aggregate increasing to Rs. 775,026,708 in 1925, while in 1927 the total sales were Rs. 878,781,771. Montgomery Ward & Co. reported sales in 1923 of Rs. 403,933,308; in 1925, they increased to Rs. 552,287,967, while in 1927 they went up to Rs. 607,211,907. The new steps taken by these companies are expected to effect even greater sales in the future.

An interesting contribution to scientific distribution is made by one of the research organizations to aid the business of the concern involved. This was the division of sales territories along non-geographical lines. This particular concern is interested in plumbing supplies, and has every wholesaler of these lines in the country charted. In establishing its salesmen's territories it utterly ignores lines which divide states and counties. The territories are arranged solely in relation to the number of jobbers in a given area, and the buying habits of the population. For example, the western part of Vermont is tied up with New York State because users of plumbers' supplies in that section buy them in the latter State. This situation is duplicated in other parts of the country, where it has been found through research that the avoidance of strictly geographical divisions of territories makes for more efficient and less costly distribution.

Through such methods of efficiency, mass production and scientific distribution, America

has come to hold the foremost place in the industrial world within a short period of time. Among the favourable developments which have characterized the period since the World War are the introduction and development of new industries, the expansion in volume and output of the older industries, the perfection of methods of developing efficiency, cutting out waste, speeding up deliveries of goods, the knitting together of business activities of every kind into larger and more harmonious units. More and more the corporate industries of the United States are becoming the property of the public, more and more are individual citizens investing their wealth and their savings in corporate securities. It is estimated that about 15,000,000 men, women and children to-day own stocks or bonds of one type or another, while millions more are indirectly affected by such ownership.

This new era in American industry is in its first stages only. The coming decade will witness its expansion and extension far beyond its present stage. With the vast broadening of corporate activities the machinery for carrying on the business of the country has grown in equal ratio. Banking facilities for the financing of this modern business giant have become immensely greater than ever before. Investment banking for the mobilizing of capital has become one of the gigantic cogs in the wheel of American life. And all other activities necessary to serve this economic giant, such as engineering, auditing, research and statistical facilities have all been enlarged and made scientific. Thus America is bringing about a silent revolution in industry, and her methods have already begun to penetrate into other parts of the world and revolutionize their industrial life.

There is much for countries which are less developed industrially to learn from America's economic organization, but one should not be blind to the shortcomings and limitations of the methods of American industry. We must keep in mind that machinery cannot produce everything and naturally, therefore any system that depends on it wholly must be limited. At the present time the Americans are interested only in producing those things which can be turned out in great quantities with the help of machines. The result is that an economic situation has been created in the United States where the cost of anything hand-made is tremendously expensive, and, as a recent French writer has pointed out, such high cost of hand-made articles contradicts the general principle that prices are lowered by standardizing the product.

But the most serious objection to the American system is the one raised by Mahatma Gandhi, namely that standardization is unsuited to a whole group of industries which seem to depend mainly on the creative genius of the people. Mass production destroys the value of an article where distinction is not only the main purpose but also the expression of the creator's individuality. But wherever the machine can succeed there American genius will succeed with it. Wherever artistic ability and individual skill not maximum output are demanded, there American genius, as one finds it to-day, will fail. America has perfected her machinery to that extent that wherever large scale production is required she is able to produce goods at low cost and pay high wages. America's abundant natural resources, her enormous capital, her shortage of labour, and her vast home-market have contributed largely to this unique character of American industry.

American Diplomacy At Its Best

By Dr. TARAKNATH DAS, Ph. D.

1

THE success of the American Revolution and the establishment of the Republic of the United States of America was due to the will of the American people to

fight for liberty and the remarkable diplomatic sagacity of the founders of the Republic, especially of Benjamin Franklin, the greatest of American statesmen.

At the outset, the American people were

not seeking absolute independence from British rule, but they wanted freedom within the British Empire. Those who advocated absolute independence were in a minority and they were classed as "American Rebels"; while the majority of the American people were "Loyalists" and were opposed to separation from Britain. The far-sighted minority, seeking absolute independence, had a very difficult work before them, when they attempted to convert the majority to the cause of American Independence. These wise statesmen did not follow any dogmatic method to convince the people of America that Britain would never willingly give up the special privileges enjoyed by the British Parliament, British ruling-class and merchants; but they followed indirect methods, and in course of time made the American people see the wisdom in the programme of American Independence.

Statesmen like Benjamin Franklin and others advocated that the American people should petition the King so that they should not be deprived of their natural rights of freedom. Various petitions were presented to the British King, which were ignored. Then it was decided by these wise statesmen that they should send deputations to the British Court to plead the American cause. It is a historical fact that the members of the American delegation were insulted and sneered at when they tried to argue the case of American freedom before the rulers of the British Empire. Thus the American statesmen proved that presenting petitions and sending deputations to the King and His Court were futile and they by an indirect process made the liberty-loving people of America realize that in order to gain their freedom they should fight.

These statesmen also realized that the American people could never defeat the mighty power of Great Britain, unless they were helped by other Great Powers, and Britain also was completely isolated in World Politics, so that she would not receive any support from any quarter against the struggling Americans. In this they succeeded. This achievement of American diplomacy is the greatest in its whole history. Autobiography of Benjamin Franklin, Life of Beau Marche, Diaries of John Adams, the writings of Jefferson and of Thomas Paine, Diplomatic History of American Revolution by Wharton and other works should be studied by all who wish to understand the

foundations of American diplomacy at its best. The American statesmen of the Revolutionary era—the founders of the Republic of the United States of America—were never isolationists. They sought foreign alliances to promote American independence; but they refused to be entangled in such foreign alliances which would force America to fight for other nations which might be against her genuine interests. They wanted to co-operate with other nations on the basis of reciprocity to promote and protect American commerce. They were ardent advocates of the "Rights of Neutrals" and "the Freedom of the Seas." Hon. Justice Dr. John Bassett Moore in his work on "Principles of American Diplomacy" has very ably discussed the contributions of the American statesmen of the revolutionary days in the fields of international relations and international law.

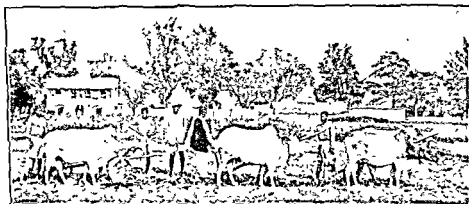
II

During the period of the American Revolution and the years immediately following it, American statesmen not only held their own in diplomatic contests with British statesmen, but won signal victories. However, to enforce their conception of American rights on the seas, they did not hesitate to fight the War of 1812 against Great Britain in which the mighty British fleet suffered defeats from the navy of the infant republic.

After 1812, British statesmen thought it to be wise to seek American co-operation; and thus by entangling America in the net of British World Politics, they would be able to dominate America indirectly. Lord Canning, as British Foreign Minister, tried his best to bring about an Anglo-American Alliance, so that America and Great Britain might follow a common policy in the American continents against other European Powers who were Britain's political and commercial rivals. Again American statesmanship, under the leadership of John Adams and Monroe, scored a signal victory in formulating and making known the famous Monroe Doctrine, one of the corner-stones of American Foreign Policy. The doctrine has survived more than a century and America will try to uphold it with all her might against all oppositions from any quarter.

III

The diplomatic history of American expansion from the Atlantic to the Pacific, the purchase of Alaska from Russia, the purchase



Sir P. C. Ray ploughing the fields at the Govt. Farm Faridpur with Bhadrolog youths under training

Dibendra Nath Mitra, District Agricultural Officer, Faridpur. Mr. Finlow, the Director of Agriculture Bengal, supported it.

Frankly speaking I did not then interest myself in the scheme as I thought that it was like all the schemes of the Government and was mere a pious wish which would never be translated into action. I did not, however, forget the scheme and it crossed my mind several times but I had neither the inclination nor the time to get first-hand information about the details of the scheme and whether it was at all put into operation. When Rai Sahib Dibendra Nath Mitra came to see me in the afternoon of the 1st January 1929 and requested me to open the Agricultural Show which was to be held at the Government Farm, Faridpur towards the end of January 1929 the first thing I asked him was about this scheme. He said that five "Bhadrolog" youths were undergoing a training under him at the Government Farm, Faridpur, according to the lines of the scheme and they were working very satisfactorily. I took it as mainly saying of an official I was going out then for my usual evening stroll and I had also then a visitor with me. I said good-bye to the Rai Sahib most reluctantly without giving him any promise that I would be able to open the show as I had various engagements at the time when he wanted me at Faridpur. The Rai Sahib with his usual modesty took the dust of my feet and disappeared. I received a long letter from him on the 4th of January which contained threats couched in modest language

as well as entreaties and all sorts of temptations for my comfortable stay at Faridpur—fresh milk, boiled vegetables, camp bed etc. You must come and see what we are doing here. Being a public man interested in the development of the country's resources you are morally bound to cancel all your other engagements to encourage us in our honest and earnest attempts to uplift the country' was the concluding sentence of his letter. It was a very bold letter.

The show was fixed for the 28th January 1929 and I had to arrive at Dacca on the same day to deliver a few lectures at the University there. I accordingly wrote to the Rai Sahib and said that if it was sometime in the first week of February I could have easily come down to Faridpur on my way back from Dacca. I was not so keen on opening the Show but on seeing the youths who were undergoing the training at the Farm. The Rai Sahib wrote in reply saying that they could not postpone the show till the 1st week of February but were prepared to change the date of the opening of the show from the 25th to the 27th January to suit me and I could leave Faridpur on the 27th to reach Dacca on the 28th January. I had no other alternative than to accept the invitation, but I said I would stay at the Farm for three days with a view to be acquainted with the details of the scheme of training of Bhadrolog youths in practical agriculture and would see for myself how the youths were working. Mr. Ellis, the District Judge and President of the

show, sent me a courteous letter and I also replied to him accordingly.

I arrived at Faridpur on the 25th January 1929. I am grateful to mention that there was a representative gathering at the station to receive me. I went straight to the Farm and I must thank Mr. Sukumar Sen, I. C. S., Additional Judge, for kindly taking me there in his car. Arriving at the Farm I asked the Rai Sahib to furnish me with the details of the scheme. He handed over to me a copy of the scheme which runs as follows :—

Government have sanctioned a scheme, for dealing to some extent with the question of unemployment among the middle-classes. It provides one year's training in practical agriculture at the Government Agricultural Farm, Faridpur. During this year's training, instruction in agricultural carpentry, elementary veterinary knowledge and the



The Jute Crop grown by the youths under training

principles of co-operative credit will also be given. During this period of training, the boys or young men will be required to work at the Government Agricultural Farm

as labourers and will be paid Rs. 12 a month for their labour on the Farm. Free accommodation will be provided for them. They will be required to arrange for their own meals and bring their own utensils, furniture, bedding, lights etc. After the year's training each boy or young man will receive provincial settlement of a 15 bigha plot of *khush mahal* land free of rent for three years, and will also be advanced Rs. 200 by Government under Land Improvement or Agricultural Loans Act for initial expenses, these advances being made on the personal, joint and several security of two persons acceptable to the Collector. The advance with the usual interest, would be recovered in four annual instalments, commencing from the second year after the money is advanced a further condition being that, if for any reason that provincial settlement is terminated by the Collector at any time the whole amount or such balance as is outstanding will be immediately recoverable from the two sureties.

Having been given the land and the loan, each boy or young man will bring the land into cultivation with his own hands and will not be allowed to let out the land in farm or *barga* settlement, nor in any other way sublet the land or any portion thereof. The work done on the land will be inspected every half year by the District Agricultural Officer and the *khush mahal* Officer, and the Collector will decide on their reports whether the arrangement should continue. An attempt to let the land in farm or *barga* or to sublet it, will involve immediate cancellation of the provincial settlement. At the end of the three years, provided satisfactory progress had been made, an ordinary *raiatwari* settlement will be made on the usual terms obtaining in the Government estate in which the land is situated, no *Salami* being charged. Further land may also be settled at the Collector's discretion up to the limit which can be cultivated personally by each boy or young man and his family.

An agreement for the experimental period will have to be signed by each candidate. A copy of the agreement will be supplied on application.

It is proposed to give effect to the scheme with five boys of the Bhadrakol class in the beginning, and the first batch of five boys will be taken for training from the 1st March 1928. Preference will be given to inhabitants of this district.

would come and work with the youths himself. It was unfortunate that he did not stay at Faridpur for long.

If all the Collectors take an interest in the scheme it would be a permanent one and it would also be possible to increase the number of youths for training. The scheme, in my opinion, should also be tried in other districts where there are opportunities of such a training.

I stayed at the Farm for three days and lived a new life there. I was not sorry for

having cancelled my engagements in Calcutta and come down to Faridpur. I went there as a learner and have learnt and seen many things which have made me wiser and happier. I must close by paying my love and best compliments to Rai Sahib Debendra Nath Mitra for his honest and earnest labours. He has endless energy and great powers of organization. He has a special knack of getting things done. He is the life and soul of the nice little Farm at Faridpur and specially of the scheme which I have described above.

The Garden Creeper

By SAMYUKTA DEVI

(18)

IT was five o'clock, in the evening. The day had been a cloudy one. Mukti had to get up very early that morning, as she and some of her friends had made a trip to the Ghoom Lake and enjoyed a sort of picnic there. Bella, the friend of her childhood, whose highly modern frocks used to excite the envy of the child Mukti, was one of the party. When at last they reached Darjeeling in the toy train of the Darjeeling-Himalayan Railway, it began to rain heavily. The party was looking very tired and travel-stained. All the porters, their wives and children, who also worked there, had crowded under the tin sheds, on the platform. The electric lights, illuminated part of the platform and railway offices and made it possible for people to see each other. Outside a dense fog had gathered and nothing could be seen. Bella, Mukti and the other girls had put on heavy waterproof coats and were standing at the extreme end of the tin-shed, anxiously looking out at the heavy shower. They wanted to get out of this shed and be in their warm and cosy homes. But they could not think of starting, until the rain abated a little. Their gay silk parasols, looked totally inadequate to the situation. The boys of the party, disdained all protection, and constantly ventured out in the rain, only to come hurrying back at the

shrill scream of protest that greeted their adventurous attempts. Mukti lost all patience at last. She gave Bella a slight push, saying "Let's go. The rain does not matter. We shall get drenched of course, but it won't harm us much, if we get into dry things quick enough."

Bella was trying her best to protect the skirt of her dress, from the merciless shower and she answered petulantly, "No dear, the rain would spoil my new dress utterly. I bought this parasol too, only the other day, at the sale. See how pretty the embroidery is on the border. If I had known, that the weather was going to be like this, I would not have brought it at all. Now you want me to go out in this awful rain, so that it might be ruined totally. I simply don't dare. Go alone, if you are so impatient."

"Oh, I see," said Mukti, a bit sarcastically. "your dress seems exceptionally dear to you. I am afraid, I consider my health more valuable than my dress."

"Don't try to pose as a saint," said Bella, with some heat, "I have seen many like you. Why should you think of your dress? From the looks of it, it does not seem to deserve much consideration."

Another girl now intervened to avert the threatening quarrel. "There now Bella, don't be so childish," she cried "Your highly fashionable education has made you very silly. You don't even understand jests."

"Babu?" she cried, "come in, come in. A visitor seems to me a godsend now. I was about to die of sheer ennui. Nobody has been to see me. But how kind of you to call. You are a born philanthropist."

Mukti pointed to a chair, so Dhiren understood that she wanted him to stay. He sat down, but he was completely at a loss for words. It was his duty to cheer up the lonely invalid, but what was he to say to her? Mukti came to his rescue, by asking "Where did you go in the morning?"

"I had been to the cantonment," said Dhiren, "I like to watch the soldier's at target practice."

Mukti was very curious to know what kind of an affair that was. Dhiren began to describe it to her. The subject was, one, with which he was familiar, so he did not lack words now. He had always felt himself inferior to Mukti, whenever he had any opportunity of talking to her. But now the position had been reversed. He was bent on making an impression on Mukti and talked on, for all he was worth. In Calcutta too, he had been an interested spectator of all military parades and manoeuvres. In his hostel he was the recognized authority on all such subjects. So it was not at all difficult for him to impress this girl deeply, with the abundance of his knowledge.

"You would have certainly become a field-marshal by this time, had you happened to be born in England," said Mukti at last. "How did you manage to gather so much information? It was extremely interesting."

Dhiren's heart sang with gladness at this sweet praise. "Oh, it's nothing," he stammered, "one comes across all sorts of information, if one goes about a big town."

As he got up to go, Mukti seemed to regret his departure. "I shall have to sit alone again," she said, "illness is so tedious! Every one else walks about according to his or her sweet will, I alone am condemned to sit in this hole. The morning is the worst of all. The whole day lies before you."

Dhiren hesitated a bit, then said "Tomorrow, I shall pass by this way again. I may drop in here."

Mukti laughed to herself at his manner of expressing his eagerness to come. "You are very kind," she said. "Very few people are willing to waste their time, entertaining sick people."

"Oh, please don't think I am doing anything uncommon," said Dhiren. "In our

hostel, it is quite a part of the day's work to look after invalids and cheer them up." This was as near to a pretty speech as he could get.

Next morning, he was there even before they had tea, Mukti's fever was still continuing. So, Dhiren came the next day and the next. The day, she really got well and went out to sit in the bit of garden they had. Dhiren was again punctual in his visit.

"You are four minutes late," laughed Mukti as soon as she saw him.

Dhiren was surprised. "Do you notice the time, whenever I come?" he asked.

"What else can I do?" asked Mukti, "I have so few visitors. So, I pass my time, looking for them."

Dhiren did not know what exactly she meant. But he felt very glad.

(20)

It was nearly evening and the sun's slanting rays fell on the balcony of the first floor of Shiveswar's house. A girl was sitting in a corner, in the midst of a miniature grove of roses and ferns, in order to shelter herself from the heat. She had a book on her lap, but her eyes were elsewhere and so was her mind.

We know the young lady very well. Is not she the laughing and prattling Mukti? But she seemed a bit changed. The look in her eyes was no longer that of a child, it held a certain depth, her gay vivacity had given place to the serious demeanour of a woman.

"Mukti?" someone called from inside.

"Here I am, father," cried Mukti in return, but before she could get up and go in, Shiveswar himself came out on the balcony, and stood leaning against the iron railings.

His father too, was changed very much in appearance. Shiveswar had always possessed a very fair complexion, but now his skin looked like parchment. His tall figure had a slight stoop, and his hair was turning gray at the temples. The house, the garden, the inmates, the servants, all were there as before, still the whole place looked different. All joy seemed to have gone out of it.

Shiveswar had just got up from a long spell of sickness. The doctor had not yet given him permission to stir out of his rooms. His health had been declining for the past few years. But he was not a man to give in to sickness or fatigue, unless absolutely compelled. Whenever he felt

too weary to stir hand or foot, he would goad himself into working harder, thinking nothing was the matter with him, except the inherent sloth of Asiatics. He was not too old to work, by any means and he angrily refused all advice, which suggested retirement.

The trip to Darjeeling the year before, had improved his health a good deal. But on his return he strained himself too much, with the result that he became very much worse soon after.

His mother began to feel extremely anxious about him. But she had no influence over Shiveswar. She would talk and scold and reason, all to no purpose. Shiveswar would try to listen, but after a while, he would walk out abruptly, without giving her any definite answer. The old lady would wipe her eyes and think "He never listens to anyone. Had his poor wife lived, she might have exercised some control over him." She would recall with regret now, that long lost, long forgotten, daughter-in-law, who spoke so little, yet who alone could make her stubborn son see reason.

It was difficult to know, how much Shiveswar himself missed his wife, for during these long eighteen years, he had never talked about her to anyone. Once, only when Mukti was but a tiny child she had run in eagerly to her father, after seeing the beautiful mother of one of her classmates. "Was my mother too, as beautiful as Toonoo's mother?" she had asked.

Shiveswar had picked her up, in his arms and replied "My little mother, your mother was more beautiful and wonderful, than any person I have ever seen."

Mukti had left the college hostel for good. She continued her studies as a day scholar. When she returned from Darjeeling, there were some talk of going to the hostel again. But her grandmother's opposition became too vehement this time to be resisted. Mukti too, took the old lady's side. She was fed up with that institution and perfectly determined not to go there any more. She was even ready for hunger-strike, if her father insisted.

But Shiveswar gave in after a somewhat weak opposition. Both Mukti and her grandmother were surprised. Mukti had made ready for a stubborn fight, and she felt rather disappointed at being cheated out of it.

The fact was, Shiveswar was beginning to lose some of his stubbornness with the decline of health and years. In his youth,

he had been ready to sacrifice everything and everybody for the sake of principles. He had sent away the child Mukti to the boarding school, in direct opposition to his mother's will, because he thought it right. Mokshada had cried and so had Mukti. Even Shiveswar's own eyes had not remained dry when he returned after leaving the child there. But the knowledge that he had acted according to his convictions, had served to keep him up.

But now he looked at things from a different angle. His health was declining and he was beginning to feel the need of someone to lean upon. Mukti was the only object of his affections and he could not bear the thought of being parted from her. By the side of her youthful face, he would sometimes see another one in his mind's eye. That face too, was equally young and unscarred by evil. But it was gradually growing dim, as if a mist was enveloping it.

Shiveswar had another reason for keeping Mukti at home now. In his opinion, the girl was able now to judge between right and wrong and she had been receiving good education too. So the superstitious and idolatrous practices of his mother, would not hurt Mukti much now. But the chief reason was that he could not bear the thought of living alone again, in his big and silent house. He had few persons, whom he could call his own, and he wanted those few round him now.

So it was settled, that Mukti was to stay at home. The decision pleased everyone concerned.

Shiveswar understood very soon that he had done a wise thing by keeping his daughter at home. When Mukti had been away, he used to return from the court to meet the bearded faces of his boy and bearer and receive their salaams. He had to spend his evenings alone in the large gloomy house, and curse his own hard luck. But now-a-days, things had changed, very much for the better. There was Mukti to welcome him, with her smiling face. His evenings were not so dull, as before. He sat in Mukti's room, listening to her ceaseless talk and joining in it now and then. His mother too, would come in sometime, but she would not stay long, as she understood very little of their learned conversation. But Shiveswar never beat a retreat. If Mukti talked about the border of her newest sari or the cut of her friend's blouse, he would find it no less

interesting than her criticism of Continental authors. Mukti had no friends of her own age and sex, so she had to talk to her father on all sorts of subjects. Shiveswar too, had began to like it.

Shiveswar's illness nearly drove his mother frantic. Her son and his daughter had hitherto been the sole objects of her affection. Shiveswar used to make her furious very frequently, by his heterodox ways, but she was immensely proud of him, for all that. She had gone away from him, in anger, time after time, to her orthodox relations, but she had returned to him again before long, for the sole reason that he alone filled her life, to the exclusion of everything else. Moreover she had brought up Mukti from the day of her birth and she fought a ceaseless fight with her son, to keep the child within the folds of orthodoxy.

Mukti had to take entire charge of her father during his illness. Her grandmother was old and distracted with anxiety, so she could not be trusted with anything of importance. Mukti too, felt anxious at times, but with the habitual optimism of youth, she would regain hope and cheerfulness the next moment and go on with her work. Shiveswar could not bear her out of his sight and she too liked to be near him. Mokshada would be in and out of the sick-room all the day long. Her anxiety would not let her remain outside, but the sight of her son's sufferings would soon drive her out again.

There was another constant visitor in the sick-room, that was Dhiren. He had undergone a marked change. He did not look at all like the boy, who used to blush if brought face to face with Mukti and who would leave flowers for her in some hidden corner and escape unobserved. He has become quite one of the family. Mokshada would seem overjoyed whenever he came in. Shiveswar had always been fond of youthful company and he had come to like Dhiren very much. Ever since he had fallen ill, Dhiren had been a regular visitor by his bedside, and he had even put up in the house for a week or so, when Shiveswar was passing through a crisis. His fellow boarders at the hostel had been kidding him about this, ever since. They refused to believe that he had stayed merely from philanthropical motives. Dhiren bore their insinuations and open attacks very patiently. These things would pass off, he mused, but

the memory of the grateful look, which Mukti had cast at him, when he agreed to stay, would remain treasured in his heart for ever.

Readers would understand from this that Dhiren was still very far from being worldly wise. He valued a look from a pair of dark eyes above the friendship and favour of the rich and influential Shiveswar. There are certain types of men who lose all their zest in pursuit when the quarry is within sight, but it was otherwise with Dhiren. Whenever he found any favourable signs, his ardour would increase a hundredfold.

His relations with Mukti had become much easier now. Dhiren was very glad about this, but he was hardly satisfied. He wanted far more than this. Mukti's opinion about him had evidently improved much. She did not think him a boor or a fool now. But was that all she thought about him? Dhiren would have given anything to know, what that slip of a girl thought about him.

Dhiren used to envy the girls very much. They seemed to be self-sufficient. But men were totally different. Some other person would suddenly become far more important to them than their own lives. The more his heart hungered for Mukti, the more her apparent indifference pained him. Thus far and no further, seemed to be her message to him. She had granted him a certain amount of friendship, but would not grant anything more. He could not rest without seeing her every day, but this made him all the more miserable.

It was hard to tell what Mukti really thought about him. But that she thought about him was certain. And it was more than probable that had her thoughts been known, Dhiren would not have cursed his luck. But the poor boy was wholly in the dark. Sometimes he would hope and sometimes he would despair utterly. Mukti was an enigma to him.

He came daily to see Shiveswar, more often than not, he would come twice a day. His perplexities increased every day. Mukti was very anxious about her father, and she was being overstrained too. So Dhiren could not expect, that she would pay him much attention. But could she not spare him even a bit? Would she have behaved like this to a man, she cared for?

But she was changed, saw that clearly enough. He did not know, whether the change boded good or evil for him. He would think and dream, but he could arrive at no solution.

(To be continued)

Religious Poets of Modern Germany

BY HEINRICH MEYER-BENFELY

THERE is a strong current of religious life running through our time which, without being the outcome of the War was strengthened by it. It goes for the most part to the old religious communities, and the Roman Catholic Church, the mightiest the most tenacious and the most adaptive of these organizations, has the greatest success, whereas within the Protestant Churches its influence is more dissolving. On the other hand new societies are rising and spreading such as Monism, Theosophy, Christian Science, and though some of these can hardly be named religions, properly speaking, they do the same service to their adherents. Also in the literature of our time the religious note is strong and dominant to an uncommon degree. Here I shall not speak of poets in whom old tradition is still alive. So I shall pass over the Christian poets proper, as for example, Gustav Schuler who, with all his delicacy of feeling and his skill in versification, in his religion as well in his poetry, still walks the trodden path. Or Jakob Kneip who in his *Living God* brings before our mind in unbroken childlike simplicity and genuineness the religious world of popular in-rooted Catholicism, with its feasts and pilgrimages, its visions and miracles. I am only thinking of such poets who are not continuators of old tradition, but beginners of new religion, who do not bear the burden of the past or exhaust their strength in fighting against the past, but in whom there is as Zarathustra says, "the spirit of the child, a new beginning, a holy year." They are less numerous, but more important in the history of mankind, and only among them do we find men of pre-eminent genius.

That which seeks and finds expression in these poets is a new form of religious life. We may call it modern religion, but we cannot speak of the, or of one, modern religion. There is no tendency towards the formation of a congregation round a personal centre. All is free, flowing life with as many centres as there are original, creative minds. Still some common features may be traced, some fundamental differences from

the traditional Christian belief and feeling though we find them just as distinct and vigorous in many who stick to Christianity. These modern men are not merely seeking God, but they have found their God and have him as their personal possession in blissful security. Although their growth is not yet complete, though they are not without longing and desire for the infinite cannot be comprehended and there are high and low tide in their religious life as everywhere still their state is different from that seeking and groping without direction which is so widespread in our time. That which is at the bottom of their religion and is common to them all may perhaps be expressed in the formula of Schleiermacher, the great renovator of German theology in the nineteenth century 'immediate vision and experience of the universe' experience of the universe as a unity, experience of ourselves as parts of this all comprehending unity, experience of our connection with each and every being as part of this same unity. In this monism of feeling the term God becomes inessential. It is of little importance whether we shape the object of our feeling in the idea of a personal God or we have it in a pantheistic or an atheistic form and there are cases where we cannot decide which form is prevalent, e.g. Goethe, the prototype of this modern feeling. That which matters is this feeling of universal connectedness with mankind as well as with nature without intermediate link. Whereas the old creed fashions its god as a separate being and opposes him to nature and to man, the modern man knows no beyond, no transcendent god (Here, "in the midst of our home and our work rolls the sea, and even here lies the other shore waiting to be reached—yes, here is the everlasting present, not distant, not anywhere else") For him all is a great unity in which opposites are fused. Even the opposition between nature and freedom, though not extinguished, loses its severity and its predominant importance. The rigorous ethics of duty is converted into the ideal of a more natural, instinctive

goodness; the consciousness of sinfulness, the feeling of the necessity of a salvation, the want of mediation and mediators ceases. The opposition of God and man gives way to the feeling of intimate connection and relationship. God within ourselves. Humble surrender and filial trust in the infinite universe replacing the all too human father-god, from which we cannot expect pliancy to our private desires and interests and in which after all we feel secure.

If we now seek the expression of this feeling in literature, we are met at the very outset with the lofty name of Goethe. Some poems of young Goethe, as "Ganymed" some pages of the *Sonraires of Werther*—both published in 1774, much before the possibility of Indian influence are the earliest manifestations of this new feeling for nature, manifestations of a depth, 'purity and intenseness which is seldom equalled, never surpassed. But in the course of the nineteenth century the most illustrious names are not German, though of Germanic origin: Walt Whitman, Emile Verhaeren. And in our time no nation whatsoever has a religious poet who might be compared with Rabindranath Tagore. Still, among the German poets of to-day there are some who may claim our attention, and of these I here select three who are very different in type and so, taken together, give a good idea of the extensiveness and variety of this modern world-feeling.

In the first place, I would mention Rainer Maria Rilke whose *Stundenbuch* (Book of Hours, i.e. horary prayers of the monks in the Catholic cloisters, 1906) has become the manual of many modern men, and who has a considerable following chiefly among the young generation. He is pronouncedly a religious poet, and in a certain degree more religious than modern. If we refer religion to the passive and contemplative side of human life—active life being the sphere of morality, Rilke certainly is on that side. The soul of his poetry is "experience of the universe", surrender to things. "In mere listening and astonishment be still, my deepest life, that thou mayest know what message the wind brings thee who has died since this was written before—the birches begin to quiver. Be wide, my soul, that thy life may prosper, spread thyself like a festive garment over the meditative things." (*Early Poems*, p. 17.) But, of course, not experience of the things, single and accidental as they are, but ex-

perience of the universe in the things, the feeling of final unity within them and between the soul and the things, by virtue of poetical "Einfühlung". ("These are the hours where I find myself: the meadows are darkly waving in the wind, the bark of all birches is glimmering, and evening comes over them. And I am growing in its silence; I would blossom with many branches, only to range myself with them all into the one great harmony." (*Early Poems*, p. 85.) Things are symbols of a hidden meaning which we must seek out and which at last we only find in our souls. All single things end in one great unity which Rilke calls God. His poetry is much occupied with God, more than that of other modern poets. He solemnly proclaims His grandeur and strives to express His mysterious essence in a wealth of similes and metaphors. But at the same time he is conscious that this God is only the outward projection of his inward feeling of unity. And so we meet terms which sound unusual, but have parallels in older mystics: man creates God, God is the son of man and so on.

The predominant passivity in Rilke is partly explained, and is certainly strengthened by the circumstances of his private life. He is the last offspring of a very old house; so, he feels himself as an end and final link. His face is turned towards the past; he lives with the past, bears its burden, its weariness, and also its treasures (though not in a material sense). He is the heir. He is lonely, without companions, isolated and a stranger in the modern world. He hates and detests large cities and longs for more primitive forms of life. His favourite type is the Russian monk—the *Book of Hours* brings him before our mind even by its title. Evidently he is deeply impressed by that which he has seen and experienced in Russia, in a world which is as distant as possible from modern Europe. And himself is the very opposite of those great prophets of the modern world, Whitman and Verhaeren. So Rilke seems to be a very religious, but not really a modern poet, rather a romanticist, one who looks backward, not forward. With all that, we must keep in mind that the past has for him only the value of a symbol, that all these conceptions which he takes from medieval Christianity are only images and similes, even the ideas about God. And Rilke himself is conscious of this fact as he is conscious of the time in which

he lives, "I am living just when the century ends. One feels the wind of a large sheet waving, which God and you and I have filled with letters and which turns on high in unseen hands. One feels the splendour of a new page where everything may yet become. The silent powers are measuring their scope and looking darkly at each other." That which is essential and central with him is modern: that deep feeling of all-connectedness and all-kinship which unites man with the whole universe and with everything in it.

Franz Werfel is of quite another type, though he is also a son of Prague, he is the leader of the younger generation which follows him with enthusiasm. With him outward nature, landscape plays but a modest part. His realm is the world of man, who is the blossom and the crown of the world. So in the poem "Smiling, breathing, striding" "The smile is the essence of light. Not the sun is light, only in the face of man light is born as smiling—Man's breath is the essence of universal breath. Not the wind which dives into woods and meadows and turns the leaves the breath of God is born in the breathing of man—Striding is more than the coursing of the starry sphere, the dancing ecstasy of space. In the striding of man the path of freedom is born. Smiling, breathing and striding are more than the course of light, the wind and of the stars. The world begins in man." But this world of man he embraces in its widest expanse with ardent love. He begins his book of poetry with a prologue To the Reader (p. 4) "My only desire is to be akin to thee, O man! Whether thou be a negro or a rope-dancer or an infant still in the sheltering care of a mother, whether thy maiden-song float across the yard or thou steer thy raft in the gleam of evening, or thou be soldier in winter full of courage and endurance. For I have lived through every destiny. I know the feeling of lonely girl harpists in musical bands, the feeling of shy governesses in foreign families, the feeling of debutantes who trembling stand near the prompter's box.—So I belong to thee and to all! Pray do not withstand me! O, that it might once happen that we, brother, might fall in, each other's arms!" This poem, one of his earliest, reminds one of Whitman not only in the trend of feeling, but also in the primitiveness of the artistic workmanship, the carelessness of form, the long rolling verses

without measure and rhythmical movement. Werfel in his beginning lacks sureness of taste, he offers flat or prosaic passages side by side with sublime and intense poetry. The religious herald is stronger than the artist. His strong point lies in his talent for entering into other existences and that, generally, with a tinge of compassion. He stands in an original relationship with early Christianity. So he makes Jesus the vehicle of his feelings in one of the most famous and most characteristic of his poems, a poem remarkable for the indifference it shows for its repulsive theme, and for the excessive tension of feeling, the intensity and splendour of artistic expression "Jesus and the Way of Carcasses" Such is its tenor:

Jesus with his disciples is descending the mountain by a smooth path they have chosen. All at once their course is arrested by a crumbled stone wall with a gate and on entering they perceive a great stream of rotting carcasses of asses, snakes, rats and other animals. The sight and smell is so loathsome that they fall into nausea. He himself is high choking and cries to God imploring him that he may be filled with perfect love in which there is no room for disgust. And suddenly a storm of excitement rushes across his face, his forehead radiates with light, he bends down, grasps the smaller animals, hangs them round his shoulders and crowns his hair with them "And as he stands thus in the dark day, the mountains crash asunder, lions crouch round his knee, a flight of wild geese rushes down, the sky bursts, and the dove of God sways ecstatically in the blue wind." In this universal and compassionate love, Werfel, though a Jew, seems to be the most Christian of these modern poets. But perhaps not "though", but because he is a Jew, for is not Christianity a seion, a new development of the Jewish religion? Werfel's heart sees it as such in his recent play, *St. Paul among the Jews*. At the same time Werfel is pronouncedly modern in his extraordinarily high estimation of man. However poor and miserable the single man may be, Man is the highest that he knows, and this belief in man and love for man is the most salient feature in his religion.

In all poetry of compassion there is a secret self contradiction, for, compassion longs to do away with suffering, and this cannot be done by poetry. Werfel feels thus too. "Why, my Lord and God, didst thou create me for the vanity of speech," that I link

words and bear presumptuous pride?—Why didst thou not give me two hands full of help, and eyes, double stars of consolation, and the voice of April raining music of kindness? Hence two ways lie open: Where compassion becomes predominant, the man will choose the way of charity and practical Christianity, of social work; where the artist is superior, he will have to overcome compassion and resolutely accept the world as it is. This has been the way of G. Hauptmann and of Franz Werfel, too, who is now one of our richest and most genuine poets.

If the romanticist Rilke dwells by preference in the darkness of evening or night, Ernst Lissauer feels at home in the full day. "I am so entirely full of the joy of day: the soft silvery lustre of the moon is but for me the blissful warrant that the sunken sun, though in hidden space, still shines on. She is white with invisible day. She shines the certainty of a new morning." His religion is the religion of day, as it was Goethe's. And like Goethe, so he too, in contrast with the Christian Werfel, is in some sense a heathen. His religion does not centre in altruistic pity; his ideal is man resting in himself and performing his law, the will of God; going through a development which is at the same time natural growth and conscious self-forming. Lissauer is an artist, and his religion, like that of Rabindranath Tagore, is the religion of an artist. The work of an artist is, properly speaking, not something which he makes, but which he receives and realizes; it is a gift from above or from within like the fruit of a tree. "I am a tree and am waiting for the burden to be born out of me. Time floats through my branchery." It is that work of man which is most like the work of God: it is creation in the full sense of the word. So Lissauer's idea of God is fixed by this analogy. God is the creator whose life is indefatigable creating; and creative men are his image, his sons, his co-operators in his work of creation. But that which is really creative is the spirit. So God is spirit, and the Christian symbol which is the centre of Lissauer's symbolism is the descent of the Holy Ghost. Nature as well as mankind is the manifestation of the spirit, and history is a succession of continual pourings: Eternal Whitsuntide. Already Lissauer's first volume *The Field* (Der Acker, 1907) contains religious poems; it ends with the "Prayer", which is the first expression of his creed. But the period of

his expressed religious poetry begins with his "Pfingstgesänge" (Songs of Whitsuntide), which appeared in the quarterly *Die Tat*, June 1911, just before the War. Then, Lissauer was carried away by the shock of the War which he had long felt coming; but he soon found his way back into his own world, the inner realm, and in the first winter of the War he wrote his first Psalms which were published in *Die Tat*, June 1916 and 1917, and afterwards incorporated in the book *Eternal Whitsuntide* (1919). They are on the whole testimony about God and express different aspects of his being. "The Psalm of Abundance," "The Psalm of Slowness," "Thou God whom I believe in, art not a God of haste; thou art a slow God and thy blessing is with the leisure. The rash and hasty are unholy before thee. Thou whom I confess, burning in the white light of thy intuition—let them run and lose themselves in their haste; I look on them in astonished calmness. I have time, for I have eternity.—Thou hast not botched up the world as a jobber. Through thousand-year-days didst thou sit in meditation, looking before thee; then thou hast moved heavily and begun to build and hast joined and joined together, through thousand-year-days.—Long, long is all growing and full of slowness. Slowly grows the root, that it may thrive to the summit; slowly grow the mountains, layer upon layer; slowly grow the peoples, generations upon generation; slowly grows the custom, slowly grows the law, slowly grows the song and myth of the nations." Lissauer is aware that we cannot get a cognition of God's essence; we are only touched by him in our feeling. "Thou God whom I believe in, I cannot understand thy word; but sometimes I feel it wafted through me. God, I cannot comprehend thy being, but sometimes I feel it burning me. Never do I behold thee, God whom I believe in; but sometimes I feel as if I mirrored thee." But man has to prepare himself for this visitation. And so the monition hangs constantly like a sword above his head: "Thou shalt build round thee a wide stillness in which thou dwellest that I may dwell in thee. Thou shalt make thyself habitable for my will—that is my will."

The *Pfingstgesänge* which open the volume are still more programmatic. The pouring of the Spirit did not happen once in history, it goes on continually throughout the centuries. The Pentecostal flames wander above countries and times, unseen by common

Wooden Sculpture of Ancient Bengal

By N. K. BILATTASALI M.A.

Curator, Dacca Museum

BARAHAMIHIRA, author of the famous compendium *Brihatsambhita*, directs that images for worship are to be made of metal, wood, stone or clay. Stone images have been found in such surprising profusion in this stone-less country of Bengal, that one wonders how it was possible for this flourishing craft to go out like a lamp with the advent of the Muhammadans: It did go out, without question. Images of the period between 1100 and 1200 A.D. can be counted by thousands, while it is difficult to enumerate more than a few that can be ascribed to 1200-1300 A.D.

The art perished, but the productions of art remained, thrown into the nearest tank or ditch at the time of the Muslim invasion, and thus preserved to posterity. The laudable efforts of Dr Abanindra Nath Tagore have succeeded in reviving the indigenous method of painting. It is indeed regrettable that the

pre-Muhammadan days? To seek for an answer to this question, the inquirer will have to come to the neglected Museum of Dacca, which is the only institution of Bengal which has succeeded in collecting

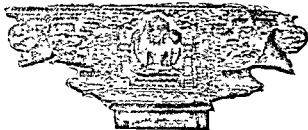


Fig. 1

numerous well-preserved samples of the lost art of sculpture in the Museums of Rajshahi, Dacca and Bangiya Sahitya Parisat of Calcutta do not inspire artistically-minded Bengalis to attempt to make this noble art live again.

If one wants to know how Bengal sculptors carved in stone, one has only to go to the Museums named above. The collection at the Indian Museum is very deficient in Bengal sculpture, though the present Superintendent, Rai Ramaprasad Chanda Bahadur is making heroic attempts to remove this defect. But how did the artists carve in wood in



Fig. 2



Fig. 3

a number of very valuable samples of pre-Muhammadan wooden sculpture.

Fig. 1 illustrates a marvellously well-executed piece of carving in wood.

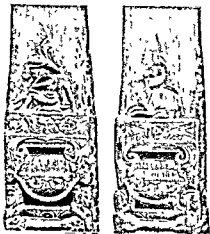


Fig. 5

intended to form the capital of a pillar. It was found under the loam of a very old tank in Vikrampur in the Dacca District. On the tank stand the ruins of an ancient pre-Muhammadan temple,



Fig. 4

commonly called *Dend*. Numerous antiquities have been discovered from time to time from these ruins, the most remarkable being a monolithic pillar of granite, two feet square at the base and about eighteen feet long. A huge pillar like this is indeed a wonder in low-lying East Bengal.

The wooden capital has been very much eaten into by loam but the four-armed figure of god Vishnu, seated in the centre in a

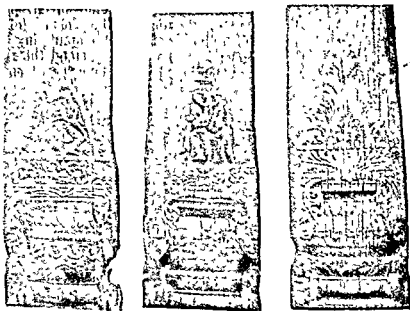


Fig. 6

Fig. 4 depicts two carved wooden pillars each about 11 feet in height. They were discovered at the southern end of the great artificial lake at Rampal, the site of the ancient capital of Bengal under the Munsiganj police station of the Dacca District.

The carvings of the remaining three faces of Pillar No. 1 are illustrated on fig. 5.

Fig. 6 illustrates the carvings on the remaining three faces of pillar No. 2. Face I of this pillar, illustrated on figure 4, depicts a well-carved Krittikumukha, a familiar device of the pre-Muhammadan days. Face II depicts a nautch-girl, in almost an

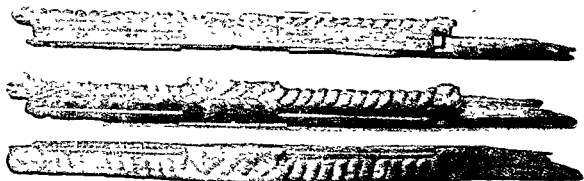


Fig. 7

meditative pose can still be distinguished. The few patches where the original carving is still intact look like fine needle-work or ivory carving. The whole is a fine artistic piece of carving of pleasing proportions.

Fig. 2 represents god Vishnu standing in the conventional pose. It was discovered from a village under the Muradnagar police station of the Tippera district and presented to the Dacca Museum by Mr. J. C. French, I. C. S. The piece is so weather-worn that it is not possible to form a correct estimate of its artistic merits.

Fig. 3 represents the half-bird, half-man Garuda, the vehicle of the god Vishnu. The face beams with a happy intelligence that does one's heart good to behold and speaks volumes for the skill of the artist who fashioned it

acrobatic pose. Face III depicts two amazons shooting at birds. Face IV is occupied by foliage.

It should be noted that in decorative designs at the middle and at the top, the two pillars differ from each other. This would suggest that they were not a pair but the odd ones of perhaps two different pairs. The details of the lotus designs at the base are also different in the two pillars.

The latest acquisition, a massive carved lintel, measuring 10' 10" x 8" x 9" is depicted on fig. 7. The door of the frame of which this was the top-piece was 8' x 7" wide. This lintel was recovered from the loam of a tank just below the ruins of a pre-Muhammadan temple at the village of Nateswar in Vikramapur (Dacca). The design is the old

ism in the face of the world races, we must give due respect to the India House that will speak of those wonderful art treasures of India so that to feel and think that India is with us, for us and for them, for the benefit of the societies of the

Empire and world societies in general. We sincerely hope that due consideration will be given to the facts, and that they will not be treated as merely a passing notice as it has always been.

Prof. Jadunath Sinha's Rejoinder

To
The Editor,
The Modern Review

Sir
I have given you much trouble in requesting you to publish my letters in connection with my controversy with Dr. S. Radhakrishnan. But I assure you, this is my last letter. And I shall be very much obliged if you will kindly publish it in your esteemed journal.

I am thankful again to Dr. Radhakrishnan for his reply to my second letter published in the February number of the *Modern Review*. He seems to be very much upset by my letters. He has not been able to ignore them. He has broken his habitual silence and replied to both of them. I am extremely sorry that I have been dragged into this unfortunate controversy by an unusual contingency. Nobody would like to see an enormous portion of his unpublished book appear beforehand in the work of somebody else, who had access to his manuscript. In fact, the passages from my thesis, which have been incorporated by Dr. Radhakrishnan in his work, are too many to be pointed out. I have given only a few passages in my two letters as samples of his unacknowledged borrowings from my thesis. In my first letter I have quoted those passages from Dr. Radhakrishnan's work borrowed from my thesis which are printed in small type. In my second letter I have quoted many passages from his book, which are printed in bold type. No journal would agree to publish all the passages. But Dr. Radhakrishnan says, "Mr. Sinha seems to have felt that his attempt so far as textual renderings were concerned, was not quite successful and so is anxious to make out in the second letter that he is giving his own interpretations in several passages." (*Modern Review*, March, 1929, p. 321). I need not remind the reader that in my first letter I requested the Editor of the *Modern Review* to allow me, on a future occasion, to give further proofs of his unacknowledged borrowings." (*Id.*, Jan., 1929, p. 100). I had written my second letter before I read Dr. Radhakrishnan's reply to my first letter. My second letter and his first reply were published together in the February number of the *Modern Review*. I had to follow certain order in writing these letters. My first letter contained many textual renderings and some interpretations. My

second letter contained some textual renderings and several interpretations. Dr. Radhakrishnan has no reason to think that I wrote my second letter because I felt that I could not succeed in making out my case in my first letter.

There is such a striking similarity in the parallel passages given in my letters that it is impossible for one to think that they are independent of each other. Dr. Radhakrishnan is fully conscious of it. So, in his first reply he threw out a hint that he had delivered lectures on many topics discussed in his *Indian Philosophy*, Vol. II., which were incorporated by me in my thesis. He specially mentioned his lectures on the Sankhya theory of Self-consciousness and the Mimamsaka theory of knowledge, because they were discussed by me in that part of my thesis, which had been published in the *Meerut College Magazine*, long before the publication of his work. I have already given a fitting reply to this insinuation. (*M. R.*, March, 1929, pp. 372-376). I have shown how his 'original' lectures on the Mimamsaka theory of the Self incorporated in his book were reproduced almost *verbatim* not only from the published portion of my thesis, but also from the works of such eminent scholars as Dr. G. Thibaut and Dr. Ganganath Jha without acknowledgment. (*Ibid.*, pp. 373-376). Dr. Radhakrishnan knows full well how far his plea of University lectures will stand. So, he has not pressed this point further in his second reply. He is wisely silent on it in spite of the Editor's note on this point in the February number of the *Modern Review*.

The published passages from my thesis given in my letters are extremely discomfiting to Dr. Radhakrishnan. They are the most convincing proofs of his unacknowledged borrowings from my thesis. So he has tried in all possible ways to explain away the close similarity between his version and mine with regard to the published passages. He does not attach any importance to the unpublished passages from my thesis. But I have already said that an examinee is not expected to take every precaution so that his thesis may not be tampered with by an unscrupulous examiner, if any. It was by mere chance that some portions of my thesis had been published before the publication of Dr. Radhakrishnan's work. And when so many passages from the published portion of my thesis have been shown to be reproduced

by adding the text which has not been quoted by Dr. Jha. Similarly, with regard to passages (10-21) he claims my version as his own by adding a certain text which is not in my version. The insertion of this additional text by Dr. Radhakrishnan only shows that he consulted the original work referred to by me in my account, hunted out a particular passage, and inserted it in his version. It proves nothing beyond it. It by no means proves that he could not have mentioned this text, if he had depended on my account which does not contain it. Nobody could expect such an argument from Dr. Radhakrishnan. Moreover, he has not been able to give even the correct reference. All the arguments involved in passages (10-21) are to be found in the Chowkhamba edition of *Sāstra-dīpikā* used by him on pages 157-159, and not on pages 158-159. So, even his reference is not correct.

Besides, all the passages (10-24) are not translations of Sanskrit texts. For instance, there is no text corresponding to passage No. 10. There is the text in *Sāstradīpikā* which runs as follows. *Jñānakriyā hi sakarmikā karmabhūte 'rthe phalam janayati pālādivat, tacca phalamandriyasya jñāna-jāyamāparoksyam, lingādijanyam tu pāroksyam.*" (Ch. S. S., p. 257). It may be rendered into English thus. "The act of cognition having for its objective an object produces an effect in the object like the act of cooking; and that effect produced by sensuous knowledge is directness (of apprehension), while the effect produced by inferential knowledge and the like is indirectness." Thus passage No. 10, in my version is not at all a translation of the above text, and it has been reproduced *verbatim* by Dr. Radhakrishnan along with the Sanskrit words within brackets. Passage No. 14 is simply a repetition of passage No. 12. There is no separate text in *Sāstradīpikā* on which it is based. There is a text much later in *Sāstradīpikā* which has been translated by me in passage No. 22. Passages 12, 14, and 22 mean the same thing.

But still because I have repeated the same argument thrice in my thesis, Dr. Radhakrishnan also has done the same.

Passages (12-13) are based upon the text "jñāna-kriyādvārako yathā kartṛbhūtas-yātmanah karmabhūtasya cārthasya parasparaṁ sambandho vyāptiḥ vyāpyat-valakṣaṇaḥ sa mānasapratyakṣāvagato vijñānam kalpayati, na hyāgantukakāraṇamantarenātmano 'rthamprati vyāptirvamatpattumarhati.'" (*Sāstradīpikā*, Ch. S. S., p. 158). It may be rendered into English as follows. "The relation of the pervader (*vyāpti*) and the pervaded of (*vyāpya*), which subsists between the self which is the agent of knowledge, and the object which is the objective of knowledge, through the instrumentality of the act of cognition, is apprehended by internal perception, and proves the existence of the cognitive act; without an accessory cause the self's relation to the object, in the form of that the self's relation to the pervaded, cannot be produced." I have not explained the nature of the relation between the self and the object (*vyāptiḥ vyāpyat-valakṣaṇasambandha*). I have brought out the significance of the

above text in passages 12-13. And Dr. Radhakrishnan also has brought out the significance of the text exactly in the same way.

Dr. Ganganath Jha interprets the above text in the following way:

"Every act of Perception involves a certain relationship between the *perceiver* and the *perceived*—the former being the agent, and the latter the object of that act; this agent-and-object relationship is not possible without some activity on the part of the agent; hence the presence of this relationship leads to the inference of its invariable concomitant, i.e., the action of the agent; and it is this action that, in the case of knowledge, is known as 'cognition'; and it has been shown to be inferable from the relationship between the cognising self and the cognised object." (*The Prabhākara School of Purva-Mīmāṃsā*, pp. 27-28.)

Dr. A. B. Keith interprets the above text in the following way:

"Every act of perception involves a relation (*sambandha*) between the self and the object; this relation implies action on the part of the self as agent, and this action constitutes the cognition, which is inferred from the relationship between the self and the object" (*The Karma-Mīmāṃsā*, p. 21.)

Dr. S. N. Das Gupta interprets the above text as follows:

"Every perception involves a relationship between the perceiver and the perceived, wherein the perceiver behaves as the agent whose activity in grasping the object is known as cognition." (*History of Indian Philosophy*, p. 384.)

I have interpreted the above text as follows:

"A cognition is inferred from the relation between the subject or knower and the object known, which is apprehended by internal perception. If there is not an adventitious condition intervening between the self and the object, how is it possible for the self to be related to the object? Therefore, from the specific relation between the subject and the object involved in knowledge we can infer the existence of cognition." (*Vide the Modern Review*, February, 1929, p. 214.)

Dr. Radhakrishnan has interpreted the above text as follows:

"The cognition is inferred from the relation between the knower and the known, which is apprehended by internal perception. Were it not for this other factor intervening between the knower and the known, the self could not become related to the object. From the specific relation involved in knowledge between the subject and the object the existence of cognition is inferred." (*Indian Philosophy*, Vol. II., p. 400.)

Thus it is clear that the versions of Dr. Jha, Dr. Keith, Dr. Das Gupta as well as my version are substantially different from one another. But Dr. Radhakrishnan's version is practically a *verbatim* reproduction of mine. Thus he is not so faithful to the text, as to my version of it.

10-53. Dr. Radhakrishnan says, "Passages 10-53 are unpublished and I do not propose to deal with them in any detail" (*Modern Review*, March, 1929, p. 322). In his first reply he did consider the passages from the unpublished portion of my thesis also. And in his second reply also he has considered passages 10-24, and tried to prove that

by all; and some particular words are used by two or more writers to express some particular ideas. This never justifies the inference of any "borrowing." But one cannot possibly explain the connection of these words exactly in the same order in the writings of different persons without the hypothesis of plagiarism. Sometimes two persons may think alike. But how can they write alike in the very same language in numerous places in giving their own interpretations? Besides, I have elaborately explained the significance of each word I have used in explaining the distinction between indeterminate and determinate perception in my thesis.

54-61. With regard to these passages, Dr. Radhakrishnan points out that there are differences in the two versions. I myself admit it. I wrote in my second letter, "The above extract is a beautiful specimen of paraphrasing and summarizing." (*M. R.*, February, 1929, p. 219.) He has paraphrased some passages and summarized others from my thesis. But why do I believe that he borrowed his version from my thesis? I gave the reason in my second letter. "The author has always referred to *Sāstraadīpikā* with *Yuktisūchaprāyaṇī* in his work. (vide pp. 376, 379, 381, 381, 383, 389, 393 etc.) But here only he refers to the other edition of my book with *Sāstraadīpikāprākāśa* to which I have referred here." (*Ibid.* p. 219) Dr. Radhakrishnan is silent on this point. I was confirmed in my belief that he borrowed his version from mine when he charged me with incorrect reference with regard to a passage from *Sāstraadīpikā* in his first reply, because he did not know that there was another edition of this book with *Sāstraadīpikāprākāśa* from which I quoted. I have already pointed it out in my first rejoinder. "Evidently, Dr. Radhakrishnan is not aware of the existence of *Sāstraadīpikā* with *Prākāśa* which contains 622 pages. He has always referred to the Chowkhamba edition of *Sāstraadīpikā* which contains only 474 pages, in his *Indian Philosophy*, Vol. II. But, then, how does he refer to the other edition of *Sāstraadīpikā* (pp. 487-490) on p. 482 of the above work? I have shown in my second letter (*Modern Review*, February, 1929, p. 219) that he has borrowed that part of his exposition from my thesis along with its reference, published in the *Meerut College Magazine*, January, 1924." (*M. R.*, March, 1929, p. 378.)

62. "This is my own exposition of the classical distinction between the view of *Vācaspati* and that of *Vijñānabhikṣu* in *Sāṅkhya* philosophy." (*M. R.*, February, 1929, p. 219.) But Dr. Radhakrishnan complains, "Mr. Sinha gives the passage dealing with this topic, omits certain words from it and retains others which happen to be similar to mine and then complains that I have borrowed from him. My version is not identical with his, but the use of the words 'modification' for *vyūti* and 'reflection' for *pratibimba* makes him believe that his 'own exposition' is adopted by me without acknowledgment. No argument is possible." (*Italics mine, M. R.*, March, 1929, p. 322.) I omitted three words from my version. To satisfy the curiosity of the reader I give the full version below.

The self knows an external object only through the psychic function or mental modification on

which it casts its reflection. This is the view of *Vācaspati* in *Vijñānabhikṣu* assumes that the self casts its reflection on the unconscious mind functioning in a particular way, and the mental function which takes in the reflection of the self and assumes its form is reflected back on the self; and it is through this reflection that the self knows an external object." (*Meerut College Magazine*, January, 1924, p. 94).

Dr. Radhakrishnan has reproduced the italicised portion of my version as follows:

"While *Vācaspati* thinks that the self knows the object through the mental modification on which it casts its reflection, *Vijñānabhikṣu* holds that the mental modification which takes in the reflection of the self and assumes its form is reflected back on the self, and it is through this reflection that the self knows the object." (*Indian Philosophy*, Vol. II, 1927, footnote, p. 295. *Italics mine*).

Thus it is quite clear that Dr. Radhakrishnan has reproduced my version *verbatim*. If he has omitted certain words given in my version, it does not prove that he has made it his own. But still the great Doctor does not feel the least hesitation in saying, "My version is not identical with his." Certainly, "no argument is possible."

Again, Dr. Radhakrishnan says, "Here Mr. Sinha claims that it as his 'own exposition' of the distinction between *Vācaspati* and *Vijñānabhikṣu* regarding the self's knowledge of an object. The distinction is a very familiar one. (See *Das Gupta, Indian Philosophy*, p. 260)." (*Ibid.*, p. 322). Though the distinction is familiar among scholars of *Indian Philosophy*, which I myself wrote in my second letter (*M. R.*, Feb. 1929, p. 219), yet probably it has been presented for the first time in English by Dr. Das Gupta in his *History of Indian Philosophy*, 1922 (p. 260). He expresses his idea in his own way. "These buddhi changes are so associated with the reflection of the *puruṣa* in the buddhi that they are interpreted as the experiences of the *puruṣa*. This explanation of *Vācaspati* of the situation is objected to by *Vijñānabhikṣu*. *Vijñānabhikṣu* says that the association of the buddhi with the image of the *puruṣa* cannot give us the notion of a real person who undergoes the experiences. It is to be supposed therefore that when the buddhi is intellectualized by the reflection of the *puruṣa*, it is then superimposed upon the *puruṣa*, and we have the notion of an abiding person who experiences."

My version is entirely different from that of Dr. Das Gupta. But Dr. Radhakrishnan's version is a *verbatim* reproduction of mine. Still he insists that his version is not identical with mine!

He quotes a text from *Vijñānabhikṣu's Yogatārka* (I. 4), on which, he says, his version is based. There are two sentences in the Sanskrit passage quoted by him. Between the first and the second there are only thirty sentences! And still these scattered sentences have been brought together and interpreted by Dr. Radhakrishnan in exactly the same language as mine! How can there be identity between two independent interpretations of the same text? I do not understand why Dr. Radhakrishnan quotes the text here. Does he want to show that he is not 'incapable

Numerical evidence, both Sanskrit and Perso-Arabic, has been calmly ignored by this Perso-Arabist editor;

(1) The Sanskrit coins of Sultan Muhammad bin Sam issued in imitation of the Gold *Gahwar* compare with the Muslim king's name in Nazari and bearing the figure of a goddess Lakshmi in defiance of Muslim Law (*Catalogue of Coins in the Indian Museum* by H. N. Wright, Vol. II, p. 17).

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(5) The medal of Muhiyuddin Yuzbak of A. II. 653, struck in memory of the final conquest of Nadiah and Umaran (in Orissa), which proves to some extent the truth of his sack of the capital of Orissa and the extent of Muslim conquest towards the south or in the Delta of the Ganges in 1255 A. D.

(6) The important medal struck by Sikandar Shah bin Ilyas Shah in A. II 759 at Kamrup *urq. Chaulistan*, proving that Sikandar had actually conquered Southern Assam some time before 1357 A. D., which was corroborated by my discovery of an inscription of his son Ghiyasuddin Azam Shah of Bengal in the collection of the Kamrup Anusandhan Samiti of Gauhati (*Ibid.* Vol. II p. 152, No. 38). The new inscription will be published in the Annual Report of the Archaeological Survey of India for 1925-26. There is no reference to the conquest of Assam by Sikandar Shah bin Ilyas Shah in any of the pages devoted to the history of Bengal (pp. 260-66.)

(7) In his treatment of Raja Ganesh the editor as well as the author of this chapter has failed to include two new kings of Bengal whose coins I brought to notice at least 18 years ago (Annual Report of the Archaeological Survey of India 1911-12, pp. 167-70), and which subject was elaborated by Mr. Nalinikanta Bhattacharya on pp. 117-25 of his work published in 1922. Bhattacharya's work is mentioned by Sir Wolsley Haig in his bibliography to chapter XI (p. 649) but it is evident from the index that he had not the leisure to go through the book, as even the index does not contain the names of Danujamardana or Mahendra (*Index*, p. 723 and 735).

The learned editor's knowledge of the geography of India, specially the North-east, is equally faulty. Relying solely on Persian authorities he places Nilamkar's capital, Kamalapur, in Assam (p. 271) though it is well known that the name was Komtapur and it is now called Gosankari

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Similarly in the scrappy and incomplete chapter on the history of Sindh and Multan the learned author has failed to avail himself of Perso-Arabic Epigraphical literature published even nine or ten years ago in his own mother-tongue. In Chapter XIX one fails to find any reference to the Mughal invasions of Sindh during one of which Prince Muhammad Khan, son of Jam Nindoor Nizamuddin, was killed by the Mughals of Harih Rud a little before A. II. 855-1151 A. D. (Annual Progress Report of the Archaeological Survey of India Western-Circle for the year ending 31st March 1920, pp. 51, No. 15, 58).

Chapters I to XIX demonstrate the inability of the mere Perso-Arabist to write any part of the History of India. For the 17th century even Jadunath Sarkar must learn Portuguese, Marathi and English in addition to Persian and Arabic in order to write the History of Aurangzeb. Continental scholars have now understood that they must go through recent scholarly works written in Bengali, Hindi, Marathi and Tamil in order to be able to deal with any part of the long history of India. Consequently Sir Wolsley Haig omits to state the fact that the murder of a Sultan of Bengal by Raja Ganesh is mentioned in a Bengali metrical work composed in 1568, *Adraja-prakasa* (My History of Bengal, Vol. II, p. 171, Note 30). In a similar manner the learned editor and author has failed to grasp the importance of Mahamahopadhyaya Gauri Shankar Hirachand Ojha's History of Rajputana in Hindi which is not mentioned even in the bibliography to chapter XX. Any man attempting to write Rajput History without consulting this great masterpiece must prove himself to be a failure. Yet it is in this chapter that the editor-author has had the good sense to consult somebody who possesses some experience of Hindu historical works. If the editor-author had relied entirely on his anonymous friend then he would have been saved the numerous hopeless blunders that still remain in this chapter:—

(1) "On Bhimpal's flight to Ajmere in 1021 his kingdom became a province of Mahmud's empire" (p. 507). Bhimpal was not the last king of the Shahiya dynasty of Und. The name of the last king was Trilochanapala (Rajatarangini, 7th Taranga verses 63-7). Bhimpal was not regarded as an independent monarch (Stein—Chronicles, vol. I, p. 271 note).

(2) "After 1181 the Kalachuri rajas of northern Chedis disappear, having probably been supplanted by Baghel chiefs of Rewa." (p. 501). The Kalachuri rajas were certainly ruling in 1195 A. D. as proved by Kielhorn more than 20 years ago (Epigraphia Indica Vol. V, App. p. 27, No. 186) and a Haig only makes himself ridiculous when he fails to consult Franz Kielhorn about Hindu History.

(3) "In 1060 he and Bhim II of Gujarat attacked and crushed Bhoj, the learned king of Malwa." (p. 510). There was no Bhima II in 1060 as the first king of that name belonging to the Chalukya dynasty of Gujarat was living in 1029 A. D. This is clearly a mistake for Bhima I, and Bhima II was a contemporary of Muhammad bin Sam and Qutubuddin Aibak, as he ruled from 1199

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Committee are aided at the present time by the independent Yakut, Kazakstan, Central Asiatic, Trans-Caucasian, and Bishkir Commissions, as well as by the special exploration Commissions of the friendly people's Republics of Mongolia and Tannu-Tuva, and of the Buryat-Mongolian Soviet Republic. It has been the policy of the Committee to encourage the formation of local cultural research centres by means of enlisting the interest of local young scientific forces, by organized support to local research institutions, by assistance in the organization of national scientific libraries, museums, and so on.

To this cycle of activities connected with the study of the individual territories of the Union and of adjacent countries, belongs also the activity of the Polar Commission which takes constant care of the scientific researches of the Polar Geophysical Observatory at Matotchkin Shar, of the Commission for the study of Lake Baikal and its station on the Baikal, and finally, of the Pacific Committee organized last October in connection with the participation of the U.S.S.R. in the International Pacific Association.

The Commission for the compilation of a reference volume under the title of "Science and Scientific Workers in the U.S.S.R." will publish in the spring a reference volume on "Scientific workers of the U.S.S.R. outside of Moscow and Leningrad" which all constitute the first instalment of a complete record of over 14,000 scientific workers who are active in various parts of the Soviet Union.

The whole of the Academy's activity, cursorily reviewed above, has been marked by two fundamental lines: the close organic connection of the Academy's scientific work with the process of the internal economic and cultural constructive work of the Soviet Union, and the considerable strengthening of the Academy's international relations.

It would be difficult to enumerate in detail the varied international congresses and conferences in which part was taken by representatives of the Academy. Altogether there were thirteen congresses and conferences of this kind in which over 30 of the Academy's delegates have taken part. Let us mention some of them: the Washington International Soil Conference, the Budapest International Zoological Congress, the International Congress of Physicists, the Como International Telegraph and Telephone Congress dedicated to the memory of Alexander Volta, the Berlin International Congress on Heredity

and Genetics, the Congress of Slav Geographers and Ethnographers in Poland, the Paris Congress of Industrial Chemistry, the Prague Congress of the International Association on Geodesy and Geophysics, the Rome International Limnological Congress, and a number of others. Furthermore, our scientists have taken part in a number of local Conferences, as in recent years there has been continuous growth in the practice of reciprocal invitation of scientists to national conferences. Thus the All-Union Botanical Conference in Leningrad was attended by scientists from the West, and the Academy of Sciences, in its turn, was represented at the Conference of German Mineralogists at Breslau, and at the Conference of French Historians in Paris. On foreign scientific missions, there were seventeen academicians and twenty-eight corresponding members and associates of the Academy, who have visited fourteen countries in Western Europe and in North America.

The members and associates of the Academy who were sent on various missions abroad have delivered numerous lectures in the various countries at diverse scientific conferences and before scientific associations and circles, whilst of a particularly organized character was the "Week of Soviet Science" in Berlin, in which part was taken by five members of the Academy, four corresponding members, and one scientific worker. This Conference represented an interesting experiment which was to afford an opportunity to German scientists to get acquainted with the achievements of Soviet science in the course of the last ten years, not through publications or papers, but through living intercourse with representatives of Soviet science. The Conference was organized by the Deutsche Gesellschaft zum Studium Osteuropas with the assistance of *Notgemeinschaft der Deutschen Wissenschaft*.

The third line in the international relations consisted in the joint organization of common scientific researches, expeditions, etc., by the scientists of several countries. Particularly close in this respect has been the Academy's connection with Germany, where preparations have been carried on jointly with the *Notgemeinschaft der Deutschen Wissenschaft*, in the person of its energetic leader, Professor Schmidt-Ott, for the organization of an united geographical expedition to Turkmenistan and also to the Buryat-Mongolian Soviet Republic. Preliminary organizational work

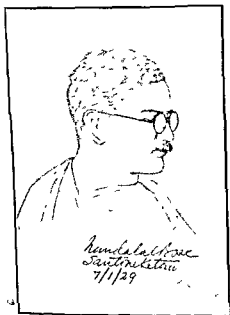
is also being carried out for similar joint scientific enterprises with French scientists

Such, in general outline, has been the Academy's activity in the past year:

A Young Indian Artist

MR. K. Rama Mohana Sastri is a young artist of talent who has shown very great promise, especially in portraiture. Mr Sastri is only twenty-three years old, and is a native of Masulipatam in Andhradesa. After a

which has been universally admired. From what I have seen of Mr Sastri's work it seems to me that his forte is portraiture. His portrait sketches in pencil have a remarkable strength and fidelity and evince a most admirable grasp of character. In this he reminds one of another Indian artist Mr Mukul Dey, Principal of the Government Art School in Calcutta who has already established his reputation as an etcher and portraitist of the first rank. Mr Sastri is contemplating the publication of a volume of portraits of South Indian great men and celebrities, which will be quite a distinctive



full school career in the National College at Masulipatam with special study of Sanskrit, he joined the Andhra Jatiya Kalashala learning his art there for four years and studying under Mr Prasad Kumar Chatterji. He has exhibited his pictures in most of the important exhibitions in India, and competent critics including Dr J H. Cousins have highly appreciated his work. His pictures show the modern Indian school at a uniformly high level and European connoisseurs of art, as much as Indian art lovers who understand these things, have bought some of his pictures. Mr Sastri has designed the seal of the Andhra University

production. One of Mr Sastri's sketches—that of Mr Nandalal Bose—is published in the present number of the *Modern Review* together with Mr Sastri's own portrait from the pencil of Mr Nandalal Bose.

S K C

Presidential Address at the Twelfth Session of the All India Hindu Mahasabha, Held at Surat, 1929

By RAMANANDA CHATTERJEE

It is undoubtedly true that all over the world every man owes a duty to the nation to which he belongs. But in addition to that duty, he has his duty to the family he belongs to, and the religious community or other section or class to which he belongs. Even in countries which are inhabited almost entirely by people professing a single religion, it is found that those who belong to different sects of that religion, such as Roman Catholic, Anglican, Baptist, etc., try to promote the welfare of the particular sects to which they belong. Thus they do without neglecting their duties as citizens or as members of a household. That is to say, they belong to particular political parties, particular religious sects and particular families, and do their duties to all. Some may belong also to trade unions, learned societies, chambers of commerce, etc., and do their duties as such. Nobody contends in those countries that there is any necessary antagonism between a man's duties to the nation and his duties to smaller groups. Even the greatest of statesmen in those countries may belong to these smaller groups, and many have actually so belonged. No charge of communalism in a bad sense is brought against them. Similarly in India, the charge of communalism cannot justly be brought against Ananda Mohan Bose, President of the Sadharan Brahmo Samaj and also of the Indian National Congress, against Lajpat Rai, President of the Hindu Mahasabha and also of the Indian National Congress, or against Madan Mohan Malaviya, President of the Indian National Congress and also of the Hindu Mahasabha. What is true of them is true also of nationalist Hindu Sabhaites of lesser note. They all try to change the various Hindu bodies into compact bricks for the Indian national edifice, instead of allowing them to remain like loose dust or shapeless mud, not fit to build palaces with.

Among the inhabitants of India are to be found men and women following some one or other of all the historic religions of the world. Here we also have political

organizations open to persons of all religions or no religion, such as the Indian National Congress and the National Liberal Federation. As Hindus form the majority of the population of India, they have, all along, as a matter of course, constituted the majority of the members of these political bodies, and have been their most active workers. Their political zeal is neither un-Hindu, nor unnatural. For though during certain periods of their history Hindus may have been rather unpolitically-minded, it is in their sacred epic of the Mahabharata, Santi Parva, that one finds the following verses:—

"Majet Trayī dandanītan hatayām.

sarve dharmāḥ prakṣhayeyur-vivṛddhāḥ;

Sarve dharmāḥ kṣhāhṛanānām hatāḥ syuḥ.

kṣhātre tyakte rājadharme purīne.

Sarve tyaktā rājadharmeṣu dṛiṣṭā.

sarvāḥ dikṣhā rājadharmeṣu yuktāḥ ;

Sarvā vidyā rājadharmeṣu choktāḥ,

sarve lokā rājadharme prabhiṣṭāḥ."

"When Politics becomes lifeless, the triple Veda sinks, all the *Dharmas* (i. e. the bases of civilization, (however) developed, completely decay. When traditional State-Ethics are departed from, all the bases of the divisions of individual life are shattered.

"In Politics are realized all the forms of renunciation, in politics are united all the sacraments, in politics are combined all knowledge; in Politics are centred all the Worlds".—K. P. Jayaswal's translation.

It is to be understood that, in these verses from the Mahabharata, by politics is meant the politics of a free people. Politics of a certain kind is also needed in order that a dependent people may be free; but it is not of the petitionary or theatrically minatory variety.

But even the politics of a free people does not include all kinds of human activity, inner and outward, though all such things are intimately connected, directly or indirectly, with politics. Much less does the politics of dependent peoples comprehend all their activities, including their culture. To conserve and promote all these, something in addition

INDIAN Womanhood



Dr. KRISHNADÉVI R. PATIL is the first Lingayat lady in Kainatak who has received high medical education in England. After passing the M.B. B.S. examination of the Bombay University in 1924, she proceeded to England in 1925 for further studies in Medicine and Surgery. She was aided by the Sir Desai of

(Edinburgh) during this month and is expected to sail home in April.

B. BHAGIRATHY AMMA is the proprietor and editor of the *Mahila*, a leading Malayalam monthly which commenced publication some



Dr. Krishnadevi R. Patil



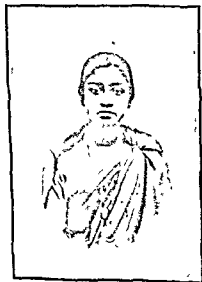
B. Bhagirathy Amma

Sirsangi Trust and Chaitable Fund, Belgaum. She has now obtained several degrees of the Dublin University and in February last, was elected Fellow of the Royal Faculty of Physicians and Surgeons Glasgow (F.R.C.S.). She is appearing for F.R.C.S.

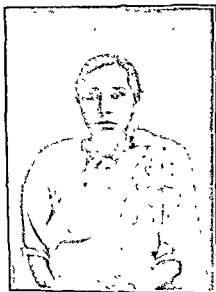
eight years ago in the interests of the women of Kerala (Malabar.) The patronage of H. H. the

Junior Maharani of Travancore has been a source of inspiration and support to this talented lady editor. She presided over the Arayar (seacoast people) Conference held recently in Central Travancore.

Miss S. SUNDYASOORI, Sub-Assistant Inspector of Schools Palamcottah, has been nominated as a Member of the District Educational Council, Tinnevely.



Miss S. Sundyasoori



Miss F. Samuel



Mrs. Dadiya Motia

Nationalism has come to have a sinister significance because in Europe it has been generally of the predatory sort. But Indian nationalism is not of that character. It only wants the restoration of the birthright of Indians in India; it does not seek to deprive any foreign people of their rights in their countries. Similarly, the Hindu Mahasabha does not seek to have for Hindus any political, economic or civic rights or privileges to which they are not entitled by their numbers, educational and other qualifications, character, ability, public spirit and tax-paying capacity. And, in particular, the Hindu Mahasabha does not want for Hindus any fixed share of anything which may indirectly leave an inequitable portion for others. It stands for open and fair competition, for an open door for talent irrespective of considerations of race, creed, or complexion. It is one of its objects "to promote good feelings between the Hindus and other communities in India and to act in a friendly way with them with a view to evolve a united and self-governing Indian Nation." Its other objects are concerned mainly with the internal affairs of the Hindu community. The promotion of the political interests and rights of the entire Hindu community is mentioned last. And it is added in a note that "the Mahasabha shall not side or identify itself or interfere with or oppose any political party." This leaves the members of the Mahasabha free in their individual capacity to join or not to join any political party.

The history of the Mahasabha shows that its political activities have been purely of a defensive character. It has put in an appearance in the political arena only when in its opinion the political interests of the Hindus have been jeopardised. And, so far as my knowledge goes, it has not been as active in certain political matters as it could justifiably have been. Whether this has been due to forbearance or some other causes, I do not know. I will give an example.

The qualification of electors for the Council of State, for example, are not the same for Muhammadans and non-Muhammadans. A person can become an elector for the Council of State if he was in the 'previous year' assessed, in Bengal, on an income of not less than Rs. 12,000 in the case of non-Muhammadans and Rs. 6,000 in the case of Muhammadans; and in Bihar and Orissa on an income of not less than Rs.

12,800 in the case of Non-Muhammadans and Rs. 6,400 in the case of Muhammadans. A non-Muhammadan in Bengal becomes an elector if he pays land revenue amounting to not less than Rs. 7,500 in the Burdwan and Presidency Divisions and not less than Rs. 5,000 in the Dacca, Rajshahi or Chittagong Divisions, but a Muhammadan becomes an elector everywhere in Bengal if he pays land revenue amounting only to not less than Rs. 600. In Bihar and Orissa, a non-Muhammadan can become an elector if he pays land revenue amounting to not less than Rs. 1,200; but a Muhammadan obtains the same right by paying not less than Rs. 750 as land revenue. Thus do political and civic human values differ in some provinces in the estimation of Government according to the creed one professes, a Muhammadan being *ipso facto* held to be better qualified to exercise the right of citizenship than a non-Muhammadan. The Hindu Mahasabha may rightly protest against such deliberate efforts to depress the Hindus.

Perhaps what has more than anything else made the Hindu Mahasabha unpopular with the bulk of Indian Mussalmans is its effort "to preserve and increase the numerical strength of the Hindus," which is one of its declared objects. Non-Hindu communities in India, like the Muhammadan and the Christian, particularly the former, have increased vastly at the expense of the Hindus and the aborigines of India. Therefore, anything done to arrest this process cannot be looked upon with favour by the followers of those non-Indian faiths. Still more unpleasant must the reversal of the process be to them. But I do not see how one can logically and justly object to the Hindus' doing what the others have been doing for centuries—particularly as the Hindus have not gone in for the accession to their ranks of "rice" Hindus, of non-Hindu women abducted or confiscated and obliged to be converted, of men tempted to come over by the prospect of marriage, of persons induced to be converted by the prospect of economic advantage, and of persons forced to be converted by terrorism of any kind. The Hindu Mahasabha and Hindu missions connected with it, formally or informally, want re-conversion and conversion only by fair, open and legitimate means.

Non-Hindus allege that Hinduism has never been a proselytizing faith, and that,

therefore, conversion to Hinduism is a new departure, and hence, an aggressive move. Assuming that Hinduism has never been a proselytizing religion, I do not see what spiritual, moral, rational or legal objection there can be to Hindus adopting a new method to meet a new situation. Every individual and every group has an inherent right to take all legitimate steps for self-preservation and maximum usefulness. "New occasions teach new duties", and "new times demand new measures". That a new situation has arisen is quite plain. In most provinces of India the Hindus now form a smaller percentage of the population than they did fifty years ago, the percentage showing a decline at each successive census. This is true also of India as a whole. In 1881 the Hindus were 7,432 per 10,000 of the population but in 1921 they were only 6,841 per ten thousand of the population according to the Census of India Report, 1921, vol. I. In some provinces or parts of provinces there has been an actual decline in the number of Hindus. For example, in the United Provinces of Agra and Oudh during the decade 1911-21 the Hindus have decreased by 347 per 10,000 and in the previous decade they decreased by 130 per ten thousand. These decreases are not, of course due mainly, but are so only partly to conversion to non-Hindu religions. But whatever the causes the Hindus are entitled to combat them by all legitimate means. During the decade 1911-21 the Hindus have decreased in numbers in West Bengal by 52 per thousand, in North Bengal by 32 per thousand, and in the whole province by 7 per thousand. The main cause of these decreases in these areas is not conversion to non-Hindu faiths. But whatever the causes and the extent of their responsibility for these decreases the Hindus must try to combat all of them by all fair and scientific means. It is to be noted that in some other areas conversion is a cause of considerable decrease. The Report from which I have quoted before states:—

The Punjab Superintendent estimates that during the last decade Hinduism has given 40,000 converts to Muhammadanism and nearly three times that number to Christianity. The losses elsewhere are much smaller but everywhere a steady drain is going on." P. 122

According to the same Report Christianity got 700,000 converts during the decade 1911-21 in the whole of India.

Imitation is the sincerest form of flattery, and if the Hindus become proselytizers like the followers of Semitic faiths, the latter ought to feel flattered.

I have hitherto taken it for granted that Hindus had not until recently admitted non-Hindus into their ranks. This, however, is not a historical fact. The Hindu methods of proselytism may have been different from the methods of non-Hindu religions. But from time immemorial, Hinduization has gone on continually. According to the definition of the Hindu Mahasabha, Buddhists are also Hindus. Vincent Smith says that both Buddhism and Jainism may be regarded as offshoots of Hinduism. In the opinion of Prof Rhys Davids, the Buddha was the greatest and wisest and best of Hindus. Weber holds that Buddhism may be regarded as a reformed phase of Hindu religious and ethical activity. Now, it is well-known that Buddhism was the earliest and foremost of proselytizing religions both in and outside India. The Hindu Mahasabha considers Sikhism also to be a form of Hinduism, which originated some centuries ago. It also has initiated both Hindus and non-Hindus into its faith. I need not refer to the activities of the modern Brahmo and Arya Samaj movements.

But even if one confined one's attention to the Hindus proper to those who are called Brahmanic Hindus in the Census Report, one would find that Hinduization has gone on from time immemorial. I need not and have no time to go into details. But there is sanction for such conversions or initiations in the ancient Hindu scriptures, as well as in the later *Devala Smriti*. It is not merely the Brahmins and the so-called other higher castes who are Hindus. Persons of all castes, however humble who call themselves Hindu belong to that community. Taking these latter first, it is clear from their features, complexion, manners and customs, and in some cases, their languages, that they are Hinduized autochthons or indigenes. But even if we take, say, the Brahmins of different provinces of India, neither the man in the street looking at them nor the votaries of the science of anthropology would say that the Brahmins of Kashmir, Bihar, Bengal, Orissa, Andhradesha, Maharashtra, Gujarat, Kerala and Tamil Nadu, were sprung from one and the same original stock descended from the same Arya Rishis. The eminent orthodox Brahman scholar Mahamahopadhyay Pandit

doctrine of the immanence of the Supreme Being and the practice of contemplation or meditation.

I do not say all these things to boast and feed our vanity. Rather should we be ashamed that we are so unworthy of our lineage. I mention all these things only to revive confidence in our latent capacity. Let us meditate and achieve self-realization, and then

go forth to play our part in the world in the firm faith that the Paramatman immanent in the universe and transcending the universe will not fail to give us *Siddhi* according to our *Sadhana*, though it may not be according to our desire or expectation. For,

"Karmanyevadhikaraste ma phalesu kadachana," "It is for us to work, but not to demand its fruit."

Artificial Silk

By B. C. BHATTACHARYA, B. SC. TECH.
(Manchester)

THE name of artificial silk is now a household word in Europe and America, thanks to its extensive use in dress materials and in the hosiery trade. In the U. S. A. they call it Rayon.

Artificial silk—the newest of the textile fibres—is at once the triumph of technical skill and industrial enterprise. Its development during the last quarter of a century has been nothing short of phenomenal. At the present time its production far exceeds that of natural silk with which it was at first supposed to compete. The world's production of the different textile fibres in 1923 is given in the following table :

| | Metric Tons (1 M. ton = '9842 ton) |
|-----------------|------------------------------------|
| Cotton | 5,227,000 |
| Jute | 1,590,000 |
| Wool | 1,364,000 |
| Artificial silk | 47,500 |
| Natural silk | 33,600 |
| Ramie | 1,130 |

It will be seen that in 1923 artificial silk constituted only about 0.6 per cent. of the world's textile fibres. But its increase during the next few years has been considerable. In 1926 the output of artificial silk was practically double that of 1923.

Artificial silk consists of thin cylindrical filaments, a number of which are twisted together to form a yarn. In lustre it resembles and in some cases surpasses natural silk. Because of the smooth nature of the artificial silk filaments, they do not catch dirt as easily

as cotton or wool and therefore require less frequent washing.

A no less important factor is the price. The relative prices of yarns of different kinds are shown in the table below :

| | 1913 | 1919 | 1927 |
|--|-----------|------------|-----------|
| First quality viscose (artificial silk) | s. d. 5 3 | s. d. 16 0 | s. d. 5 0 |
| Canton silk, discharged (natural silk) | 17 4 | 59 8 | 23 0 |
| Italian " " | 21 4 | 73 8 | 36 0 |
| Egyptian "mercerized cotton | 2 1 | 7 10 | 3 5½ |
| Botany worsted (wool) | 3 6 | 17 6 | 6 7 |

A few facts emerge from the above table. Taking the figures for 1927 we see that, in the first place, the price of viscose is less than one-seventh of that of Italian silk (natural) and about one-fifth of that of Canton silk. Secondly, the price of viscose is intermediate between those of Egyptian mercerized cotton and Botany worsted. Thirdly, of the five textile fibres under consideration viscose is the only one of which the price is actually lower than what it was in 1913. The last fact is most significant. Indeed, it has been said that of all the textile fibres artificial silk represents the best value at the present moment.

If there is one thing which more than any other militates against the still more rapid expansion of the use of artificial silk, it is the fact that it loses a considerable part of its tensile strength when wet. This

lems, too, be under any delusion that reservation of seats for them, both where they are in the minority and in the majority, will secure for them a perpetual lease of powers and rights any more than the possession of supreme political power in the past in India and elsewhere has prevented their downfall. The present generation of neither Hindus nor Moslems have the right or the power to make any artificial, unjust and illogical agreements binding on their descendants. Still less can the present or any other generation make such agreement binding on the Power that rules the destinies of nations.

In addition to communal strifes, conflicts between labour and capital and between cultivators and landholders have begun to loom large on the horizon. It is necessary in the highest interests of the Hindu community and of all other communities that the points at issue between the parties should be settled by mutual consultation and agreement. Nay, these points should not arise at all. There are Hindus among labourers and peasants and their leaders, and among capitalists and land-holders. I appeal to them all not to take to the warpath in occidental fashion, not at least till the fullest trial has been given to methods of arbitration and conciliation.

In all climes and ages givers have been richer than receivers. The teacher, the man who has to impart spiritual, moral or intellectual truth, must be superior in his possessions to the man who acquires knowledge for himself alone. Hence for India to be rich in the possession of inward treasure, her sons and daughters must be in a position to give. They must not be mere learners and borrowers. In the ancient world they were rich in the possession of immaterial treasure, because they were givers. Let them again prepare themselves to take up their ancient role. A few have already in modern times become world teachers. This is the way to promote our religious, moral and intellectual interests.

But in order to give, one must also receive. He alone can give who has life. Life connotes adaptation to environment, assimilation of that which is good and elimination of that which is effete or injurious.

Let India's children, therefore, fearlessly face all climes, races and cultures. Let them go forth, as their ancestors did in days of yore, to all corners of the outer and inner world, to give and

take. The strong can digest and assimilate all that is good and reject all that is bad. Let us not be afraid of world forces and the world current. The Hindu who in modern times worked earliest and hardest to break through India's prison-house of physical and intellectual isolation, Ram Mohun Roy, had no such fear. Firmly grounded in Hindu faith and culture, he assimilated what was good in other faiths and cultures, too. He had faith in the unmeasured capacity of his people for continuous improvement. In the course of a controversy with a European Christian, he wrote —

If by the Ray of Intelligence for which the Christian says we are indebted to the English, he means the introduction of useful mechanical arts, I am ready to express my assent and also my gratitude. But with respect to Science, Literature or Religion, I do not acknowledge that we are placed under any obligation. For by a reference to history it may be proved that the World was indebted to our ancestors for the first dawn of knowledge which sprang up in the East and thanks to the Goddess of Wisdom, we have still a philosophical and copious language of our own which distinguishes us from other nations who cannot express scientific or abstract ideas without borrowing the language of foreigners."

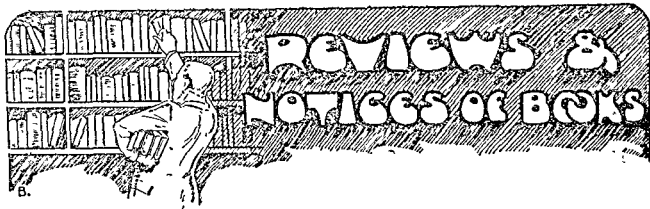
This was no unhistorical vain boast. The Rev. Dr. J. T. Sunderland writes in 'India in Bondage Her Right to Freedom' —

'India contributed enormously to the advancement of civilization by giving to the world its immensely important decimal system, or so-called Arabic notation which is the foundation of modern mathematics and much modern science.

India early created the beginnings of nearly all of the sciences, some of which she carried forward to remarkable degrees of development, thus lending the world To-day, notwithstanding her subject condition she possesses scientists of eminence.'

The world is indebted to India of the past for many priceless treasures. My hope and aspiration is that India of the not distant future, too, may again be such a benefactor. Sir Oliver Lodge has said that man's ethical condition lags behind his scientific and mechanical achievement. Hence there is no moral restraint sufficient to make wars and murderous economic competition impossible. Will not India be able to teach the world a better way? Will not her message of *Ahimsa* and *Maitri* triumph in politics, economics and industry?

Discussing in *The International Review of Missions* the subject of what Christianity can appropriate and assimilate from Hinduism, the Rev. Mr. Pelly, Vice-Principal of Bishop's College in Calcutta, mentioned the Hindu



[Books in the following languages will be noticed : Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telegu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor. M. R.]

ENGLISH

EARLY ENGLISH INTERCOURSE WITH BURMA (1587-1743). By Prof. D. G. E. Hall, Longmans. Pp. viii + 276. 1's. 6d. net.

One by one the empty corners of Indian history are being filled up for us with accurate knowledge, thanks to the patient ransacking of original records and the concentration of light from diverse sources by a band of true scholars. C. R. Wilson settled for us the early history of the English in Bengal and incidentally refuted "the Boughton myth" (i. e., the story of Dr. Gabriel Boughton having healed the Princess Jahannara of her burns). The Strachays have illuminated the rebellion of Capt. Keigwin and the early history of Bombay. A. Wright has given us the true Annesley of Surat. And now Prof. Hall's researches among the India Office and Madras records have produced the standard history of the British connection with Burma while it was of a purely commercial character. If the story has not the importance of Child's wars or Job Charnock's settlement, if it lacks the interest of Keigwin's rebellion, it is solely due to the nature of the subject,—the E. I. Co. had no valuable stake in Burma, and their Syrian factory failed mainly because "it was Syrian factory failed mainly because "it was decided to transfer Fort St. George's ship-building orders from Syrian to the more efficient and less expensive Parsi yards at Bombay" (p. 11.) The near presence of raw materials is not the decisive factor in economics in every age. On the whole, the Burma ventures of the English traders were precarious and unprofitable through the local kings' hostility. In 1759 "the whole (English) factory staff at Negrais was massacred, and once more the Company ceased its operations in Burma" (p. 211). When these were renewed, the political factor dominated the economic, and "the relations between the two [nations] began to develop along entirely different lines, culminating in the Anglo-Burmese war of 1824-6."

In the history of Burma and Arracan a new chapter was opened by the arrival, in the early sixteenth century, of what the local chronicles

speak of as the "great boats", viz., the sea-faring ships of the Portuguese, and that fascinating, if blood-stained, history is fairly well known.

Prof. Hall's book throws a pleasing light on "the humanity and hospitality of the old-time Buddhist priesthood of Burma", to ship-wrecked foreigners, and furnishes curious information on the "long established custom to provide with wives all foreigners who were forced to make a protracted stay in the country.... The custom was commented upon by Linschoten in the 16th century. No foreigner on leaving the country, however, might take away with him either his Burmese consort or her children." Thomas Bland, a sea-captain, had a real (i. e., Christian) wife in Madras and a temporary Burmese wife in Syriam. The real wife was dissuaded from accompanying her husband to Syriam on the grounds that the Burmese wife would poison her if she put in an appearance at Syriam"!!! (p. 100.)

This is the first volume of the "Rangoon University Publications," and the series could not have made a better beginning.

J. SARKAR

CO-OPERATIVE MOVEMENT IN INDIA, A COMPARATIVE STUDY: By J. L. Raina, (Taraporevala) pp. xii + 130. Rs. 2.

This book is a compilation from the notes kept by the author during his tour through the four provinces of Bombay, Madras, Bengal and U. P., and the author's aim is "to stress the practical side of the Co-operative movement, which he believes "has always been overlooked"—though the administration reports tell a different tale. For such an important task, the book is too slight. It is not exactly a mosaic of extracts, but it does not go far enough and never rises above the commonplace, while as a collection of statistical data it is professedly insufficient.

FA GLIMMER OF ASIA: By Upendra Nath Barooah xii + 110. Rs. 1-10.

The author has been hardly fair to himself or to his readers by publishing in 1928 a "sketch

the bulk of the Indian population reside and it was here that his arduous task lay.

INDIAN EDUCATION IN NATAL.

"The Capetown Agreement provided, *inter alia* : "In view of the admittedly grave situation in respect to Indian education in Natal, the Union Government are willing to appoint a Provincial Commission of Enquiry and to obtain the assistance of an educational expert from the Government of India for the purpose of such inquiry."

With a view to bringing about this Education Enquiry Commission, Dr. Malan, the Minister of Education, wisely left the matter of approaching the Provincial Council of Natal in the capable hands of Mr. Sastri, who spared no time in winning the sympathy of the Administrator of Natal, Sir George Plowman, whose term of office was then expiring. His successor, the Hon. Mr. Gordon Watson was equally sympathetic and was keen to help Mr. Sastri in his mission. With the assistance of the new Administrator his interviews with the members of the Executive accelerated the appointment of the desired Enquiry Commission, which began its labours in the month of April 1928.

The whole period during which the Commission sat, was passed with anxiety by Mr. Sastri who was present throughout the sittings and who feared that sufficient evidence might not be forthcoming in Natal, the result of which would be that the Commission would report that Indians were not anxious for their education and that their illiteracy was, therefore, due to their own fault. It was only on the last day of the Commission that the Natal Indian Congress wound up the overwhelming mass of evidence tendered by representatives from every centre in Natal, wherever Indians resided, by its comprehensive statement, and it was then that Mr. Sastri felt a ray of hope in the Commission. The discovery that out of about 32,000 children of school-going age only 9,155 were receiving education, that teachers were being miserably paid, and that the school buildings deplorable, unsightly and insanitary, came as a shock to the people of Natal. Hundreds of children were being turned away because there was no accommodation in the schools and thousands more were running about illiterate because there were no schools, though the parents were most anxious that their children should be educated.

The eagerness on the part of the Indians for education and the amount of self-help were fully demonstrated by facts and figures. Moreover, the fact that some eight to nine thousand pounds of the Union Government's subsidy on Indian Education were being misapplied annually by the Provincial authorities was brought home to the Commissioners.

Mr. Kichlu with Miss Gordon, the educational expert sent out by the Government of India, worked day and night in compiling statistics and rendering valuable information on the subject, and their help and assistance in this connection were immensely appreciated by the Commission and the Indian community.

The favourable report of the Commission resulted in the Provincial Government spending the whole amount of the subsidy and thereby improving the existing conditions to an appreciable extent.

Side by side with this part of the work, Mr. Sastri appealed to the Indian community of Natal for funds for the establishment of a college where facilities could be afforded for the training of teachers and provisions made for higher education. The appeal was well responded to and a munificent sum of sixteen thousand pounds was subscribed within a period of two months. A site of some six acres in the Borough of Durban for the building of the Training College and High School was applied for, and after a strenuous fight put up by both Mr. Sastri and the Community, some 2½ acres were allotted by the Durban Town Council on leasehold tenure. The foundation-stone for the college—appropriately named the "Sastri College"—was laid on the 24th August, 1928 by the Administrator of Natal and the building operations have now commenced.

It has been arranged for the buildings, when completed, to be handed over to the Provincial Government, which would conduct the college on modern lines. Mr. Sastri wished that the college should be staffed with qualified teachers from India and this has been agreed to by the Education Department. Moreover, it is his ambition that in course of time, the staff should be replaced by South-African Indians themselves, and for this purpose he has appealed for funds to create scholarships and it is hoped that his appeal would not fall on deaf ears.

CONDOXION OF ILLICIT EXTRACTS

If there is anything that would remind Mr. Sastri in his later years, as the most

Liquor trade, of their honest livelihood. Not only did Mr Sastri make the position clear to General Hertzog, the Prime Minister, that it was a breach of the spirit and letter of the Capetown Agreement, but stood firm with the Community in its protest against the obnoxious section. The Government fortunately withdrew the section and thereby averted a disaster to the settlement of the Indian question. Unfortunately for us there are still certain sections in the Act, which may adversely affect the Indian employees, but Mr. Sastri has made representations to the Government that it should seriously consider amending the sections so as not to create any hardship to those at present employed.

HOUSING AND SANITATION

The Capetown Agreement further provided that "the Union Government are willing to take steps under the Public Health Act for an investigation into sanitary and housing conditions in and around Durban, which will include the question of (1) the appointment of an advisory committee of representative Indians and (2) the limitation of the sale of municipal land to restrictive conditions".

In this regard Mr. Sastri's endeavours to have an elaborate investigation in which the Union Government, the Provincial and the local authority with two Indian assessors would take part, were in vain, owing to the provincial and local authorities being unwilling to adopt the suggestion from a fear that it might lead to responsibilities which they were not prepared to accept at the present moment. However, the Central Housing Board, which was equally competent to do the work, made the necessary enquiries and its report which was published a few days ago was most favourable to the Indian community, and in most appropriate terms commented upon the utter disregard of the Durban Corporation to the housing of Indians resident in Durban.

SOCIAL UPLIFTMENT

Having been a worker nearly all his

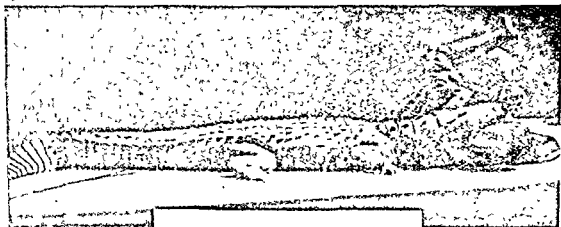
life in the cause of humanity in India, Mr. Sastri felt soon after his arrival, that the social needs of the community were sadly neglected and those who were at the head of affairs from time to time were simply engrossed in the political life of the community only.

His first lecture in Durban on "Social Service" was not only an intellectual treat but was full of inspiration to the young men and women in the community. Previous to this he addressed the women of Durban on "Child Welfare". Both these lectures resulted in the formation of an Indian Child Welfare Society and a Social Service League, both of which are doing excellent work. Mr. Sastri himself contributed a sum of ten pounds per month to the former Society. In all his private conversations with prominent Indians, he has impressed upon them the urgent necessity of social work among the community so that it may be able to uplift itself and thus become an invaluable asset to South Africa.

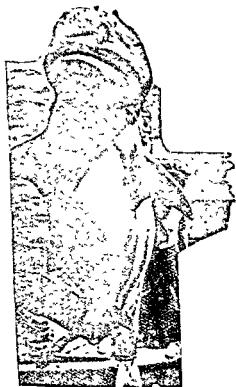
Mr. Sastri has not been unmindful of the necessity of creating a friendly feeling between the European and Indian communities in order that the long-rooted prejudice may gradually die out. With a view to bringing about this happy state of affairs he delivered a series of lectures in the important centres of the Union on Cultural India, Indian Philosophy, Indian Drama and other interesting subjects. A remarkable feature of his lectures was that the halls were filled to overflowing. His masterly exposition of the various subjects always held his audience spell-bound. He was hailed as an intellectual genius and the philosopher-statesman of India.

His orations were the means of creating a very friendly feeling between the two great races. His magnetic personality and genial disposition won for him many true and loving friends from both the communities, who felt exceedingly sorry to miss him when the time came for him to depart from the shores of South Africa.

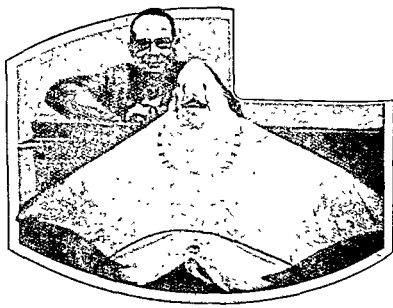
Strange Faces to be found only in Deep Seas



El Guarany Demonstrates His Hypnotic Power over Alligators by Inserting His Head in the Monster's Jaws.



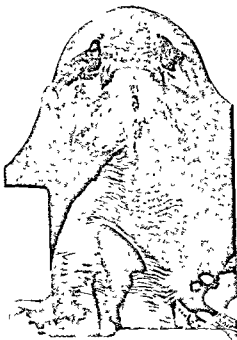
A Tiger Shark, one of the Larger Species of Deep-Sea Man-Eaters, which Sometimes Attains a Length of Twenty-Five Feet in the Waters of the Coral Barrier Reef



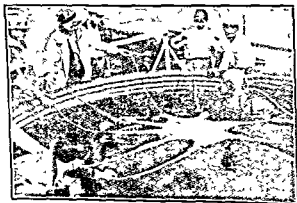
Guest with a Spotted Eagle, a Grotesque Aquiline Fish with a Long Whiplike Tail and a Five-Foot "Wing" Spread



Meet the Devilish Face to Face as it Appeared When Loaded on a Hand Truck Ashore the Two Ton Monster Bears a Close Resemblance to Old Statues of the God Moloch. It Came from Waters Full of Queer and Ugly Creatures



The Head and peculiar Armoured Back of a Devil-fish Caught by L. Haden Guest a London Sportsman While Collecting Deep-Sea Specimens in the Teeming Waters off the South Sea Island Continent



Capt William Tucker, Deep-Sea Diver Captured This Giant Octopus and Brought It Alive to Shore, to be Exhibited with Himself, Victims of Deep Sea Diving Suffice to Make Any Insurance Agent Shudder If He Is Asked to Underwrite the Divers Life - Popular Mechanics



INDIAN PERIODICALS



The Bauls and their Cult

The Bauls of Bengal and their Cult of Man forms the subject matter of an illuminating study in the *Vista-Bharati Quarterly* by Sri Kshiti Mohan Sen, than whom no one is more competent to speak of these retiring class of devotees and of their fascinating tenets. Proceeds the writer after deriving the word *Baul* from *Tayu* in its sense of nerve-current and of regulated breathing exercise :

According to this cult in order to gain real freedom, one has first to die to the life of the world whilst still in the flesh,—for only then can one be rid of all extraneous claims. Those of the Bauls who have Islamic leanings call such "death in life" *tana*, a term used by the Sufis to denote union with the Supreme Being. True love, according to the Bauls, is incompatible with any kind of compulsion. Unless the bonds of necessity are overcome liberation is out of the question. Love represents the wealth of life which is in excess of need. The idea appears to be the same as that under which the *urehusta* (surplus) is exalted in the Atharva Veda (XI. 9). It should also be noted that Kabir, Nanak and other upper Indian devotees use the word *baur* in the same sense of madcap and in their verses there are likewise numerous references to this idea of "death in life."

Devotees from generally the lowest rank of Hindu and Moslem communities are freely welcomed by the Bauls who would enter, however, no temple or shrine ; for the human body is the temple of God, the Man of the Heart, they hold.

Most Indian sects adopt some distinct way of keeping the hairs of head and face as a sign of their sect or order. Therefore, so as to avoid being dragged into any such distinctions, the Bauls allow hair and beard and moustache to grow freely. Thus do we remain simple, they say. The similar practice of the Sikhs in this matter is to be noted. Neither do the Bauls believe that lack of clothing or bareness of body conduce to religious merit. According to them the whole body should be kept decently covered. Hence their piece of cloth, for which if they cannot afford a new patch, in this they are different from the ascetic *sannyasins*, but resemble rather the Buddhist monks.

The Bauls do not believe in abstinence from, or renunciation of, any person or thing: their central idea is *yoga*, attachment to and communion with

the divine and its manifestations, as the means of realization. We fail to recognize the temple of God in the bodily life of man, they explain, because its lamp, is not alight. The true vision must be attained in which this temple will become manifest in each and every human body, whereupon mutual communion and worship will spontaneously arise.

Many such similarities are to be observed between the sayings of the Bauls and those of the Upper Indian devotees of the Middle Ages, but unlike the case of the followers of the latter, the Bauls did not become crystallized into any particular order or religious organization. So, in the Bauls of Bengal, there is to be found a freedom and independence of mind and spirit that resists all attempt at definition. Their songs have given expression to the very heart of rural Bengal. With no claims to erudition or prestige of tradition the spiritual heights attained by these social outcasts are yet rare even in the highest of religious orders. Their songs are unique in courage and felicity of expression. But under modern conditions, they are becoming extinct or at best, holding on to external features bereft of their original speciality.

They acknowledge none of the social or religious formalities, but delight in the everchanging play of life, which cannot be expressed in mere words, but of which something may be captured in song, through the ineffable medium of rhythm and tune.

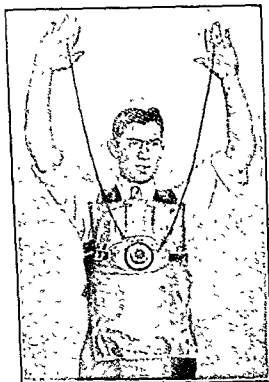
Their songs are passed on from Master to disciple, the latter when competent, adding others of his own but, as already mentioned, they are never recorded in book form. Their replies to questions are usually given by singing appropriate selections from these songs. If asked the reason why, they say : "We are like birds. We do not walk on our legs, but fly with our wings."

Our religion is *Sahaja* (natural, simple), hence timeless, claims the Baul.

Bauls who have a smattering of the scriptures say that in the first three Vedas, traces of this *Sahaj* religion are to be found while as for the Atharva Veda, it is full of it. They claim further, that the followers of the *Sahaj* cult of the Bauls are specially referred to in the Vedas under the name *Nirantika* or *Niraudika*, being described as those who conform to no accepted doctrines, but to whom, having known the truth in its purity, all directions are free. Not bound by prescribed rites or ceremonies, but, in active communion with all by virtue of their wealth of the natural, they are ever mobile. I have, as a matter of fact, found in the Atharva Veda many references to the *Trutaks* (which may be translated as *non-conformists*) in these identical terms.

The Bauls say : in the body is the essence of

Bullet-Proof Vest Has Gun Fired In Raising Hands



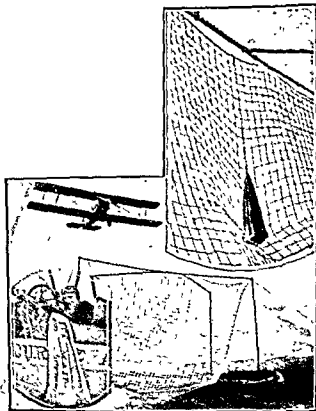
As wearer raises his hands at Bandit's order, a stream of bullets issues from the gun in the centre offensive and defensive service, and is intended to be especially effective against hold-up men.

Popular Mechanics

Toothed Net for Air-Mail Delivery

Successful tests with a special landing net for the delivery of mail-bags and other parcels from moving airplanes are reported in *Popular Mechanics* (Chicago, February).

The bag, attached to a rope, is lowered from the plane, and as the ship moves over the net, which is stretched on uprights, the rope is severed by sharp teeth on one of the crossbars of the cage. The bag is let down from a reel controlled by the pilot, and is kept from falling forcibly to the ground by the net. This is considered an advantage over some other methods proposed for delivery of packages from planes while in motion, and is an improvement over the parachute idea, as no time is lost in recovering the bundle. There is an ample supply of rope on the reel so that the pilot does not have to descend to a perilously low altitude to make delivery. The cage is strongly braced, and can be set up or taken down in a few moments.



The Net to catch Air-Mail on the Fly

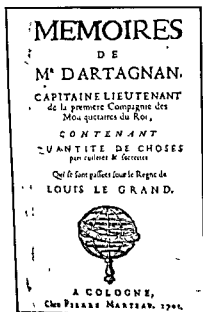
Did Dumas Steal "The Three Musketeers" ?

We learn from R. S. Fendrick, who writes, in a copyrighted Paris dispatch to the *Philadelphia Public Ledger*, that a hornets' nest has been stirred up by a movement at the real D'Artagnan's birthplace to give him a monument and credit Dumas, in the inscription, with having immortalized him. Literary critics are pointing to historic evidence that Dumas did not create D'Artagnan, but "lifted" him from a chronicle written in the Bastille a century and a half earlier by Gatien de Courtilz de Sandras, the "scribbler" who had offended Louis XIII.

Mr. Fendrick tells us that Dumas simply rewrote and jazzed up, in about 1845, a book that Courtilz de Sandras had published in 1700. The proof of this is said to be overwhelming.

The grave, clever and swashbuckling D'Artagnan actually lived in flesh and blood, altho the *mousquetaire* was not nearly so dashing as he has been painted. His right name was Charles de Batz-Castellmore, but he took his mother's name of D'Artagnan. His family, belonging to the lesser Gascon nobility, lived in the region between Pau and Toulouse, in the extreme south of France.

It has often been alleged that Dumas and the dozen-odd "ghosts" who worked in his romance factory were notorious plagiarists, but the extent of this plagiarism is still unknown to-day. They stole much of the stuff from books printed several



Alexandre Dumas

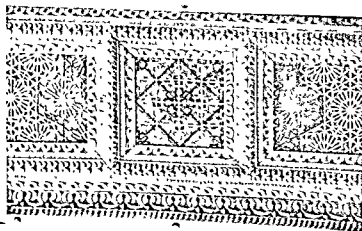
French say a cook' who could always adjust the right sauce to his dish. They called his novel factory the kitchen.

As the result of the exposure of Dumas's plagiarism the good people of Gascony can not agree to whom they should give credit on their monument for immortalizing their hero Comtitz de Sandras was undoubtedly his original biographer if one can call his work a biography but Dumas really put him in the ring.

The Literary Digest

Title-page of Comtitz de Sandras book from which Dumas took the story.

centuries ago, and now disapproved. Nevertheless Dumas was a marvelous rewrite man or as the





The Bauls and their Cult

The Bauls of Bengal and their Cult of Man forms the subject matter of an illuminating study in the *Vista-Bharati Quarterly* by Sri Kshuti Mohan Sen, than whom no one is more competent to speak of these retiring class of devotees and of their fascinating tenets. Proceeds the writer after deriving the word *Baul* from *Vayu* in its sense of nerve-current and of regulated breathing exercise :

According to this cult, in order to gain real freedom, one has first to die to the life of the world whilst still in the flesh, - for only then can one be rid of all extraneous claims. Those of the Bauls who have Islamic leanings call such "death in life" *fana*, a term used by the Sufis to denote union with the Supreme Being. True love, according to the Bauls, is incompatible with any kind of compulsion. Unless the bonds of necessity are overcome liberation is out of the question. Love represents the wealth of life which is in excess of need. The idea appears to be the same as that under which the *uchista* (surplus) is exalted in the Atharva Veda (XI, 9). It should also be noted that Kabir, Nanak and other upper Indian devotees, use the word *bair* in the same sense of madcap and in their verses there are likewise numerous references to this idea of "death in life."

Devotees from generally the lowest rank of Hindu and Moslem communities are freely welcomed by the Bauls who would enter, however, no temple or shrine ; for the human body is the temple of God, the Man of the Heart, they hold.

Most Indian sects adopt some distinct way of keeping the hairs of head and face as a sign of their sect or order. Therefore, so as to avoid being dragged into any such distinctions, the Bauls allow hair and beard and moustache to grow freely. Thus do we remain simple, they say. The special practice of the Sikhs in this matter is to be noted. Neither do the Bauls believe that lack of clothing or bareness of body conduce to religious merit. According to them the whole body should be kept decently covered. Hence their long robes, for which if they cannot afford a new piece of cloth, they rather rag and make it of patches. In this they are different from the ascetic *sannyasins*, but resemble rather the Buddhist monks.

The Bauls do not believe in aloofness from, or renunciation of, any person or thing; their central idea is *yoga*, attachment to and communion with

the divine and its manifestations, as the means of realization. We fail to recognize the temple of God in the bodily life of man, they explain, because its lamp is not alight. The true vision must be attained in which this temple will become manifest in each and every human body, where-upon mutual communion and worship will spontaneously arise.

Many such similarities are to be observed between the sayings of the Bauls and those of the Upper Indian devotees of the Middle Ages, but unlike the case of the followers of the latter, the Bauls did not become crystallized into any particular order or religious organization. So, in the Bauls of Bengal, there is to be found a freedom and independence of mind and spirit that resists all attempt at definition. Their songs have given expression to the very heart of rural Bengal. With no claims to erudition or prestige of tradition the spiritual heights attained by these social outcasts are yet rare even in the highest of religious orders. Their songs are unique in courage and felicity of expression. But under modern conditions, they are becoming extinct or at best, holding on to external features bereft of their original speciality.

They acknowledge none of the social or religious formalities, but delight in the everchanging play of life, which cannot be expressed in mere words, but of which something may be captured in song, through the ineffable medium of rhythm and tune.

Their songs are passed on from Master to disciple, the latter when competent adding others of his own but, as already mentioned, they are never recorded in book form. Their replies to questions are usually given by singing appropriate selections from these songs. If asked the reason why, they say : "We are like birds. We do not walk on our legs, but fly with our wings."

Our religion is *Sahaja* (natural, simple), hence timeless, claims the Baul.

Bauls who have a smattering of the scriptures say that in the first three Vedas, traces of this *Sahaj* religion are to be found, while as for the Atharva Veda, it is full of it. They claim further, that the followers of the *Sahaj* cult of the Bauls are specially referred to in the Vedas under the name *Naraitya* or *Nayuliyā*, being described as those who conform to in the Vedas no accepted doctrines, but to whom, having known the truth in its purity, all directions are free. Not found by prescribed rites or ceremonials, but, in active communion with all by virtue of their wealth of the natural, they are ever mobile. I have, as a matter of fact, found in the Atharva Veda many references to the *Trishayi* (which may be translated as *non-conformists*) in these identical terms.

The Bauls say : in the body is the essence of

settled-to-day, in the light of its bearing upon the private home.

This intellectual training is what we usually call education. But it is evident that the name is a mistake. It is her awakened sense of responsibility that constitutes the truly educated woman. It is her love and pity for her own people, and the wisdom with which she considers their interests, that mark her out as modern and cultivated and great. The geography and history that she has learnt, or the English books she has read, are nothing in themselves, unless they help her to this love and wisdom. Scraps of cloth will not clothe us, however great their quantity! There must be a unity and a fitness, in the garment that is worn. This new knowledge, however, in a truly great woman, will modify every action. Before yielding blindly to prejudice, she will now consider the direction in which that prejudice is working. If she indulges her natural feeling, will it tend to the establishment in India of nobler ideals, or will it merely make for social vanity, and meaningless restrictions? Even the finest of women may make mistakes in the application of these new principles. But honest mistakes lead to knowledge and correct themselves. The education of woman, then is still, as it always was, a matter of developing the heart, and making the intellect efficient as servant, not as lord. The nobility of the will is the final test of culture, and the watch-towers of the will are in the affections.

Reminds us the Sister.

Let us suppose that a girl learns to read and write and spends her whole time afterwards over sensational novels. The fact is, that girl, in spite of her reading and writing, remains uneducated. Reading and writing are nothing in themselves. *She has not learnt how to choose her reading.* She is uneducated, whatever be her nationality. That many Western people both men and women are uneducated in this deepest and best sense, is proved by the character of common railway-book-stall periodicals. Education in reality means *training of the will.*

It is not enough to render the will noble: it ought also to be made efficient if the true educational ideal is to be attained; and it is this latter clause which necessitates our schooling in many branches of knowledge and activity. But efficiency without nobility is worse than useless; it is positively destructive. Infinitely better, nobility without efficiency, the moral and ideal preparation for life, without any acquaintance with special processes.

The Right Way to Educate a Girl

In course of her presidential address at the Patna Session of the Women's Conference published in the *Educational Review* Ram Lalitkumari Saheba of Maudī points to the right way of educating girls by presenting in the line marked out by Anatole France:

These principles are beautifully summed up in a passage in the *Œuvre of Sylvestre Bonnard* by the famous European novelist, Anatole France. 'It is only by amusing oneself that one can learn,' he writes. 'The whole art of teaching is only the art of awakening the natural curiosity of young minds for the purpose of satisfying it afterwards; and curiosity itself can be vivid and wholesome only in proportion as the mind is contented and happy. Those acquisitions crammed by force into the minds of children simply clog and stifle intelligence. In order that knowledge be properly digested, it must have been swallowed with a good appetite. I know Jeanne! If that child were entrusted to my care, I should make of her—not a learned woman, for I would look to her future happiness only—but a child full of bright intelligence and full of life, in whom everything beautiful in art or nature would awaken some gentle responsive thrill. I would teach her to live in sympathy with all that is beautiful—comely landscapes, the ideal scenes of poetry and history, the emotional charm of noble music. I would make lovable to her everything I would wish her to love. Even her needlework I would make pleasurable to her, by a proper choice of the fabrics, the style of embroideries, the designs of lace I would give her a beautiful dog, and a pony to teach her how to manage animals; I would give her birds to take care of, so that she could learn the value of even a drop of water and a crumb of bread. And in order that she should have a still higher pleasure, I would train her to find delight in exercising charity. And inasmuch as none of us may escape pain, I should teach her that Christian wisdom which elevates us above all suffering, and gives a beauty even to grief itself. That is my idea of the right way to educate a young girl.'

German Scientists' Use of War Prisoners

Conrad Hoffman, an American who was in Germany in August 1914 to June 1919 as a Y. M. C. A. Secretary serving the Allied prisoners of war, furnishes in the *Young Men of India* an interesting account of the service of his Association and of the propaganda work by the Germans among the Indian prisoners in Germany. Incidentally the writer speaks of the valuable use that German scientists made of these prisoners in their study and research.

The German scientific genius, ever alert and active, came into play here in spite of pre-occupation with war technique. So many representatives

check to the flow of reality introduce a dualistic conception, just as the recognition of the two faculties, intuition and intellect, does?

The real value of Bergson's philosophy lies in its assertion of the *alogical*, rather than in any positive construction of its own. Bergson has shown the hopelessness of rationalism as we find it to-day. As I have pointed out elsewhere, unless rationalism thoroughly recasts its logic, there is no possibility of meeting Bergson's charges. Happily, rationalism seems to be aware of this and has already done a good deal to remove its original rigidity. But a good deal of up-hill work still remains ahead.

Whilst Bergson attacks the citadel of rationalism with new weapons, the schools of neo-realism of the present day assail it with the old rusty weapons. But rationalism is more than able to hold its own against this new attack. There may be valiant fighters in the realistic army, like Bertrand Russell and Moore in England and Perry in America, but unless the neo-realists change their methods of attack, they do not seem to have much chance of success.

Education in English Villages

Sir Michael Sadler's paper on 'The Educational Needs of England' published in *The English Review*, (reproduced in *The Educational Review* for March) is full of useful suggestions and observations. Remarks the distinguished educationist on the question of education in English villages:

In some villages the time is ripe for a small institute like the Village College at Sawston,—which the Secretary of the Cambridgeshire Education Committee, Mr. Henry Morris, has found generous supporters to build. There are many signs of a growth in England of communal enjoyment of good music and of art. For happiness in social relationships, for the fostering of intelligent interest in the beauties of the countryside and in urban architecture, and for the creation of a culture more widely shared than has been possible in England for many generations, it seems desirable that steps should quickly be taken well-considered but exciting steps—to provide the buildings in which the new communal culture may find a centre and a home. Music, both vocal and instrumental; pictures, wall-paintings, drawings, and sculpture, both in the form of original works and in reproduction; textiles, pottery, and furniture of fine but plain design; drama; books (including fiction), and advice as to choice of books; classes and lectures, both for systematic study and for stimulus.—We are all appreciating these things more, finding greater pleasure in them, realizing their place in the mosaic of life, thinking of them as related to one another, as significant of some new impulse towards communal unity and not merely as separate fragments in the decorative background of private life. Broadcasting, with its thoughtful regard for adult education; the gramophone; cheap reprints of good books; the burgeoning of new life in the public library system; the Carnegie Trust benefactions for

country libraries serving rural districts; the musical festivals in various parts of England; the Eisteddfods in Wales; Sir Joseph Duveen's encouragement to exhibitions of the work of young British painters; the untiring efforts of the Arts League of Service; the lectures given in the National Gallery, British Museum, Victoria and Albert Museum, and in the public galleries in many of the larger provincial towns; the activities of the tutorial classes under the Joint Committees representing the Universities and the Workers' Educational Association; the work of the Rural Community Councils; the series of important addresses given to the Luncheon Clubs at Leeds, Manchester, and Oxford and the public spirit of rotary clubs and other societies; not least, the increasing attention given to music and the graphic arts in the Press and the growing interest in architecture, sculpture, town-planning, and the preservation of the beauty of the countryside; these are all signs of a strong movement in public opinion. Education, as we in England conceive it, is something wider and more atmospheric than organized teaching in school or college. The latter is, indeed, an essential part, but only a part of a large whole which envelops us as children and as adults, colours our thoughts by its suggestions and pre-suppositions, and penetrates our life.

England lags far behind England; even elementary education of the conventional type is not provided for here. None the less it is useful to know what village people should know.

The Salt Revenue and the Indian States

Col. Haksar, Political Member, Gwalior State, traces in course of an article in *The Asiatic Review* (reproduced in *The Feudatory and Zemindari India* for February) the history of the control exercised by Government of India on the salt production of the States, and relates how the policy injures the States politically and economically:

Treaties and agreements were negotiated with all States in whose territories salt was produced. In Rajaputana the Sambhar Lake, and later other salt-producing districts, were leased by Government and became part of the Government monopoly. In other States the production of salt was entirely prohibited, and the Darbars were required to destroy salt-pans and to prevent their subjects from collecting the natural salt which in some districts occurs without the necessity for any process of manufacture. Other States, again were permitted to produce salt but forbidden to export it either abroad or into British India. Two States were permitted to export salt to foreign nations, but not to any part of India. Thus control was secured to the Government of India, and a uniform system of taxation imposed upon the whole country.

Certain States are allowed to produce salt for their own consumption, and certain others receive

FOREIGN PERIODICALS

Evolution and Man

After nearly sixty years of research, the theory of evolution as applied to the origin of the human species has not yet met with final acceptance at the hands of the scientists. Tennessee might become the butt of ridicule of the whole civilized world, but the opinion of a competent scientist, at any rate, deserves respectful consideration. *The Literary Digest* quotes the opinion of Dr. Austin H. Clark, the noted Biologist of the Smithsonian Institution, which has created some sensation in scientific circles:

Man is not cousin to the ape, he is an "accident" an "abnormality," to all intents and purposes a product of special creation, announces Dr. Austin H. Clark, noted biologist of the Smithsonian Institution. The statement detonated through the press like the explosion of a bomb, and brother scientists sprang to the defence of the accepted theory of evolution with denunciations of Dr. Clark's evidences as so much "rubbish," "absurd" and "distressingly vague." But Dr. John Roach Straton, pastor of Calvary Baptist Church, New York, arch Fundamentalist and foe of the theory of evolution, on the other hand, is "glad to hear a responsible man speak the truth," and believes the time for it is "most opportune." However, Dr. Clark does not discard the theory of evolution; he modifies it. Instead of evolution by a process of gradual developments, he believes it has come about by a series of jumps from one major form of life to another. He expresses his views in *The Quarterly Review of Biology*, a publication which has a limited circulation in scientific circles. "So far as concerns the major groups of animals," he says, "the creationists seem to have the better of the argument. There is not the slightest evidence that any one of the major groups arose from any other. Each is a special animal-complex related more closely to all the rest and appearing, therefore, as a special and distinct creation." According to Dr. Clark's belief, "man appeared in the Pliocene age, just preceding the ice age. He appeared suddenly and in substantially the same form as he is in to-day. There is not the slightest evidence of his existence before that time. He appeared able to walk, able to think, and able to defend himself." Dr. Clark holds that there are no missing links. "Missing links," he says, "are misinterpretations."

Dr. Clark's hypothesis does not scrap the Darwinian theory altogether. While he admits that variation plays a decisive part

in the creation of varieties and breeds within a particular species, he does not allow that these variations, even at their widest, can create new species. Dr. Clark's opinion has by no means been received with approval by other competent scientists.

"It sounds incredible that he should have made such a statement," says Roy Chapman Andrews, who has devoted years to exploration in the Gobi desert, as he is quoted in a United Press dispatch. Dr. William K. Gregory, professor of palaeontology at Columbia University, finds Professor Clark's theory "distressingly vague" according to the same source, and Dr. Arthur H. Weyssse, of the Boston University Graduate School, is quoted as saying it is "absurd." "Dr. Clark's theory won't make a ripple," says Dr. Henry A. Pilsbury, curator of the department of molluscs and invertebrates at the Philadelphia Academy of Natural Sciences, as he is quoted in the Philadelphia *Record*. "It conforms neither to the theory of evolution nor to the Fundamentalist doctrines, as I understand them. It is inconceivable to believe that two freaks so completely altered and modified as Dr. Clark suggests, could propagate a race or separate species." The same paper quotes Dr. Henry Leffmann, professor of chemistry in Franklin Institute, as saying that "science knows no accidents. Everything that happens has a natural cause. If man appeared suddenly, in what form did he appear? Was he a white man, a red, or black man? Dr. Clark substitutes violent evolutions for successive evolutions."

Einstein and America

Two months ago, Reuter cabled the news, which most probably passed unnoticed in this country, that the new work on which Professor Einstein had been engaged for more than a decade was out at last, and that it consisted of six pages. This pamphlet, bristling with formidable mathematical signs, unintelligible to the ordinary lay man is believed to embody a new and comprehensive cosmic philosophy. Einstein himself has estimated that there are perhaps twelve men in the world who can understand his new theory, but that has proved to be no obstacle in the way of its blooming into a

journalistic stunt of the first rank. The theory, says *The New Republic*

Has resulted in an extraordinary journalistic hullabaloo. The American press and the leading New York journals in particular, from the moment that his new publication was announced, have squandered columns of space upon it in an amazing fashion. Dozens of mathematicians and physicists have been induced to write signed articles about its significance each article more obscure than the last. When the document itself was finally made public the *New York Herald Tribune* had the whole thing cabled from Berlin a feat which involved great expense and long labor by two groups of men one at either end of the cable. The *New York Evening Post* attempted to transmit the text by telephotography and heroically printed a facsimile of part of the result, even though it was largely illegible. Other papers were similarly enterprising. The press associations combated Germany for scholars, preferably Americans who could comment off hand on the new theory, and their views were called and published, adding to the confusion already caused by the preliminary speculations of their brethren.

People of a less energetic country might well wonder over the why of it all, and the explanation which the *New Republic* offers of this inexplicable enthusiasm shoots a revealing search-light into the psychology of the people of America.

In part, the reporting of the Einstein theory was mere journalistic bounce and (as John Galsworthy might say) zingo. Like the saluting by the bell-hop in a smart hotel it was a needless and useless bit of ass-kick intended to show that the editors are on their toes. Today's offering they said in effect is a document containing (so we hear) one of the great discoveries of all time. We can't understand it and neither can you but since we undertake to print all the news without guaranteeing that it will be intelligible here it is such journalistic super-service as typically American just as our newspapers are much the most voluminous in the world. So far as can be learned, neither the British nor the Continental press has paid a tenth as much attention as have the Americans to the Einstein story. Those English dailies which we have examined have printed only such facts as an average intelligent person grasp, have printed them once and let it go at that.

By American standards, there is no doubt that the editors were right and that the publication was good business. Their readers probably enjoyed the subtle compliment of the assumption that they might be able to comprehend these complicated formulae, they wanted from plain curiosity to see what the stuff looked like. While they know very well that there is an aristocracy of intellect, probably they like to pretend even with an ostentatious self-deprecation that there is none, that one man's brain is as good as another's. The Einstein dope, they might say, no, I haven't read it yet, but I clipped it out.

A Chinese Statesman

In one of the latest numbers of *The Living Age*, we read the following sketch of the personality of Lu Cheng-Hsiang, a great Chinese statesman and twice prime minister of the Republic.

While varied fortunes have overtaken the statesmen at the Paris Peace Conference, none can touch for romance the fate of China's official champion Lu Cheng-hsiang, scholar diplomat and gentleman has turned his back upon earthly pomp and glory to become a Benedictine monk.

This renunciation of worldly things has behind it all the logic of the Chinese of the old school, with the culture of a man thoroughly at home in Western civilization. Born in the great meeting place of Chinese and alien civilizations Lu Cheng-hsiang went from the Shang-hai of the 1890's—when the foreigner was all powerful in the Orient—to Manchuria-ruled Peking as a servant of the last dynasty to occupy the Dragon Throne. His career as the spokesman of China abroad began with his appointment to represent China at the first Hague Conference of 1899. He repeated this taste of the world at the Second Hague Conference of 1907 from the Chinese Revolution of 1911 through all the troublous war years. Lu Cheng-hsiang bore his share of national adversity with the added burden of premiership during two of Republican China's innumerable political crises. His final public acts at the Peace Conference of 1919 were those of a man sadly disillusioned.

Throughout his career he brought an almost technical knowledge of diplomacy to support his country in its moments of greatest physical impotence. Though he had behind him the perfect equipment of the diplomat of the Western World there was always in him something of Oriental fatalism the Chinese quality of will that robbed him of the success which blunter qualities might have achieved.

His bespectacled Oriental eyes looked out across the Peace Conference table at the lofty Western leaders who had brought China into the World War under the slogan of the victory of right over might, only to rob the revolution-born Republic of all the things that the once proud Middle Kingdom had hoped to secure in the great settlement. The tremulous Chinese mountebanks could flutter like the agitated whiskers of a white mouse as their master pleaded the Chinese cause in the most perfect French that was spoken by any foreigner at the Paris Conference, but the sparse Oriental whiskers like straggly stubble, could not hide a chin which lacked the driving power of a man of action at the crucial moment of his career. His virtues were negative qualities: there was nothing in his perfect diplomatic manners which could meet the hard facts in the way of secret engagements which Japan dropped on the peace table with the determined bang of a powerful fist.

This cycle of conferences possibly brought home to Lu Cheng-hsiang the false face which covers so many of the acts of nations. When he returned to China he felt the full force of his country's failure at Paris—the devastating political divisions at home. After serving as Minister to Switzerland in 1922, he withdrew from all public life in the

years that followed and turned to the West, whose ways had used him so harshly, for the consolation of the Catholic Faith. As a gesture of renunciation, he sent Pope Pius XI, in 1927, a chest symbolic of his blasted hopes. Within, there were all the civil, military, and diplomatic decorations that make a Chinese diplomat of eminence an impressive figure in any gathering. Accompanying the baubles of men's honour, there was a letter, from Lu to the Holy Father which set forth his decision to withdraw from official life and seek the consolation of cloistered religion.

Toward the close of last year, the slender figure of Lu Cheng-hsiang, once the spoke-man of 100,000,000 men, entered the Rembrandt-like gate of the Benedictine monastery near Bruges, to become a novice of the monks of Saint Andrew in the homeland of his Belgian wife. Early in 1929, this Chinese who knows so much of the pomp and deceit of nations completed his novitiate and took the vows in the Black Friars which shut him for ever from the pageant of world pretence and power.

Marshal Foch's Story of the Armistice

As years pass, materials for the history of the War and the eventful years which followed it accumulate. Events preceding the Armistice are not so well known from the Allied side as it was from the side of the Central powers. In the recently published papers of Colonel House was included M. Clemenceau's report of Marshal Foch's historic interview with the German plenipotentiaries who came to sue for peace. Now, M. Stephane Lauzanne, editor of *Le Matin* has obtained from Marshal Foch an interview about how he met the German delegates and how the Armistice was signed. Marshal Foch's account given below is published in *The Living Age*:

When Weygand came into my private car on the cold, rainy morning of November 8th to tell me that the German plenipotentiaries had just arrived, I glanced out of the window. We had stopped on a spur near Rethondes, in one of the thickest parts of the forest of Compiègne. It had been raining for several days and the soil was so swampy that, although the train of the Germans was only about sixty yards from my own, it had them necessary to rig up a kind of foot-bridge for advancing. Along this footbridge four men were

As I looked at them I said to myself, "Behold the German Empire, beaten and asking for peace. *Et bien!* Since it is coming to me, I shall treat it as it deserves. I shall be firm and cold, but without bitterness or brutality."

They came into my car looking stiff and pale. One of them, whom I assumed to be Matthias Erzberger, mumbled a request that I make the necessary introductions. But I was content merely to reply: "Have you any papers, gentlemen? If so, let us examine their validity." Whereupon they showed

me papers signed by Prince Max of Baden, which I regarded as satisfactory. Then I turned to Erzberger and asked: "What do you want?" He replied, still mumbling: "We have come to receive the proposals of the Allies for an armistice." I stopped him abruptly. It was the only time that I was cutting. "I have no proposals to make." The four Germans looked at each other. "Well," said one of them, Count Oberdorff, "*Monsieur le Maréchal*, tell us how you want us to put it. Our delegation is ready to ask you for the conditions of an armistice." But I insisted: "Are you formally asking for an armistice?" "Yes," "Then please sit down and I will read you the conditions of the Allies."

I began to read the conditions of the Armistice slowly. After each paragraph I stopped to allow the interpreter to translate. Then I watched the men to whom I was talking and as the translation proceeded I studied the impression it was making in their faces. Little by little I saw disturbance spread over their countenances. Winterfeldt especially was very pale. I believe he even wept. When the reading was finished, I said simply: "Gentlemen, I will leave you the text. You have seventy-two hours to reply. At the end of that time you may let me have your observations in detail." Erzberger, however, became pathetic. "In heaven's name, *Monsieur le Maréchal*," he said, "do not wait seventy-two hours. Stop the fighting to-day. Our armies are a prey to anarchy. We are threatened by Bolshevism. Bolshevism may sweep all Germany and menace France itself." "I do not know in what condition your army may be," I answered. "I know only in what situation my own armies find themselves. Not only is it impossible for me to stop the offensive, but I am giving an order for redoubling the vigour of the pursuit." Winterfeldt intervened in his turn: "But, *Monsieur le Maréchal*, it is necessary for our staffs to meet and discuss in detail the carrying out of the Armistice. How can they do this if hostilities continue? I beg you to halt hostilities for technical reasons."

Again I replied. "Technical discussions can take place just as well seventy-two hours from now. Until then, the offensive will continue." That was the last of it. The four plenipotentiaries rose and departed.

A little after two o'clock in the morning, the German plenipotentiaries came back to my car and began a final discussion. They demanded that, in view of the troubled conditions of all Germany, the army should be allowed to keep a larger number of machine guns to maintain order. I therefore allowed them five thousand machine guns and a hundred motor trucks. That was all. At exactly 5:15 in the morning, they signed the Armistice, writing their names in big, angry letters. At seven o'clock I ordered my car and started for Paris. At nine o'clock I reached the war Ministry in the rue Saint-Dominique, and was shown into M. Clemenceau's office. He did not seem in a very good humour and he asked grumpily: "What have you yielded to the Germans?" My only reply was to hold out the document. I added that at eleven o'clock he might fire a gun and announce the end of the fighting. He wanted this to take place at four o'clock in the afternoon at the moment when he was mounting the tribune in the Chamber. But I insisted: "In two hours

the last shots will have been fired and the firing will have stopped over the whole front. It is impossible to keep the populace of Paris from knowing. Some other people who were in the office especially M. Rathou joined me in my insistence. All right," the Tiger finally agreed. "I'll fire the gun at eleven o'clock. I had nothing to do now but retire. *Monsieur le President* said I my task is finished. Yours is beginning."

Mr. Osbert Sitwell's Wishes for 1929

"Sitwellian" as an adjective or "Sitwellism" as a noun, says the *Literary Digest*, has almost come to supplant 'highbrow' in England. The three Sitwells Osbert, Siegfried, and Edith are an English trio whose books are rather well known in America and while the three pursue their course of correcting their own country's aesthetic sins some of their gospel spills over upon us. Mr Osbert Sitwell is regarded as important enough to be included in a list of people asked by the *Daily Mail* to tell what they most desire for 1929. His wishes embrace a programme of world-wide reform.

"That people would realize that another war would destroy everything of beauty everything that makes life worth living for them every remaining shred of prosperity in Europe.

That in consequence there should be a real and genuine outflow of war.

That the numerous old gentlemen who say that such a condition is impossible should be relegated to asylums.

That all those young men who like and believe in war headed by several politicians including Mr Winston Churchill should be conscripted to form a special permanent League of Nations' Army which should act for it as the police in any town in every serious dispute.

That it should be the rule of every nation that before it goes to war its chief war makers must first engage in single combat with their rivals of the other countries and that it must be a fight to a finish.

That Mr Baldwin should retire at the earliest possible opportunity into that private life of agriculture and reading the classics by-the-fire for which he so often sighs in public.

That Sir William Joyce-Bucks should join the Anglo-Catholics and allow us to read the Prayer Book in peace if we want to.

"That in the cause of kindness to animals electric foxes and electric poas should be substituted for the genuine article in our national sports of fox-hunting and poa-baiting.

"That there should be a permanent programme of opera, omitting the works of Wagner (this last wish is for myself) in a permanent national opera house and that Mr Edgar Wallace should be compelled to attend it every night so as to become familiar with the music, but that this might not interfere with the output of his books.

"That horses dogs and most statues, should be barred from London's streets.

That actors and actresses should give up golf and take to acting instead.

That the Albert Memorial should be placed on the top of the Albert Hall opposite (each seems to cry out for the other), and that the Victoria Memorial should be completed by a gigantic glass case placed over it.

That if the next Royal Academy exhibition at Burlington House is as dull and bad as the last one some after-dinner speaker should tell the truth about it at this year's annual banquet.

That two plays by Shakespeare should enjoy a long simultaneous and successful run in the West End of London.

That people generally would at last realize that to be intelligent is not only more satisfactory but also better fun than to be stupid and that therefore the word 'highbrow' in their mouths is more of a complement than a reproach that brains are given us just as much as the foot, to be used and that there is nothing intrinsically wrong in using them.

That people would read the books they talk about and understand the books they read.

That the entertainment taxes should be abolished and instead a special boredom tax levied on golf, cricket hockey and footballs.

But perhaps it would be better to compress all these wishes into one 'Sitwellism'—though I know not for what it stands except love of beauty, ability to express it some wit and a good deal of common sense—seems already judging from the correspondence on the subject, to have reached the dimensions of a political problem.

Would it not be wiser therefore, to crystallize all these desires into the simple one that I should become Dictator? There is only one drawback, alas! I do not believe in dictatorship yet public spirit again enters in and I would be willing to overcome even this personal disinclination in order to be of help and benefit to my country.

The Problem of China's Superfluous Soldiers

The problem of China's superfluous soldiers, says the *China Journal* is to find wives for them.

China's population offers a peculiar phenomenon not known elsewhere in the world, and that is that it contains a higher proportion of young adult males, than females the ratio between these being 1256 males to 1000 females between the ages of fifteen and twenty-six. This means that one out of every five young marriageable Chinese men must go without a wife. Add to this the fact that in most farming families there is not enough land to go round, and we can see the reason why there are so many young Chinese men willing to become soldiers or bandits somewhere about two million of them neither have nor can have a wife and home of their own. And this is just about the strength of China's army to-day.

Before disbanding these soldiers, the Government must find a means for settling

pacifists the alarms raised about the chances of a war with Britain, and all the talk of the renewal of rivalry in warship-building at the very time we are signing the Kellogg Peace Pact, the final victory of the fifteen-cruiser programme seems to meet with general acquiescence. Over in England, the *London Times* calmly says: 'The United States is the judge of its requirements, and the figure which it has chosen to describe its deficiency in cruisers will not and cannot act as a stimulus to rival construction over here.' President Coolidge did not like the retention of the three-year time limit in which the ships must be built, but Washington correspondents report that he will accept what Congress has done. The *New York World* which supported the President's position as against that of the Senate majority, cannot see that the building of these ships really conflicts with the Kellogg Pact and it wonders whether this approach towards cruiser parity with Great Britain will not in the end help furnish a practical basis for naval agreement. The cruiser bill authorizes the building within three years of fifteen ten-thousand-ton cruisers and one airplane carrier and is finally passed by a Senate vote of 68 to 12. On the fifth it includes an approval of a treaty regulating the freedom of the seas and a request that the President encourage further arms limitation in which event he is authorized to suspend the construction authorized by the bill. The argument that the fifteen-cruiser bill will actually help bring about an agreement with Great Britain on further limitation of naval building is set forth by Mark Sullivan in one of his *New York Herald Tribune* dispatches from Washington.

It is idle to hesitate about saying that one purpose of the bill is to give evidence to Great Britain of the American state of mind.

That purpose is to show Great Britain that America either must have a limitation agreement with Great Britain or in the alternative America will build a number of cruisers adequate for its needs. It is apparent that America is determined to have at least these fifteen cruisers and probably many more eventually. If there are to be further negotiations with Great Britain for limitation our Government's hand is strengthened powerfully by what Congress has just done. It may in time become a question whether Great Britain can persuade us to agree to limitation.

The Buddhist Movement in Europe

The *British Buddhist* publishes the following account of the Buddhist movement in Europe by Mr. A. H. Perkins, who spoke on

the subject at the annual dinner of the Students' Buddhist Association of Great Britain and Ireland.

The Buddhist Movement may be said to have started in England some thirty to forty years ago, when Sir Edwin Arnold published his wonderfully inspiring work *The Light of Asia*. That book enlightened the West as to what Buddhism really was and what it taught and led many to the feet of the All-Enlightened One. In the year 1896 the Ven. Anagarika Dharmapala came to England from the Congress of Religions in Chicago. His visit prepared the way for the mission of Bhikkhu Ananda Metteya who in the year 1909 returned to his native land and started the Buddhist Society of Great Britain and Ireland. The most active and enthusiastic member of this society we have with us this evening in the person of Mr. Francis J. Payne, who has done more than anyone to spread the ideas of Buddhism in the West. We are grateful to him—more grateful than we can say.

With Mr. Payne's name we must also couple that of Mr. J. F. Nicholson—better known under the name he took when entering the Sangha, *Saddaipa*. He too has done splendid work for the movement in the West especially along literary lines. He has a score of books to his name his little Lotus Blossoms has delighted many a seeker of the Buddhist Wisdom and his translations of portions of the Pali scriptures and of the works of Dr. Dahlke have brought the Dhamma before the cultured man of the West as none others have done.

Of Dr. Dahlke himself it is not necessary to say much; his eloquent voice and pen have spoken for themselves. He did splendid work for the Cause in Germany where religion and philosophy are studied and appreciated as they are not here and it is with the greatest regret that all interested in our movement heard of his passing away.

At the present time there are three societies working to spread a knowledge of the Dhamma in Great Britain: the Buddhist Lodge, the Maha-Bodhi Society and the Students' Buddhist Association. Of these the S.B.A. is the youngest but if it is young it is very active and energetic.

The Maha-Bodhi Society and the Buddhist Lodge are also working each in its own way to make wider known the exalted teachings of the Holy One with their unequalled wisdom and standard of ethical culture and mind training, and if each one of their members will only work with altruistic aim to spread these teachings by example and precept, we shall know that we are indeed helping forward the evolution of the world for the benefit of Gods and Men.

have condemned it wholeheartedly. No Indian ought ever to entertain such an idea which brought, along with other things, ruination of our mother country. We must always consider we are Indians and therefore in all political matters we must never divide ourselves into Hindus and Moslems or Bengalis, Punjabis, Gujratis, Beharis, Madrasis, and others.

It is very sad to observe that the Muslim Community has taken a lead in the advocacy of sub-communal franchise. There is no anti-Islamic propaganda in Fiji and we therefore disagree with their resolution.

We do not at this moment wish to go fully into this resolution but must say that the Muslim community have no ground to presuppose that the elected members, whoever they may be, will not represent the interests of the Muslim Minority Community which forms a part of the Indian Community. However we trust that our brethren will yet realize the folly of their advocacy for sub-communal political rights to Indians in Fiji and in a bold claim what is due to them. Let us get together and do good to ourselves as well to the colony our land of adoption.

We wholeheartedly support the sentiments expressed in these words but we would ask the editor of the Fiji Samachar one question.

'Is it not a fact that an Arya-samajist preacher delivered some speeches in Fiji against Islam?'

We have from the very beginning condemned such communalistic speeches and we will continue to do so whether they come from Arya-samajists, Mohammedans or Christians.

We understand that a Sanatanist preacher in South Africa is trying to create disunion among the Hindus by his foolish utterances. We have asked our correspondents in the Union to send us authentic news about it and in the meanwhile we warn our compatriots there against the mischief that may be done by such fanatics.

The Work of our Agent in Malaya

Here is an extract from the Malayan Daily Express.

Coming back to the Indian Immigration Committee's decisions we find that the question of fixing an adequate standard wage for Kelantan has been finally settled. The Committee has decided upon the higher standard of 35 cents for men and 45 cents for women for Indian labourers in Kelantan. It must be noted that Kelantan, like Trengganu is not easy to reach either by land or water. By sea one has to make a three days' journey from Singapore and that too not throughout the year, a long railway journey through South Siam is equally tedious. In addition to this these estates which employ Indian labour are scattered all over the State. Although immigration into the State

has been going on for some years past, we understand that no officer of the Labour Department has found it convenient to visit the State to inspect the conditions until quite recently. For the first time since the establishment of the Indian Agency, the present Agent undertook the very tedious railway journey at the beginning of last year. About the same time the Controller of Labour also visited the State. Rao Sahib Subhaya Naidu is reported to have forwarded an exhaustive memorandum after his return making several proposals for the amelioration of labour conditions. The public have had no opportunity of knowing the precise nature of his proposals but we have no doubt that the recent decision of the Indian Immigration Committee, the amendment of the labour laws of the State and the proposal to appoint a whole time Labour Officer for the State are the direct outcome of his efforts. In this connection it might also be mentioned that Mr Naidu has also visited another remote Unfederated State—Brunei. We understand that with regard to labour conditions here too he has submitted a memorandum the outcome of which will be watched with interest.

We published a criticism of Rao Sahib R Subhaya Naidu's Report for the year 1927 and it is our duty therefore, to draw the attention of the Indian public and the Government towards the good work that Rao Sahib has been doing for our labourers in the F. M. S.

East African Indian National Congress

A special session of the East-African Indian National Congress will be held at Mombasa in the second week of April and Pandit Hridaya Nath Kunzru M. L. A. has been invited to preside over it. No better choice could have been made under the present circumstances. Pandit Kunzru is one of those very few Indian leaders who take an interest in our problems. His love for Indians overseas is not of recent growth. For many years past he has been writing and speaking about Indians abroad. He helped Pandit Madan Mohan Malviya in his agitation against indenture slavery when the latter brought his resolution in the Council at Delhi. In the Assembly also he never misses an opportunity to put questions about our problems. It should not be forgotten that Mr Kunzru is a man of many-sided activities. His work for the Seva Samiti, Boy Scouts movement is well known in India. During times of floods and famines he has always come forward to help the needy and the afflicted. We hope this special session of the East-African Indian National Congress will be quite successful under his able guidance.



Death of a Fiji Indian Girl

Ramrati, an Indian girl who had come from Fiji to receive her education in India, died at Kanya Mahavidyalaya, Jullundur, some time ago. Her picture, that was taken after her death along with other girls of Fiji, is reproduced here. Ramrati was the only child of her parents and it was her earnest

desire to receive higher education in India and qualify herself for the work of teaching her illiterate sisters in Fiji. It was with considerable difficulty that she could persuade her parents to send her to India. We sympathize with them and pray that the mission of her life may be fulfilled by her sisters who are studying in the Kanya Mahavidyalaya.



NOTES

A Great Hindu Leader on Social Reform

On the occasion of the birthday of Sree Gouranga Deb the Hindu Mission of Bengal organized a Conference of Hindus of all castes and sects in a huge pandal erected on the Wellington Square, Calcutta. The Conference included among its side shows an All Bengal Physical Culture Tournament and an exhibition which added greatly to the attractiveness of the Conference. The Physical Culture Tournament was specially interesting and included contests in short sticks, quarter staff, sword, dagger, archery, wrestling, jiu jitsu, weight-lifting, boxing, feats of strength etc. etc. A large number of girls also participated as contestants in the tournament.

Pandit Pramathanath Tarkabhusan was elected president of the Hindu Samaj Sammilan as the above Conference was called. His address was vigorous, critical and uncompromising in its assertion of the right of modern Hindus to mould their social system anew in the light of pure knowledge, modern requirements and with a view to shaking off completely a thousand years' inaction and accumulated evil. He said that our external enemies were not so dangerous to our life and progress as were the internal enemies, ignorance, conservatism of the decadent sort, evil conventions, destructive social habits etc. We ought to explore afresh the ancient Shastras, the books of knowledge of the Hindus, which contain the spirit of the great Hindu civilization and reform our present decadent ways of thinking and living with the help of the knowledge we shall thus acquire so that we shall be able to revive the glory of the ancient Hindus. The reason why we are to-day feeble and worthless and devoid of achievement in all fields of life, is that we are disunited and cowardly. If we do not shake off the evil practice of splitting up our society into false groups of high and low, touchables and untouchables and boldly

denounce all things which obstruct our coming together as one compact body, our total annihilation will be only a question of time.

He then continued and asserted that Raja Ram Mohan Ray was the pioneer social reformer of Bengal and since his days, also, we can see the ultra-conservatives pompously trying to frustrate all attempts at social reform in the name of religion and the Shastras. Prevention of *Sati*, widow-remarriage, foreign travel, removal of untouchability, Shuddhi and similar matters demanded social action ever since those days, but barring *Sati* none was tackled with anything like the energy that one expects to be displayed in such important social matters. We can find two reasons for this spirit of inaction or half-heartedness. First, the so-called political leaders of the country always talk social reform but never actually try to do anything. One cannot find any evidence in their activities of their firm conviction in the infallible truth, that without social reform we can never expect to earn that ability which one inevitably associates with the idea of *Swaraj*. Boycott of foreign goods, propagation of Khaddar, Non-co-operation, non-payment of taxes etc., appear to these leaders as chief weapons of wresting *Swaraj* from our rulers. That without the uprooting of social inequities, evil customs and disintegrating conventions we shall never be able to make fruitful in our life whatever we may earn by means of political stratagem, is either not understood by them or, being understood, is consciously neglected. If it is the latter, could one dream of a greater shame?

The learned president then made a running review of the condition of the Hindus of Bengal. Among 1,91,00,000 Hindus in Bengal 13 per cent. were upper castes, 29 per cent middle caste and -58 per cent such caste as were not even fit to act as driver of

water for the Brahmins. They could not even hope for a glimpse of the earthly gods, the Brahmins. These men are Hindus, but the upper few among the Hindus do not even care to know what a life of misery, dirt and darkness they live. They are the men who march at the forefront if it comes to a fight or if it means sweating and hard work; but the soft-handed upper classes show their gratitude to these brave soldiers of Hinduism by a species of studied contempt, the parallel of which cannot be found in human history. It is from among these neglected and insulted men that Musalmans and Christians have picked out their largest number of converts. Here is the greatest weak point in the body of organized Hinduism and those that devote their energies to the continued retention of this weakness are the greatest enemies of Hindu Society. The president then put some solid arguments against the views preached by the anti-social ultra-conservatives and exhorted all Hindus to go in whole-heartedly for thorough social reform. We have been able to give only a general summary of his address above. The original address which is in Bengali deserves perusal.

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The book came out on the 18th of March 1929. A copy of it was sent to the Government of U. P. on the 20th and reached them, evidently not before the 21st. The Government proscribed it on the 22nd, as seized all copies of it from

the post office even before that date. There are two sides of this act of Government. One concerns everybody and the other the author and the publisher of *Bharat men Angrez Rajya* :

First, we must challenge the Government's right to suppress an historical treatise which to all appearances could not be propaganda, incitement to murder or stimulation of class hatred or something else of that nature. Even if it contained only such historical truths as paraded against the British that should not go against the book; for do not the government support the printing, publishing and sale of some books of "history" which contain only truths (as well as untruths and half truths) to prove the greatness of the British? What objection can then the Government have to somebody showing the world the other side of the shield? Next, how could Government learn at all what the book contained in such a short time as twenty-four hours? The book contained over 2,000 pages and being in the vernacular, required to be translated before Government could humanly and legally pronounce an opinion on it. Could this be done in twenty-four hours? Was this done at all? Or did they take only the opinion of some sneak of a spy before shutting out of circulation a two volume treatise of history on which, one of the most sincere and ardent of India's workers has laboured hard for months and a business man has spent thousands of rupees? Can such governmental conduct signify that there is peace in India and that people are free here to carry on their daily work unmolested? If the Government think that historical truths should not be taught for they might increase our knowledge and brain-power, they might also some day think (like the politician of the *Arthashastra*) that Indians should not eat enough for that would increase their bodily strength. Then probably the products of rice and flour mills would be confiscated, just as the products of printing-presses are being confiscated to-day. The fact is that Government must not think that whatever goes against them is criminal. If Great Britain has committed crimes in India, no amount of repression will prove these criminal acts moral in the eye of the historian. The easiest way to have a clear conscience is not to knock one's accuser hard on the head.

Doctor of Divinity Bestowed on a Non Christian

In these days of communal antagonism, it is refreshing to find any signs of mutual appreciation among members of different communities. Recently some Unitarian Christian gentlemen and ladies of high standing in that well-known community visited India in connection with the centenary of the Brahmo Samaj. Among them was President Franklin C. Southworth, A. M., D. D., LL. D. of the Meadville Theological School of U. S. A. On January 29, 1929, President Southworth held a Convocation

forceful expression and of interpreting with fairness and sympathy various religious movements and tendencies, as a missionary passionately devoted to the task of bringing the emancipating principles of the Brahmo Samaj into the religious life of India for the enrichment not only of India but also of the world, and ever ready to undertake the most arduous journey to any part of India in response to an appeal for service, you have given yourself for more than a generation to the varied work of the religious leadership with the same self-forgetting devotion which has characterized not only the great Hindus and Gurus of your race but also the saints and martyrs of every faith. And in the midst of these labours you have found time to the latest detriment of your health for organizing and carrying on work among the depressed classes.

Beholding from a distance the apostolic zeal with which you entered into the work of your illustrious predecessors and have helped to perpetuate and strengthen the institution they founded, observing the fortitude with which in spite of difficulties and discouragements and serious physical infirmity you have proceeded with your great task, your brethren of the Faculty and Board of Trustees of the Meadville Theological School have conferred upon you the Honorary Degree of Doctor of Divinity, and have authorized me to hand you this diploma in token of the same and never in the history of the school has this degree been more worthily bestowed.



Dr Hemchandra Sarkar M. A. B. D.

What Harvard does During Summer

The following account of the Harvard summer school will serve as an eye-opener to the authorities of Indian Universities who think they have overdone things if their regular lecturers hurry up matters by giving more than a bare minimum of lectures during session. As few subjects and as slowly as possible seems to be our motto here. Let us see how Harvard does it.

BOSTON—One hundred and sixty-five courses by 108 instructors are to be offered by the Harvard summer school of 1929. It is announced by P. P. Chase '00 dean of the school, and university marshal. The courses which will begin July 8 and last through August 17 are open to men and women without formal application, and can be applied for credit at the university at the student.

Courses will be offered this year in architecture, astronomy, botany, chemistry, the classics, economics, philosophy of education, educational psychology, history and education, educational administration, elementary education, secondary education, educational measurements and statistics, vocational education, vocational and educational guidance, the teaching of school subjects, demonstration courses, engineering sciences, English, fine arts, French, geology, German, Government, history, horticulture, hygiene, Italian, mathematics, medical sciences, music, philosophy, physical education, physics, psychology, social ethics, Spanish and zoology. In addition there will be opportunity to engage in special research.

at the City College Hall, Calcutta and bestowed the degree of Doctor of Divinity on Sri Hemchandra Sarkar of the Sadharan Brahmo Samaj, Calcutta. This is perhaps the first occasion on which this degree has been bestowed on a missionary worker of a non-Christian community and may be welcomed as a sign of that inter-communal fellowship to the coming and establishment of which we are all looking forward. In the course of his Convocation speech President Southworth said:

Hemchandra Sarkar, preacher, lecturer, editor, author, organizer, social reformer, missionary, possessing as preacher the ability to inspire your fellow-men with the love of righteousness and to bring them into the presence of the Eternal, as a writer, gifted with the power of lucid and

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The book came out on the 18th of March 1929. A copy of it was sent to the Government of U. P. on the 20th and reached them, evidently not before the 21st. The Government proscribed it on the 22nd, as "as seized all copies of it from

the post office even before that date. There are two sides of this act of Government. One concerns everybody and the other the author and the publisher of *Bharat men Angrez Rajya* :

First, we must challenge the Government's right to suppress an historical treatise which to all appearances could not be propaganda, incitement to murder or stimulation of class hatred or something else of that nature. Even if it contained only such historical truths as paraded against the British that should not go against the book; for do not the government support the printing, publishing and sale of some books of "history" which contain only truths (as well as untruths and half truths) to prove the greatness of the British? What objection can then the Government have to somebody showing the world the other side of the shield? Next, how could Government learn at all what the book contained in such a short time as twenty-four hours? The book contained over 2,000 pages and being in the vernacular, required to be translated before Government could humanly and legally pronounce an opinion on it. Could this be done in twenty-four hours? Was this done at all? Or did they take only the opinion of some sneak of a spy before shutting out of circulation a two volume treatise of history on which, one of the most sincere and ardent of India's workers has laboured hard for months and a business man has spent thousands of rupees? Can such governmental conduct signify that there is peace in India and that people are free here to carry on their daily work unmolested? If the Government think that historical truths should not be taught for they might increase our knowledge and brain-power, they might also some day think (like the politician of the *Arthashastra*) that Indians should not eat enough for that would increase their bodily strength. Then probably the products of rice and flour mills would be confiscated, just as the products of printing-presses are being confiscated to-day. The fact is that Government must not think that whatever goes against them is criminal. If Great Britain has committed crimes in India, no amount of repression will prove these criminal acts moral in the eye of the historian. The easiest way to have a clear conscience is not to knock one's accuser hard on the head.

Kabul seen from Elsewhere

Afghan affairs are a dangerous topic to us. For as subjects of Great Britain we are not supposed to speculate about matters Afghan. Nevertheless, we may add to our knowledge of Afghanistan by reading through the following account of the usurpation of the Afghan throne by Baccha-i-Sakao as published in the London, *Daily Telegraph* of February 2, 1929:

FROM OUR SPECIAL CORRESPONDENT
Peshawar, Friday.

Kabul is a city where rioting and sabotage are a daily feature, a city where the inhabitants are living in daily terror of more terrible occurrences, and where no one knows who rules, nor what may occur at any moment. This was the picture of the Afghan capital presented to me to-day by one who has watched every event since the dramatic flight of Amanulla, and who to-day arrived at the more peaceful outpost of Peshawar.

Two Vickers Victoria aeroplanes left for Kabul yesterday morning. One of them returned with several Indian passengers and a British Air Force sergeant. The other machine is remaining temporarily at Kabul, and probably will return with the Vickers Victoria machine which has for several days been stranded in the Kabul aerodrome.

It appears that Baccha-i-Sakao, the bandit king, misled ex-King Amanulla, and under a promise of support against the Shinwais persuaded Amanulla to give him Regular troops, 80,000 rupees (£6,000), rifles, and ammunition. Having secured possession of the necessary war material, Baccha-i-Sakao then turned round on his monarch, forced his immediate abdication, and proclaimed himself King.

To-day every entrance to Kabul is impassable. Dense snowdrifts prevent the movement of troops. Regular or Irregular and at Kabul the bandit king is looting and doing everything to provide himself with funds and material against the coming spring, when the capital will be attacked from several fronts.

So far as the British, and foreign Legations are concerned, there is no immediate need for anxiety. Baccha-i-Sakao realizes that the friendship of foreign nationals is essential in case he is obliged to evoke the aid of the foreigners to remove him to safety when the counter-attack is launched. While the bazaar streets are coloured red with the blood of those murdered daily, the Legations' precincts are comparatively safe, and every possible safeguard is offered to foreigners. The bandit king realizes that his term of office as Amir of Afghanistan must finish with the arrival of the spring, and he is at present resting on his laurels.

All the British in Kabul are well, though the conditions there are difficult. So soon as the weather clears it is hoped to bring back all the foreigners and to have Kabul to decide its own destiny, but at present, the aerodrome is snowed up with an upper coating of frozen ice, and landing and taking off is hazardous.

We have been told a somewhat different story. To us Baccha-i-Sakao is a fanatical

fighter of a Jihad. Many of our Moslems have learnt to admire him as such and will perhaps like to see him made pucca King of Afghanistan in place of the heretical Amanullah. But the above version takes the green flag from Baccha-i-Sakao and turns him into a most commonplace traitor and adventurer.

What Part did Sir F. Humphry Play in Kabul

We are rather puzzled by the following account of Sir F. Humphrys' activities in Kabul which we take from the *Continental Daily Mail* of January 28, 1929:

Sir Francis Humphrys has done magnificent work. He has been instrumental in saving thousands of lives in Kabul and rescuing scores of foreigners from positions of danger.

His participation in the change to the reign of terror directed by Bacha-i-Sachao, however, is generally criticized in the strongest language by Moslems in India, and there is no doubt that that feeling is also shown in Kabul.

The inhabitants are openly praying for the return of Amanullah after seeing the work of his successor, who has visited his private prejudices on all classes. Hindus particularly have inspired the cruellest reprisals.

The revulsion of feeling in favour of the ex-king may well visit itself on the British Minister, who to save the lives of those in Kabul put the strongest man at the moment in power.

It is now clearly proved that he only acted in accordance with his unequalled knowledge of future developments.

He is now in real danger—perhaps greater than ever before. He would be in a grave difficulty if he had to hurry the rebel off the throne, though this does not mean that he is in favour of Amanullah.

India on Trial

The above is the name of a new book on India and her political future. It is evident from the name given to the book that the author considers it a great crime on the part of India to have been exploited mercilessly by Britain. If punishment is any proof of crime, we also agree with the author; for have we not been punished thoroughly during the last two hundred years for our "crime"?

No one will say that the book has been written at the command of the India Office; but the following introductory notice of the book shows how nearly 'made to measure' it is, though in fact it is 'ready made.'

Mr. Woolcott, who spent many years in India as a journalist, shows how essential it is for India

The first is the policy *i. e.*, the "wisdom, or unwisdom, expediency or in expediency, propriety or impropriety" (in the words of Mr. Srinivasa Iyengar) of the case. At a time when the conservative party in England is seeking re-election this large scale demonstration of anti-communist zeal in India by the appointees of the same party, is likely to be interpreted as an election stunt and, as such, the case will very largely lose the seriousness which it rightly deserves as a case of conspiracy to upset the government by use of force. Had it been an isolated case of some infringement of the law of the land, the question of whether one should try to bring the offenders to book would have depended entirely on the officer who detected the offence. But we find this case received close attention from such high and remote persons as the Secretary of State in London. There was therefore no question of its coming up in the usual course of things. The wisdom or unwisdom of taking it up now must have been discussed by higher authorities than that official in Meerut at whose instance apparently so many searches were carried out and well-known public men arrested. It seems that even the President of the Legislative Assembly thought that there might be something unwise, inexpedient and improper about the case being precipitated with such dramatic *cclat*; or would he permit an adjournment of the House to discuss the policy of the whole affair? The Viceroy however thought such a discussion improper as the case was *sub judice* and prevented the discussion. He was surely within his unbounded rights to stop the discussion—there are few things that the Viceroy cannot rightfully do—but was it wise to gag the House in that fashion? Would it not surprise the world very much to see the Viceroy taking so much interest in a matter which the Home Member, Mr. Crerar, declared was "nothing extraordinary" and nothing "outside the ordinary criminal law?"

Next there is the matter of locating the place of trial at Meerut. Many people will ask where is Meerut and for their information The *Indian Daily Mail* of Bombay has given us the following account of Meerut:

Meerut is the administrative head-quarters of Meerut District, United Provinces, and Military Cantonment, situated in 29 deg. 1' N. and 77 deg. 13 E., 97½ miles by rail from Calcutta and 93½ miles by rail from Bombay. The city is the seventh largest in the United Provinces. ... The derivation

of the name is uncertain. ... Meerut obtained an unenviable notoriety in 1857 as the spot where the Mutiny broke out in Upper India. ... The native city lies south of the Cantonment and east of the railway line. The streets are generally of mean appearance and badly arranged. ... In the Cantonments the finest building is the Church, which was built in 1921, and has a hand-some spire. There are also a Roman Catholic Church and a Mission Chapel, an asylum for the relief of distressed European and native Christians, and a club. The Mall is one of the finest station roads in India. Besides being the head-quarters of the ordinary District staff, Meerut is the residence of the Commissioner of the Division of the same name, Superintending Engineers of both the Roads and Buildings and Irrigation branches of the Public Works Department, and two Executive Engineers in charge of divisions of the Upper Ganges Canal. The Church Missionary Society and American Methodists have their principal stations here, besides several branches in the District.

The arrests, we learn were made at the instance of the District Magistrate of Meerut. Assuming that that gentleman is best equipped to detect all-India conspiracies, we still hold that the trial should have taken place in a more important place than Meerut. The argument cannot, perhaps be put forward that as the Meerut Court was first and directly concerned with the case, it should have preference in the matter of holding the trial; for, from what the Home Member said in the Assembly, one can readily see that the case had more in it than mere Meerut. It would be difficult for the accused persons who have been dragged there from hundreds of miles away to arrange for their proper defence at Meerut. Therefore, at least for the sake of fair trial and justice a place should have been chosen where good lawyers are always available readily and in large numbers. The name Meerut no doubt conjures up bloody visions of the Indian Mutiny, but that is neither here nor there. That may impress people whose knowledge of India does not go beyond some fearful tales of the Indian Mutiny; but Meerut remains an unimportant and out of the way town nevertheless.

Mahatma Gandhi's Arrest and Conviction

The arrest and conviction of Mahatma Gandhi at Calcutta has much that is delightfully farcical if one looks at it in that way. It is from a different view point a truly representative instance of that bureaucratic bumpiousness which makes life so disgustingly intolerable to all self-respecting persons

in India. Let us go over the case even cursorily and see what it has to teach us. Some gentlemen, of undoubted high standing decide that they should hold a peaceful demonstration in a public park to do a little propaganda against the use of foreign cloth and for the encouragement of Home Industry. There is evidently nothing criminal in this attitude, for nearly all members of the British Parliament consider it a fine thing to encourage national industries (naturally) at the cost of foreign ones. Even the British as well as Indian Post Offices deface postage stamps with the inscription 'support British (or Indian) Industries.' So that we may assume that the persons who assembled on Shradddhananda park to preach boycott of British cloth were within their rights to do so. The method they chose to impress the assembled crowd was a bonfire of foreign cloth. The police of Calcutta it once discovered that such a bonfire would contravene a certain police regulation which forbids lighting fires with some kinds of combustibles in a public thoroughfare. Whether a park is such a place or not does not concern us. The Court has decided that a park does fall within that regulation. The police therefore went to the park and in their zeal to uphold the regulation scattered the assembled crowd with the help of *lathi* blows and arrested the leaders of the lawless crowd among whom the chief was Mahatma Gandhi.

What one desires to learn from the Calcutta police is whether they always show so much zeal when people light fires in the streets. We have seen on various occasions fires burning in the streets of Calcutta with no police men to extinguish the same or to disperse any onlookers or nearby persons with the help of the cudgel. It is therefore natural for one to feel surprised at the Shradddhananda Park affair. The police deliberately took advantage of a slight infringement of an insignificant and rusty (through disuse) police regulation and vented their wrath rather viciously upon the boycotters whose real crime was not lighting fires but Boycott. Would anybody justify a *lathi* charge by the police to stop a violation of the law for which the violator is fined only one rupee? The disproportion between the offence and the police action is evident to everybody. What would Government say if the police cracked the skull of a motorist for parking

his car in the wrong place? Would they not severely handle that super-zealous traffic constable or sergeant? What are they going to do then with those members of the Calcutta Police who so aggressively charged upon a peaceful meeting of law-abiding citizens, urged by a disguised zeal, apparently to uphold the law but really to obstruct the boycott movement?

The Shradddhananda Park affair also shows how dangerously ignorant of facts relating to India are even the highest of British bureaucrats. Earl Winterton, at the time of Gandhi's arrest informed Parliament that Gandhi had not been arrested. Mahatma Gandhi pointed out in the press that only arrested men are made to sign personal bonds as he was made by the Calcutta Police. We believe he must have been arrested, even though the police generously did not handcuff him, for how else could he have been tried in Court and fined rupee one?

Prabasi Banga Sahitya Sammilan



Mrs Nirmal Harna

the last residue of the Disarmament Conference will be wiped out and then two Great nations will engage in building navies according to what they believe is necessary to protect their commerce. And if we come to building a navy to protect commerce we must not only build against England, but we must build against any combination at sea that England can make, and if that were the case the future would have nothing in store save a fearful burden of taxation upon the American people and possibly in the end another cataclysm like that of 1914.

The right of neutrals at sea during war-time seems naturally to be America's pre-occupation for America expects to remain neutral during most wars of the future. This means that if there be freedom of seas as desired by America, in any war of the future in which Britain might get involved the latter's attempt to blockade her enemy will largely fail as a result of the American rights at sea. Therefore, expecting to fight more wars as Great Britain evidently does she dares not agree to observe this principle of freedom of the seas. And, America with her growing and worldwide commercial interests desires to be prepared against any eventuality in which a belligerent naval power, may be Britain will injure her commerce in order to apply the strangle hold of blockade on an enemy with perfection.

The whole affair it seems, rests on the question of neutral rights, just as it did when America entered the battle field in the Great War as an act of revenge on Germany for injuring her commerce by unrestricted submarine warfare. American commerce has grown since then and so has America's determination to be prepared against any future repetition of Germany's destructive conduct by some other nation.

The trouble is that Commerce, Imperialism and War are so closely related that one may not expect to profit from any of them without going in for the others. America's present attitude may be one which is merely commercial and entirely peaceful, but with a relatively powerful navy and increased commerce, she may soon begin to use her navy to further increase her commerce and then 'protect' the latter solidly by political conquest.

Germany Springs a Surprise on Naval Powers

Germany has sprung a real surprise on the "powers" by building a powerful miniature dreadnaught within the tonnage limit set by the Peace Treaty. It was then thought that cruisers below 10,000 tons could never hold their own against heavier battleships and therefore Germany was "made powerless" by the tonnage limit mentioned above. But German ingenuity has got the better of Anglo-French political craft. Germany has under construction a 9000 ton "cruiser" driven by internal combustion motors of 50,000 horse power, "that could put two of America's 10,000 ton 'treaty' cruisers out of commission, and even offer a 'stiff argument' to a 35,000 ton battleship." The steel armour of this "vest pocket dreadnaught", as the Americans call it is welded instead of riveted. This has saved 1,000 tons in weight. The weight of its engines is also very low compared to the average of the general run of cruiser engines. The *American Literary Digest* says:

Although not quite so fast as the British and American cruisers of the same class naval experts of both countries admit that the six 11-inch guns of the German ship could dispose of even the most modern cruisers built under the terms of the Washington treaty before it could get within firing range. For the guns of the miniature dreadnaught with their range of fifteen nautical miles are said to outrange the 8-inch guns on the British and American cruisers by several miles.

The new German cruiser has also a cruising range equal to the British and American ships of the same class, but can travel 33 per cent faster than the latter, so we are told.

Enacting the role of a modern *Emden*, it is easy to conceive that one of them might paralyze high-seas commerce in any war to which Germany was party.

Regarding the armament of the *Ersatz Preussen*, as the new ship is called, we are given the following details:

The main battery of the *Ersatz Preussen* will be supplemented by eight 5.9-inch guns to repel torpedo attacks, and four 3.4 inch anti-aircraft guns. She also carries six 19.7-inch Torpedo tubes on two triple mounts. The new German ship will be able to throw from her six 11-inch guns a broad-side totalling nearly 4400 pounds, for each shell weighs 662 lbs. Eight 8-inch guns, with shell weighing 260 lbs apiece, could answer this with a broad-side of not much over 2000 lbs.

Thus, broad-side for broad-side, the German ships would have the post-conference cruisers

out-gunned nearly two to one. The 8-inch guns can be fired faster, but against this must be balanced the long range of the German 11-inch gun, which is reported to have an extreme reach of 30,000 yds., or 15 nautical miles.

The new German ship has set naval men thinking in Europe and America. Just as during the War Germany upset the naval equilibrium by using newer types of under-water-craft, will she in a war of the future turn things topsy-turvy by her freak surface crafts of which the *Eisatz Priussien* is merely a forerunner?

Moslem League breaks from Nehru Report

It has not been much of a surprise to us to learn of the summary rejection of the Nehru Committee Report by the Council of the All-India Moslem League on March 28 at New Delhi. It is however sad to note that Moslem leaders have at last definitely gone over to communalism in order to achieve success for the Musalmans of India through political action. How far individuals may hope to attain success in any walk of life—economic, intellectual, moral or spiritual—through increased voting power is however a highly doubtful question. More votes do not make men more rich, more wise, more efficient, more self-sacrificing or more virtuous for any length of time. *Voting strength* should be the expression of *real strength* rather than its parent. However, let us proceed with the facts of the rejection of the Nehru Report by the Moslem League. The press report of the rejection reads as follows:

Nehru Report in respect of the communal settlement were changed they would immediately withdraw their support to it;

"And whereas the National Liberal Federation delegates at the Convention took up an attitude of benevolent neutrality and subsequently in their open sessions at Allahabad adopted a non-committal policy with regard to Hindu-Moslem differences;

"And whereas the Sikh League had already declined to agree to the Nehru Report;

"And whereas the Non-Brahmin and Depressed Classes were entirely opposed to it;

"And whereas the next reasonable and moderate proposals put forward by delegates of the All-India Moslem League at the Convention, in modification of the Nehru Report, were summarily rejected by the Convention the All-India Moslem League is unable to accept the Nehru Report."

The reasons for the rejection are rather puzzling and look like forced rationalization of a powerful, elemental and irrational desire. Why should the conditional acceptance of the Nehru Report by the Congress affect the Moslem attitude towards it? The conditional acceptance has nothing to do with the Moslems; its aim is to keep the Nation's right to adopt different methods for the obtaining of Swaraj intact, in case the British refused to make the Nehru Scheme effective. Would the Moslems like to see the Congress pledged to a scheme of reforms which our masters will not accept? It is only sensible for the Congress to give a time limit to the British for accepting that scheme after which other methods will be used to get concessions from them. We do not see why this point should worry the Moslems, or for that matter anybody else other than the British. Secondly the Hindu Mahasabha's insistence upon keeping the Nehru Scheme absolutely intact has displeased the Moslems. This again is incomprehensible; for anybody can see that by even slight alterations the entire nature of a scheme of reforms may be changed. The Moslems could also have insisted similarly. But why should the Mahasabha's desire to keep the Nehru Report intact discredit the latter to the Moslems? The other reasons given are also not very convincing. Only the last one explains the situation. It means that the Moslems are not agreed to a policy of give and take. They agree to the taking only.

The Fourteen Points

The memory of President Woodrow Wilson the Peace-maker has been honoured by the fourteen points put up by the uncompromising

Mr. Jinnah. These fourteen points may mean the beginning of a great political conflict just as Wilson's fourteen brought about the end of the greatest of armed conflicts. Let us see what Mr. Jinnah's fourteen points are. We are told—

The League after an anxious and careful consideration most earnestly and emphatically lays down that no scheme for the future Constitution of the Government of India be acceptable to Muslims in India until and unless the following basic principles are given effect to and the provisions are embodied therein to safeguard their rights and interests—

(1) The form of the future Constitution should be federal with residuary powers vested in the provinces.

(2) A uniform measure of autonomy shall be granted in all provinces.

(3) All Legislatures in the country and other elected bodies shall be re-constituted on the definite principle of adequate and effective representation of minorities in every province without reducing the majority of any province to a minority or even equality.

(4) In the Central Legislature the Muslim representation shall not be less than one-third.

(5) Representation of communal groups shall continue to be by means of separate electorates as at present, provided it shall be open to any community at any time to abandon its separate electorate in favour of joint electorate.

(6) Any territorial redistribution that might at any time be necessary shall not in any way affect the Muslim majority in the Punjab, Bengal and North-West Frontier Provinces.

(7) Full religious liberty, i.e. liberty of belief, worship, observances, propaganda, association and education shall be guaranteed to all communities.

(8) No Bill or resolution or any part thereof shall be passed in any Legislature or any other elected body if three-fourths of the members of any community in that particular body oppose such a Bill, resolution or part thereof on the ground that it would be injurious to the interests of that community or in the alternative such other method is devised as may be found feasible and practical to deal with such cases.

(9) Sind should be separated from the Bombay Presidency.

(10) Reforms should be introduced in the North-West Frontier Province and Baluchistan on the same footing as other provinces.

(11) Provisions should be made in the Constitution giving the Muslims an adequate share along with other Indians in all the Services of the State and in self-governing bodies, having due regard to the requirements of efficiency.

(12) The Constitutions should embody adequate safeguards for the protection of Muslim culture and for the protection and promotion of Muslim education, language, religion, personal laws, Muslim charitable institutions and for their due share in grants-in-aid given by the State and by the self-governing bodies.

(13) No Cabinet, either Central or Provincial, should be formed without their proportion of Muslim Ministers of at least one-third.

(14) No change to be made in the Constitution by the Central Legislature except with the concurrence of the States constituting the Indian Federation.

THE ALTERNATIVE

The draft resolution also mentions an alternative to the above provisions in the following terms—

"That in the present circumstances the representation of Muslims in different Legislatures of the country and of other elected bodies through separate electorates is inevitable and further that the Government being pledged over and over again not to disturb this franchise so granted to the Moslem community since 1909 till such time as the Muslims chose to abandon it that Muslims will not consent to joint electorates unless Sind is actually constituted into a separate province and Reforms in fact are introduced in the North-West Frontier Province and Baluchistan on the same footing as in other provinces and further it is provided that there shall be a reservation of seats according to Moslem population in the various provinces but where Muslims are in a majority they shall not contest more seats than their population warrants."

(Note: The question of excess representation of Muslims over and above their population in the provinces where they are in minorities to be considered hereafter.)

Point 3 demands "adequate and effective" representation of Muslims where they are in a minority but does not quite demand equality or more than that. This is singularly graceful. Point 4 merely demands for a section of the Indian people forming 20 per cent of the whole a representation of not less than 33 per cent. Following this principle the Hindus in Bengal may well claim a 50 per cent excess of seats in the legislature compared to their number. That is to say, instead of having say, 44 seats per centum they should be given 66. Or if so much cannot be conceded to mere Hindus let them have 49.9 seats per centum in the Bengal Legislature. This arrangement will not further infringe point 3 of Mr. Jinnah's 14 points. A similar arrangement could also be made for the Hindus in the Punjab and the N.W. Frontier Province.

Point 7 is rather promising of trouble. Full freedom of propaganda, for example will lead to many repetitions of *Rangula Rasul*, *Rusala Vartman* and corresponding Muslim *Fatawas* (not that the latter are prohibited now).

Point 12 demands protection for Moslem culture, language etc. We do not understand this. Are we to apply the infant industry argument here or should we call these Key Industries. That is to say, must we believe that Moslem culture etc. are just beginning to grow now

and would be crushed out by other and stronger cultures etc if left unprotected or is it that the very existence of the Moslems depends on their retaining their culture, language etc.? By the way, what is the Moslem language? Arabic, Pushtu, Persian or Urdu or none? Point 13 is most favourite like. If in a province the Moslems form only 10 p. c. of the population or 5 p. c., must one appoint there 33 p. c. of all cabinet members from among these few Mahomedans? Most of the points are a bit vague. Hence one finds it difficult to comment on them properly. We hope these points will be soon published with explanations for the benefit of the public.

Leader of Indian Delegation to League of Nations

Sir Pheroze Sethna's resolution demanding leadership of this year's Indian delegation to the League for an Indian drew from the Government a confession to the effect that this year's leadership may also fall on an Englishman or an Indian Prince. We do not think an Englishman or an Indian Prince could in any sense be a representative of the Indian nation. If the Government would not trust a true representative of the nation to lead the Indian delegation, they should at least have the decency and honesty not to call the person chosen representative of the Indian nation. He should be called what he truly would be—A nominee of the British rulers of India.

A British General Writes Indian History for the American Press

The *Living Age* of America publishes an article in its March 1929 number on "How the British came to India: A brief outline of the History of the Great Asian Peninsula and the Racial Hotchpotch it contains." The writer is a former Quartermaster General, Lt. General Sir George MacMunn, K. C. B., K. C. S. I., D. S. O. The entire history of British occupation of India has been written up by the distinguished military man in less than twelve hundred fifty words out of which a few hundred words contain only touring hints and journalistic smartness. Let us take a few samples from this excellent historical monograph.

Although the article is meant to tell the reader how the British came to India it

devotes most of itself to telling how good the British are and how the Aryan Hindus came to India and how savage, unjust, and tyrannical they were. Thus one is told, "Nearly all of the inhabitants acknowledge the rule of Great Britain and do so cheerfully and happily, though at present it has pleased some of the intelligentsia whom the British have educated in their own system to turn bitterly hostile to their European step-parents." When the Aryan Hindus came to India they came with "culture of some kind and a developed religion, the Hindu religion, which survives in all its early conceptions even to this day." They conquered the Dravidians and "they also wrought the greatest injustice that ever man unto man has done." They turned the conquered people into slaves who are forced to do every kind of unclean and hard work. "Sixty million of them exist in Hindustan to this day, and, when the Prince of Wales was in India four years ago, they surrounded his car in many places by thousands, crying that from the British alone did they get protection and justice, praying and petitioning that India was not fit for Home Rule in any form. A curious story, incredible almost, yet as true to-day as five thousand years ago." Then there is the story of a deceased Indian sweeper in France whom the Indians would not allow to be buried with the Indians and who was later buried by the British next to a "crusading knight."

Then the Hindus conquered more and built temples and developed a great civilization. Then prince Gautama came and preached, but his colourless cult could not appeal to the colour-loving Indians. So Hinduism remained supreme. Then, came Alexander who conquered and formed alliances and went away.

Again for hundreds of years Hindus fought against one another 'but never in all history' could any Hindu prince rule over all India. Then came Islam. First, the Arabs invaded the Indus valley and next their Turkish converts set up a throne at Delhi. "The conquerors spread over India, forcibly converting many, and tempting others by the simplicity of their faith, so that gradually there were no Hindu rulers left." But the Turkish rulers also failed to make one kingdom out of all India. They also fought among themselves. Then came the Moguls who for a short time ruled peacefully and well, but fell to quarrelling soon. At

that time there were some English traders in India who had to defend themselves, for the Moguls could protect them no more. Then they became more powerful and at last became rulers, for the Moguls had ceased to rule. So, "for the first time in history" the Indian people got "peace and prosperity". Their land became "homogenous" (and they lived happily ever after).

Bengal's Involuntary Service or Disservice

In his book, entitled "India's Hope," published this year, Mr F H Skrine, I C S (Retired), writes with reference to Bengal —

The province proved of immense value during the era of struggle and consolidation. Its revenues enabled the East India Company to carry on the warfare in which it was involved, and to pursue the policy of annexation which was forced upon it. Sixty years ago Sir George Chesney declared, in his *Indian Policy* that Bengal was the one part of India worth retaining were the rest to go. His words apply with tenfold force at the present day. — Pp 39-40.

In some of our back numbers we have referred to the fact that Britain's Indian Empire was built up in its early stages mainly with Bengal money, and we have also given authorities for this statement. Mr Skrine's testimony is a fresh proof. As for Britain's political expansion, so for her 'industrial revolution' and growth in the eighteenth century, she is greatly indebted to Bengal. Brooks Adams writes in his work on "The Law of Civilization and Decay" (Sonnenschein, London)

'Very soon after Plassey the Bengal plunder began to arrive in London and the effect appears to have been instantaneous, for all the authorities agree that the industrial revolution, the event which has divided the nineteenth century from all antecedent time, began with the year 1760.' Pp 263-4.

The author then goes on to give details to prove his assertion, and these are to be found in Major B. D. Basu's book "Ruin of Indian Trade and Industries."

The political and economic services thus rendered by Bengal to Britain were, however, involuntary and inglorious. But even if they had been otherwise, Bengal could not have claimed anything in return from a grateful Great Britain. For gratitude is a word which is not to be found in the dictionary of imperialists.

Sir George Chesney has declared that Bengal is the one part of India worth

retaining were the rest to go, and Mr Skrine has confirmed his dictum emphatically. Perhaps no subject country can be held under subjection for ever unless the spirit of its people be crushed. One wonders whether that is the reason why Bengalis have suffered to a great extent from the "lawless" methods of deportations, internments, etc. in addition to the legal methods of repression.

What has been spoken of above as Bengal's involuntary services to Britain, may be considered disservices by the inhabitants of those provinces which were annexed by Britain by using the revenues of Bengal. To all such aggrieved non-Bengali Indian patriots, Bengal may say in self-defence that she was not a conscious and consenting party to the use of her revenues in this way.

It is to be hoped that present-day non-Bengali patriots will not stand in the way of Bengal's obtaining financial justice on the ground of her past unconscious and unintended offence. If Bengal be enabled to spend at least as much for education, sanitation, agricultural improvements and industrial and commercial expansion as any of the other and less populous provinces of India, her children will gratefully repay this friendly service by redoubling their efforts to win a glorious position for the whole of India.

Europeans' Debt to Orientals

Oliver Schreiner writes in "Man to Man", p 179

We Northern fair-skinned have had great men; our glimpses of new truths, new masteries over matter have added our gain to humanity's sum of riches even in the direction of creative art, but when we look around us on what we call our civilization, how little is really ours alone and not drawn from the great stream of human labours and creation so largely non-European?

England in 1869

Alfred Russel Wallace wrote in 1869 in "The Malay Archipelago" (p. 599): "We are the richest country in the world, and yet... more than one-tenth of our population are actually Paupers and Criminals." What is England like now?



NADIR SHAH

From an old Painting in the India Office

Prabasi Press, Calcutta



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The End of Nadir Shah

I
NADIR Shah has been rightly called "the Napoleon of Asia" (Sykes). From Asia Minor to Delhi none was able to withstand his victorious arms. Like Napoleon he founded an empire stretching over half a continent. Like Napoleon he restored the orthodox State Church to his country. Like Napoleon he brought the spoils of many nations to his capital. Both of these supermen made themselves national idols, but lived to be execrated by their countrymen for the miseries they ultimately inflicted. Their end was equally tragic: the French emperor died a miserable captive at St Helena, the Persian fell under the assassin's dagger. Their empires perished with them. Napoleon's in his lifetime, Nadir's immediately after his death.

His soldiers and subjects shared these splendid gains of their chief from a rich and effeminate people. From the conquered city of Delhi Nadir Shah issued a proclamation (16th March) excusing the entire population of Persia from the payment of revenue for three years. The chiefs of his army were lavishly rewarded, and the common soldiers received eighteen months' pay together, of which one year's was an advance payment and six months' pure gratuity. Even the camp-followers received Rs. 60 per head as salary and Rs. 100 as bounty.

II
Nadir Shah had entered Delhi as conqueror on 9th March 1739 (Old Style) and left it on 5th May, laden with the plundered wealth of the Indian people and the accumulated treasures of eight generations of emperors. His territorial gains from the Mughal empire were Afghanistan, and all Panjab and Sindh west of the Indus, besides Tata and other

III
From India Nadir returned to Kabul on 21st November, but set out in a few days to subdue Khuda Yar Khan, the governor of Sindh, whom he pursued to Amarkot, in the heart of the Indian desert (26 Feb 1740), and entirely crushed.

Then followed in rapid succession the conquests of Balkh, Bukhara and Khwarizm (modern Khiva), which carried the frontier of the Persian empire to the Oxus river. The Sultan of Constantinople sent his armies from Kars to Baghavand to oppose the Persian advance, but Nadir utterly routed these forces.

The only place where his arms failed of success was Daghestan, west of the Caspian Sea. The highlands of this province are covered with forests and difficult of access through the broken hilly nature of the land surface and the utter lack of roads. The natives are sturdy fighters, extremely fond of liberty and expert in raiding the neighbouring lands. For many centuries they successfully defied the Turks, Russians and Persians. The air in the lower passes is pestilential. No food for a large army can grow locally, while the lack of roads and the enemy's ambuscades prevent the coming of provisions from a distance. Nadir fought the Daghestanis fiercely in 1742 and 1744, but had to retire precipitately in order to save himself from starvation or complete investment. Heavy snow-fall during the retreat increased the losses and sufferings of his army. He could hold only the coast-towns in the plains.

Daghestan was the Moscow of this Asiatic Napoleon. The spell of his invincibility was now broken. Rebellions broke out in many places of his empire,—in Fars and the ports of the Gulf of Oman, in Shirwan, Tabriz, Astrabad, Sistan and the land of the Kurds (Khabushan). Everywhere the rebels set up pretenders to the local thrones and killed the loyal officers of Nadir.

V

Strangely enough, the ferocious tyrant also developed into a miser. The gold and jewels brought away from Delhi were hoarded by him, while the cash was exhausted in these long wars.

Two ambassadors from Nadir, named Muhammad Ali Beg and Muhammad Karim Beg, came to Muhammad Shah the Emperor of Delhi with some presents and a complimentary letter. After a few days they reported that Nadir Shah had entrusted them with an oral message to the effect that owing to his wars in Central Asia Daghestan and Asiatic Turkey, and the vast expenses of his army, their master's treasury had become empty and he would consider it a friendly act if the Emperor of Delhi would help him with fifty or sixty lakhs of Rupees in cash! Muhammad Shah replied, "My brother the Shahanshah, when taking leave of me had advised me to believe only in what he would write to me and never to accept as genuine any oral message, which might be an invention of his envoys. Besides, owing to the weakness of my Government, the violence and disobedience of the peasants and landlords, and the slack administration of my local officers, nothing is coming to my treasury from the provinces. My expenses exceed my income." After sending this reply, Muhammad Shah and his ministers lay trembling in fear lest Nadir Shah should repeat his invasion, and they were relieved only when they heard of his death! [*ishub.*]

Nadir Shah now resorted to the cruellest extortion to fill his treasury. As his Secretary writes, "These rebellions only increased the violence of his temper and his acts now became even more mild. He summoned the administrators (*amals*) of the provinces, to render accounts, and though no defalcation was proved against them and no complaint was made by any subject that they had taken illegal exactions, Nadir declared them as owing heavy sums to the

1453. How he was related to his predecessor is not known nor is it clear why he left Majapahit and resided at Kelang.

After him for three years there was an interregnum. Then two princes followed one another on the throne of Majapahit. Both of them had short reigns and the last left the capital.

The king, who is usually called Bhra Vijaya V, reigned from 1468-1478 and died in his capital. Such are the unconnected facts which we know about the last years of Majapahit.

It is generally accepted that Majapahit fell in 1478. Sir Stamford Raffles gives the popular Muhammadan version of the story. Among the wives of Browijoyo was a Chinese lady. She was repudiated by the Javanese monarch, when pregnant of Raden Patah. She had to seek shelter with Arya Damar, the chief of Palembang (the old Shrivijaya in Sumatra), who was a relation of Browijoyo. Raden Patah, when he grew up, accompanied by Raden Husen, a real son of Arya Damar, came to Java from Sumatra after becoming converts to the Muhammadan religion of which Palembang was the most important centre. Raden Patah, who was really the son of Browijoyo, became a devotee while his step-brother Raden Husen sought temporal advantages and soon became the commander-in-chief of the Majapahit army. Raden Patah began to intrigue for the subversion of the Hindu religion. Having at last formed a considerable party and mustered a respectable force, he gave the command to a Javanese—for he himself was not a military leader. This is said to have happened in 1468 A.D. The Muhammadan force was defeated by the Hindu army under the command of Husen. Raden Patah was, however, not discouraged by this defeat at the hands of his step-brother. He obtained succour from the faithful at Palembang and was soon able to assemble a fresh Muslim army. Husen, still the commander of the Hindu army of Majapahit, was now in his turn defeated. Majapahit fell and was destroyed. And this triumph of Islam took place in 1400 Saka, i. e., 1478 A.D.

This version however is refuted by an inscription dated 1408 Saka (1486 A.D.) found engraved on a rock in the south-east of Surabaya. Prof. Krom in his now book on the Indo-Javanese period (Indo-Java-anische Geschiedenis) gives all the facts

bearing on this matter brought to light by recent research work. In this inscription a Brahman, Brahmaraja, versed in the four Vedas, is mentioned as the recipient of gifts from a Hindu ruler. This Brahman is represented as having inspired this king with ambitious ideas which led the prince to a position of overlordship. This prince is mentioned in the inscription as living at Jingga "where the battle was fought against Majapahit." The name of this king is given as Ranavijaya Girindravardhana and it is he who may have seized Majapahit in 1478 A.D.

The coast-line of Java was however already Islamized, but the Muslim rulers of these places still recognized a Hindu suzerain ruling inland.

Barros, a Portuguese writer, writes about 1498 A.D. that in the East (he means thereby the Archipelago and the Malay Peninsula) the Hindus ruled but Malaka, a part of the Sumatran coast and some sea-ports in Java were in Muhammadan occupation. Barros refers to the influence of Islam as a pest which spread from Malaka along trade channels.

Malaka, in the second half of the 15th century, had become a great emporium of trade between East and West (i. e., China and Java on one side and India and Arabia on the other). In India Gujrat was the province which had most frequent trade relations with Malaka.

Thus at the end of the 15th century the suzerain power was still Hindu though places on the sea-coast were fast becoming Muhammadan. In 1509 Malaka itself, the stronghold of Islam, was afraid of an attack by the Javanese Hindu king. In the same year the first Portuguese ships appeared before Malaka. In 1511 came Albuquerque himself from Cochín capturing Gujrati ships wherever he could find them.

There was a Hindu settlement in Malaka which was a discordant element in a Muhammadan atmosphere. The leader of the Hindus, Timut Raja, entered into secret negotiations with the Portuguese. The Javanese Hindu king himself sent an ambassador with presents to Albuquerque—for he was not on friendly terms with the Sultan of Malaka who oppressed his Hindu subjects. The Sultan was driven out by the Portuguese.

In 1513 Albuquerque wrote to the king of Portugal referring to the Hindu overlord of Java as seeking the alliance of the Portu-

guesa. Albuquerque adds : The other towns, which are in his territory, will necessarily be on friendly terms with us—or we shall send a small fleet to the help of the Javanese king.

The last trustworthy Portuguese account of Hindu Java is of the year 1514. The Governor de Brito writes to King Manuel of Portugal in January, 1514—"Java is a great island. There are two Kafir (i.e., non-Muslim) kings—one is called the King of Sunda (W. Java) and the other of Java. The rulers on the coast are Muhammadan and some of them are very powerful. They have many ships and great influence."

The Italian Pigafetta, who travelled in these regions in 1522 with the great Magellan, writes—"The greatest towns in Java are these: Mayapahit, the king of which place when he lived was the greatest prince of all the islands and was called Raja Pati Unus, and then Sunda, Daha, Demak, Gajamada, etc."

Now we know from earlier Portuguese accounts that Pati Unus was a warlike Muhammadan prince of Japara (in W. Java). He had fought naval action with the Portuguese admiral d'Almeida in 1513 in which he was beaten only with great difficulty by the Portuguese. After this Pati Unus is mentioned as the conqueror of Sunda (westernmost part

of Java). Did he also win for Islam the great eastern kingdom of Majapahit? The last Hindu ruler of Java must then have fallen before the victorious arms of Pati Unus between 1513 and 1522.

Later Javanese tradition, as recorded by Sir Stamford Raffles, points to another person as the champion of Islam. This Muslim apostle was the Sultan of Cherbon (in W. Java)—still revered as Sheikh Maulana. He was an Arab by birth and he and his two sons are said to have conquered and converted the whole of West Java towards the close of the 15th century. The ruling Muhammadan princes in West Java still look on Sheikh Maulana as their common ancestor.

Thus the Arab traders, who first came to Sumatra and Java as early as the end of the 7th century—to carry on trade and commerce with the Farther East succeeded by the beginning of the 16th century in winning political supremacy and propagating their religion throughout the Archipelago and the Malay Peninsula. But already enterprising mariners from Portugal and Spain had made their appearance in the arena and the Dutch were soon to follow. Political supremacy was to be wrested soon from the Muslim princes but the religious supremacy of Islam is still unquestioned in these regions.

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DR. Samant Mehta's is a household name to-day in Gujarat. Excepting Sir A. V. Thakkar, that most unostentatious and silent social worker, the friend of the Bhils and the untouchables, there is hardly another man to-day in the province who occupies that lofty, unique position amongst the ranks of social workers that Dr. Mehta occupies. It is not always desirable to attempt an estimate of the life-work of any individual when he is alive. The task is extremely difficult if the writer is on terms of close friendship with him. In this short account, therefore, an attempt is made only

to acquaint the reader with the man as he appears to the public. To know Dr. Mehta in true perspective, one requires to recall to his mind two pictures—one of a fashionable young Indian clad in perfect European costume and living in an English style in pre-Non-Co-operation days, the other of a peasant-like looking social worker, anxiety-craven, sweating under his brow with his little kit in his hand while measuring on foot a little distance here or there under a scorching sun, living amongst the poor, as one of them in Non-Co-operation and in post-N-C-O-days. That furnishes, in short, the

That night Nadir Shah was sleeping in the tent of the daughter of Md. Husain Khan. A strange unrest had seized him. He repeatedly entered the tent and came out of it, unable to stay in one place. His attendants were perplexed but durst not ask him the reason of it. Hasan Ali Beg, one of his oldest and most faithful servants, inquired what ailed him. Nadir Shah called him to his side and told him that he had had an evil dream, which Hasan Ali must keep a secret from others. The Beg pacified him and Nadir Shah retired to his tent. Here he was so fully overcome by sleep—the reaction of his late excitement and alarm—that he did not undress himself but merely took off his *nadiri* crown (with four aigrettes) and laid it down on the floor, and soon closed his eyes in a deep slumber which was to be his last.

Md. Salih Khan rushed forward and struck his sword at Nadir's shoulder, severing his arm. But the lion of Persia was not yet dead. That voice of thunder which had rung clear above the din of a hundred battles and heartened the Persians on to victory against fourfold odds, had not yet been stilled. Salih Khan quailed before Nadir's glance and roar. He had struck his first blow when maddened by fear, but immediately afterwards reaction drove him to the opposite extreme. He stood rooted to the ground by terror, his feet unable to move and his hand to rise. Just then Muhammad Beg Qachar entered the tent, and taking in the situation at a glance, promptly finished the perilous business by cutting off Nadir Shah's head,—“that head which in loftiness of power and grandeur had soared into the highest heaven.” (*Mujmil*.)

Fall of the Last Hindu Kingdom of Java

By DR. BIJANRAJ CHATTERJEE, M.A., D.LITT. (*Paris*)

THE last Hindu kingdom of Java was Majapahit—a name which its poet and historian Prapancha translates into Sanskrit as *Bilva-tikta*. This principality in East Java rose to the height of its power under King Hyam Wuruk (1350-1389 A. D.). Hyam Wuruk (a Javanese name meaning the young cock) is also known by his title of Sir Rajasanagara in Prapancha's chronicle *Nagarakritagama*. This king and his *pati* or minister Gajamada brought the whole Archipelago under the sway of Majapahit. This maritime empire stretched as far as New Guinea to the east and the Philippine Islands to the north. Many names given in the long list of its dependencies cannot now be identified—some of these may have been places on the north-west coast of Australia. Considerable portions of the Malay Peninsula also acknowledged the suzerainty of Majapahit. But after the death of this great king Majapahit's foreign possessions rapidly fell away. Majapahit itself had to fight for its existence against enemies among which the most formidable was rising power of Islam.

great capital city by Prapancha in his *Nagarakritagama*. Prapancha was a contemporary of Hyam Wuruk and followed the king during the royal tours:—“The capital Majapahit (*Bilva Tikta* or *Tikta Shripala*) is encircled by a wall of red brick—thick and high. On the west there is a great open space surrounding a deep artificial lake. Brahmasthana trees, each with a *bodhi* terrace at its foot, stand in rows, and here are posted the guards who keep watch by turn in this public square. In the north there is a *Gopura* with iron gates. Towards the east there is a high cupola—the ground-floor of which is laid with *vajra* (cement). From the north to the south runs the market square—exceedingly long and very fine with buildings all around. In every Chaitra the army meets here. In the south there is a fine cross-road and a wide and spacious open space. North of this square there is an audience hall where the learned and the ministers sit together. East of it is a place where the Shaiva and the Buddhist priests speak and argue about their doctrines. There is also accommodation here for making offerings during the eclipse of the moon for the good of the whole country. Here also are the *lomakundas* in

Before we commence the history of its decline and downfall we might turn for a moment to a bright picture drawn of the

1453. How he was related to his predecessor is not known nor is it clear why he left Majapahit and resided at Keling.

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real keynote to an understanding of the man. His cultural attainments, his ideals, his convictions have not changed, they are just the same as they were two decades back but they have only been now directed into another channel and it is now altogether a changed life.

Culture and intelligence he inherited in abundance. He is the grandson of that eminent Gujarati scholar and novelist Nand-banker Mehta on the maternal side. He was given the best available education both here and in England. In the early portion of this century, it was considered almost an essential in life for a young man aspiring for a brilliant and lucrative career to be educated in a foreign land, necessarily in England. In Dr. Mehta's case, not only were the circumstances favourable, but there was an affluence of means. The moulding of life in his early days was influenced by and had a distinct stamp of the atmosphere and environment of a royal family, his father being the Gaekwad's personal physician. However, even in these days, as in those, his religious temperament, his notions of social usefulness, or service, and love of independence were the same.

The future is to all men a sealed book. Hardly did this young man know when he joined the Baroda State Service on return from Europe that a day was awaiting him when he would be called upon to take up his cudgel against the same service of which he was once a high official. The young cricketer, a terror on the field at Navsari in these days, he had no idea that a much wider field was awaiting him in life, where he was to be called upon to play not the gay, recreative cricket but a much harder game—a life of penance of a true Karmachari. Dr. Mehta soon realized that sport was not the whole of life in India, but only its recreation. Though a great social force in Gujarat to-day, the stamp that the young medical officer and his large-minded liberality and almost instinctive courtesy left on the public life of that town is still to be felt in all its splendour.

Dr. Mehta later served the State in many capacities and rose to a very high rank. But, the Government service and that too in an Indian State, never once damped his spirits, enthusiasm or love of independence of speech or action. The Government service even to-day as in these days, is a synonym for servility. The best of our men have unfor-

tunately under its suffocating influence succumbed to the temptations of a life full of pomp and power. Dr. Mehta not only allowed those temptations to have a sway over him and that is why he has been found stubbornly fighting the administrative cranks of that once progressive State. Unlike many an Indian youth, he has imbibed the spirit of liberty in England, not of licence. That stands in good service to him to-day. Very few persons had facilities which Dr. Sumant enjoyed, of having not less than five tours round the world, and it was during these tours with the Maharaja, that he got opportunities to come into contact with the best intellects of these lands, with the young Egyptians, radical Republicans and Parnellites of Ireland, and thus to cultivate a very broad view of life. The first sparks of patriotism in him were ignited in those countries and he acknowledges the fact with a grateful heart even to-day.

This much about his early life. Even then he was connected with many institutions in this province and had put in a fairly creditable record in the field of social service. But then his real solid work commenced since he gave up the lucrative post in the Civil Service of the State. As an officer he was very popular, he was not dreaded and forsaken as officials generally are, by the people, barring a few flatterers or hangers on who always find their place where officialdom reigns supreme. This officer was cast in a different mould. He used to mix freely with the people and tried to penetrate into their lives, their hardships and their miseries. While in districts on duty, he was never a burden to the people, and resented the slightest indulgence, if offered to his children, even by his friends. Stern rigidity was the rule of his life. If there is one individual who has rendered the greatest possible service in the cause of advancement of female education in Gujarat, it is Dr. Sumant. Of course his cultured wife was his helpmate in every activity of his. Names of both Sumant and Sharda Mehta will go down to posterity—will be remembered by them with gratitude when Gujarat reaps in future the fruits of this benediction they have bestowed on her.

To-day village life and Sumant are two synonymous terms, though in old days, village life was not less dear to him. He has never flinched a bit from wandering about from cottage to cottage in the Rani-

of supreme importance to Gujarat which was destined to lead India and be in the vanguard of national development. The mere recognition of the desirability of freedom cannot be an inspiring motive. There are few Indians at present, whether loyalist, moderate or nationalist in their political views, who do not recognize that the country has claims on them or that freedom in the abstract is a desirable thing. But most of them, when it is a question between the claims of the country and other claims, do not in practice choose the service of the country, and while many may have the wish to see freedom accomplished, few have the will to accomplish it. There are other things which we hold dearer and which we fear to see imperilled either in the struggle for freedom or by its accomplishment. Dr. Mehta was above all these and has not paused for a moment to consider, while consecrating his life to the service of the country, whether he was not risking his well-earned pension. It must have been very difficult for him to rough it out to the extent he has at present done.

Dr. Mehta is also reckoned as an inspiring writer, though here too he is a thorough utilitarian and would write only on subjects that would directly or indirectly help his missionary activities. Those who are to-day ardent admirers of his writings will be surprised to know that only ten years back Dr. Sumant could not write Gujarati well. He soon perceived, when on the threshold of this new life, that a nation could not grow without finding a fit medium of expression for the new self into which it was developing without a language which would give permanent shape to its thoughts and feelings and carry every new impulse swiftly and triumphantly into the consciousness of all. Realizing this he made a strenuous effort to obtain mastery over the language of the populace for whose betterment he had dedicated himself to work. He very ably edited that premier monthly of Gujarat, the *Yuga Dharma* for over a period of two years, in the forced absence of Sjt. Indulal Yagnik in Baroda jail and proved that he could shoulder even a literary venture. *Yuga Dharma* proved to be a veritable medium for Dr. Mehta to preach his ideals of "Yuga Dharma" (i. e. the religion of the present age). His writings may not rank as first class literary pieces, but they at least display his sincerity of purpose, his courage of conviction

and a transparent geniality of heart and soul.

Dr. and Mrs. Mehta are connected with many educational institutions of Gujarat. Both of them were amongst the chief lieutenants of Sjt. Vallabhbhai Patel in the Bardoli campaign and rendered yeoman's service to the cause. But Dr. Mehta's main life-work consists in the emancipation of the Baroda State subjects. He is to-day the unchallenged leader of two millions of Baroda subjects groaning under all the evils of the rule of an absentee ruler. They have always in times of their trials, turned their eyes toward him and felt that the rudder of their ship was in quite safe hands. His lead has never yet failed them; and he commands their entire confidence. He is the soul of the Baroda State Subjects' Conference (Praja Mandal) and his masterly Presidential addresses at the Bilimora special session of the Praja Mandal and the Sojitra Agriculturists' Conference reveal his wonderful grasp of the problem of the agriculturist and his oneness with the cause of the forsaken and the poor. He stands to-day at the door as a cautious watchman to safeguard the interests of 20 lacs of human souls.

It would be an unpardonable omission not to mention, in this narration, Shrimati Sharada Mehta, a name to conjure with, a name so universally revered and respected throughout the length and breadth of this province. In the whole of Dr. Mehta's stormy life, his home has been the green spot. Sharada Mehta is the presiding deity of the "home", a solace to many an agrieved soul and wounded heart. This couple has been far over two generations, an ideal for young Gujarat. The wells of that small hut-like bungalow in Sayaji Ganj must have witnessed many a broken heart coming to its occupants to seek solace and going out full of hope and joy. Many a young missionary may have derived their inspiration from this quarter. Dr. Mehta's house in this sense is not a residence but an institution—the birth-place of many fruitful schemes. For her serene sincerity, her over-flowing kindness and love to all, her culture and her social nature, Mrs. Sharada Mehta stands unequalled. She is an ideal housewife, a loving mother and a sincere friend and is a living contradiction to the prevailing false notion that educated ladies could never be good housewives. She has in adapting herself to her husband's

life of renunciation and service displayed an admirable spirit of sacrifice. Mrs Mehta, now in her fifties, was the first amongst Gujarat Hindu ladies to graduate from the Bombay University, one of the early pioneers of female education. In imparting the highest possible education to her daughters she has given an impetus to the movement she all through pioneered. One of the girls is a Science graduate while the other has been reading at the London School of Economics. After graduating from Karve's University Mrs Mehta takes a very keen interest in Karve's University and is a member both of its Senate and the Syndicate. These are some of the merits of the lady who is to-day a great social force in the province of Gujarat, but her greatest attraction is her "Motherhood." She is the very personification of that divine spirit. Mahatma once while proposing her to the Chair of the Social

Conference at Godhra paid a very high tribute to the afore-said virtue of hers by saying that "he would very much wish—aspire—to be born to her," and the Mahatma is hardly a man who unnecessarily lavishes encomiums on any person. Such is the lady Dr Mehta had the good-luck to secure as his life-companion. Mrs Mehta can unreservedly claim not a little share in all the successes in his life. All honour to the man who may not be a *Sadhu* but who is striving by his deeds, unconsciously though, to attain to *Sadhuta*. His is a life of strange vicissitudes, with its bitter trials and its glorious poverty. May he enjoy it long, exemplifying the words of the poet

'To serve thy generation, this thy fate,
Written in water, swiftly fades thy name
But he who loves his kind does, first and late
A work too great for fame."

Some Men I have Known

By NAGENDRANATH GUPTA

ANANDA MOHAN BOSE

IT was during my stay at Karachi that I first met Ananda Mohan Bose at Lahore. On my way from Calcutta to Karachi in 1887 I halted for a few days at Lahore and stayed with Sitala Kanta Chatterji, then Editor of the *Tribune*. I found there Ananda Mohan Bose with his wife and his brother Dr Mohini Mohan Bose. That was the beginning of our acquaintance. At the Bombay Congress in 1889 we lived together in the same house Surendra Nath Banerji and several others were also there. We had our meals together. Our conversation referred often to Charles Bradlaugh, who was attending the Congress and whose accession to the representation of India in the House of Commons was a great gain. Afterwards I met Ananda Mohan Bose several times in different places. He came to Lahore to interview Sardar Dyal Singh in connection with the founding of a theistic college in Lahore, and he called on me on that occasion.

Ananda Mohan's brilliance and intelligence were stamped upon his features. He had a fine face and particularly bright eyes, and was an excellent conversationalist. As a public speaker he was fluent and impressive. There was a story about him which I believe was quite true, that Mr Sutcliffe, a famous Principal of the Presidency College, Calcutta, used to say that Ananda Mohan was the most brilliant student that had ever passed out of the college. I never heard him gossiping or discussing other people. The last time I saw him was in 1899, the year that the Congress was held at Lucknow. Romesh Chandra Dutt was President elect and one afternoon, while I was sitting with him in his house, he proposed that we should go and consult Ananda Mohan Bose, who was living close by, about certain matters connected with the Congress. We just walked over to the house and found Ananda Mohan ill and lying on a sofa. It was his last illness for he never quite recovered from it. He was in evident pain but that

did not prevent him from keeping up an animated conversation for a pretty long time, discussing the lines that should be followed at the next Congress and letting R. C. Dutt have the benefit of his experience of public life. Romesh Chandra had recently retired from the Indian Civil Service and though he was a publicist as well as an ex-official, he rightly considered that Ananda Mohan Bose would be able to give him valuable advice.

KALI CHARAN BANERJI

Kali Charan Banerji was present at the Lahore Congress of 1893 and came to see me at my house one morning. Of course, I knew all about him, had seen him often in Calcutta and had heard him speak, and considered him one of our finest public speakers. Besides, his nephew Bhavani Charan (Brahmabandhava Upadhyaya) had told me all about his beautiful domestic life. The best speech of Kali Charan that I had heard was at a meeting at the Calcutta Town Hall to protest against the arrest and imprisonment of some members of the Salvation Army, Commissioner Booth-Tucker being one of them, in Bombay on a charge of obstruction of a public thoroughfare. *The party had just come out to India and were preaching in the streets of Bombay in their own fashion when all of them were arrested and locked up.* Keshub Chandra Sen presided over the Calcutta meeting and the best speech was made by Kali Charan Banerji who asked those present whether they would show sympathy or antipathy with the salvationists and spoke with great force and eloquence. It was an honour and a pleasure to have him sitting in front of me and talking with great simplicity and frankness. Several years afterwards when his health was failing rapidly, Kali Charan Banerji was present at the Calcutta Congress of 1906, where were heard the first mutterings of the storm that broke out in a tempest the next year at Surat. Kali Charan fainted at the Calcutta Congress and was taken home.

I had of course heard of his remarkable career and the grit and perseverance that had enabled him to overcome all difficulties and to obtain the M. A. and M. D. degrees of the Calcutta University. I spoke personally to the Calcutta graduates in Lahore and wrote to others who lived in other districts in the Punjab. Every one of them voted for Dr. Nil Ratan Sircar. After the Congress of 1892 at Allahabad I paid a flying visit to Calcutta and while passing the Senate House on College Street saw a crowd on the steps and at the entrance of the Hall. I suddenly remembered that the election of fellows was in progress and I thought I would inquire how it was going on. At the head of the stairs I met my friend, excited and jubilant, and he rushed in and brought out Dr. Nil Ratan Sircar, who warmly thanked me for the Punjab votes, which had been given to him solid, a few minutes later Ashutosh (afterwards Sir) Mukerji, who had been counting and checking the votes in a room came out and he was surrounded by the friends and supporters of the candidates. In reply to their eager questions Ashutosh Mukerji said, "I cannot tell you about the other candidates yet but you all know who will top the list", and we understood that Dr. Nil Ratan Sircar was leading by a substantial majority. This was the beginning of a friendship which I prize and I and mine have been the recipients of many kindnesses from Sir Nil Ratan Sircar. Somehow or other I have admired Calcutta mostly from a distance, but during my periodical brief stay my people often have had the benefit of Dr. Sircar's great skill as a physician. I remember in particular a striking instance of his devotion to the science of medicine. In the house next to mine on Grey Street were living some relations of the late Sarada Charan Mitra, at that time a Judge of the Calcutta High Court. There was a girl of about twelve living in the house who had an attack of high fever. Dr. Sircar had been called to the house of Sarada Charan Mitra on the other side of the road to examine someone and there he was asked if he would kindly also examine the girl in the other house. *He went over at once, examined the patient very carefully, refused a fee and said he would come again.* I was with him and he told me it was a very peculiar case, but the symptoms were not yet sufficiently marked to enable him to pronounce a definite opinion. He came again in the afternoon, and I went with

him to the bedside of the little patient. The suspicion that Dr. Sircar had was confirmed at the second examination. It was a case of scarlet fever. There was the high temperature, the peculiar rash on the stomach, the throat trouble and all the other symptoms. In England and Europe scarlet fever is well known and dreaded as one of the most fatal diseases of children. Dr. Sircar said he had not seen diseases of children. Dr. Sircar said he had not seen a single case in his experience and he had actually brought his books for consultation and to verify the symptoms. As all eruptive fevers are highly contagious Dr. Sircar thought it imprudent for me to be present. I might carry the infection to my children though I might not catch it myself. But as I did not touch the patient I prevailed upon Dr. Sircar to let me stay. From that day until the girl was quite out of danger and convalescent Dr. Sircar visited her twice and sometimes three every day explaining to me the distinguishing symptoms and the various stages of the disease. The skins of the palms and the soles of the feet came off entire and Dr. Sircar put them in a jar of spirit and took them away. Long strips of slough came up from the throat. Dr. Sircar not only accepted no fees but he used to compound and bring the medicines himself and spend long hours watching and examining the patient who was in a very critical condition for some days. It was not the professional physician but the kind-hearted physician devoted to his noble science the enthusiastic scientist exerting all his skill of healing that I saw during the protracted and serious illness of that child. Singularly enough it was an entirely isolated case and no other was heard of either in Calcutta or elsewhere.

PRATAP CHANDRA MAJUMDAR

I had seen Pratap Chandra Majumdar at the house of Keshub Chandra Sen and I knew that he had spoken kindly of the little brochure I had written after Keshub's death. During my stay in Lahore Pratap Chandra Majumdar came to that city on mission work. The Brahmo Samaj of Lahore was not affiliated to any particular section of the Samaj and preachers belonging to the New Dispensation, the Sadharan Brahmo Samaj and the Prarthana Samaj of Bombay were all welcomed and invited to preach and deliver lectures in the Samaj building.

I met Pratap Chandra at one of his lectures and afterwards he came to see me at my house. He was staying in a room near the Brahmo Samaj and I asked him whether he was quite comfortable. Pratap Chandra Majumdar used to suffer from diabetes and was rather particular about his food. He complained that the Panjabi food was not to his liking, though otherwise he was quite comfortable. I ventured to suggest that he should take his meals at my place and he immediately agreed to my proposal. The next morning he came to breakfast and after a hearty meal we had a long talk about Keshub Chandra Sen and the political and other signs of the times. Pratap Chandra Majumdar was a highly intellectual man of wide culture, an admirable writer and speaker, widely travelled and had an attractive manner of conversation. I met him once more in Calcutta some years later in a tram-car. He told me he wanted to read the eleventh *Skandha* of *Shrimad-Bhagavat* with a Pandit and he wanted to know whether I knew of anyone who could help him. I gave him the names and address of two or three Pandits. Pratap Chandra Majumdar died shortly afterwards.

SIVA NATH SASTRI

One of the most delightful and lovable men I ever met was Pandit Siva Nath Sastri of the Sadharan Brahmo Samaj. Like Pratap Chandra Majumdar he came to Lahore to deliver some lectures and sermons in the Brahma Mandir. After his first lecture Abinash Chandra Majumdar of Lahore introduced me to him and the next afternoon he called on me, and afterwards hardly a day passed that we did not spend some hours together. Before I met him I knew Siva Nath Sastri as a fascinating Bengali writer. Born in an orthodox Brahmin Pandit family, he had broken through the trammels of caste and had joined the Brahmo Samaj. After the schism over the Kuch Belur marriage he had gone over to the Sadharan Brahmo Samaj of which he was a leading member. Siva Nath Sastri was deeply religious, but he was by no means an ascetic or a habitually grave man. He was an excellent humorist both as a writer and in conversation. He wrote a screaming parody of a poem by Bankim Chandra Chatterjee and when I repeated a few lines which I happened to remember he laughed and recited the rest of the poem. He was full of anecdotes and

flashes of humour, and occasionally he was a bright mimic. He knew that I dabbled in literature, and spoke appreciatively of certain essays written by me. He told me numerous anecdotes about Ramkrishna Paramhansa and Iswar Chandra Vidyasagar, and as we both happened to know Rantanu Lahiri intimately we exchanged our impressions about that remarkable man. After the death of Rantanu Lahiri Siva Nath Sastri wrote his life. I met him once again in Calcutta shortly before his death.

DR. KALI PADA GUPTA

Another winter visitor to Lahore was Dr. Kali Pada Gupta of the Indian Medical Service. For some time he was Sanitary Commissioner to the Government of Bengal. He was a native of Halisahar so that we were fellow villagers. I saw a good deal of Kali Pada Gupta during his stay at Lahore. He was a Christian, but he was a homely Bengali of the good old school, and was proud of the fact that he was a Kulin Vaidya. He rightly reproached me and some of my people for having done nothing for the village of our forbears. He himself had a house in Calcutta, but he took great interest in the well-being of Hali-sahar and gave some money for the building of a hospital. He was a frequent visitor to the village and personally knew most of the residents. He was very different from the class of the "England returned" Bengalis of those days, men who pretended to have forgotten everything about their own country, because they had passed two or three years in England.

RADHA RAMAN RAHA

Radha Raman Raha was one of the first two Bengalis who had proceeded to the Punjab, the other being Golaknath Chatterji. They were both Christians and had come under the influence of Dr. Alexander Duff. There was no railway at that time beyond Raniganj, and the rest of the long way to the Punjab had to be traversed in bullock-carts and camel vans. Radha Raman Raha had been a teacher in a Mission School for some time and was in charge of the Religious Books and Tracts Society when I went to Lahore. The first house I occupied was just opposite the premises of the Society in which Radha Raman had comfortable quarters. We became good friends at once, and our friendship

remained unbroken until Radha Raman's death in 1910. He was about 51 years of age when I first met him. He had never married and there was a romance of disappointed love in early life. Radha Raman was a short man with benevolence and kindness beaming in his eyes, and face. He was a devout Christian, but lived like a Bengali wearing the dhoti at home, and chapkan abroad. From his small income he helped several persons, including Dr. Kali Pada Gupta, to complete their studies in England. He was a great friend of students, and constantly looked after the Bengali students reading in the Lahore Medical College. The leading Bengali residents like Pratul Chandra Chatterji, Kali Prasanna Roy, Jogendra Chandra Bose, Chandra Nath Mitra and Dr. Braja Lal Ghose treated him with great respect and he generally spent his evenings with his Bengali friends. But his Punjabi, English and American friends were equally well aware of his worth and showed him every respect. He was frank and simple and a man of high character and never spoke a single word in disparagement of Hindus or their religion. He retired in 1894 and used to spend the winter months at Lahore, and stayed every year with me as long as I was there. Pratul Chandra Chatterji and Kali Prasanna Roy were much older friends of Radha Raman than myself and they used to chaff him for giving me preference over them.

ABINASH CHANDRA MAJUMDAR

Abinash Chandra Majumdar was a member of the Sadharan Bhahmo Samaj and held an appointment in the Railway office at Lahore. He was a man universally respected for his high character, amiability of disposition, and unflinching readiness to help the distressed and deserving. He had learned homeopathy and gave homeopathic medicines free to a number of patients every morning. He had also an installation of Buisson's Vapour Bath for anti-rabic treatment, which was used on one occasion in my own family. Abinash Chandra was to be found wherever any good work was to be done. He was one of the most gentle-hearted men I have met, as well as one of the sincerest and most devout. He was an instance of a man who was widely admired and esteemed for the goodness of his heart. He had only a small income and lived a simple life, but the time

came when every community in Lahore paid him the homage due to a great and good man. After his retirement and when his health began to fail he used to spend the winter months at Lahore, while the summer and monsoon months were spent at Solon half way to Simla from Kalka. The last time I saw him was at Lahore in 1921. He was then very feeble though his intellect was quite unclouded, and people still came to him for help. He died the following year in the seventieth of his age, and his remains were followed to the cremation ground by practically the whole of Lahore.

KALI PRASANNA ROY

When I went to Lahore Kali Prasanna Roy, a graduate in Arts and Law of the Calcutta University was the acknowledged leader of the Indian Bar, while Sir William Rattigan was the leader of the other section. I had known K P Roy before I went to Lahore for he had been my guest at Karachi for a month, where he had gone for a change. We became very intimate friends at Lahore, and the family intimacy was maintained even after K P Roy's death in 1904. Kali Prasanna was not a scholarly man but he was an accomplished advocate, brimming over with humour and wit. He was a man of great independence of character and marked dignity of bearing. Kali Prasanna was among the early Bengali settlers in the Punjab. He was greatly respected and was elected Chairman of the Lahore Congress Reception Committee in 1900.

SIR PRATAP CHANDRA CHATTERJI

The other most prominent member of the Lahore Bar was Pratap Chandra Chatterji, a man of considerable culture and charming manners. He was widely read and had the gift of making conversation. He had built a house and was one of the leading *raias* of Lahore. He was what is called an acceptable man among all sections of the community. He was a member of the Punjab University and was for a short time an additional member of the Governor-General's Legislative Council. The first Indian Judge of the Punjab Chief Court was Pandit Ramnarain, a Kashmiri Brahmin, but he officiated for only a short time, and died soon afterwards. Pratap Chandra

was appointed a Judge early in 1894 and was afterwards confirmed. He told me an amusing incident of how his appointment was regarded by the other Judges. After his appointment he called on one of the Judges, an English Civilian, who told him bluntly, 'I don't like the idea of having a Bengali on the Bench, but to you personally I have no objection.' P C Chatterji wrote admirable judgments which are still highly praised in the Punjab. In politics Pratap Chandra was a cautious man and took care not to offend the bureaucracy. After his retirement from the Bench, he was appointed Dewan of Nabha, but he held this appointment for only a year. Towards the end of his life he was almost a daily visitor at my house in Calcutta, but when the end came in 1917, I was away at Bombay.

LALA LALCHAND

Lala Lalchand was also a Calcutta graduate and a leading lawyer. He was the President of the Dayananda Anglo-Vedic College and a prominent member of the Arya Samaj. After the retirement of K P Roy, and the elevation of P C Chatterji to the Bench, Lalchand became the leader of the Bar. Once he officiated as a Judge of the Chief Court for a year. Later on, another man who had nothing like the standing of Lalchand, was appointed to the Bench, and was subsequently confirmed. When the next vacancy was offered to Lalchand he rightly refused it. Lala Lalchand was highly respected for his ability and high character, and filled an important place in the public life of the Punjab.

BHAI RAM SINGH

Bhai Ram Singh was a native of Amritsar, and a carver in wood. He had received no education and was merely one of the many artisans to be found in that city. John Lockwood Kipling, Principal of Mayo School of Art, Lahore, discovered him as a craftsman of unusual gifts, and when Indian artisans were wanted for decorating the Indian Darbar Room, in Queen Victoria's Palace in the Isle of Wight, Ram Singh was selected on the recommendation of Lockwood Kipling. He more than justified his selection for his decoration of the Darbar Room was a work of art and the Queen and almost

all the members of the Royal Family were much interested in his work and showed him much kindness. He picked up a little English just sufficient to maintain a conversation, and on the conclusion of his work was sent back to India, as Vice-Principal of the Mayo Art School, an appointment which was specially created for him, at the personal recommendation of the Queen. Ram Singh used to come to me constantly to get letters written to the Queen and to members of the

Royal Family. He showed me several short notes in the characteristic hand-writing of Queen Victoria, Princess Beatrice and others. He received orders to send some furniture designed in Indian style for the Princess. Ram Singh afterwards became Principal of the School. He retired about 1915 and died a little later. He was undoubtedly a man of genius which showed itself in numerous original and striking designs of decorations and decorative art.

Comment and Criticism

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the aving of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

"Mahatma Gandhi and the Calcutta Congress"

I am young and perhaps that may be the reason why I could not control myself when I read a note under the heading "Mahatma Gandhi on the Calcutta Congress" in the February issue of such a representative and widely-read magazine as the *Modern Review* certainly is.

Does the editor of the *Modern Review* mean to charge the Mahatmaji of having lured delegates in the Nagpur Congress for the passage of his Non-Co-operation movement or of having connived at others doing the same for him.

You say that the Mahatma was either blind or kept his eyes closed when the late Mr. C. R. Das was alive, presumably, as it would appear, because the Mahatma dared not do or speak anything against Mr. Das or against his pleasure! This indeed is another terrible charge against the Mahatma, though the world as a whole now fully know that he is not the man any the least fit for such a charge.

P. K. Krishna Menon

Editor's Note.—We never said or suggested that Gandhiji ever hired or was capable of hiring

delegates, nor could we ever imagine that any intelligent man could misconstrue our words in such a way. Similarly, we never suggested that Mahatmaji was afraid of Mr. C. R. Das.

An Unhistorical Adage

In the March number of the *Modern Review* (1929, Page 291), Babu Nagendra Nath Gupta in his article "Govindadas Jha, the poet of Mithila" says—"It is merely a case of Muhammad and the mountain. The mountain being at Mithila we have no alternative but to negotiate its heights." Nagendra Babu has borrowed this proverb from the mischievous propaganda of the Christian Missionaries against Islam. This misconception has been repudiated by the Muslim authors and writers. The life and smallest accident of Hazrat Muhammad (may peace be on him!) have been truthfully depicted in the world-renowned six works of Hulis (Sir Siyarah) on which is founded the structure of Islamic religion. But nowhere in any work of the Islamic literature such a false story is found.

Muhammad Akhtab Chaudhury B. A.
Dahaba—Sylhet

The Indians That Ceylon Wants*

By ST NIHAL SINGH

SOME time ago the Health Officer of Newera Eliya—Ceylon's famous mountain resort—complained at a meeting of the Improvement Board of the scarcity of scavengers and the difficulty, in consequence of keeping the town in as good a sanitary condition as he would like to have it. He suggested that an Indian in their employ, presumably himself a sweeper, be sent to South India to recruit Indian sweepers.

needed from Southern India and yet save the money that they would have to spend upon sending one of their own men to the Madras Presidency to import them.

Newera Eliya is not the only place in Ceylon which looks to India to supply her with men and women to keep her streets clean and remove nightsoil from private residences and hotels. The same is true of Colombo, Kandy, and many another town



A Group of Indians Employed by the Colombo Municipality to act as Sweepers and Conservancy workers. They live in the shadow of the Incinerator.

Thereupon an unofficial member of the Board suggested that the good offices of the Controller of Indian Immigrant Labour—a highly paid and exceedingly efficient Irishman belonging to the Ceylon Civil Service—be sought to enable them to get over the difficulty. Through that device the residents of that Ceylon sanitarium would, he hinted, be able to secure all the scavengers that they

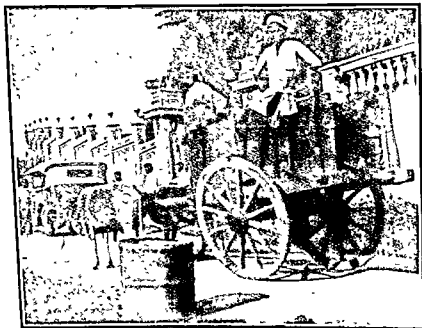
in the Island. I do not, in fact, remember any place of any importance that I have visited in Ceylon—and I dare say there are not many even among the Ceylonese who have travelled much more extensively than I have in this Island—where the conservancy work was not left entirely to Indians.

Some time ago I was visiting Anuradhapura, which once was the proud capital of the Sinhalese kingdom but now is little more than a collection of monuments of a glorious past. A motor lorry drove into the yard of

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the Grand Hotel, where I was staying. The sun was at the meridian and the day suffocatingly hot. The men standing in the conservancy lorry looked, however, to be Indians and I went out to find if that was the case.

Sure enough, they were Indians. They were employed by the local Council and went from place to place collecting nightsoil and refuse. The driver of the lorry and his helper were, however, sons of the soil.



Two of the many Indians who collect the nightsoil and garbage for the Kandy Municipality. They have not passed out of bullock-cart stage.

The other day the "latrine cooly" of the Grand Oriental Hotel in Colombo, which has been my home for nearly two years, salaamed me very obsequiously and told me that he was "going India." He had his tip and went away.

The next day I found another man at work in my bath-room. He, too, was an Indian.

On the north-eastern edge of Colombo the Municipal Corporation presided over by a British member of the Ceylon Civil Service, another exceedingly able officer—has erected the refuse destructor. One day when I was out inspecting the slums in the company of a highly socialized member of the Municipal Council, I asked to be taken there so as to be able to study the system of refuse destruction.

In a small room at one end of the building I found some men at work shovelling garbage into the furnace. They wore dirty clothes and were barefooted. One of them had a cut on one foot, which looked sore and angry. When I called the attention of the overseer to the danger of infection that that man ran he replied: "Sir, these men are supplied with boots and I am constantly after them to get them to wear them. But when my eye is off them for a moment they slip off their boots and go at their work barefooted. What can I do?"

Upon enquiry I found that all these men were Indians. They lived in the "lines", built in the shadow of the tall chimney of the destructor. So did other Indian scavengers in the service of the Municipality.

The "lines" were not bad, as "lines" go. Each family was given a double room—one opening into the other—and the verandah in front.

The petty official who showed me round remarked that he feared that lodgers were taken in. When he remonstrated, however, they were passed off as relations. It was impossible to tell, he philosophically added, who was a relation and who was not.

"Why did the Municipality

put these lines down right in the shadow of the incinerator?" I next enquired.

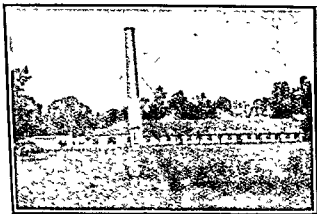
"The process that we employ is supposed to take away the smell," was the reply. But my own olfactory nerve told me another tale.

Presently I expressed the desire to make a photograph. Men, women and children trooped out and stood nonchalantly in the burning sun while I made the snapshot.

Upon my return to my rooms in the Hotel I found a friend who lives in Kandy waiting for me. Once the capital of the Sinhalese kingdom, that town is still supposed to possess a tooth of Gautama the Buddha. When I told this friend where we had been she said that only the other day she had had some trouble with a Sinhalese servant. She had ordered him to remove some mess from floor. He refused and made her understand

children Did the doctor wish them to lower themselves to the level of the coolies ?

It appears to me, however, that our people at home are unconscious of this fall. Or if not unconscious, they are apathetic and do not care how they and their kind suffer in the estimation of other nations



The huge incinerator where the refuse gathered from Colombo streets and homes by Indians is burned, on the outskirts of the city. Indians live in the structure over which it towers.

In other countries it is different—in Italy, for instance. For years and years, to my personal knowledge, Italians have been going to Belgium, France, Britain and the United States to engage in beggary. They usually took along with them monkeys, or acquired (or even hired) them after they got there. They also obtained (nearly always rented by the day or week) barrel-organs and "hurdy-gurdies"—mechanical music-players. Thus armed they

went about the streets grinding out tunes while the monkeys they took along with them collected the coins. They really made monkeys of themselves.

So long as Italy was half asleep nationally she did not care. With the awakening that has recently taken place, however, apathy toward that sort of thing has disappeared. Some time ago a powerful agitation was started to prevent Italians from going out of the country to engage in occupations abroad that brought all Italians into contempt.

Some Italians declared that to prevent their countrypeople from going out of their home-land would be to condemn many of their poorer compatriots to poverty and probably to actual starvation. That was an argument for improving the economic condition of the State, and not for permitting injury to be done to Italian honour, was the rejoinder. It was moreover asked how many Italians actually went out of the country to engage in such a calling, and what percentage they formed to the population left behind. It would only be a case of a drop in the bucket if these few persons were compelled to stay at home.

When the matter came to the notice of Mussolini, he, with one stroke of the pen, forbade the issue of passports to any Italian who had been known to have engaged, or wished to or it was suspected, would engage in a calling that would lower his nation in the estimation of the foreigners among whom he chose to practice it. So effectively has that edict been carried out that I understand, the Italian "monkey-men" have ceased to be the common sight in European and American countries that they once were.

I commend that example to Lord Irwin!

Pandit Ishwar Chandra Vidyasagar

By BRAJENDRA NATH BANERJI

Retirement From Government Service

VIDYASAGAR had done his work as an educational officer with extraordinary zeal and intelligence. He had reformed Sanskrit education, laid the foundation of vernacular education, and promoted female education in Bengal. His official superiors

were quite satisfied as to his ability. It was, therefore, natural to expect that he would be appointed to the post of Inspector of Schools, South Bengal, which had recently fallen vacant, on account of Mr. Pratt having gone home on leave. In fact, some conver-

The effect was immediate and far-reaching. Imitations came to these young artists from all parts of the country where people eagerly awaited the artists' arrival to show them these beautiful things of the spirit.

V R Chitra and P. Hariharan had been at the Kalabhavan for more than six years. Their works were praised and purchased at many exhibitions in India and abroad. Their homes are in South India, and they started this Itinerant Art Exhibition with the object of showing to their countrymen what the Kalabhavan artists had done for the development of art in India.

Their first haltage was at Vizagapatam. There never was before this an art exhibition at this place. The people there daily watched the doings of these young artists with eager suspense. At last the doors of the Town Hall were opened by Mr. Narasingha Raju, President, Madras Legislative Council. Visitors, who were waiting to be admitted, thought when they saw what

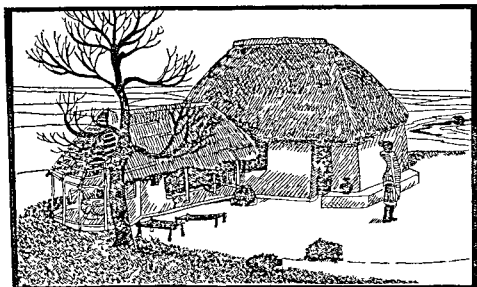


In the Rains—Jadupati Basu

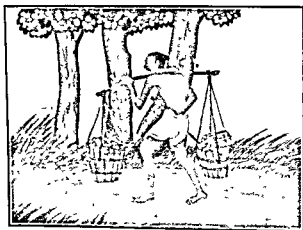


The Dancer—P. Hariharan

was before them that they had come to a temple instead of an Art Exhibition. The floor was decorated with the finest decorations of *Alpona*, the rooms were filled with flowers and furnished in real Indian fashion, with simplicity and dignity. Incense was burning in a corner and filled the air with divine fragrance. The pictures were tastefully arranged according to a well thought-out colour scheme and composition. The exhibition remained open for five days, and there by the side of fashionable folk stood the uncared for village man, who came from his distant home in the country. The poor villagers were admitted free and welcomed by the artists, who took them round explaining in detail each picture in the exhibition. It was marvellous to see with what uncommonly good taste these common simple folks of the country appreciated and enjoyed the exhibits. A day was specially reserved for the ladies, who came in multitudes to make their offerings at the shrine of beauty. From Vizagapatam the artists went to Berhampore and in succession passed on to Vizianagram, Cocanada,



End of the Village—P. Hanthuran



The Wood-cutter—Gauri Devi

Rajahmundry, Bezawada, Masulipatam, Guntur and Madras. Enthusiasm in these places was so great that shortly after the Exhibition in many of these places art societies were

formed to discuss art subjects and hold art exhibitions. The artists never failed to encourage the common people to come and see these works of art in any of these places.

life. Then art was not merely an ornament but people lived, moved and had their being in art. Even to-day we see this living art when a country girl decorates her door-steps and mud-walls with *ilpona* and 'anis', 'kanthas' and other articles of daily use with beautiful embroideries.

This fine artistic sense, beautifully expressed in everyday requirements of

Art is taught in schools and colleges to enable the student to earn a living, and art wares, good, bad and indifferent, are exhibited incongruously huddled together at some exhibitions in cities, which have developed into fashionable functions where society people pay their annual 'visits for the sake of form.

And the artists now-a-days feel ashamed



The Paroquet—Sarendranath Kar



Jodhbar—Indusudha Ghosh

exhibiting them year after year in the villages and small provincial towns, giving the common people food for enjoyment and keeping them informed about the current movements of the art world.

Thus in Japan even a poor farmer has at least one good picture in his cottage which he 'worships' night and day.

The Kalabhayan artists of Santiniketan, with the help of the great master Nandalal Bose, have turned their attention to this

direction and the first Itinerant Art Exhibition was held this year in the Madras Presidency.

Two of the Kalabhayan artists are the founders of this movement. They collected really good pictures by celebrated artists, including Abanindranath Tagore and Nandalal Bose, travelled from place to place throughout the Andhra country, overcoming all obstacles by sheer force of their enthusiasm, and showing these pictures to people who never saw them before.



Home—Keshava Rao

The Itinerant Exhibition has finished its work for this year but the young exhibitors have given to the people of Madras a joy which they will always remember in silence and which will give them strength to bear the burdens of life with a cheerful smile.

It is hoped that artists of other provinces will follow the example of the two young Kalabhavan artists and help their people to live a more beautiful, more joyous and nobler life.



THE MAKER OF IMAGES
By Nandalal Basu

Prabhasi Press, Calcutta

through the small windows the dust still danced after the cleansing and sweeping. Big sheets of coloured material were put on the walls decorated with small bunches of evergreen leaves and heather, all the floor was covered with sand, and rows and rows of tables and benches were brought.

When the evening before the marriage-day came, only little was left to be done outside, but in the kitchen and in the "brewery" work was still going on merrily. During the day the neighbours had come with their "bonds," i.e. the daughter of each neighbour brought each a basket containing a chicken and some eggs, or sweetmeats or such other things. The girls were served with coffee and cakes, and after a few words with the bride they went away.

Now in the evening when no more people were expected, all began cooking. Together with other meat, chicken after chicken disappeared into a big tub formerly used for brewing beer, in another tub were prepared all sorts of vegetables. This work was all done by the bride's friends and Maren-cook who was commanding at the top of her voice. From time to time the children came "to have a taste." They were scolded a little and sent away with a piece of cake.

The only person unoccupied was the bride herself standing watching in one corner looked upon almost with pity as she was not allowed to do any work.

Little by little all went to sleep, only Maren-cook kept sitting up near the fire with her eternal coffee-pot, sometimes sleeping, sometimes drinking coffee and sometimes looking after the fire, and from time to time she opened the covers of the tubs to see if it was boiling inside, and a promising smell filled for a time the whole room.

It was very early the next morning. The sun had just got up and the dew-drops were still lying laughing on the grass and leaves, but work was already going on in the barn, there were some, yet busy arranging the plates, cutlery, sandwiches and cakes for those who were to follow the bride to the church. The girl's friends who were to dress the bride and serve the guests, came dressed in light white dresses and white aprons, and also soon after, the first carriages came. The visitors as soon as they arrived, were shown into the sitting-room to greet the parents of the bride, and to see the presents which had been sent to the girl. All the presents were arranged on a table together with

a deep glass vessel, which little after little was getting filled with envelopes containing money-presents. The guests mostly gave cutlery of silver, glass things, or money, as presents.

Then they went to the barn where they did full justice to the cooked and baked things. If there was time left, the farmers would go to the cow-shed to inspect all, and afterwards they might go to the fields to see how the harvest was getting on. In the meanwhile the farmers' wives would go to the mother of the bride and learn how many bed-sheets, table-cloths, towels, and such things the bride had got from her mother's house, then they might shed a few immediate tears to show their sympathy for the mother who was going to marry off her only daughter so far away in the town.

In the bride's room was merry-making and laughter. Her friends, who were the only persons to see her on her marriage-morning, teased her so much.

Then came the time for going to the church, the bells were chiming, all were waiting in their carriages to let the bride's carriage pass first. All along the road from the farm to the church one could see the flags in the gardens waving in the breeze in honour of the happy young couple.

The bridegroom with his relations and friends had come before, and after the bride's party had been seated there was a moment of complete silence before the bride entered, led by her father. On her first step into the church the organ set in with full force. It was a proud father who led his young, beautiful daughter over the church-floor, but it was a still prouder young man who was standing in front of the altar ready to receive her. The bride was beautiful. She was dressed absolutely in white, from her white shoes to the white veil falling richly folded from her golden hair; a little garland of myrtle was put round her head on the veil, from under which a few stray locks of of hair playfully curled near her temples; in her arms she kept a bunch of deep-red roses. Her face was pale and her eyes downcast. Only once she raised them towards her future husband, two big brown eyes they were, and a shadow of a smile flew over her face and her pale cheeks for an instant got colour.

The church was decorated with the flowers of the season, and their scent mixed with the smell of naphthaline from clothes long time kept away, made the air very heavy.

When the questions were put: "You must serve, obey, love, and honour your husband," her answer was a clear "yes"; and the bridegroom also answered the question with a firm voice. The priest made a short speech after which some hymns were sung and all slowly left the church.

The couple on their arrival were received by the young friends who did not go to the church but arranged things for the feast. They were led to the sitting-room and after seeing the presents they sat down together on a divan to receive the guests. Aunts and uncles whom they perhaps never had seen came and blessed them, cousins conveyed their congratulations and general talk began until a voice was heard. "Food is ready."

All got up to join the procession to the barn. In the middle of the long rows of tables was made a special arrangement for the bride and the bridegroom with flowers and coloured paper. There was silence when the soup and the meat were eaten, but when the chicken was brought the tongues were a little loosened, and as the meal advanced the true deep humour of the Danish peasant began to play. The doctor, the veterinary surgeon and other swells of the high society of the little town delivered some speeches. A few songs were sung and the tables were left for going into the garden. A town-photographer had come to take some pictures. All were gathered and the photos were taken with the necessary ceremony; the gathering of

about hundred and fifty persons was asked to smile; it was not, however, necessary to say this because the good meal had already made their faces shine with delight, but as a part of the ceremony of the art of photography this remark was not to be left out.

The party scattered itself round about, some in the field, some in the house and the youth and the young girls began to play old games like "the widow", "cat and mouse", or "hide-and-seek" round the whole house. So the time passed on until tea-time, with its delicacy of sweets, and again the great meal in the evening made a break.

After this the priest and his wife started for their home, followed by most of the guests; only the near-neighbours stayed on to see the departure of the bride the next morning. The bride with her husband retired to the bed-room of her parents, where they were to spend their wedding-night.

The next morning arrived and with it the departure of the young couple. The girl with big tears in her eyes said good-bye to her crying parents and everyone else—only her younger brother was nowhere to be found. Then she started with her husband, but when the carriage began to move she began crying like a grieved child.

Suddenly somebody jumped into the carriage and she felt a kiss on her forehead, but when she looked up, nobody was there. Her young brother had taken leave from his departing sister.

which is far deeper than others which are easily explained.

Dhiren, Dhiren, everyone seemed determined to talk only about him. How did he become of such importance that everyone was raving about his absence? And what indeed had he done for them after all? Ran up and down the stairs a dozen times a day! For this he had earned the eternal gratitude of the family, filled all empty places in the house, made up for all loss and want? And no one now remembered him, who had so long filled every niche and corner of the house with merriment and laughter. As long as he had been with them, Mukti at least had her time and her life full, she never had any time for brooding. A big gap had appeared in her life. When he departed and she missed him terribly in everything. So when she saw another usurping his place in the family and everyone else's heart, a thorn seemed to enter her heart.

She was ready to excuse her grandmother for making too much of Dhiren. She had never liked Jyoti much. But her father too? She forgot for the time being that Shiveswar never had the habit of expressing his love in words. It made Mukti quite furious to think that he had forgotten Jyoti who had been as a son to him, and fallen in love with this newcomer.

A doubt was constantly appearing in Mukti's mind that she too perhaps had unconsciously joined this faithless band. This served to make her all the more furious with the others. What would Jyoti think if he could see them all from across the seas? What would he think of Mukti, especially? Mukti who was his sole joy, the partner of all his sorrows and all his joys, who had wept while bidding goodbye to him? Though nothing had been spoken they were virtually pledged to each other. Then how could she now take back a thing which she had already given away in order to entertain another person with it? As she thought of Dhiren, the expression on her face grew stern. Was not he a fine friend? He was trying by all means to supplant a friend in every way, while that poor boy was abroad studying.

Mukti got up from her bed. She opened the drawer in her writing table and took out all the letters. Jyoti had written her and all his photographs. She arranged and re-arranged them. The latest one he had sent her was taken standing, with a dog by his side. His hair

appeared wind-blown and he wore a calm philosophical expression. "A lady nearly fell out of her chair", he had written under the picture, "so entranced was she on seeing this". Mukti had sent him by the next mail the ugliest of her photographs and had written under it—"A gentleman nearly went mad, seeing this one. He hired a taxi, drove to the Ochterlony Monument and jumped down from it". Mukti had received a beautiful present from him on her last birthday. It was a necklace of Italian workmanship. When she had finished looking at the photographs and reading the old letters, she arranged them carefully, and taking off the gold chain she habitually wore, she wound it round them all, thus tying them together. She put on the new necklace, Jyoti had sent and went out of the room. The necklace hung over her heart like an amulet guarding the fair kingdom within from all danger of intrusion or invasion.

The fierce invader, against whom Mukti was taking so many precautions was at that time sitting on a balcony of a three-storied house in Shyambazar enjoying a rather drab sunset. Most of the other inmates of the hostel had gone out for evening walks or to some playground to witness a game of football or hockey. Dhiren had not ventured out simply because if once he went out, he could never resist going to Bhowanipur. To go to a house unasked hurt his pride and especially now when he had begun to feel unwanted, unwanted at least by the person who was his only incentive for going there.

So he determined that he would not go out at all, however great the urge. What if a letter should arrive now? A letter bearing only these few lines in a girlish handwriting: "Come at once. In great trouble." What then? Mukti would call him only in case Shiveswar grew worse. But Dhiren did not mind. He was really hungry for that call.

Poor Shiveswar did not know that the boy whom he had begun to love almost like a son had very little claim to his affections. He was at that moment wishing him violently ill so that he might have his daughter's company.

(22)

It was already evening when Shiveswar's friends left. Mokshada had carried a lamp to

every room of the house according to the orthodox custom and then had come back to her room to rest. Mukti came in again as she was feeling rather lonesome and her father had too many visitors in his room. She could not go out for a drive or anything, as the invalid might want her anytime. So the only alternative was a sojourn to Mokshada's room.

She took up a comb and began to comb the scanty white hair of the old lady. Mokshada began to relate in glowing words the wealth of beauty and the abundance of heavy wavy locks she had possessed in her young womanhood. Mukti was getting deeply interested when Shiveswar came in slowly. Mukti began to clean the comb and asked, "Father, who were the strange gentlemen? Are they all gone?"

"There was only one strange gentleman," Shiveswar said. "He is a doctor from Delhi. He has recently returned from England. I used to know his father slightly, so he came to look me up. A fine young chap. He has no sort of prejudices."

Mokshada interrupted him rather eagerly, "To which caste does he belong?" she asked.

Mukti understood at once, what she was driving at and turned away her face to hide a smile. "Why do you want to know that grandma?" She asked, "You are not going to engage him as a cook, are you?"

Shiveswar answered, "I don't know mother. His name is Naresh Dutt. A Kayastha, probably."

Mokshada lost all interest in the chap. "Oh, then it does not matter," she said. "Was not that your doctor Anadi who came with them? What does he say about you now? You may eat anything you like now, I suppose? They have nearly starved you to death with their nonsensical dietings."

Shiveswar sat down in a tired listless manner and drew Mukti's hand on to his forehead. "Yes mother," he said, "They will allow me to eat everything now. But they are going to send your son into exile. Anadi is for ordering me out of Calcutta at once. He wants me to take rest for a year, at least for six months. But I am fed up with these rest curia and changes of air. I want to begin my work again."

Shiveswar's health had really begun to cause anxiety. Mukti really had to work very hard during his last illness, and she felt very angry with him for trying to get ill again. He could very well afford to take a

rest. He had no need to sacrifice his health. So she decided to be very firm.

"No father," she said, "You must go to Simla for a change. I won't let you get unwell again staying in this heat."

Shiveswar laughed and stroked her head, "You want to drive me away?" he asked, "But my dear, I am tired of doing nothing."

Mukti too smiled and said, "No, no. I too, shall go with you. I shall chatter all the time and take you about everywhere so that you would not get any time for getting bored."

Shiveswar thought for a moment, then said, "All right, little mother, I shall think about it. But you are too young now to waste your time nursing a chronic invalid. And your education, too, would suffer. You have already neglected it too much during my illness."

Mokshada now put in again. "There is not a single man in the family besides you. In times of need I feel it doubly. Your daughter has to do the work of a son as well and outsiders have to be called in. If you had given your daughter in marriage in right time, there would have been someone to help you and to call your own. But you are too busy to think of your daughter's marriage even."

Mokshada was becoming very anxious about Mukti's marriage. She was shooting up like a young palm-tree, but Shiveswar paid no heed whatever to it. Other girls of her father's family who were of the same age with Mukti were already the mothers of children, while Mokshada's grand-daughter remained a school-girl still. Sometimes she would feel quite mad and wanted to beat her forehead on the ground and howl out her misery. Whenever she asked Shiveswar about Mukti's marriage, he would put her off with "All in good time."

Up to this time, the good time had failed to come. Shiveswar never thought about the matter at all. So Mokshada had now decided to take matters in her own hand and to settle Mukti's marriage. She was ready even to brave her son's anger. How would she look people in the face, if her own grand-daughter remained an old maid? She had brought up the child herself, had she no rights over her? The prestige of the family must be maintained in spite of the crazy notions of her son.

But as soon as she had settled all these, Shiveswar fell ill and drove all other

Shiveswar "What can we do unless there is a suitable bride-groom?"

"There are no lack of bride-grooms," said Mokshada. "What kind of a boy do you want?"

"The kind Mukti would like", said her son.

"Oh is that all?" asked Mokshada, very much elated, "That can be easily arranged."

Shiveswar closed his eyes wearily and a sigh escaped him.

"So much the better," he said, "But I am not at all anxious about it."

Mokshada remained silent for a few minutes, then she began again "Poor

Dhiren," she said, "he did so much for you during your illness. Even a son could not have done more."

Mukti re-entered just at that moment. She found her grandmother looking very cheerful and heard her father saying, "Yes, Dhiren is a very fine chap. There's not many like him."

Poor Mukti! The more she desired to forget Dhiren the more everybody dinned his name in her ears. He seemed to have become an object of paramount interest in the family.

(To be continued)

Dr. Radhakrishnan's Vedanta

By MAHES CHANDRA GHOSH

THE VEDANTA MOVEMENT, TO SANKARA AND RAMANUJA. By S. Radhakrishnan. Published Nov. 6, 1928. By Messrs George Allen and Unwin Ltd. Pp. 287. Price 10s.

Originally this book formed part of the second volume of the author's *Indian Philosophy* and has now been separately reprinted without any change. But strange to say it does not contain the list of abbreviations. It has no index.

The book has been written in a clear and eloquent style.

The subject discussed is difficult, but the author has tried his best to make it intelligible even to students of average intelligence and has been successful. But the book can scarcely be used for any philosophical purpose—it is marred by so many grave defects. We shall point out some of them.

(1)

Our author has drawn materials from books which may be called *Sankara-Apocrypha*, viz.—*Atmabodha* (pp. 44-7, 172-181 etc.) *Hastamalika* (p. 48) *Uvina to Hui* (p. 49) *Satasloki* (pp. 173-183) *Haristati* (p. 210) *Kampanarpanaka* (p. 183) *Anandalahari* (p. 139) *Mamulapancaka* (pp. 62-183) *Dakṣināmurti Stotra* (pp. 117-124) etc., and even *Apārakṣanubhūti* (p. 188) *Viveka-cūḍamanī* (pp. 47, 148, 142, 146, 215) and *Upadeśa-Sāhasa* (pp. 72, 117, 145-191).

The authorship of the commentary of *Viśvanātha-tpāṇīya*, *Ātharvashukha* and *Ātharvasārasa* is unknown. It is doubtful whether Sankara wrote the commentary on the *Svetāśvatara Upaniṣad*. So all these books should be rejected wherever possible. For the exposition of Sankara's views we can appeal

only to his commentary on the (i) Ten classical Upaniṣads, (ii) *Brahma Sūtras* and (iii) the *Gīta*. Had our author been a careful student of these commentaries, he might have easily omitted the apocryphal literature.

In expounding Sankara the expounder's first business should be to appeal to Sankara himself. But our author has sometimes appealed to other authorities. We may cite an example or two.

(a)

To prove that *Sruti* is not authoritative in scientific subjects, our author has quoted a passage from *Bhāmali* (page 84 note 3). He might have quoted Sankara's commentary* on *Br. Up. II. 1.20* (page 29) *Anandāśrama Text*.

(b)

Again to prove that Brahman has no internal difference like a tree having leaves, flowers, fruits, etc., he has referred to *Paṇḍarāni* II. 20 (p. 101). But he might have quoted *Bhāṣya*, *Brahma Sūtra* I. 31 and II. 114. There are similar examples also in Sankara *Bhāṣya*, namely—*ocean with its water, foam, billows, etc.* (*Bhāṣya*, *Br. Sūtra* II. 114 *Br. Up. V. 1*), *the cow with its dew lap, horns, tail, etc.*, and so on.

(c)

Sankara was followed by a host of brilliant writers—*Bhaṣas*, *Bhāṣas*, *Padmapada*, *Vacaspati*, *Anandagiri*, *Bhāṣas*, *Prakāśatman*, *Citsukha*, *Vidyāraṇya*, *Prakāśananda*, *Appayā-dikṣita*, and many others. One important feature of the book of our author is that it describes some of the fundamental principles of most of the post-Sankara philosophers. The credit is due to our author for making the subject accessible to general readers. The credit is no less due to Profes-

*We have received this book from the publishers for review. Editor, *M. R.*

Mahendra Nath Sarkar, who had published his "Studies in the System of Indian Thought and Culture" in 1925 and "Comparative Studies in Vedantism" in 1927.

Our author's exposition of post-Sankarite philosophy, though brief, is clear. This portion is excellent for popular reading. But the treatment is not scholarly. Instead of going to the philosophers themselves he depends for their views principally on *Siddhanta-lesha-Sangraha*. Our author's knowledge is secondary and that of his readers will be tertiary.

Here are some of examples of his quotations from the S. L. S.

BORROWED AND ACKNOWLEDGED

(1) Page 118, No. 7 (Vacaspati's views), (2) Page 122, note 2 (The views of Bharatitirtha and the authors of *Tattva-Suddhi*, *Prakatārtha* and *Kaumudi*), (3) P. 163, note 4 (views of *Tattva-pradipika*), (4) P. 163, note 5 (views of *Kaumudi*), and so on.

BORROWED BUT NOT ACKNOWLEDGED

(1) Page 118, note 5, (2) P. 162, note 4 (Suresvara's) (3) Page 176, note 1 [S. L. S. p. 80, Benares ed.] (4) Page 203, note 1 [Chitsukha from S. L. S. Benares ed. p. 509] (5) Page 210, note 3 [S. L. S., p. 512.] (6) Page 203, note 1. Here a passage is attributed to *Citsukha* but it is really the language of Appaya-dikshita, [S. L. S., p. 509]. Vide *infra*. (7) Page 81, note 1. A passage is said to be quoted from *Bhānuati*. But it is really the language of S. L. S. giving the views of *Bhāmata* [Vide S. L. S. page 280] (8) Page 119, note 2. The author writes "*Vivara* which takes its stand on S. B. i. 1, 20; i. 2. 1." He seems to make this remark simply because those two references are given in the S. L. S. p. 59, Benares ed. (9) Page 119, note 1. A passage is said to be quoted from S. L. S. i. But it is really quoted from the commentary on that book, vide S. L. S. page 72, lines 22-24, Benares ed.—(10) Page 176, note 4.

In the body of the book, the author writes—"The author of *Pancadāśika* *Vivara* regards the jiva as a reflection of Isvara". In the foot-note he says that these take their stand on the *Antaryami* Brahman of B. Up. and such passages of the Gita as XVIII. 61. As regards the Pān. viv. we can say that in that section, the Upanishad mantra only is quoted (Vide Benares ed. p. 66) and no Gita verse is quoted there. In the S. L. S. also, the Upanishad only is quoted. It is in the commentary of the S. L. S. that both the passages are quoted (Vide S. L. S. page 109). Our author's statement in the note seems to be based on this commentary.

(11) In the two lists of 'References' given in this book (pp. 224 and 287) and in the list given in his *Indian Philosophy* vol. II, we find the names of magazine articles and books of secondary importance. But he has omitted the names of books from which he has made many quotations. These include translations of the most abstruse books: for example,

(1) *Khandana-khandi-khandya* (Dr. Jha's translation)
(2) *Advaita-Siddhi* (Dr. Jha's translation)
(3) Translations of *Sankara Bhāṣya* on the

Chandogya (translated and seven smaller classical Upanishads by Dr. Jha, and *Sitaram Sastri*). He

has also borrowed (but without acknowledgment) from the English translation of *Sambandha-Vartika* (Introductory portion of Suresvara's *Vartika* on Br. Up.) by S. V. Aiyar (Vide *infra*).

(iii)

One of the authorities of our author is S. S. S. S. (Sarva-Siddhanta-Sara-Samgraha) which has been many times referred to (pp. 46, 72, 147, 148). It is, by some, ascribed to Sankara. But he cannot be its author, as it contains references to the Bhagavata, which, according to our author, was composed about 900 A. D. (Vide p. 233), whereas Sankara flourished a century or two earlier (Vide p. 13). Apart from this, the book is of uncertain date and value; it is uncritical and unreliable.

(iv)

In one place (p. 176) the author writes—"It comes out also in another passage of *Pancadāśi* where prakriti with its power of protection in prominence, is called *māyā*; the same with power of concealment dominating, is *avidyā*."

In a foot-note (f. n. 1) he writes—"These views are adopted by *Tattva-viveka* also." The author uses the word "also" and definitely gives us to understand that *Pancadāśi* and *Tattva-viveka* are two books and one is different from the other. But the fact is that *Tattva-viveka* is the name of the first chapter of *Pancadāśi*. Our author found, in *Siddhanta-lesha-Sangraha*, the name *Tattva-viveka* and also found there the exposition of the views of *Tattva-viveka* (p. 80, Benares edition) which seemed to him to be analogous to what he thought to be the views of *Pancadāśi*. This is how he was misled.

It may be mentioned here that S. L. S. generally uses not the name *Pancadāśi*, but the names of the chapters of this book, viz., *Citrādīpa* (p. 83), *Natakādīpa* (p. 184), *Kutasthādīpa* (pp. 180-212) etc.

(v)

In one place (p. 37) our author says—"In the *Padma Purāṇa* Isvara is said to have declared to Parvati: "The theory of *māyā* is a false doctrine, a disguised form of Buddhism, etc."

In foot-note 1, he quotes the following verse: *māyāvādam asac chāstram*, etc. (i. 14)

In the same page he writes—"The concluding words of Siva in the *Padma Purāṇa* are to the effect that 'the great system, the *māyā* theory, is not supported by the Veda, etc.'"

In a note on this passage he quotes—"Vedāntarāman mahāśāstram māyāvādam avaidikam."

The sentence quoted last is not the concluding words of Siva in the *Padma Purāṇa*. The sayings of Siva on *Māyāvāda* are found in the *Padma Purāṇa*, Uttara Khanda, chapter 236, VV. 2-27. Dr. Radhakrishnan's first passage is the seventh verse and the last a part of the 11th verse. The 11th verse cannot be the concluding words of Siva whose speech runs up to the 27th verse of that chapter. It may be noted here that there are 255 chapters in the Uttara Khanda of the *Padma Purāṇa*. Chapter 254 also contains the sayings of Siva: so what our author calls 'the concluding words of Siva in the *Padma Purāṇa*', are neither the concluding words in the book nor in chapter 236.

The fact is that *Vijñāna-Bhikṣu* has, in the

introduction to his *Samkhyā Prakāśana Bhāṣya* quoted 21 lines from that chapter (ch. 236) of the *Padma Purāṇa* without specifying the chapter and verse and the last verse quoted by him contains the line—

Vedānta in mahāvastra, etc. (the great system, the Mayī-Vāda is not supported by the Veda, etc.) But Viṣṇu-Bhikṣu has in his *Bhāṣya* on 1. 22, quoted only three lines which our author has also quoted (vide *Supra*). It seems almost certain that Radhakrishnan has quoted these lines from an edition of the *Samkhyā-Prakāśana Bhāṣya* and it may be from the edition of the Patanjali Office. If so he was misled by the translations given in that book. The *Bhāṣya* has in one place been translated thus—

The doctrine however is not a tenet of the Vedānta system as we learn from the concluding words of Śaṅkara.

वेदान्तं महावास्तु
मायावादमिदम् ।

The great system, the doctrine of Māyā containing the truths of the Veda, but not supported by the Veda. (Patanjali ed. pp. 46-47). Our author's translation may be compared with the translation quoted here. The text has 'Vakyaśat' which has been translated here by the concluding words of Śaṅkara Viṣṇu-Bhikṣu means by it the concluding words of Śaṅkara in the speech already quoted in the introduction. But as our author has not seen the original text in the *Padma Purāṇa* he thinks that these are the concluding words of Śaṅkara in the *Padma Purāṇa*.

Our author's reference to 1. 14 is unintelligible.

(vi)

Dr. Radhakrishnan writes in one place (p. 203)—

Cit-śukraśrīya says that mokṣa is the realisation of all bliss.

In footnote 1 he quotes—

अनन्तविश्रान्तं प्रसिद्धं *

Readers will necessarily think that the text is quoted from Cit-śukra's book. No, our author has not gone to the original source; he quotes it from the *Siddhanta-leśa* (p. 70) line 2. Benares Edition. Moreover he has not thoroughly understood why, in what connection Appaiah-dikṣita (author of S. L. S.) has used that phrase. We shall quote Cit-śukra's idea of mokṣa from his own book—

अवविश्रान्तं स्वभावम्—

अवयवोऽविश्रान्तिरवयववत्त्वम्,

विश्रान्तिरवयववत्त्वो मोक्षः ।

(Page 261 lines 7-8 : Nirṇaya-sūtra Edition of Tattva-pradīpikā).

The commentator explains it thus—

अविश्रान्तं निरोधनं वन्मो

निश्रान्तं विश्रान्तिरिति मोक्षः ।

The literal translation of the text is—

The concealment of the self (whose nature is

* All the texts are printed in Roman character in the book.

full bliss) by *Atiśya* is bondage; the destruction of that *Atiśya* by *Vidyā* is mokṣa. (The portion within brackets is given in the text.)

This is made clear in the commentary, which may be translated thus—

The concealment (of the self) by *Atiśya* is bondage (बन्ध) and the disappearance of *Atiśya* by *Vidyā* is mokṣa.

In the *Tattva-pradīpikā*, Cit-śukra has examined various theories of mokṣa and discarded them all in favour of his own theory described above.

(vii)

REFERENCES

When our author quotes a passage from the *Bhāṣya* on the *Brahma Sūtras*, he gives full reference. The references to the Upanishads and to the *Bhāṣyas* on some of them are also full. This shows that our author understands the value of documentary evidence. But even he is not always careful. Some of his references are vague, some wrong and some misleading.

VAGUE REFERENCES

(1)

Page 56, note 1.

The author quotes a passage from the *Vedānta-paribhāṣa* [1] and gives no reference. Then he writes— See also *Viśvavāda-prameya-samgraha*.

The section referred to consists of 103 pages, Royal 8vo (Benares ed.).

(2)

Page 113, note 2.

A passage is quoted from the *Bhāmata* [on *Bhāṣya*, Br. Sūtra 1. 33] but the reference is simply *Bhāmata*. The *Bhāmata* is a big commentary and very few can find out the passage.

(3)

Page 168, note 4.

A passage is quoted from *Siddhanta-leśa*, p. 196 lines 3-6 (Benares Edition) but the author's reference is simply *Siddhanta-leśa*.

It means somewhere in a chapter of 263 pages, Royal 8vo.

(4)

Page 231, note 3.

Some names are given in the *Vedānta-Samgraha* [page 158 (Benares ed.)]. These names are quoted by our author and his reference is simply *Vedānta-Samgraha*. It means running through a book of 264 pages, 8vo.

(5)

Page 61, note 2.

The author writes C. P. Plato "God's mind is the rational order of the Universe". (713, E. Jowett's version).

In many modern editions of the text and of the version of Plato passages are indicated by the pagination and division of Stephanus's edition. Two or more books may have the same reference. For example, the passage marked by 40B may belong to the *Apology*, *Timaeus* or *Philebus*. So the reference 713, E. given by our author is meaningless. Very few can find out the passage, if there be such a one. It can mean only "The Laws, 713, E." But the passage is not there.

There are many other vague references.

WRONG REFERENCES

(1)

Page 62, note 5.

The reference is to "S. B. i. 4. 1; i. 3. 7."

But the idea is not there.

It may refer to S. B. i. 1.4 (vide Thibaut's trans. Vol. i, page 35).

(2)

Page 64, note 1.

A passage is quoted and the reference is to i. 2. 29. It seems to mean 'S. B. i. 2. 29.' But the passage is not there. It is in S. B. ii. 2. 29.

(3)

Page 151, note 3.

A word is quoted and the reference is to S. B. i. 1. 14. It is not there. It is in S. B. ii. 1. 11.

(4)

Page 175, note 3.

The reference is to S. B. iii. 2.9.

It is wrong. The idea referred to occurs in Sankara Bhashya, Br. S. ii. 3.13.

(5)

Page 175, note 4.

The reference is to S. B. iii. 3.43.

Wrong. It is in S. Bhashya, Br. Sutra, ii. 3. 43. Etc. etc.

MISLEADING QUOTATIONS

*In many places our author explains the views of an author by quoting a passage not from that author, but from a second-hand source. But at the same time he implicitly gives us to understand that the passage has been quoted from the original source. Here are some examples :

(1)

Page 84, note 1.

He quotes—

तात्पर्यवती श्रुतिः प्रत्यक्षावलम्बनी, न श्रुतिमालम् ।

(Bhamati)

He writes 'Bhamati' within brackets after the passage. Thereby he gives us to understand that the language is that of Bhamati. But it is really quoted from Siddhanta-lesa of Appaya-dikshita who gives there a summary of Bhamati in his own language. (Vide S. L. S. p. 280, Benares Edition)

(2)

Page 175, note 6.

In the body of the book our author expounds the views of *Sankshyepa-Sarivola* and for confirmation quotes the following passage in foot-note 6—

अविद्यायां चित्तप्रतिबिम्ब ईश्वरः,

यन्तः करणे चित्तप्रतिबिम्बो जीवः ।

As the author does not give further reference, it is understood to be the language of that book. But this is not the fact. The passage is quoted from it and is the language of—Siddhanta-lesa. (Vide p. 82 lines 3-4, Benares ed.).

(3)

Page 23, note 5.

In the body of the book the author expounds the view of Gaudapada and in the foot-note quotes the following passage bearing on the subject—

यया रात्रौ नेष्टेन तमसाऽविबन्धमानं सर्वं

यनमिव, तदत्प्रज्ञानमय एव ।

The readers will necessarily think that the language is that of Gaudapada. But the fact is that it is a passage of Sankara's commentary on Māndukya Up. 5 (and not even on the Karika of Gaudapada).

CURIOUS REFERENCES

Our author has quoted some passages from Suresvara and his references are—

(a) Varttika p. 109, pp. 110-113 (Vide page 49, foot-notes 9, 10)

(b) " pp. 189 and 512, 791—795 (Vide page 42, note 3)

(c) " p. 258 (Vide page 96, note 4)

(d) " p. 927 (Vide page 129, note 4)

(e) " pp. 110-113 (Vide page 167, note 3)

The word *Varttika* is vague. Suresvara has written two *Varttikas*, one on Br. Up. and the other on Tat. Up. So the references are ambiguous.

The abbreviations 'p' and 'pp' necessarily mean 'page' and 'pages'. But in no edition of those *Varttikas* will be found those passages on the pages referred to by the author. The fact is that all those passages are taken *verbatim* from S. V. Aiyar's English translation of the *Sambandha-Varttika*, which is the introductory portion of the *Varttika* on the Br. Upanishad. Before those passages there are figures indicating the numbering of the verses of the original work. These verse-numbers have, in our author's book, appeared as the pagination of the *Sambandha-Varttika*!

We need not explain psychologically how this mistake was committed.

(viii)

DRAMIDA

In one place (p. 234) our author mentions the names of six teachers, one of whom is Dramida. His reference is simply "*Vedantha Samgraha*." On Dramida he writes—

"Sankara, according to Anandagiri, refers to this writer in his commentary on the Chān. Up. ii. 10.4" (p. 234, foot-note 2).

The reference is wrong. Sankara has written no commentary on ii. 10.4. But in the commentary on the fourth mantra of iii. 8, he has referred to ii. 9.4 and iii. 10.4 and explained all together. Our author seems to have taken it from Thibaut (Vide the *Vedānta Sūtras*, Vol. 1, p. xxii).

He has committed another mistake. In the *Vedānta Samgraha* (p. 154, Benares edition), the name of the teacher is Dramida. But according to Anandagiri it is Dravida गड्डिः; (vide also his Comm. on Sankara Bhashya Br. Up. ii. 120). According to Vacaspati also the name is Dravida (vide Bhamati on Bhashya, Br. Sutra i. 1.4). Dramida and Dravida seem to be the same person. But our author should have discussed the subject before pronouncing that Anandagiri spoke of Dramida.

(ix)

In one place (p. 17) he writes—

"Rāmatīrtha criticises *Advaitasiddhi* in his *Tantrāngi*."

It is not Rāmatīrtha but Rāmācārya (or Vyāsa

Rāmācārya) who is the author of *Tarangana Itamathā* is a distinguished commentator of many philosophical books of the Advaita School.

(x)

In one place (p 271) we find Prapatti is complete resignation to God."

In foot-note 7, he writes—R B G [Rāmānujā's Bhāṣya on the Gita] Introduction to ch. vi and vii 14 Six factors are distinguished as prapatti which are (1) ānukūlyasya sampattiḥ (2) pratikūlyasya varjanam, (3) rakṣishyatā viśvāśa (4) gopitva-varanam (5) karpayam and (6) ānāsamarpayam."

We are implicitly given to understand that these six factors are described in R B G Intro (ch vi and vii 14. But this is not the case. We find there neither these words nor even the idea.

In the Vaiṣṇava literature of Bengal these are known as *Saranāgati* and are embodied in three lines of verse of *Harī-bhakti-vilāsa* (vilāsa x) section 417 *Vaiṣṇava-tāntam*—quoted in *Caṭṭanya Caritāmṛta*, Madhya lila, Pariccheda 22) We have not been able to trace it to an earlier source.

(xi)

ÆTIOLOGY OF A MISTAKE

In one place (p 194) he has committed a curious mistake. He translates a passage thus—

"On the removal of *avidyā* of the nature of *Brahman* one abides in one's own self and attains the supreme end. (Italic ours)

The text quoted in a foot-note 2, is—

Avidyā nivṛttau svātmānya vasthanam para prapatti (S B Tatp I p Introduction) This passage explains what *paraprāpti* means. The true translation is—

Abiding in one's own self after the removal of *avidyā* is the attainment of the supreme end.

The author's translation does not give the true sense and his translation of *avidyā* by *avidyā* of the nature of *Brahman* is meaningless. One may be curious to know how he has come to translate the passage in that way. To account for it we may quote the translation of the passage by Mahadeva Śāstri which is—

One is said to attain the supreme end when one abides in one's own self on the removal of *avidyā* (i.e. ignorance of the nature of *Brahman*)—p 1 (Tatp I p 3) (Italic ours). Our author has removed the word *ignorance* (necessarily with or) and has got the phrase *avidyā of the nature of Brahman* and then has slightly changed the construction of the sentence and the result has become curious.

The word *avidyā* may mean ignorance of the nature of *Brahman*. If the word *ignorance* is to be removed, it must be removed along with its adjuncts [= of the nature of *Brahman*], that is the whole portion—'ignorance of the nature of *Brahman*'—is to be removed. The retention of the adjunct becomes meaningless while the principal word is removed.

(xii)

In foot-note 4 page 162, our author writes—

Suresvara compares the *iva* to a prince carried away by a cowherd and brought up in rural associations. When he became acquainted with his royal descent he gave up his other occupations and realized his kingly nature.

राजपुत्रोः स्मृतिप्राप्तौ

न्यायभाषो निवर्तते ।

तैत्तिरीयसंहिता

तत्त्वसंख्यादि वाक्यतः ॥"

Our author has made many mistakes here. It was not Suresvara but Bankara who first recorded the story. Even he wrote that he took it from those who were versed in traditional lore (*sampradaya*) Vide *Bhāṣya* Br Up ii 1 20 (p 297, Anandasrama Edition).

In commenting on this passage Anandagiri mentions the name of Dharmadāyaka.

In the Varttika on the above mentioned passage of the Br I p Suresvara describes the story in verse (Varttika Br I p ii 1 507-516 Anandasrama edition pp 970-912). The verse quoted by our author is not Suresvara's. It was composed by Appaya-dikṣita embodying in it the sense of Suresvara's verses (Vide *Sūdhanta leśa-Saṃgraha*, pp 122-123, Benares edition). Our author has taken the story and the verse from S. L. S. But had he read the book carefully he would have found that even there mention is made first of the *Bhāṣya* of Br Up and then of the Varttika.

(xiii)

PLAGIARISM

In one place (p 173) the Professor writes—

In the commentary of the *Bṛhadāraṇyaka Upaniṣad*, Śaṅkara suggests the theory of reflection. As the appearance of sun and moon in water is a mere reflection and nothing real, or as the appearance of red colour in a white crystal is a mere reflection of the red flower and nothing real, since on removing the water sun and moon only remain and on removing the red flower the whiteness of the crystal remains unchanged, even so the elements and the individual souls are reflections of the one reality in *avidyā* and nothing real. On the abolition of the *avidyā*, the reflection ceases to exist and only the real remains' (p 173 lines 14-23).

In foot-note 2 the reference is to S B Br Up ii 4 12.

Dr Ror translated the *Bṛhadāraṇyaka Upaniṣad* in 1876. In 1891 it was republished by Totharam Tatya in The Twelve Principal Upaniṣads (Eng trans). Dr Ror writes in a foot-note on ii 1 12 of the *Bṛhadāraṇyaka Upaniṣad* thus—

I give here in a somewhat different language, some of the images which Śaṅkara uses in explanation of this passage (ii 4 12). As the appearance of the sun and moon in water is a mere reflection, and nothing real, or as the appearance of red in a white crystal is a mere reflection from a red substance and nothing real, for on removing the water, the sun and moon only remain not their reflections, or on removing the red substance, the whiteness of the crystal continues unchanged,—thus the elements and the individual souls are reflections of the one soul upon ignorance and nothing real for on removing the ignorance by knowledge the soul alone remains while those reflections cease to exist" (p. 248 lines 16-25) (Italic ours).

of a helper or the modification of ones inner nature. The language of Sankara is—

स्वकर्म पतिम् अन्यद् नास्ति इति एवम् एव—इत्युच्यते ।

Anandagiri explains it to mean—

समातीत्य-स्वगत-भेद-हीनम् ।

That is, when we use एवम् (Eham) it means that

(i) There is no other entity of the same class

(ii) There is no inner differentiation in that

one.

In explaining the meaning of the word अद्वितीयम्

(*advaityam*) Sankara takes the example of the

pot. When a pot is made there are more than

one cause, viz., the clay, potter and so on. But

in the case of *advaityam* there are no other entities

besides itself. Anandagiri explains it to mean—

विनाशित-भेद शुद्धम् ।

That is, it excludes the idea of another entity

having a different nature.

So we see that both the words are significant

each having a special meaning of its own.

(xxv)

SUBJECTIVISM

Our author says—Sankara insists that the two

worlds: mental and material are not of the same

kind' (p. 22).

Again—Sankara repudiates the view that the

things of the world are phenomena of our creation

(p. 64).

That is only a half truth. The whole truth

is that he was both realist and subjectivist. Both

naturalist and illusionist. There are innumerable

passages establishing each position. We shall not

try to-day to harmonize all these passages but

shall quote those passages which will prove him

to be a subjectivist and illusionist.

(1)

In the Bhashya, Gaudapada Karika (iv. 25)

Sankara identifies himself with Buddhist subjective

idealists. He says

यद्यपि भासता चित्तस्य

विज्ञानादिनाऽन्युपपत्ता

उदयमोक्षमस्मानिनि ।

It means—We too approve of the conclusion

of the *Tyana-radins*—that the mind चित्त assumes

the forms of pots and other things.

Here it is definitely stated that Sankara and

the *Tyana-radins* are subjective idealists. The

world is, according to them, a modification of the

mind.

(2)

In Bhashya, Mundaka Up. II. 14 Sankara

says—सर्वं हि अन्नं, ररणं विचारमेव

It means the whole world is really a modifica-

tion of the mind' (अन्नं ररणं विचारम्)

Here also we arrive at the same conclusion

(xix)

WAKING EXPERIENCE

In one place our author says—'Sankara rejects all attempts to reduce waking experience to the level of dreams' (p. 148).

In another place we find the following passage—

Nowhere does he say that our life is literally

a dream and our knowledge a phantasm' (p. 152).

The Doctor is over confident. Here we quote

some of the remarks of Sankara.

(a)

Sankara accepts the views of Gaudapada karika u. 4 and defends the position in the form of a syllogism.

(i) The proposition (प्रतिज्ञा) is—what is seen

in the waking condition is unreal.

(ii) The reason (हेतु) is—because it is seen.

(iii) The example (दृष्टान्त) is—what is seen in

dreams is so.

(iv) The application (उपपत्ति) is—As what is seen

in the condition of dream is false so what is

capable of being seen in the waking condition is

also false.

(v) The conclusion (निगमन) is—what is seen

in the waking condition is false.

We may or may not accept the reasoning of

Sankara but his conclusion is that the waking

experience is as unreal as is the dream experience.

(b)

The same conclusion is affirmed in the comment

ary on the next two verses (ii. 5, 6). In the

commentary on ii. 7 he raises the following

possible argument against his own view.

That the objects of waking experience are false

like the phenomena of dream, is not correct for,

the former consisting of food drink, etc. also used

as tangible means to tangible ends, whereas the

latter are not such. So the futility of the objects

of waking experience assumed from their similarity

to the phenomena of dream, breaks down.

(Dissolved.)

In reply to the above argument of the opponent,

Sankara says—The argument is not correct.

Then he controverts the above argument and re-

affirms his own conclusion.

(c)

In the Bhashya Br. Up. II. 118 we find the

following passage—

स्वप्ने दृष्टाभ्यारोपिता

स्वप्नस्य भूतत्वेन लोभा

अविद्यमाना इव मन्ताः ;

'इथा जागरितेऽपि इति श्रमेत्स्वम्'

(Anandasrama ed. pp. 270-280) What is

perceived in dream though certainly non-existent

is falsely attributed to the self. The same should

be affirmed of waking experience.

(xx)

MOKSHA AND THE WORLD

(A)

About Sankara's views on moksha our author

writes—

The Turya or the fourth state has been called *प्रपञ्चोपशमम्* (*prapançopasamam*) by which Sankara means 'the absence of the states of waking, dreaming and deep sleep' (प्रपञ्चोपशममिति जाग्रदविश्राम-प्रमादोपशमम्) vide Bhashya, Māndukya Up. 7 and not what our author makes him to mean (p 205).

The attainment of this state is *moksha*. From the above exposition of the true state of the Self, it is evident that our author's view of *moksha* is altogether wrong. It cannot mean 'changing the face of the world and making it anew,' as our author thinks. What he means are higher experiences of our work-a-day world. These experiences as explained by our author presuppose the existence

(i) of an objective world which can be seen in a new light and which can be changed and transformed into the kingdom of God and (ii) of a subject with activities of the mind—(knowing, feeling and willing) for changing, transforming and experiencing anew that objective world.

But even in the third state the objective world has vanished and the activities of the mind with its nineteen avenues of experience and knowledge have ceased to exist. So in the last two states there is no objective world to be modified and no activities to modify it.

The state of deep sleep approximates to the fourth state. What worldly experience is not possible in deep sleep cannot be possible in the fourth state.

As in the third state so necessarily in the fourth state the objective world, objective experience and subjective experience—all vanish like the dream world. What remains is one undifferentiated homogeneous Being which is the Self in its own truest nature. This is *moksha*.

(xxi)

CREATION

We shall now discuss Sankara's views on Creation, as the subject is allied to what we have already discussed.

In Indian scriptures *true* creation means *Parinama* transformation. This world is a modification of God. There is a variety of expressions to express this idea. God becomes many. He transforms himself into this world; this world came out of God; all these expressions truly interpreted, support the theory of Real Creation. Vedic texts describing this sort of creation are called *Parinama-Srutis* (परिणाम-श्रुतिः). According to Sankara such *Parinama-srutis* do 'not express *parinama*'

न चेय परिणाम श्रुतिः
परिणाम प्रतिपादनार्थाः ।

Bhashya, Br Sutra, u 127

The object of such texts is to impart instruction about the identity of the Self with Brahman who is above this phenomenal world.

According to Sankara there is no creation, so this apparent world is non-existent.

(1)

In another place (Bhashya, Br. S. u. 1. 33) he says—'These Vedic texts on creation (सृष्टि-श्रुतिः)

do not refer to the truest reality (परमावेदित्या) We must remember that these refer to this phenomenal world which is imagined by avidya (अविद्या वरिणः) and characterized by name and form.' Their object is to teach that Brahman is our Self.

(2)

Sankara's Bhashya on Br. S. iv 3 14-15 to be read in full. We quote below Thibaut's translation with slight modifications.

Sankara says—Nor will it avail our opponent to say that Brahman possesses manifold powers, because *Srutis* declare it to be the cause of the world's origination, sustentation and final retraction. For those passages which deny difference have no other sense (but just the absolute denial of all difference).

But in the same way also those passages of *Srutis* which state the origination and so on of the world have no other sense; we cannot be understood to teach anything but just the origination and so on of the world.

To this argument Sankara says—

This is not so we reply, for what they aim at teaching is the absolute oneness of Brahman.

(सत्त्वम् एतत् प्रतिपादनं परत्वाद्)

Sankara further says

Thus the passages of the *Srutis* about the origination and so on of the world aim at teaching the unity of the Self, and Brahman cannot therefore be viewed as possessing manifold powers." (Bhashya, iv 3 14)

We thus see that according to Sankara (i) Brahman cannot be said to possess power (शक्ति) and (ii) there is no creation, and so there is no world.

(3)

The same idea occurs in the Bhashya of the Br. Upanishad. In one place he says—

'It is thus established that the words about creation etc. are meant to shew the unity of the self' (सृष्ट्यादि-वाक्यानाम् आत्मैक्यं दर्शनायै परस्वोपपत्तिः)

Br Up. 1 47 (Anandasrama ed. p 120, lines 14-15)

(4)

The same idea occurs in the following sentence of the same section.

सृष्ट्यादि वाक्यानाम् आत्मैक्यं प्रतिपत्त्यै परत्वाद् प्रहमेव तस्य दर्शनम्

(The same ed. p 127, lines 25-26).

(5)

In the Bhashya of u 1 20 of the same Upanishad, we find the following—

परमात्मैक्यं प्रत्यक्ष-दृष्टिन्ने उत्पत्ति-रिपत्ति-प्रत्यय-प्रतिपादरानि वाक्यानि

(Anandasrama ed. p 206, lines 27-28).

It means—The texts declaring the origination, sustentance and re-absorption are meant for confirming the belief in the unity of the supreme Self.

(6)

Here is another sentence—

तस्मात् उत्पत्त्यादि श्रुतः

आत्मैक्य-प्रतिपादनपरः ।

(Bh. Br. Up. ii 1. 20; p. 297, lines 11-12, the same edition)

It means—"Therefore the *Śruti* texts declaring the origination, etc., are for establishing the unity of the Self."

(7)

The following is another sentence in the same section—

तस्मात् एकत्व-प्रत्यय-दात्र्याय सुखं-मणि-लोहारिण विष्कुलिग-

दृष्टान्तान् उत्पत्त्यादि-भेद-प्रतिपादनपरः ।

(Ibid., p. 298, lines 20-21).
It means—"The examples of gold, gem, iron, and sparks of fire, are meant for confirming the belief in the unity of the Self and not for establishing the origination and other differentiations."

(8)

Here is another sentence in the same section—

तस्मात् एकस्मैक्य-प्रत्यय-दात्र्याय एव सर्वेदानेषु उत्पत्ति-

स्थिति-प्रत्यय-कल्पना, न तत्प्रत्यय-करणाय ।

(Ibid., p. 299, lines 4-5).
It means—"Therefore the *kalpana* (imagination or fiction) of the origination, sustenance and re-absorption (found) in all the *Vedāntas* are meant for confirming the belief in the unity of the Self and not for believing those (stories) to be actual facts."

(9)

The sixth question in the Prasnopanishad is about the *Purusha* with sixteen *Kālās* (कला) The *Purusha* is the Highest Self and *Kālās* means parts. Sankara explains it by *avayava*, i. e., body. The sixteen *Kālās* are *Prana*, *Siaddha*, *Akasa*, air, fire, water, earth, senses, mind food, strength, *tapah*, *manis*, *kama*, worlds and name. In the second mantra it is said that these *Kālās* rise in *Purusha*. In popular language, the rise of *Kālās* means the creation of *Kālās*.Sankara, in his commentary on this passage, says that the *Purusha* is really without *Kālās*, निष्कल, *nishkalah*; but through *avidya* he appears to be with *Kālās*, *sakala* i.e. He uses the particle *iva*, which means—"as it were". It shows that *Prana* and other *Kālās* are not really in the *Purusha*; it is only through *avidya* that we attribute these things to Him. Sankara then says that the *Purusha* is non-dual and pure unity and therefore cannot be described except by super-imposition *advāropam* antarena.

It becomes therefore necessary to say that everything arises, exists and disappears in him. This defect is then remedied by the elimination of what was super-imposed (अभ्यासोप-व्यनयेन). First it is said that all things arise in him. Then it is said that these things have been falsely attributed to him and that nothing can in truth arise in Him.

This method is always used by monistic philosophers. In his commentary on the Gita xiii. 13, he adopts the same method and quotes the following saying in defence—

अभ्यासोपापवादार्थं

निष्प्रपञ्चं प्रवक्ष्यते

(adhyāropāpavādābhyām nishprapañcam prapañcyate. That which is without prapañca is described by *adhyaropa* and *aparāda*.*Prapañca* means that which appears, i.e., the world; *adhyaropa* means super-imposition, attribution and *aparāda* means negation, denial.

First we attribute something to Brahman, then we deny it. The Indescribable is thus described.

In the Bhashya of Prasna Up. vi. 4, Sankara says that the creation is due to *avidya* and it is like the vision of two moons, gnats, flies, etc., created by defective eye-sight (तैमिरिक-दृष्टि-सृष्टः) or like the vision objects created in dreams

(स्वप्नदृष्टः Svapna-drik-Srishtāh).

The Mundakopaniṣad ii. 1. 3 says that *prāṇa*, *manah* and other things are born from God.Sankara, in commenting on this, says that the creation of all these is due to *avidya* and that these things do not really exist in God. These are falsehoods (अवृत) and are objects of *avidya*.

The Highest cannot be said to have these, as a son-less man cannot be said to have a son when he sees a son in dreams (अपुत्रस्य स्वप्नदृष्टेनैव पुत्रेण सपुत्रत्वम्) ।

Here the world is compared to objects seen in dreams.

(12)

At the beginning of the Bhashya of Aitareya Up. ii. 1, Sankara has discussed the meaning of creation. According to him.

(i) It is *arthavada*, i.e., hyperbole.

(ii) But it is more reasonable (युक्ततर) to call it a story as people usually fabricate, (लोकतया कथयितुं प्रवृत्तः). The creation story is invented to explain and comprehend easily the truth that, like a juggler, the Great Juggler the omniscient and omnipresent God, has created all these things.

(13)

In the concluding section of Bhashya, Br. Up. iv. 4. 25, Sankara has thoroughly discussed the subject. We give here a summary of the section.

When we teach about numbers, we draw some figures and say 'this figure is one', 'this figure is ten', 'this is hundred' and so on. Here we teach numbers and not those lines.

Again, when boys are taught the alphabet, we use paper and ink and draw certain lines; then we teach them letters. No one says that paper, ink, etc., are letters. Letters *varṇas* are taught by what are not letters.

Similarly when we wish to impart instruction about Brahman, we imagine origination, sustenance and re-absorption of the world. But thereby we create heterogeneity in what is homogeneous. Then we remove this defect by such precepts "neti", "neti" .. "not this". "not this".

However, God must have listened to his silent prayers at last. His wife died one day after suffering for months and her relatives came and took away the child. Dinabandhu's heart ached for a few days as he looked at the empty and silent room, but he soon managed to comfort himself. Though he had lost his wife and his daughter too had been taken away from him, yet he had been saved much expense. Three annas daily came up to nearly six rupees a month, and the price of the rice too was not negligible. This thought cheered him up considerably and he began to collect his interest with more zeal. His shop too prospered more and more.

His daughter Satyabati did not come back to him. Years passed on. Every year, at the time of the Durga Puja, he would spend twelve or fourteen annas over a striped or checked sari for his daughter and send it to her. He would select one of his poorer clients and send it by his hand so that it might not cost him anything. Thus once a year, he heard from his daughter. The rest of the time, he forgot that he had a daughter at all. As she was with her mother's relatives, he did not think it necessary to offer them money for her board or lodging. They might be offended if he did so, he told himself. Satyabati's marriage too was celebrated in her maternal uncle's house. Dinabandhu happened to be busy over a law-suit then and he could not manage to be present. He did not send any money or presents either. Years passed on as before and Dinabandhu saved that annual expenditure of twelve annas too. It would hardly do to send only a sari to his son-in-law's house. One should send presents and sweets also. But he had no wife to manage these things for him, so he did not try to do anything.

His homestead presented a sorry spectacle to the sight. The bricks began to fall off now, the plaster had fallen off long ago. The grounds around and the yard became full of grass and undergrowth. After nightfall nobody dared to pass that way for fear of treading on snakes or scorpions. Dinabandhu had no fear in him. He would move about

in the night like a creature of darkness. It cost money to have a lantern burning, so he did without any sort of light at all. Only one small earthen lamp burnt in a corner of the room in which he lived. Its dim light served only to make the surrounding darkness all the more full of terrors. Even thieves were afraid of the place. So Dinabandhu did not find it at all difficult to live within this ruined house with untold wealth in his possession.

But Dame Fortune is proverbial for fickleness. Dinabandhu had bad times in store for him. His daughter Satyabati became a widow and as there was nobody now in her mother's family who could give her shelter, she came back to her father. Both her grand-mother and her uncle were dead. She did not come alone, her son Balai, a boy of seven or eight, came with her.

The first sight of the boy nearly drove Dinabandhu crazy with anger. Whence did this imp of satan arrive to trouble his peace? Satyabati was his daughter after all and he had once been accustomed to spend money for her. So her reappearance did not cause him so much uneasiness. She would cost him even less now than she had done before as she was a widow and would have but one meal and that too without fish or meat. Dinabandhu was getting old and rheumatic, sometimes he would scream with pain the whole night. He could not move hand or foot to get himself a glass of water even if he died of thirst. People advised him to engage a servant as servants were cheap in villages. He would have to give the man his board and a salary of two or three rupees at the most. But Dinabandhu did not dare to keep any one inside his house. He did not know whom to trust. What if the fellow should make off with his life's savings? He preferred any amount of suffering to such a calamity. But he could trust his daughter. She would look after him much better than a paid servant, and she would not take any money for her pains. Besides she would eat much less than a servant. So he was glad on the whole to get his daughter back.

He stepped carefully over the thorns and insects that overran his yard and came out to welcome his daughter.

"Come in, my dear," he said, "to think that I should have lived to see this day. But God knows best."

"I hope you are all right, father," said Satyabati rather drily. "I had to come away

* A portion of the food-offerings made to a god.

might regret it. One of the rooms got a thatched roof and the kitchen too was repaired. Satyabati and her son cleared off the bushes and the undergrowth that had turned the front yard into a jungle, and made walking safe. The darkness, too, was illumined now by two or three lamps. As Satyabati cooked every day, Dinabandhu too began to share their breakfast. Since he was being made to pay through the nose, he did not see why he should suffer unnecessary privations. But he was adamant on one point. He would not allow Satyabati to cook more than once a day. It was asking too much of him. Why should not the boy be satisfied with the *prasad* from the village temple in the evening? Dinabandhu had hitherto lived solely on it. Satyabati was helpless. But she could not allow the boy to go hungry at night. She used to hide some rice and curries for him from the morning's cooking, and with that the boy had to remain content.

Nowadays, the old man was being looked after properly. He was receiving fresh cooked food every day. If he felt thirsty at night he had but to ask for water; if the pain in his legs increased, his daughter would come and rub them with warm oil. During the long Indian winter, he used to suffer very much from cold, as he had no adequate clothing. But now Satyabati had given him one of her quilts, seeing his pitiable condition. Though it was an old one, yet it gave him quite good service. If he had to go out in the evening, he could do so safely now, there being no snakes or scorpions in the front yard. If he felt too bad to go out his grandson Balai would go in his stead and carry out his orders scrupulously.

boy is running wild. Why not put him in the village school?"

Dinabandhu flared up at once. Put him to school indeed! Was not he the son of a Nabab? And who, if you please, was going to pay the fee and buy him books and slates and a hundred other things? Who was going to get him clothes? It was none of his concern.

But as usual he felt afraid of his daughter and could not voice his indignation. "Who will pay the school-fee?" that was all he could utter.

Satyabati remained silent for a while. Then, "Very well," she said, "It's only eight annas a month. I shall pay it."

"And who is going to find the books and stationery?" asked Dinabandhu. But Satyabati walked out of the room without deigning to answer.

Old Nibaran Mukherjee was in sole charge of the village school. He had just returned home after his day's work and was washing his hands and feet in the front yard of his house, when someone bowed down to him.

The evening shadows had deepened still more by the aid of the smoke rising from his kitchen and cattle pen, so the old man could not distinguish who the person was.

"Who is it?" he asked, peering down, "I am afraid, I don't see clearly in the evening."

Satyabati introduced herself. "I have been here, quite a long time," she said, "But could not come before to pay my respects to you. Please be kind enough to take in my son. He is simply running wild."

Old Nibaran had never been celebrated for charity or philanthropy. Still, Satyabati was a daughter of the village; moreover, she was a widow, so she could hardly be dismissed at once. He tried to compromise. "I am helpless, my dear," he said, "the school does not belong to me. I am but a paid teacher. If you can pay the school-fee, I shall have your boy admitted at once. I may procure him old books and slates. That's as much as I can do. You know my financial condition very well, my daughter. Instead of helping others, I need help myself."

"All right, Sir," Satyabati said. "If the school-fee must be paid, I shall pay it. Please remember about the books and things."

Next morning, Balai bathed and dressed in clean things and was taken to the old schoolmaster's house early. Satyabati again

he was safe from thieves, for the time being. He stayed on at the shop and did not return even at night.

To Satyabati the world grew dark. What could she do alone, in this horrible ruin, over which the shadow of death already hung? She felt sure now that the boy would die. Deceptive hope whispered in her ear that he would get well, but she hardly had the strength to believe it. The boy was sinking fast.

There was not a single person in the house, who could have helped her. She could not leave the unconscious boy to seek help in the village. If the boy should ask for water? There was none to give it to him. If he should roll down from the bed and hurt himself. Merciful God, why do you send such trials to poor human beings? She knew for certain now, that she would lose her son, but the cruellest blow to her heart came from the knowledge that she had not been able to give him a drop of medicine or to do anything to lessen his agony. God showed her a little mercy towards the last. She did not have to witness the death spasms of her only child. In the darkness of night, Balu passed off into the great unknown leaving the worn out woman sleeping. He did not bid her any farewell perhaps because she had been unable to lessen his suffering.

Next morning villagers found a woman rushing about wildly and calling to people. Her son had died and his body was lying uncremated. Her father had left the house a couple of days ago.

No one went to her help. They belonged to an inferior caste. Moreover, the boy had died of a mighty infectious disease. So every one she approached ran away from her.

"Get away, you wretched woman," they shouted from a distance. "Because your son is dead, you want to destroy the whole village?"

"Send for your old father," another advised, "and tell him to inform the police. They will send the district board sweepers to take away the body. Who do you think is going to carry the body of the old miser? When he dies, nobody would touch the old vulture."

Satyabati returned home. Her darling Balu, the light of her eyes! So nobody would touch him! But the mother was still living. She had not been able to save him, but she could arrange to go with him. She laughed shrilly like a witch, as she made her plans. Even the walls of the ruined building shook at her demoniac laughter.

There was no lack of wood anywhere. She collected a pile, then she dragged down the straw for the thatch, with the help of a bamboo. Everything was ready for the cremation. She took her child in her arms, and came and sat down in the middle.

"Now there will be no lack of people to watch over your money," she cried and set fire to the straw. "We two, mother and son, shall act as keepers to your wealth."

As the bright flames leapt up to the sky spreading a red glare all around the villagers became conscious that something unusual was going on. There was a great commotion. Everyone shouted and ran, but nobody knew what to do. They did not dare to approach the terrible fire, they could only stand at a safe distance staring or ran hither and thither aimlessly.

Dinabandhu was about to sit down to his breakfast of fried rice when a lad ran up to him shouting, "Your house is on fire. Dinabandhu."

"What? What did you say?" cried the old man springing up. He ran headlong down the street leaving the lad far behind. The fire had by that time spread to the wood and bushes surrounding the ruins. The villagers remained staring aghast at the conflagration.

"Where have you been, you old rascal!" cried a woman from the crowd, "Your daughter has burnt herself to death!"

"I am ruined, oh Lord!" screamed Dinabandhu and sprang headlong into that sea of fire.

The villagers deserted that part of the village after this event. Nobody would pass by that way even. Some dare devils tried once or twice. They were found insensible on the road. The old man, his daughter and her son were reported to dwell inside the charred ruins. They kept watch over the buried treasure.

INDIAN Womanhood



It is a happy sign of the times that more and more of our sisters are engaging in educational and social work.

Examination and the Miss MANKAR Scholarship in the M. A. Examination. She next joined the staff of the Crosthwaite Girls' School at



Srimati Jamuna Hulkar



Miss Zainab Rahim

Allahabad and worked there for three years. She travelled for a year and a half in England and Germany, where she studied the Educational and Social problems of the West.

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MISS ZAINAB RAHIM is an enlightened Bengali Muhammadan Lady. She received her

early education in the Diocesan College, Calcutta, passed the B A Examination in 1929. Miss Zainab is now conducting a Girls' High School at Dinajpur as its Head Mistress.

She has been awarded a Post-Graduate scholarship by the Dacca University and will soon proceed there to complete her studies.

In China

Some Chinese Generals Whom I Saw

By RAJA MAHENDRA PRATAP

I

MARSHAL FENG YU HSIANG, THE CHRISTIAN
GENERAL

IT was a day in July, 1925 I together with another Indian friend was going to Kalgan to see Marshal Feng. The train was crowded. We were in a second-class carriage by no means comfortable. To our great astonishment we noticed Mr Hsu Chien, formerly Minister of Justice, in another carriage. He was also going to Kalgan. We had seen him at several party dinners or meetings of Kuomintang. He knows English. He gave me some names of hotels where we could stop. He, however, added that someone from the Marshal might come to the station to receive us.

Beautiful scenery of the Nankau hills comes and goes. The historical Chinese wall is pierced through and we pass on. Nothing hinders us. We are going to Kalgan to visit for the first time the famous Christian general and we are wrapped up in thoughts of the coming events.

The train pulls up at the Kalgan station. Not knowing the language of the country, and without interpreters, we are naturally a little anxious. The former Minister of Justice (he is now again the Minister of Justice in the Hankow government) comes to us to help us. In the meantime, however, appear three or four men and they enquire about us. The minister tells us that they are from the Marshal and that we should follow them. They take us to a waiting car, outside the station. I and my friend Mr Chiransingh are taken to a Russian hotel. We wash ourselves and take

a light meal. Now arrives a message from the Marshal. We are to see him at once.

In a small little building not far from the hotel is the head-quarter of the ruler of the north-west provinces of China. We enter the main gate, pass a courtyard and we are shown into a small room. A tall, thickly-built man is standing there. I pass him and proceed to shake hands with Mr Hsu-Chien who also happens to be here. He, however, quickly directs my attention to the stout and tall man plainly attired and mentions softly, 'Marshal.' I feel a little upset. I apologize. He smiles and invites us to take seats. Mr Hsu-Chien acts as interpreter. I present to the Marshal my book, *The Religion of Love*. After the customary exchanges of greetings and mutual compliments, I begin to express my views on society, politics and religion. I further explain the object of my visit. 'I want to go to Tibet and Nepal and I want the help of Marshal Feng.' He heard everything very attentively and in the end agreed to my request. He also asked me to speak before his officers. I became his guest in his guest-house.

What impressed me most about the Marshal was his simple life and keen desire to learn everything new. He will come to the guest-house now and then. He will sit on a small simple chair in front of the bungalow. His guests will flock to him. There were many Christian priests staying in the house. All spoke freely and expressed their views on the burning questions of the day.

On two days I spoke to the officers of the Marshal in the large meeting hall. He himself came on both the days and sat cross-legged on the floor without cushion or carpet.

I, spoke in English and a Christian chaplain from Hunan province translated my speech. And the Marshal was throughout very busy in taking down notes from what I said.

There was yet another great general at Kalgan in no way less interesting. He was only a subordinate of Marshal Feng, but he was also a great personality. I hear that he has since died. Therefore, I must do homage to his memory. He was a pious and orthodox Christian and strictly vegetarian. He did not live in so simple a building as his master, the Marshal. He occupied the government "Yamen" or palace. He was the civil governor of the province. His name was Chuang-Chi-Chang. He also invited me to dinner and asked me to speak before his numerous officials and the town nobility.

In 1926, when Marshal Feng proceeded to Russia, this General Chang-Chi-Chang became Marshal and the acting Commander-in-Chief of all the Feng's forces. The latest news is that this illustrious general still lives!

II

SINNING FU : GENERAL MA-CHI

I will not trouble kind readers with the accounts of several fine generals or governors whom I met on my way to Tibet. They were very interesting to me and certainly very helpful in my difficult journey. However, as their account may not be found of general interest, I shall pass over them here and proceed immediately to relate my story of General Ma-Chi.

This man is not even a governor of one province. Legally he is a subordinate of the Governor of Kansu who resides at Lanchan. But this general Ma-Chi has formed his own province. He rules to-day or ruled when I saw him, from outer Mongolia to outer Tibet. All the Mussalman generals in the different parts of Kansu are either his relatives or his subordinates. As a leader of Islam he has a great influence in the land of Tungans—the Chinese Mohamedans. He is the ruler of all he surveys. He has an army of ten thousand warriors. They are all practically Mussalmans. They are not all well armed with modern implements of war but their proverbial courage and lust of war make them dangerous enemies to those who dare to oppose the will of General Ma-Chi.

I together with an Indian friend, Mr Daswanda Singh, a student of the California University, proceed to take dinner at the palace of the general. For lack of a better interpreter my Chinese servant accompanies us. As we enter the inner gate of an inner courtyard, I am astonished to find two rows of soldiers flanking our passage. As we approach them, up goes the salute from the military band. What is it? We begin to ask each other. A private dinner or an official reception? But we are no officials. We are poor wanderers on the face of the earth. I simply try to serve our common human family. We are going to Tibet and Nepal to see whether we can do any service to India from those countries. Our Indian friends in California collected money for our expenses. We are poor little things! But here, we are suddenly received as the ambassadors of a great power. We are greatly impressed. We walk on. We enter a big hall beautifully furnished with customary Chinese furniture. The long rolls with some beautiful writings adorn the walls. Electric lamps are also hanging but they are not lighted. But we have no time to look round. The general receives us and asks us to sit on silk cushioned Chinese chairs. There are several guests present. A few more arrive. In this surrounding my Chinese servant who was a rickshaw driver a few months before does not fit in. His education is nil. He knows only a few words of English but we have no other interpreter. Our honourable friend, a Kuomintang party man who was to accompany us throughout our trip as interpreter returned from Lanchan. We must as best we can speak through our Chinese servant. He also did his duty well. To our great relief, however, a young student among the guests at the table happened to know better English. He kindly helped us.

We took our seats around a big table. Dish after dish was brought, there was no end of courses. Twenty, thirty, forty different kinds of plates we must have tasted. We forgot to count and it was a pity we had no counting machine at hand.

Later on this general gave me a public address. The Indian, of course national Indian, and the Chinese republican flags flew over our meetings. It was a greatly impressive ceremony.

I must mention that without the aid of General Ma-Chi I could not have been

successful in taking our Indian mission to the "independent" Tibet of the Dalai Lama

III

SUCHUAN

SOME LOCAL GENERALS

The stories of Tibet will be related somewhere else. This article deals with China. Let us, therefore, hurry to the Chinese province of Suchuan in order of my travels. We entered this province when we emerged from Tibet.

I met a local general at Tachin lu, the capital of Chinese Tibet in the south. Formerly the Chinese generals of Tachin lu were as powerful as the general of Sining Fu, but since some time they are only subordinates of the Yachow general. The present commander may not be very important but the place cannot lose its importance. It is the meeting place of China and Tibet. The general gave us quarters in a private house. The host was a local merchant of some importance. He was half Chinese and half-Tibetan but looked like an Indian.

The general gave us a dinner and came to see us. I forgot to mention that the Sining general had also paid us a visit. And before I left Kalgan on my first visit to that town Marshal Feng-yu-Hsiang himself came to my room to say good-bye. The Chinese authorities on the whole are very polite people and they try to express their kindness by dinners and visits if they can find time.

IV

YACHOW

The only unpleasant experience we had was with the general of Yachow. He somehow did not care to see us. The worst of it was that twice he invited us to breakfast or tea, and twice, when we had arrived at his palace, informed us through some of his adjutants and interpreters that he was too ill to receive us. His political secretary came to us at our Chinese inn and brought presents of European brandy and some Chinese biscuits. I did not accept the brandy as I am "dry-in-principle", but thanked him profusely for the presents which were a symbol of his kindness. The secretary told us that the British Consul-General at Chengto, the capital of Suchuan, had demanded our arrest and therefore the Chinese authorities in the province were not in a position to extend to us the welcome which we deserved.

I did not hesitate to express my dissatisfaction at the general's attitude in not receiving us, but I added that if this seeming unkindness of the general can help China in any way, we will not be sorry.

The American missionaries of Yachow gave us a much more friendly welcome. We had a fine dinner in their home. That, however, is another story. We are dealing here only with Chinese generals.

V

MARSHAL WU-PEI-FU

"The meeting is arranged tomorrow, you will go to see Marshal Wu-Pei-Fu," was the message delivered by my honourable friend Mr Hu, the Vice-Minister of Education. It was in August 1926. The news came quite unexpectedly. I was driven out of Japan a few days earlier. Now I had no other wish but to return to Afghanistan and forget the hardships of a long, adventurous journey in the charming gardens of that country. I had no political ambition for the time being. I will be glad, I said, if I can sit an hour before a half-opened flower and hear the guitar of a flowing stream and enjoy the love songs of a mad nightingale. But no, I was not to retire yet to the scenes of one thousand and one nights. Strange to say, when I reached Afghanistan, the curtain of winter fell on my romantic imaginings, and the sense of duty to the cause of humanity drove me back to spin round the world for the fourth time.

My habit of wandering took me away from Peking. I must first describe my meeting with Marshal Wu. Early in the morning, next day, a motor car arrived and brought an assistant of Mr Hu to my hotel. He took me in his car to the railway station. Here I met Mr Wang, another of my friends and we all went together to board the special train waiting for us. In half an hour we arrived at the head quarters of the Marshal, just outside the capital of the celestial republic.

Through the lines of trains we reached the platform where the train *de lure* of Marshal Wu and his staff was standing. We wait a couple of minutes in front of the office wagon of the Marshal. Through one big plain glass window I get a glimpse of a man talking apparently with someone else whom I do not see. This man has very fair colour and his eyes are also not black. He must be some Englishman who had come to see the Marshal, so I thought.

We are now shown into the wagon. To my great astonishment the fair-coloured man whom I had seen through the window is the Marshal himself. He stands up, comes a step forward, shakes hands and asks me to sit on a chair near to his office table. I present him my book *The Religion of Lote* in a Tibetan silver temple. This leads us to a religious and philosophical discussion. Twenty minutes are taken up by the Marshal in propounding the Chinese philosophy. When, however, our topic turns to political problems, the Marshal emphatically asserts that the British have no right to meddle with Tibet. It is a purely Chinese question. He further promises to help me, in case I proceed once again to that country. He told me that he was trying to unite whole China "by force" and when China was a strong, healthy power, she should surely like to see her neighbours in a healthy condition. For the time, however, he had nothing else to think about, save the well-being of China.

He now invited us to take a breakfast with him. We went out of the wagon. The breakfast or rather lunch was served on

the open platform. A passenger train passed the platform where we were taking our meal. It did not disturb the Marshal in his discourse on the social problems of the day. The food was very simple. As soon as we finished, the Marshal received several telegrams. A couple of new visitors came to see him and I and my friends took leave from him.

VI

A LAST WORD

My impression of the Chinese generals, on the whole, is that they are all patriotic in their innermost sentiments, but as some of them of the Marshal Wu-Pei-Fu's type try a good deal more than what an individual can achieve, at least what they can individually accomplish, they look around for help to attain their goal. And since some of them unconsciously accept help from the enemies of China they are encouraged to fight against one another. The lovers of order, peace and happiness throughout the world have surely a duty to do their utmost to help the honest-souls of China in re-establishing normal conditions in their beloved country.



"PUJA"—By Krishna Lal Bhat, Kalabhairav, Banoli

temple at Gaya is worshipped by millions of devout pilgrims who throng to that holy city. This halo of divinity which time has gathered round her noble figure should not however blind us to the full historical character of this great sovereign of Indore. By setting her up on a pedestal and giving her our worship, as we do to millions of our deities, we hardly do justice to a great woman and a great sovereign, who worked and laboured and fought for the welfare of her State, and gave it every ounce of her energy during a long reign of thirty years. Ever since her assumption of sovereign authority and till well-nigh her very end, she held firmly in her hands the reins of administration; she defended it against powerful enemies within and outside the State; she supervised the government and initiated wholesome laws; and she left behind her an administrative tradition which saw the State through in many periods of stress and storm. She is too well known as a holy woman and as a saint; I propose to confine myself to her governmental principles and measures and to seek to find out their bearing on the political problems of the present day.

The sovereign authority of Indore belonged indeed to Ahilya Bai; but it would be improper to label her government as autocracy pure and simple unless we also point out its limitations under such a sovereign as herself. She certainly did not regard the state as a personal, hereditary possession wherewith to further selfish or dynastic ends. She recognized the restraints put upon the sphere of autocracy by the dictates of religion and the demands of customs and conventions. Her complete identification of herself with her people toned down the despotic principle completely and conducted far more to the well-being of the State than it would have been possible in those days from representative government.

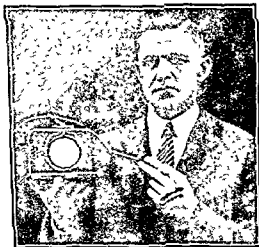
Though Indore was for all practical purposes what we call a sovereign State, it formed a part of the Mahratta confederacy and had certain obligations towards that great political system. The battle of Panipat had violently shaken but not in any sense broken the Confederacy and Mahratta leaders were busy retrieving so far as possible that great disaster. Ahilya Bai perceived that as a woman it would not be possible for her to fulfil the responsibilities that devolved on the head of a branch of the Mahratta nation for the common cause and the common

ideal. For this reason she associated with herself as the titled sovereign of the State a worthy scion of the royal family, named Tukoji Rao Holkar. Tukoji was appointed to be the Commander-in-Chief of the State and in this capacity he co-operated with other Mahratta leaders, such as the famous Mahadaji Scindia and others, in distant expeditions, in Northern India and the Deccan. Tukoji used also to collect and receive the revenues of those districts of Indore in the vicinity of which he would stay for business of state. From Ahilya Bai he would get further supplies in the shape of money and men. If any man ever had an opportunity of turning against his master and making himself the sovereign, Tukoji Rao Holkar had that in ample measure. But it would be grossly unjust to that manly soldier even to suggest that such an idea ever flitted across his mind. Ahilya Bai had been asked many times to adopt a son and designate him as her successor. Not even its spiritual significance could induce the statesmanlike queen to adopt such a course. Though Tukoji was older than her in age he used to address her as mother and the most cordial relations existed between the two. The strict subordination of the military to the civil administration, which is a necessary condition of stable and orderly government, was established in the Holkar State by the loyal reverence which Tukoji unquestioningly paid to Ahilya Bai and her deep affection for him and constant solicitude about his welfare. Sir John Malcolm, who made a diligent enquiry about the relations which existed between the two heads of the State, was filled with genuine surprise and admiration at the unanimous reports which reached him about the absolute want of any jealousy between the two personages, and has concluded that there was reverence on one side and maternal care on the other. This does not mean that there was never a hitch between the two and never a conflict of principles. These occurred from time to time, but they passed and never left a scar behind. On one occasion Tukoji had permitted a servant of the Indore government named Shivaji Gopal to accept a job under the Peshwas. He unfortunately did not think it necessary to inform the queen about this incident. When Ahilya Bai heard about this breach of administrative etiquette, she called Tukoji to her presence, and asked him, since he

Iodine Injector For Teeth To Eliminate Pulling

To an abscess and so make it unnecessary to mutilate teeth afflicted with them, a southern engineer has devised an injector which drives iodine far into the roots of the affected member. It is expertly constructed and has been successfully tested, according to reports.

(Popular Mechanics)



Iodine Injector For Teeth To Eliminate Pulling

X-Rays Detect Art Fakes By Revealing Age

Spurious paintings are sometimes detected by X-rays which show a difference in the structure of new and old materials. For instance, an old painting has been retouched by a modern artist to make it resemble the work of a recognized master, or some other method has been followed to disguise a subject. If materials of widely varying age have



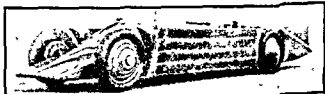
Detecting art fakes with the aid of X-Ray

been employed, the difference is likely to be detected by the penetrating rays and the photograph that is taken with their aid.

(Popular Mechanics)

When Major Segrave Steps on it

The average motorist, who seldom drives faster than sixty miles an hour, will find it difficult to realize what it would feel like to travel at about four times that gait. So far, only one man has driven an automobile at such breath-taking speed



Major Segrave's Racing Car—Golden Arrow

—Major H. O. D. Segrave, of Great Britain; the American driver, who attempted to break the Major's record, established on March 11 at Daytona Beach, was killed, along with a photographer, when his 1,500-horse-power machine got out of control.

The Major's Irving-Napier Special, which established a new world's automobile record of 231.36 miles an hour, is steered partly by an airplane-type rudder, and is held to the ground so that its wheels will maintain traction by tiny planes which, if tilted upward, "undoubtedly would make it soar through the air in giant leaps."



Major Segrave and his Wife

Thousands of breathless spectators packed the grand-stand, at Daytona Beach, on the day of the race against time. Thousands of people stretched along the sand dunes. Obtaining a four-mile start the British Major drove his glistening twelve-cylinder machine at a dazzling pace along the sandy stretch, steering by means of a peep-sight trained

The Indian Army should immediately be re-organized as a self-sufficient fighting force. All arms and munitions should also be manufactured in India. With a little state aid private enterprise can easily tackle this latter problem.

One thing more: recruitment in the Indian army is restricted to certain races and castes. This is dangerous for the races and castes or even provinces which have been unjustifiably declared *non-military* by the British. There are no people on earth who are non-military as a race. With proper training all races can produce good fighters. As to races which have been good fighters only a century ago, but have ceased to be so on paper due to political reasons, they should make very fine soldiers if only they are given a chance to prove their mettle. The Indian army should recruit its personnel proportionally from all provinces. This may perhaps rub up vested interests the wrong way, but that cannot be helped.

The Girl of Today

E. I. 'Tampoo's advice in the following, reproduced from *The Indian Ladies' Magazine* for March will be endorsed by many who are interested in the emancipation and fullest development of the girls of today:

The girl of to-day is confronted with—

1. The difficulties of modern environments.
2. Anti-war conditions of living.
3. Her absolute emancipation.

4. The growing and varied demands made on her as never before;

5. The ever-increasing struggle for existence;
6. And last but not least, the excess of women over men.

These and similar conditions have led her to shape her life as though she was meant to be, not a complement to man, but his equal, whom she must replace sooner or later.

Such extraordinary performances as swimming the channel, piloting an aeroplane, captaining a ship, motoring round the world, entering Parliament, and filling pulpits, may be admirable and praiseworthy. But, in doing these, a woman misses her highest vocation in life.

In the design of God, and the order of nature is the man or the woman the head in the home and family, in the Church and the State? This is not a question of inferiority or superiority in any respect, but of God's providential and infinitely wise order of nature.

When a woman forsakes her home for the pulpit or Parliament, she is forsaking her supreme opportunity in life. The nations of the world need wives and mothers.

The girl of to-day seems to find her greatest delight in doing what mere man does. That a healthy out-door life with a keenness for all sports, and a liberal and higher education, is essential, not only for her well-being, but also to the world at large, is commonplace. But her freedom to develop soul, mind and body should fit her to be a more ideal wife and mother, than her grandmother was.

Village Water Supply

The following information regarding the Bombay Government Scheme for water supply in villages—a dire necessity in the Bengal villages as well—is gathered from the editorial notes of *The Bombay Co-operative Quarterly* for March.

The Government of Bombay initiated in the year 1925 a very important departure in the administration of the Famine Fund, which, until then, was being utilized for measures of relief or for provision of employment in times of distress. Sir Chunilal Mehta, then Revenue Member, decided with the consent of the Legislative Council to use the Fund for measures of protection and prevention instead of merely for the alleviation of distress after it occurred. One of the directions in which the resources were to be employed was the building up of reserves of kadi and of grass in famine areas and the other the investigations of and assistance to schemes for supply of water both for drinking purposes by the construction of Bandharas (bunds across streams) and tanks in suitable localities. Co-operators may well claim some credit for this interesting innovation in Government policy, because in their Provincial Conference of 1921 they adopted a resolution urging Government to undertake a vigorous policy for the construction of protective irrigation works in famine areas and for providing facilities for well-digging, erection of Bandharas, excavation of tanks, installation of pumping plants in the famine tracts of the Presidency. Government appointed in 1925 a Special Engineer in charge of Minor Irrigation Works who has now under him a staff of over forty assistants and surveyors. His activities which were confined at the start to the four famine districts of the Presidency now extend to thirteen districts, including four districts in Gujarat. During the year 1928, 113 additional proposals were received for consideration bringing the total number of proposals received to 1627. Out of 236 schemes under investigation during the year, 117 were rejected as having been found impracticable, and 25 projects were submitted to Government after inquiries were completed and, in the Deccan, particularly the special Engineer states in his report that 'considerable progress has been made with Bandharas and irrigation tanks, ten schemes having been adopted for the Ahmednagar district alone. 16 schemes were under construction last year, and it is gratifying to find that satisfactory results have been obtained from the few schemes which have been completed and are now being worked successfully. The demand for investigation is as keen as ever, and Special Engineer's office appears to be flooded with proposals for inquiry.

Bengal requires such a scheme urgently.

Kashmere State and the Kashmerese

The following interview of Sir Albion R. Banerjee to a representative of the Associated Press (reproduced in *The Fendatory and Zemindari India* for March) gives a glimpse of the conditions of the Kashmerese.



The Problem of University Education

Is university education meant for everybody who has the leisure and the means to afford four or five years of refined idleness and more or less easy schooling? Or does it require special kind of aptitudes, and aims at a very specialized kind of finished product? It does, says Dean McConn of the Lehigh University (U. S. A.), writing in *The New Republic*. He attributes the decline in the quality of University education to the admission, in increasing numbers, of pupils who are plainly unfit for the course of study which they expected to profit by:

The swollen enrollments of the present day include a substantial majority of young people who by all accounts, including their own, have not come primarily for studies but for other activities connected with fraternities, athletics, and the like. I try to do full justice to the striking educational values which these other activities afford. But, after all, those values, though highly "practical" for worldly success, are not the same values which we seek through letters and science. The two sets of values are indeed not only disparate, but in part discordant. And consequently, the gross predominance on our campuses, both in numbers and in social prestige, of those devoted to the other activities has, in the common phrase, "dragged down the standards," involved the faculties in innumerable concessions and compromises, and very nearly banished any true spirit of learning and understanding. (There is none so naive as to suppose that "college spirit," of which we hear so much, has any reference to such matters.) Learning and understanding present themselves in our colleges nowadays as things which are pale and ineffectual and second-rate as compared with social leadership or athletic prowess. And I do not see how this situation can change so long as we continue to receive large numbers who, in Professor Veblen's phrase, "have no designs on the higher learning." So, in picturing an ideal college, I begin by excluding this group.

But the question still remains: whom to exclude. Can we say of a given number candidates for University education that they are inherently unsuited for it? Dean McConn faces this issue squarely and has no hesitation in saying that:

There is a large number of young persons of college age with respect to whom I would agree

to all that. Young men and women whose characteristics and qualities are already set and determined one way or the other—some few whose quest of beauty and truth cannot be wholly thwarted by the most unfavorable environment or the most inept teaching; and a somewhat larger number in whom no conceivable presentation of liberal values can be expected to awaken any real response.

How they have come to be that way is another question—whether by biological inheritance, or through the effects of social heredity in those early years which nearly all psychologists agree in considering decisive. But for the college officer as such this question is irrelevant. The point for him is that very many of our young people are already, before they come to him, predetermined, some to enlightenment, and some to an agreeable, energetic and by the no means unserviceable barbarism.

There is a general background to this dark picture. It is the decline of idealism in modern society. Dean McConn sums up his case in a finely written, though melancholy, conclusion:

This brings us to a great and sad truth, which is the root of the matter (as I see it), namely, that in our present world, and for long years to come, the adherents of any great and fine faith, whether of Christian unworldliness or of humanistic unworldliness or any other must, if they would keep the virtue of their faith, be content to remain a saving remnant—a comparatively small group increasing only by slow degrees.

Of course, they will be missionaries; no one can hold fervently to any faith without burning to proselyte, or without believing that in the end the truth and beauty which he perceives with such delight must become apparent to all and gladden the whole world. And, being but men, with so short a span, we desire that they should prevail in our day, or at the least make measurable strides. Hence springs a noble but disastrous haste, which cannot be satisfied to build slowly, adding only true converts, but must have also half-converts and merely nominal converts in large number,—who quite innocently, misunderstand and deface the whole creed. This tragic zeal has wrought the degradation of nearly every great cause. When Christianity took over the Empire and began to baptize by nations it practically ceased to be Christian; to most of the new hoards, Christ could be only another war-cry and a new kind of magic. And when humanism seeks to enroll all the children of the bourgeoisie it finds itself turned into—fraternities and football.

This is why it seems to me that instead of continuing in all our colleges to "have a try at

largely due to his interest in antiquities that the request was granted. Various delays ensued, but finally, in the spring of 1900, preparations were completed and Chinese passports secured. One fine May morning Dr. Stein at last set forth, with a caravan of sixteen camels and ponies, for a year's work in the land of which he had long dreamed.

Since then his life has consisted of prolonged periods of exploration, and even longer periods devoted to the task of writing up the results of his researches. This steady desk labour is disagreeable to him but he has never shirked it. By preference he accomplishes the task in his Kashmir camp, living in a tent, which is where he feels most at home, working from morning to dusk, and spending his evenings in long walks at the foot of the great mountains.

Exploration in the desert is possible only in the winter, due to the heat and wind storms at other times, so the summers of his periods of research were devoted to geographical work in the mountains. This entailed as difficult mountain climbing as is to be found anywhere. Stein would often ascend until his men were overcome by mountain sickness, and could go no farther. On one occasion he lost the toes of his right foot through frostbite. But it was the work in the desert which was the most trying. The exacting and often delicate process of excavation had to be carried on in a temperature which varied from freezing point in the day to ten below zero at night. Several days' march into the desert was usually necessary, and this meant limited rations, as all their food and water—the latter in the form of blocks of ice—had to be carried with them. Often they could not find enough wood for a fire at night, and Stein, with fingers too numb to write or to read the little volume of Horace he always carried with him, would have to go to bed as soon as the day's work was done, in order to keep warm. For such earthly ills as toothache there was no help to be found, save that provided by a medicine kit.

Many thrilling moments came to him in the course of his discoveries. One was the finding of an ancient frontier wall of China, built in the second century B. C. and long since forgotten, and of fragments of letters written by the soldiers impressed for service on this desolate and dangerous outpost. Another was the finding, in the 'Caves of the Thousand Buddhas,' of a chapel which had been crammed full of manuscripts and paintings and then walled up many centuries ago, probably on the threat of a barbarian raid. Of these he managed to send back thirty cases full to the British Museum. Another tense occasion, of a disagreeable nature, was when he and his men crossed the desert at its widest, and failed to find the river they were counting on. Just as Columbus' men once rebelled for lack of land, so Stein's men threatened mutiny for lack of water; and it was only when their supplies were gone and hope was nearly abandoned that the life-giving stream was found.

The Youth of France

M. George Duhamel, the distinguished French writer contributes a very penetrating

analysis of the psychology of the youth of France to the *Deutsch-Französische Rundschau* translated in the *Living Age*.

In my opinion, the primary characteristic of this generation is its suffering. It is not a question of a suffering which equals that of the War; it is not a question of physical hurt nor of bodily wounds nor of fear of death. None of the young people of whom I speak have known that fearful spiritual and bodily degradation which characterized the War and from which the people of that time could free themselves only by taking refuge in either death or a despairingly heroic attitude. No. I believe that the young people have suffered as carelessly planted trees suffer, trees which are badly cared for, which grow miserably in unprotected places, in barren soil, and which develop crookedly because they lack elements that favour their growth. This suffering remains unconscious and for this reason it is, perhaps, the more to be dreaded. It restrains the joy of living of children who have not, like us who are slightly older, the memory of an existence which, if it was not more beautiful, was at least easier, more pleasant, and more harmonious.

But the modern discontent is primarily due to spiritual causes. The younger generation of France has lost its best leaders, its most highly qualified guides, it has grown up in the midst of family anxiety and tears. It has lost fathers, older brothers and teachers. For many years it has attended schools that have become inferior. In spite of the earnest efforts of old men and devoted women it has not had the instruction that it would have received from the young teachers who were sacrificed on the battlefield. Bad as all this has been, the younger generation has been harmed even more by a curious opposition which becomes more noticeable from day to day. I mean the opposition that they feel between the moral values which have been taught them and the realities of the convulsively distorted world in which they have had to live. Because it is not possible for them, as it was for our generation, to console themselves with the almost idyllic memories of a time gone by, they are not quite conscious of the foundation of their maladjustment. But I do not doubt that they are full of indignation and that they have a vague contempt for the generations which preceded them.

Such contempt easily masters young men as long as they have not yet experienced the first surprises that real life has in store for them and have not yet faced their first personal failures; but in normal times they find compensation for all that in such qualities as enthusiasm, gratitude, or admiration, with all of which modern youth seems unacquainted. I do not think I am mistaken in asserting that young people to-day are possessed by unmitigated resentment and a peevish impatience with everything. For example, there has never been such indifference or disdain for the virtues required either by war or peace, as there is to-day.

This profound *malaise* has had different effects according to the temperament of the persons affected. To-day the youth of France may clearly be classified in four or five different groups:

The younger generation of France has, generally speaking, quickly passed beyond this phase of littleness and in doing so has become divided within itself. Some believe that they can free themselves from their unrest by flinging themselves into that whirl of pleasure which has been set in motion in all the lands of the earth by a social order seeking means to forget its errors and the dangers which lie in wait for it. Fortunately these represent a very small fraction of society a fraction whose loss we doubtless should not regret.

Others, and they form the majority who are not temperamentally inclined to reflection or to the endurance of suffering for long periods have wisely sought wholesome diversion and forgetfulness in athletic sports. I do not attribute all virtues to this intoxication with sport and I approve it only with reservations but for a large group of the younger generation for whose energies our prejudiced age allows no outlet sport it must be admitted, is a good school of endurance.

Many brilliant and highly gifted young people have also sought their salvation in restless work. They are waiting they are preparing themselves. Their enthusiasm for study gives them hope and solace.

I must say a few words about another group who have not succeeded in disentangling themselves from the problems of the age. In the minds of most of these young people moral and social concerns seem more important than metaphysics. They are the restless ones the impressionable ones, the sentimentalists, the pseudo-sceptics the ideologists. A greater number than one would believe never strongly to the appeal of the political parties. They do not wait to stand idly awaiting the decadence of the older generation whom they hold responsible for their misfortune and because their youth makes them incapable of moderation they join at the first opportunity the most extreme party factions, which recklessly exploit their youthful zeal, their fresh and eager spirit without giving any very careful consideration to the ultimate goals to be sought.

Though this group of young people is divided within itself, it cannot on the whole be regarded as weak or insignificant. Before very long it will certainly be making itself felt. It does not feel the weakness of the older generation—indeed it scarcely understands that weakness. It is alert. It wishes to be busy. It wishes to find as quickly as possible a place for itself and a sphere of activity suited to it. Without quite understanding what it is doing it hopes to find success where so many other generations have shattered themselves and bruised their spirits. We must give ear to its whispers which often have a tone of ill-will about them. We must take the younger generation seriously when it cries out in a voice that is as yet scarcely mature. Open the door at once, you older people or we shall beat it down.

Knut Hamsun's Outburst

Scholars, particularly such of them as are also college dons have a remarkable flair for hunting out influence. One German

Professor attempted this more or less innocuous exercise on Knut Hamsun, with a result that ought to make imprudent investigators wary. The account is published in the *Living Age*.

A certain German Professor, Herr Walter Berendsohn recently published an article about the Norwegian novelist Knut Hamsun, which aroused a spattering protest from Hamsun that must have been to say the least, quite unexpected to the learned German. It would appear that Professor Berendsohn has gone a little beyond the facts in his description of Hamsun, ascribing to him ideas that he does not have and 'discovering' in his work the influence of authors whom he has never read.

Mr Hamsun in an article recently published in Norway protests vigorously.

Berendsohn says that I became acquainted with Thomas Mann in Munich writes the indignant novelist. To the best of my knowledge I never in my life met Thomas Mann. If by any chance I did at one time see him in Munich we certainly did not converse because I did not at that time know any German and have not since learned it. I know no foreign languages. That later I was unable to forget 'Thomas Mann' and that he helped me in matters of style are also wild inventions of this professor. I have read, in translation, one book by Thomas Mann, namely *Buddenbrooks* which I consider a significant imaginative work. It was sent to me several years ago but it lay around unused until a little less than a year ago before I read it. It is certainly to my disadvantage, but this one book by Thomas Mann, which I read scarcely a year ago is the only work of his which I know Professor Berendsohn knew, thus perfectly well because to a series of increasingly important questions from him I replied in no uncertain terms, writing both to him and to his publisher, who is also mine in Germany. But this scribbling 'literary scholar' as he calls himself goes right ahead to state the opposite of what I told him.

Furthermore in an interview, he spreads the news that I have been influenced greatly by Wedekind—of whom I have never read a syllable.

Is my work then entirely unaffected by other writers? Of whom is such a thing true? There is perhaps no one who has been more influenced than I. I am not made of stone. I am suggestible, impressionable, even hysterical more than other people it seems to me, I have probably learned something from all the authors I have read. But the greatest impression was made, in my younger days, by Dostoevski, Nietzsche, and Strindberg. The first two and part of the third I had to read in translation. I repeat, I can't say how much I have learned from other writers but no scribbler can say that I have been 'influenced' by authors whom I have never read.

The learned German's reply to this outburst has not yet appeared.

The Chinese Renaissance

In the *China Journal* for March 1929 Mr Arthur de C Sowerby analyses the

tendencies of the so-called Chinese renaissance. There is a general idea current, says Mr. Sowerby, that something is happening in China akin to what took place in Europe when the peoples of that continent emerged from the superstition and ignorance of what are known as the dark ages. But the true significance of what is happening, says Mr. Sowerby, is quite different :

During the latter half of the Manchu Dynasty China seems to have been losing ground, chiefly as the result of corruption in high places and a general forsaking of the ideals of their predecessors on the part of the people. Undoubtedly contact with the West has had something to do with this. Everywhere the people seem to have fallen under the spell and glamour of Western products, in many cases to their own immeasurable benefit, as for instance, in the use of Western machinery and appliances, in others to their irreparable loss, as in the adoption of the cheap and ugly crockery, household furniture and pictures they purchase in such quantities from the West in place of the beautiful and invariably artistic products of their own country.

The Chinese people have fallen into the error of assuming that because the superiority of certain things belonging to the Western culture and civilization, such as, say, the engines of war, over those of the Orient has been proved, all the products of the West are superior to those of the former. We are referring, of course, to the Chinese of the large cities and treaty ports who have come into contact with foreigners, and not to the inhabitants of rural districts and the far interior who scarce know what a foreigner looks like.

Apparently it is this awakening of the Chinese mind to the supposed superiority of everything Western and the widespread desire to exchange the utensils, appliances, clothing, art and architectural forms and even customs of old China for those of the West that constitutes what is called the renaissance of China.

With regard to the higher amenities of life—art, literature, music—very much the same thing is happening. The old standards are going, going fast; but what is taking their place? There is unquestionably a forward movement in literature and a tremendous activity in the Chinese journalistic world, mainly brought about by an easier system of using the character than was in vogue in the old days, but we do not know if this is resulting in the production of any really great literature. There are a few Chinese scholars who have taken up the intensive study of their own classics, applying the methods of higher criticism, and they are accomplishing great things. In this direction there is undoubtedly a minor renaissance going on in China to-day.

A similar attempt has been made in regard to the art of China, but with what success it is hard to say. It is, perhaps, in her art that China shows the greatest decadence, and certainly what is taking its place to-day cannot possibly be considered as belonging to a renaissance. There are still many artists of the old school, and it is maintained that many of them are extremely good, but the whole

trend of art work to-day in China is away from the standards of the past and in the direction of the appalling stuff that is produced in Europe by people who have no right to the name of artist. The young Chinese self-styled artist of to-day dabbles in oils, using the most glaring and in-harmonious colours, and delights in grotesque representations of the female nude—all under the impression that he is following in the footsteps of the great European masters. He has forsaken the style and technique of his ancestors and despises that marvellous touch and delicacy combined with strength and sureness that are such marked features of the great masterpieces of Chinese painting. Some are actually trying a combination of the styles and techniques of the East and the West, mostly with disastrous results.

But the worst decadence is to be found in the homes of the people, where that refinement and supreme good taste that was once so characteristic has given place to the vulgarity of the hoipolo, of the West.

The new spirit that has got China in its clutches is in no sense a renaissance, a re-birth or revival of what was best in China's culture after a period of stagnation or decadence: it is an indiscriminate adoption of the worst phases of an alien civilization aesthetically speaking, that is to say, a ruthless mixing of the latter with what is left of the old. We see this on every hand, in the buildings erected by the Chinese to-day, in the work of the young actors on the Chinese stage, in the decorations and furnishings of the homes, in the dress of the people and in the production of the artisans, silver smiths, brass workers, furniture manufacturers and the like. The great mass of the Chinese seem to have lost all appreciation of their great and wonderful heritage in the arts, and yet have no real idea of what is good in the art of Western countries, and the result is deplorable.

Ten Commandments of Social Justice

The *Literary Digest* publishes the following ten commandments of social justice, which, it adds, the minister of to-morrow must add to the familiar ten commandments of personal righteousness :

I

"I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favourite children. The Negro and the Hindu, Chinese, Japanese, Russian and Mexican are all my beloved children.

II

"Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals, and its low record for bootlegging, prostitution, robbery, and murder.

III

"Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

subject that he enjoyed his greatest Parliamentary success, converting by his single speech, as Asquith wrote to him, a whole hostile or indifferent House. Again, he was for some years at the end of his life the very active President of the Institute for Adult Education, addressing over fifty meetings on its behalf in a single year in all parts of the country. He only gave this up in 1926, when his health had already begun to fail.

Many readers of this book will wonder that it did not fail earlier. The amount of work recorded is enormous, from his early days at the Bar, when he had his career to make and lived in perpetual and solitary industry, to the later years of wealth and fame when his life was crowded with political, judicial and social engagements and yet was always forced to make room for his own philosophic studies as well as for educational efforts on behalf of others. He once told a friend that when he got home, however late, from the House of Commons he always had an hour's philosophy before going to bed; adding that he never went to bed before one or got up later than six. No well of human energy however deep, can long hold out against so many buckets being sunk into it during so many hours of every day. Haldane was not old, as age goes to-day, when he died; and he had been visibly failing for several years. No doubt he would have made the same choice if he had to live his life again. He had used every atom of his powers and had lived many lives in his seventy years.

Men and Machines

Mr. Stuart Chase is contributing to *The New Republic* a series of thoughtful articles on men and machines in which he is pointing out the possible dangers that the employment of machinery may have in store for humanity. Having dealt with the dangers from mechanization, the loss of handicraft skill, social standardization, degeneration in the quality of goods, recreation at second-hand rather than direct participation increasing unemployment, he goes on to deal with the three great potential dangers of the machine. These, according to Mr. Chase, are: (1) mechanized warfare; (2) complexity of mechanical specialization; (3) and the drain on natural resources.

On the whole, these three dangers are becoming steadily worse—the more serious because all are long-term bills, and the full value of the instrument has not been assessed. Men have always been loth to bother about bills for vague sums, collectible in the vague future. That is posterity's job, and what, after all, has posterity done for us?

It is true that there are a few peace advocates who are worrying about the next great war—sometimes with a fair amount of publicity. It is true that there is a still smaller and less active group of conservationists who are worrying about oil, lumber, minerals, and coal—with very little publicity since Theodore Roosevelt dropped the subject. Neither of these problems has really been driven

into the public consciousness: people think of them as worthy causes that deserve an occasional contribution, like homes for poor widows. For every article in the newspapers picturing the impending smash of the next war, I find a dozen jauntily featuring the latest super-dreadnought and anti-aircraft guns—and the ratio shows where the public interest really lies.

The threat of over-specialization, in the sense that we are increasingly dependent for our food, water, and other necessities on a mechanical process, which only a few technicians understand in detail and no one understands entirely, has rarely been touched upon—let alone realized in the public consciousness. We turn a faucet, and water gushes out. If it doesn't we telephone indignantly to the plumber, who fiddles with a wrench and makes it gush. Where it comes from, and how, we neither know nor care. We would as readily think of the sun standing still—more readily, in fact, for the city people seldom see the face of the sun—as of water not flowing from faucets after the proper telephoning and tinkering. Yet a handful of technicians could bring just such a miracle to pass in a few hours, and before connections could be reestablished by amateur engineering—if, indeed, they could be reestablished—we should run to the scum of the salt water tides, mumbling with thirst.

An engineer once explained to me how a hundred key men, operating its veins of water, power, gas, sewage disposal, milk supply, and communications, could snuff out the life of a great city, almost as neatly as though every crevice had been filled with poison gas. The machine has presented us with a central nervous system, protected with no spinal vertebrae, lying almost naked for the cutting. If for one reason or another it is cut, we face a terrifying, perhaps a mortal, crisis. All previous cultures have thrived with hardly any central nervous system at all; they could be destroyed only village by village, for each was largely self-sustaining.

The machine is swallowing natural resources at a fantastic, an inconceivable rate. It has used up more oil in the past ten years than had been consumed before that since the beds were laid down, some millions of years ago. It has used up more minerals since 1900 than in all previous history.

To the time of Watt, men lived chiefly on the interest from their store of natural resources. Increasingly since 1800, and for the past generation with blind fury, it has been tearing into its capital on a scale that precludes replacement. All the western nations have proved their fitness to be called prodigal sons; but the gayest, most light-hearted, most charmingly rattle-brained of the whole family is certainly the United States of America. Thus stipling lights his cigarette with a million dollars' worth of coal, and throws the match to kindle a million-dollar forest fire. "Our habit of stepping on the gas," says George Otis Smith, "has brought the mineral industry close to the danger line." And he adds that a nation's wealth may also be measured by its power to last. The rate at which a spendthrift divorces himself of his capital has ever been a poor measure for the value of an estate. We are already beginning to import raw materials in increasing amounts, and before we know it, our sometime economic independence will have run its course, we shall be

Giuseppe Mazzarella, an Italian Exponent of Juridical Ethnology

By BENOYKUMAR SARKAR, M.A.

THE most essential part of Mazzarella's scientific work is consecrated to the study of ancient Hindu law. He considers Hindu law to be one of the most important juridical systems of mankind on account of the great wealth of its materials and the multiplicity of the phases of evolution which it has passed through. In his judgment the importance of Hindu law consists, further, in the vast extent of its area of formation as well as of its directions, and in the continuity of its development which has also involved scientific reconstruction in affinity with the more antique periods of pre-history. He believes, moreover, that Hindu law is immense in its proportions and that it is possible to ascertain the links which connect it with all the other manifestations of Indian civilization. Indeed, the ancient law of India possesses for legal ethnology the same importance as Sanskrit in the science of language.

Mazzarella (born 1868 in Calabria, Southern Italy) got his doctorate in jurisprudence at the University of Naples (1890). He was for some time an advocate in his younger years but he gave up the profession and took to the study of juridical ethnology. In 1909 the title of "free docent" in this science was conferred upon him by the University of Catalonia. This is the only docentship in ethnological jurisprudence conferred in Italian Universities. The same year his book entitled *Le antiche Istituzioni processuali dell'India* (The ancient Lawsuit Institutions of India) and three memoirs on *Prestito nell' antico diritto indiano* (Debt in ancient Indian Law) were awarded the "royal" prize as the result of a competition arranged by the *Reale Accademia dei Lincei*, the greatest scientific institution of Italy. In 1923-25 he was entrusted with regular lectures on Roman law and Institutions of Roman law at the University of Camerino. Since 1926 as the result of a competition he has been occupying, as

professor, the chair of juridical ethnology at the University of Catalonia, the only chair of its kind in Italy.

In 1899 was published his first book *La Condizione giuridica del marito nella famiglia matriarcale* (The legal position of the husband in the matriarchal family). It concerns itself with the most archaic types of matrimonial union. Since then without interruption for nearly three decades he has been devoting himself exclusively to juridical ethnology. This science in the first phase of its development which may be considered on the whole as circumscribed between *Mutterrecht* (Matriarchy) of Bachofen and *Ancient Law* of Sumner Maine as well as *Grundriss der ethnologischen Jurisprudenz* (Groundwork of Ethnological Jurisprudence) by Post, had a character almost entirely descriptive and historical. The scope of this aspect of the science lay essentially in the collection of a really immense factual material reflecting the juridical life of all peoples, extinct and living, accessible to scientific investigators, and the determination of the origins of all social institutions.

Since the beginning of his career, Professor Mazzarella has before himself had the objective of transforming juridical ethnology from a purely descriptive-genetical into an interpretative discipline such as is capable of determining the causes and the general laws of the legal phenomena. In order to effect this transformation he had to start with the consideration of a typical system of reference corresponding to given conditions, a system such as might be reconstructed accurately and minutely on the basis of an examination of historical sources and analysed under five different aspects: (1) morphological (reconstruction of the component juridical norms, and of the institutions in which they are embodied, determination of the links which connect the norms with their respective surroundings), (2) stratigraphical (determination of the fundamental types

Of the two works bearing chiefly on the law of ancient India the first *Le antiche Istituzioni Processuali dell' India* (The Ancient Lawsuit Institutions of India), published in 1900 is complete. It comprises the study of the Hindu law relating to law-suits during all the six epochs, and under all the five aspects mentioned above. It was on account of this treatise that the "royal" prize of the *Accademia dei Lincei* was conferred on him.

The second book dealing as it does with the ethnological study of all the juridical systems of India excluding the law-suits discussed in the previous work is naturally larger and is not yet complete although it has already reached the sixth volume (which forms volume eight of his *Studi di Etnologia Giuridica*). These six volumes are given over to the study of the juridical institutions of the epoch "naradiana" from the exclusively morphological aspect. The seventh volume which is going to be published in 1929 will deal with the penal institutions of the same epoch and will complete the first part of the morphological section of the work.

The four successive parts of the same section are to deal with the structure and the connecting links of the juridical institutions,

as well as with the integration of the institutions themselves during the other three historical epochs, on the basis of data furnished by auxiliary and indirect sources. Next will follow the stratigraphical, genealogical, psychological and philosophical sections of the work which will naturally be much briefer than the morphological section which constitutes its foundation.

This treatise on India when completed is to be known as *Etnologia Analytica dell' Antico Diritto Indiana* (Analytical Ethnology of Ancient Indian Law). The remaining portions of this vast work are expected to appear at the rate of one volume a year.

Those who would like to acquaint themselves with Mazzarella's methodology as well as standpoints in regard to Hindu law in the perspective of comparative jurisprudence and ethnology are advised to begin with his book *Le Antiche Istituzioni Processuali dell' India* (The Ancient Lawsuit Institutions of India), published in 1909, which may be regarded as an introduction to his entire work. The volume is, further, important as the study of one of the most essential branches of the Hindu legal system. It covers seven hundred pages in origin 1 Italian.

The Memory Of The Sea

By MARCIA JANE BABBITT

When in the desert land of hot-baked sands
The sun sinks low,
I close my eyes and dream of other lands
That I was wont to know.
Forgetting heat and wind and sand I drift—
Dreams come to me,
And once again I wander there alone,
Beside the sea.

Upon the blue horizon far away
The white sails gleam;
I see the shadow-cast by curling gulls
Pale sunbeams stream.

Through fleecy clouds that flock the heaven's
blue—

Peace comes to me,
Wafted through roaring of the waves,
Up from the sea.

Though in some inward place I must abide,
This will I always know;
Ever the sun-kissed waters move and move
Restlessly to and fro;
And ever shall a lasting peace hold sway
Deep in the soul of me,
Never can winds, nor sands, nor suns erase
From memory, the sea.

(Literary Digest)

hands. We are not in favour of sparing anybody who gives the wrong lead, however highly placed he may be. If it is found out that Mr. Sastri has given utterance to the ideas as reported by the *East African Standard* he ought to be mercilessly criticized. Even if Mahatma Gandhi were to advise our people in East Africa to yield on the question of common roll his advice should be rejected. But we ought to see that we do not do any injustice to these helpers of ours by condemning them before hearing their point of view in full. Mr. Sastri is departing for East Africa very soon and we hope he will give an early opportunity to remove the misunderstanding that might have been created.

A request to Maulana Mohammed Ali

Maulana Mohammed Ali has announced his intention to visit South Africa in the near future. A country where Gandhiji lived and toiled for twenty-one years should be considered a place of pilgrimage by every Indian and if Maulana Mohammed Ali were to go there in that spirit we should heartily congratulate him on his decision. But unfortunately he is at present in a reactionary mood and is behaving like the worst of communalists. We are afraid he may not spread communalism by his speeches in South Africa. If Gandhiji could succeed in his Satyagrah struggle against the powerful Union Government it was chiefly on account of his intense faith in Hindu-Muslim Unity which he could achieve there through his suffering and self-sacrifice. There were in South Africa Mohammedans of the type of Mr. Kachalia who sacrificed their all for the cause and if Maulana Mohammed Ali can draw some inspiration from their lives he will return to India a sower and wiser man. Maulana Mohammed Ali has been President of the Congress and the least that can be expected from him is that he will not allude to the Hindu-Muslim problems of India in his speeches on South Africa.

Our people abroad have their own problems to solve and they do not want to be burdened with troublesome controversies from home.

"Conditions In Aden"

A correspondent writes:—

Aden is a Military Settlement, which came into existence as such about the year 1839. Before a batch of Bombay soldiers took it,

it was in existence, not as a Military Settlement but as a peaceful little place with old historic and Mythical Associations. The people had known traders from Kathiawad, for many years, before the British conquest. There are spots pointed out where, formerly, the houses of some rich "Bunias" stood. There are three temples—one of them is in a corner of a hill and believed to be very ancient; it is dedicated to the Goddess "Mata". Hindus believe that this was the place where King Jarasandha had lived: a hole in the rocks through which a man can enter is identified as the place where Bhima had struck with his "Gada" or club.

India used to send her cotton goods to Arabia; but now, the merchants hailing from Kathiawad are only petty subordinate middlemen of British manufacturers. Parsee merchants seem to have thrived on military contracts, the sale of liquor and provisions. It cannot be said that any Indians here are following occupations that are free from evil. All including the actual soldiers are interested in earning their livelihood by supporting the scheme of this Military Settlement to bring Arabia and the adjoining territory under commercial exploitation by Great Britain and her friends for the time being at least.

India has been bled as usual for creating this Settlement, as other places outside India, e. g., Burma and Afghanistan. The lion's share of the profits of exploitation has always gone to the British Capitalists. India and other Asiatic, African or coloured people have to take the crumbs falling or graciously thrown from the white man's table. If any of them dares to complain, the Big Stick is sure to be pointed at. The coloured people individually find it more comfortable to live under the British Flag than under their own rulers (as we Indians do in India) because there is more of safety of person and property. In the interior of Arabia the people seem to be under such depressing old-time conditions amounting to feudalism and slavery that they enjoy being able to avoid them by coming to places under British control. Even the Somalies are so happy here that they dread being deported back to Somaliland.

Aden, thus, is a place where there are and can be no politics so far as the people are concerned. Of course, the Resident is nothing but political—he is even called

"Political" Resident and he has several assistants who also are described as "Political" though they may be doing judicial work simply. The only politics therefore, are Government Politics so far they used to be guided by the Governor of Bombay or the Viceroy of India. Lately the Colonial Office has taken over charge of the Settlement of Aden. The Resident did not care, as people think, for anything but the political influence of Great Britain over Arabia.

The Indian Government is allowed to do the civil administration, in the name of the Resident. But no one really cares what happens so far as the people are kept quiet. Military Officers have been kindergartening in legal work—later some persons with civilian qualifications were introduced. And yet people do not think they have succeeded in obtaining real justice. In a place like Aden people are apt to become arbitrary without checks from superior officers, such as District Judges and High Courts.

But the people really have no choice. They must take what justice the Courts are pledged to render, without a murmur.

In this country, the position of Indians is very peculiar. All have to remain in a humble position. They have no rights, except what the Government suffers them to enjoy.

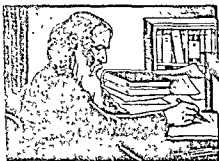
Stories are current that on one occasion the "Bunia" shopkeepers were severely dealt with and humiliated because on one of their holidays (Amawasya) they did not greet and salute some European would-be customers. A similar incident happened in the case of Mahomedan shopkeepers. But the story goes that they did not remain quiet under the Resident's threats of deportation etc., they cabled to the Viceroy, as people say. A few years ago some people went to a place called Sheikh Othman and burnt their caps as in those days many people had done in India. It is said that a Parsee Police

Officer knowing of this, brought the matter to the knowledge of the Resident. The Resident ordered the prominent "Bunia" traders to wait upon him and they were "Samhaved". It can thus be seen why a European solicitor exclaimed to his assistant "No one's liberty was safe in Aden" and he left this place, before the actual storm, after having seen a cloud.

The Parsees indeed are more prominent than other Indians, but even they, big and small, have personal experience of having to submit to unequal treatment, compared with Europeans.

The present Resident has been here, for a few months, he has made a good beginning, by telling the Arabs that the country being theirs, they will receive great consideration. He told the Indians that Aden was really developed by their trade, that is why they would be considered of importance. We may assume that he must have told Europeans, something equally if not more, pleasing. Whether the Resident actually succeeds in making every community happy remains to be seen. He is not master of himself, no matter howsoever well-meaning he may be. He has to obey orders given from Downing Street and even the Parsees find it hard to do business when the Indian and European troops are no longer in Aden, because the Royal Airforce people have supplanted them, these people are catered for by the Home and Colonial Stores. There has been no trade for many months now and the prospects do not yet seem hopeful.

Some people are afraid of a repetition of the colour bar practices of colonial Governments. A well-informed Indian Officer told me that we Indians might one day be told to clear out of Steamer Point which might be reserved for the white people and Indians might be asked to reside in places such as the Crater and Sheikh Othman.



NOTES

Meerut Conspiracy Case

Along with the organs of Indian public opinion, the Working Committee of the Indian National Congress has strongly disapproved of the wholesale arrests of labour leaders and workers, including several members of the All India Congress Committee, and the large number of house searches all over the country. The Committee has also strongly condemned the method adopted by the authorities of bringing the accused from all parts of the country to one place, and that too an out-of-the-way place like Meerut, where they will be deprived of facilities and privileges which are open to such accused in presidency towns, to which the great majority of the accused belong. Of the thirty-one persons arrested ten belong to Bengal, thirteen to Bombay, five to the United Provinces and three to the Punjab. Only two persons belong to Meerut. Common sense and fairness would dictate that the place of trial should be such as would suit the convenience of the largest number of the accused. That would be either Calcutta or Bombay. A jury trial can be demanded in these cities and there are many other facilities easily obtainable there. In Meerut trial by jury cannot be demanded except by the two European accused, nor can a sufficient number of lawyers of eminence be engaged there by the accused for their defence without incurring excessive expenditure.

Punishment of Under-trial Accused

The punishment of men before they have been proved guilty after lawful trial is repugnant to all ideas of justice. Assuming either that all the accused are guilty or that some are guilty and some are innocent, the punishment of the guilty before they have

been convicted is unjust, as they are thereby practically given a heavier sentence than they deserve; and the punishment of the innocent is absolutely unjustifiable. But under existing conditions of trial of some accused, as particularly exemplified in the case of the accused in the Meerut conspiracy case, they are sure to have been practically punished, whether at the conclusion of the trial they be proved guilty or innocent. For, not to lay stress on the fact that many of those arrested were taken for long railway journeys *hand-cuffed*, many have been kept in solitary cells in the Meerut jail. Confinement in solitary cells is ordinarily meant for hardened and turbulent criminals adjudged guilty after trial. There is not the least justification for the confinement of any of the accused in this case in solitary cells. It may lead to mental derangement and other evil results. The food given to the accused is insufficient, unsuitable, badly cooked and served in iron vessels which discolours them and makes them distasteful. In consequence some of the accused have already fallen ill. Even if the friends and relatives of the accused were allowed to supplement their diet, it would be very difficult for them to do so, living as they do at a distance of hundreds of miles from Meerut. The heat of Meerut in summer is such that to most of the accused it must be intolerable. The inhabitants of U. P. towns like Meerut who are free (we mean those who are not in jail, for no Indian is really free) generally sleep at night in the open in summer. The accused are not only not allowed to do so, but they are plagued by mosquitoes against which they cannot protect themselves by using mosquito-nets, as these, we understand, are neither supplied nor allowed to be supplied.

The trial will probably last a year or so. To live in jail for such a long period under the conditions described above is a real punishment. But confinement under such

conditions is not the only punishment which the accused are to undergo. They are to spend large sums of money on lawyer's fees, etc., for purposes of defence, which would be heavier in Meerut for Calcutta, Bombay or Allahabad practitioners than in the latter places. Their relatives and friends would have to reside at Meerut for a year or so, and that would mean much expense. The accused would be precluded from earning anything during the period of their trial, and afterwards, too, so long as their health remains weak or so long as they are not able to secure new jobs. The health of some may be ruined permanently.

So this trial, under all the circumstances described above, means additional heavy punishment for those who may be adjudged guilty, and very unjustifiable punishment for those who may be declared innocent by the Court.

If such unjust treatment of under-trial prisoners, as they are called, be inevitable under the law and the jail rules as they stand, these should be amended without any avoidable delay and juster and more humane ones substituted for them. But if there be any remedy under present conditions, the authorities concerned should take the remedial steps at once. They should not, in their own interest, allow the suspicion or charge of vindictiveness to remain unchallenged. Those who have undertaken the humane and patriotic task of arranging for the comfort and defence of the accused should also seek such remedies as are available.

Defence of the Meerut Accused

Some of the difficulties of the accused in the Meerut case in properly defending themselves have been already incidentally referred to above. There are other difficulties. The magistrate in charge of the case has been remanding them into custody repeatedly without hearing what they or their counsel have got to say. He does not give notice of the time and place of the hearing of the applications for remand. This may justly rouse suspicion of ignorance or defiance of the law or of bias on his part, which ought to result in the case being taken away from his hands. Cannot the High Court be moved for the proper remedy?

Another difficulty of the accused is that

even from the city of Meerut the jail is a few miles distant, which makes consultation with or giving instructions to lawyers, etc., a rather hard job. Nor can the accused do this safely by letter, as all their correspondence is opened and read by C I D people and other officials.

It has been already observed that lawyers would charge heavier fees in Meerut than in their usual places of practice. We do not know at what figure the defence fund now stands. Usually, for years past, Bengal has not given much to any fund not started by the Swarajya party or not connected with the name of some prominent leader of that party. At present, there is before the Bengal public a Swarajya party appeal for two lakhs of rupees. Before that has been appreciably responded to, the Bengal Government has asked the people to face the expenses and turmoil of a general election. Therefore, so far as Bengal is concerned, the prospects of the defence fund do not appear bright, whatever they may be elsewhere. But nowhere must the friends of the accused despond. Persistent endeavour wins even under very unfavourable circumstances.

Appeal to Non-co operating Lawyers

A hope has been expressed that as many, if not all, of the accused are public workers, some out of numerous patriotic lawyers may proceed to Meerut for defending them, accepting merely their expenses. It may not be hoping against hope. All over India, many lawyers non-co-operated with the courts and gave up their practice. There were many distinguished men among them. Many have resumed practice, some have not. Would it be too much to hope that some able men among both classes would agree to defend the accused on nominal fees if they cannot do so absolutely gratis? Names need not be mentioned, but it is well known that, in the case of a few prominent lawyer-leaders, the fees which they lost in their days of Non-co-operation have proved, unintentionally of course, a very good investment; for now they charge and get fees many times heavier than they ever dared ask for before Non-co-operation. They are particularly favourably situated for making some further sacrifice, reckoning the year 1929-30 an additional year of lawyers' Non-co-operation.

Meerut Trial and Public Safety Ordinance

When thirty-one persons were arrested on a charge of conspiring to deprive the King of England of his empire in India, permission was asked for in the Legislative Assembly to move for an adjournment of the House to discuss the *policy* of the arrests and subsequent trial. President Patel granted the permission sought, but the Governor-General stood in the way, on the ground that such a debate would involve the discussion of certain matters which were *sub judice*. His Excellency's decision is final; otherwise it could be pointed out that it was the *policy* of the arrests and trial which were proposed to be discussed, not the guilt or innocence of the accused or anything connected therewith.

However, when the same kind of argument was repeated by President Patel, Lord Irwin's government did not in practice accept it as valid and in accordance with the intention of the rules governing the proceedings of the Legislative Assembly. Partly in the words of Lord Irwin, it came about thus.

After the Public Safety Bill had been referred to a Select Committee this year, that Committee presented a unanimous report which Government were prepared to accept. Before further proceedings were taken in the Assembly Government took action against thirty-one alleged Communists on a charge of conspiring to deprive the King of England of the sovereignty of British India. When the Bill, as reported by the Select Committee, was again before the Assembly for consideration, the President of the Assembly suggested that the fundamental basis for the Bill was virtually identical with that of the conspiracy case, and consequently that it would not be possible to argue the case for the Bill without arguing the case for the prosecution and making statements which were likely to prejudice the trial. Moreover, in order that there might be a full and reasonable debate, in meeting the arguments of the supporters of the Bill, the opposition would have to discuss or refer to matters *sub judice*. The President accordingly advised Government either to postpone the Bill till the conclusion of the conspiracy trial or to withdraw the conspiracy case and then proceed with the Bill. The Home Member in his reply tried to controvert the President's views. He questioned the power of the chair to refuse to allow the Government to

proceed further with the Bill at that stage and made it plain that they could accept neither of the alternative suggestions put before them by Mr. Patel, as in their opinion the passing of the Bill was a matter of urgent importance.

After duly considering the reply of the Government given through the Home Member, the President affirmed his views on the 11th April 1929 and ruled that the further consideration of the Bill in the present circumstances was out of order.

In consequence the Governor-General addressed both houses of the Central Legislature, trying to explain why it was necessary for him to obtain by ordinance the powers for the Executive Government which could not now be obtained through legislative enactment. He did not in his speech call in question the correctness of President Patel's interpretation of the rules. But he observed that the latter's view was against the intention of the rules. So they would be changed in order that similar dead-locks might be averted in the future.

If a similar situation had arisen in a really free country having popular representative government, the Executive would have submitted to the Speaker's ruling. But in India, which has a sham parliament, as soon as the foreign bureaucracy find that they have unwittingly given the Speaker powers which can be used to baffle them, at least temporarily, they at once decide to curtail those powers.

Public Safety Ordinance

The Public Safety Ordinance applies to any person (not being an excepted person) who—

(a) directly or indirectly advocates the overthrow by force or violence of the government established by law in British India, or the unlawful destruction of property, or unlawful interference with the ownership of property; or

(b) seeks to foment or utilize industrial or agrarian disputes or other disputes of a like nature with the object, directly or indirectly, of subverting by force or violence organized government in British India; or

(c) is a member of, or is acting in association with, any society or organization, whether in British India or elsewhere, which advocates or encourages any such doctrine or activity as is described in sub-clause (a) or sub-clause (b) of this clause, or which is affiliated to, or acts in connection with, any such society or organization;...

This shows how wide the net has been cast.

The definition of "excepted person," quoted below, shows that Indian British subjects and Indian States subjects need not fear *this* law, the existing laws being considered sufficient for them —

(1) "excepted person" means any person who is—

(a) an Indian British subject or
(b) a British subject ordinarily resident in India, or
(c) the subject of a State in India and a person shall be deemed to be ordinarily resident in India who, for a period of not less than five years immediately preceding the date on which the question of the application to him of this Ordinance arises,—

(i) has regularly resided or maintained a residence in India, or

(ii) has carried on any trade, business or profession, or held any office or employment in India and for the purposes thereof has resided in India at regular intervals during that period

But Indians love liberty for others as well as for themselves. So, they cannot be indifferent to the fate of those who may be unjustly victimized by the Ordinance. Persons are to be directed by the Governor General in Council without any trial to remove themselves from British India when he is satisfied that they are fit for such punishment.

The "applications and appeals" provided for in it are not much of a safeguard. For, in the case of applications, it is laid down—

The High Court may on application made by or on behalf of any person in respect of whom a removal order has been made set aside the order on the ground that such person is an excepted person but on no other ground.

As regards appeal, it is stated—

The person appealing against the removal order shall be given an opportunity to attend before the Bench in person or by pleader and show cause against the making of the order, and for this purpose the Bench shall, if he so attends, furnish him with a general statement of the grounds on which the removal order was based together with such details or particulars as may, as the Bench with the consent of the Governor General in Council may include therein but neither he nor any pleader appearing on his behalf shall be entitled to be made acquainted with any details or particulars of the facts or circumstances laid before the Bench by the Governor General in Council and the Bench shall save as herein otherwise provided, treat all such facts and circumstances as confidential.

Meerut Trial Dilemma

Should at least one European and one Indian out of the alleged 31 conspirators be

convicted at Meerut, that would show that the existing laws were quite sufficient to bring to book both Indians and foreigners of that description and that therefore the Ordinance was unnecessary. But should all the accused be found innocent and be acquitted in consequence, that would show that the fundamental basis for the [Public Safety] Bill" and therefore for the Ordinance was no basis at all.

Super-Crackers in Legislative Assembly

Even after reading the very alarmistic descriptions of the second bomb thrown in the Legislative Assembly, which was stated to have been more powerful than the first, one cannot help thinking that the bombs were super-crackers and that the miscreants who were responsible for the injury to persons and property and the sensation were luckily not explosive experts. They were fools also. For acts like theirs cannot do real good to anybody.

"The Modern Review and Professor Radhakrishnan"

A letter has appeared in the *Calcutta Review* under the above heading with the following prefatory words —

"The following letter was sent to the Editor *Modern Review*, on the 20th of January for publication. He however declined to publish it on the ground that it was not desirable for them to interfere in the controversy between Professor Radhakrishnan and Mr. Sinha."

It is a fact that we did not publish the letter in question, written by Dr. N. C. Ganguly. We communicated to him the reason in a private letter, authorizing him to publish the reason, if necessary. To the best of our recollection the reason we assigned was to the effect that, as the parties to the controversy were themselves carrying it on, it was not necessary to publish any letter of any friend of any party.

The reason for this decision of ours is that for practical considerations there ought to be a time limit and a space limit in controversies—particularly in those carried on in a monthly journal. Such limits it would have been difficult to set, if the Sinha-Radhakrishnan controversy, instead of being like a single combat between the two persons concerned

were allowed to degenerate into a melee, with only one combatant on one side and several on the other. We refrain from commenting on Dr. Ganguly's letter.

"India in Bondage: Her Right to Freedom"

"India in Bondage: Her Right to Freedom" by the Rev. J. T. Sunderland was published on December 21, last year. The first edition having been exhausted, a second is in course of preparation. It will contain some additional matter.

Government and "The Free Press of India"

According to a note on the relations between the Government of India and news agencies, prepared by Mr. S. Sadanand, managing editor of the agency known as the Free Press of India, Government discriminates in favour of the Associated Press of India and the Indian News Agency, owned by Reuter's Agency and the Eastern News Agency Ltd., and against the Free Press of India. What is done in favour of the Associated Press of India consists in payments from the Government of India and the Provincial Governments, amounting to about rupees one lakh and a quarter as subscription to news agency telegrams, free first class travel on the Indian railway system, free use of trunk telephones, reduced telegraph charges and discriminatory treatment in regard to Government news. It is also stated that "ordinary" press telegrams of Reuters, the A. P. I. and the I. N. A. are transmitted as "express," while the telegrams of the Free Press are subjected to serious delays, and complaints elicit no relief. Under the circumstances Mr. Sadanand is justified in saying that the effect of this favouritism shown to the former and injustice done to the latter is "to convey the impression to the newspapers that, to the extent that it lies in the hands of the Government of India, either acting as a body or acting through its individual officers, it is intended to place at a distinct disadvantage the papers subscribing to the Free Press of India with a view to compel them either to give up the 'Free Press of India' services or to subscribe to the other services also."

The same impression may be created by the fact that among the hundreds of house

searches recently carried out by the police were the offices of the Free Press of India.

The usefulness of the press in any country depends greatly on the publication of unbiassed news and unbiassed comments thereupon. If news agencies are subsidized by the Government of the country, particularly when that government is a foreign bureaucracy in a dependent country interested in the preservation of its monopoly of power, the news supplied by them must necessarily be largely such as would not go against the interests of the powers that be or offend them in any way. The press cannot do its duties properly when the supply of news is thus vitiated at its source. A corrective may be applied if an independent unsubsidized news agency exists. But if such an agency be sought to be killed by unfair means and if that attempt succeeds, a most undesirable state of things must ensue.

Hence an earnest attempt should be made by the members of the central and provincial legislatures to prevent the direct and indirect subsidization of any news agency and to place the telegraphic messages of all agencies on the same footing as regards quickness of transmission, rates of payment, etc. It is a matter which does not concern the news agencies and the daily newspapers alone, but also the public of India at large.

Accidental Coincidence?

Not unoften has it been noticed that, whenever Government want to add to their armoury some new weapon of repression, in the shape of a new law or a new ordinance, or whenever they arrest a good many persons on charges savouring of anarchistic or revolutionary activities, bombs are thrown, revolvers or pistols are fired, house searches by the police are rewarded with finds of bombs, pistols, explosive substances, &c., "red" pamphlets and leaflets are broadcasted by 'unknown' parties, and threatening letters are received by officials and non-officials. These strengthen or are used as evidence to strengthen Government's case for "resolute government."

The question is, is it due merely to accidental coincidence that such things happen repeatedly?

In days of yore, when progress in science and mechanics had not led intelligent and thinking men to lose faith in many gods

and goddesses, such coincidences would perhaps have resulted in the creation of a new god or a new guardian angel who had the bureaucracy under his special protection and who, therefore, caused such things to happen as would serve their purpose exactly. But at present faith in numerous deities is a vanishing quantity and, as for the power to create new deities, it has been entirely lost—in civilized countries in any case. How are we then to explain the aforesaid coincidences?

There are two alternative ways. One is to put them down to mere accident or chance. But what is chance or accident? Perhaps, if scientifically investigated accidents would reveal some law governing their occurrence. But we are not at present prepared for such investigation. Let us, therefore, mention the other alternative.

It is that these things are brought about by agents provocateurs. The belief in the existence of such agents has long prevailed among our countrymen. It has received confirmation from the revelations made by *The Tribune* in connection with the doings of an U.P. agent provocateur in the Punjab. Of course, high Government officials have all along denied the employment of such persons. Such denials show either that they indulge in diplomatic lying, or that the agents are employed without the knowledge and consent of these officials.

Who, then, employs them and pays them? The public belief is that they are employed by the C. I. D. or secret police and paid from what is known as secret service money. As the setting apart of such money from the public revenues requires the sanction of the Government, the highest functionaries cannot disclaim all responsibility for the use made of such fund.

Of course, the C. I. D. or secret police would deny the existence of a single agent provocateur. But, then they must explain the aforesaid coincidences. To call them accidental does not convince anybody. Let us have from them a real explanation in all seriousness. A political sermon from Lord Irwin would be a bad substitute.

The employment of spies and informers may be a necessity under present conditions for the best of governments, but the employment and connivance at the doings of agents provocateurs cannot be a necessity for any enlightened government which has a reputation to lose.

"The Hindu" on a Hindu Mahasabha Resolution

The Hindu illustrated weekly writes —

The Mahasabha the prime object of which, a resolution claims is to exorcise communalism as rapidly as possible from the public administration of the country, passed a resolution which, to proceed from a body bent upon exorcising communalism seems rather curious. It asked for increased representation of the Hindus on the Punjab police service. The terms of this resolution throw light on the psychology underlying the Sabha's altered attitude towards the Nehru Report and the communal problem in the country. In view of the fact that Moslems have been persistently agitating for larger and larger employment of Moslems in the public services of the country, the resolution runs, the Hindu Mahasabha draws the attention of the Government to the fact that in the police services, particularly in many provinces even where they are in a minority, and also in the military forces, Moslems have been recruited in large numbers quite out of proportion to their numerical strength or educational efficiency and therefore requests the Government to take immediate steps to increase the recruitment of Hindus to such services."

It may be pointed out here that the resolution nowhere mentions 'the Punjab police force' in particular, or demands increased representation of the Hindus on it.

The resolution wants increased employment of the Hindus in the police and military services, because in many provinces they are practically discriminated against in those departments. It particularly mentions provinces where Moslems are in a minority but have nevertheless been recruited in numbers "quite out of proportion to their numerical strength or educational efficiency." It should of course, be clear to the meanest understanding even of Hindus that if in any province a minority community be vastly superior in educational qualifications and general efficiency and the majority be deplorably inferior in those respects, recruitment to the services from the minority community must necessarily be disproportionately large. But such is not the case with some of the provinces in India in which the Moslems are in a minority and which the Hindu Mahasabha had in view.

Take the police services in the United Provinces of Agra and Oudh, for example.

In the U.P. 84.38 per cent of the population are Hindus and 14.46 per cent are Muhammadans. According to the census of 1921, the proportion of literates among Hindu males was 67 per thousand and that among Muhammadan males, 65 per thousand. Referring to the latter, Mr. E. H. H. Edye, I.C.S., census superintendent, 1921, wrote in his Report that "it seems that they

[the Musalmans] will in the next decade fall even further behind."

Let us now see what proportion of the posts in the U. P. higher police services is held by the Muhammadans, who form 14.46 per cent of the population and who are not, to put it mildly, vastly superior to the Hindus in education. Our authority is the U. P. Civil List corrected to October 1, 1928, any later issue not yet being to hand.

There are 58 posts of Superintendents, of which two are vacant. Nine of the remaining 56 posts are held by Indians, five of them being Hindu and four Muhammadan.

There are fifty-one posts of Assistant Superintendents, of which nine are vacant. Of the remaining 42, ten are held by Indians. Of these six are Hindus and four are Muhammadans.

Omitting vacancies, there are forty-seven Deputy Superintendentships. Of these forty are held by Indians, of whom sixteen are Hindus and twenty-four are Muhammadans.

There are twenty-five temporary and officiating Deputy Superintendents. Twenty of them are Indians, eight being Hindus and twelve Muhammadans.

In the lower police services also similar favouritism is conspicuous.

It is not in the police services alone that in the U. P. the Hindus are discriminated against. That is the case in the Executive Services also. Let us take a few figures.

Of the seven Listed Superior Executive posts, one is held by a person bearing a European name, and three each are held by Hindus and Muhammadans.

Of the Deputy Collectors two hundred and twenty are Hindus and one hundred and fifty-eight are Muhammadans.

In the U. P. members of the Subordinate Executive Service are called Tahsildars. There are 203 of them. The number of Muhammadans in this service also, as well as among the 45 officiating Tahsildars, is disproportionately large. We have no time now to count and give the exact figures, but will do so if our statement be challenged.

There are other services which, if examined, will reveal a similar state of things.

In executive work, physical fitness is or ought to be a *sine qua non*. There is no readily available means of judging the comparative physical fitness of Hindus and Muhammadans in Agra and Oudh. But perhaps the following remarks relating to the vitality of Muhammadans and Hindus would

show that the former are not appreciably superior to the latter in this respect, if they are at all superior:

"These are all admirable reasons why the Muhammadans should be more vital than the Hindus; but I do not propose to discuss them, because I can find no evidence of the greater vitality than they are supposed to cause." (Italics ours)—Mr. E. H. H. Edge, I. C. S., Superintendent, Census Operations, in the U. P. Census Report for 1921, page 58.

There is no easily available test by means of which the moral character of different communities can be ascertained. Some years ago, we used to examine the annual jail reports of Bengal, Bihar and U. P. to find out which community supplied what proportion of the convict population of prisons. For several years, we found that the Moslem community furnished more than its proportionate quota. This would perhaps go to show that the Muhammadans as Muhammadans were not morally superior to the other religious communities, though undoubtedly some Musalmans must be superior to some Hindus and *vice versa*.

Taking all grades of all services into consideration, U. P. Moslems would be entitled to one-sixth as many posts as U. P. Hindus, in proportion to the respective numerical strength of the two communities. What we suggest, however, is not any fixed proportion. Appointments should be made by open competitive tests, including physical tests. We are sure the Hindu Mahasabha would agree to this. It has suggested increased Hindu recruitment, and open competition is sure to result in such increase. But even if open competition did not result in increased recruitment of Hindus, but, on the contrary, resulted in their decreased recruitment, there would then be no just cause of complaint against the Government. For, what is wanted is an open door for talent, not favouritism towards any community at the expense of others.

The Hindu discovers the taint of obnoxious communalism in the Hindu Mahasabha's resolution. Is it then a characteristic of angelic nationalism to be indifferent to the unjust treatment of one's own community? Does favouritism shown to any community at the expense of others promote even the cause of nationalism or of efficient and honest administration either? We venture to think the Mahasabha has rendered some service to nationalism

total revenue of the Central Government comes through Bengal."

We have repeatedly drawn attention to the glaring and deliberate financial injustice done to Bengal all along. We do so again in this connection. If the public men of other provinces wish to be generous to the Frontier Pathans, let them not think of doing so at the expense of Bengal. Let them subscribe to vast endowment funds for the N-W Fr. Province of which the interest may suffice to meet crores of deficit year after year.

Even Bengali Musalmans should understand that they have less and worse sanitation, education etc., than they are entitled to, because Bengal's revenues are in part wasted on the Frontier, which has never done and will never do anything particularly for them, and that if that region be made a Governor's province, still more money from Bengal would be squandered there and the chances of financial justice to Bengal would be remoter still than now. But bankrupt provinces have not meant and would not mean financial injustice to only one province—all provinces have suffered and would continue to suffer more or less.

Hindu Mahasabha's Alleged Change of Front

It has been alleged in some Anglo-Indian and Indian papers that there has been a change of front on the part of the Hindu Mahasabha with regard to the Nehru Committee's Report. The truth of this allegation cannot be accepted without scrutiny.

At the last session of the Hindu Mahasabha, held at Surat on March 30 & 31 and April 1 last, the Nehru Committee's Report as a whole was not taken into consideration, only a resolution was passed with regard to the recommendations of that report in respect of the Moslem demands as amended and adopted by the All Parties Convention. So even if that resolution were a reversal of some previous resolution of the Mahasabha, it could not be called a change of front in respect of the Nehru Report as a whole.

Our next point is that, even before the Surat session, the Mahasabha had never considered and either supported or rejected that Report. It was signed by its Chairman on August 10, 1928. Therefore, when the Jubbulpore session, preceding the Surat session, met on April 7,

8, 9, 1928, it neither had nor could have the Nehru Report before it for consideration. Thus, as that report was never considered as a whole or in part by the Hindu Mahasabha before the Surat session, the allegation of a change of front or *volte-face* is baseless. And as at the Surat session only a resolution regarding the recommendations relating to the Moslem demand was passed, any statement to the effect that the Nehru Report was rejected there is also incorrect.

It may be alleged that, though the Hindu Mahasabha did not accept or reject the Nehru Report, its authorized representatives had accepted it. The present writer asked the responsible office-bearers of the Mahasabha present at Surat whether any authorized person or body had appointed any such representatives, but he could get no definite or satisfactory answer.

The All Parties Conference appointed the Nehru Committee on May 19th, 1928, but the Jubbulpore session of the Mahasabha had already met during the previous month. So the Mahasabha could not possibly have appointed its representatives, in anticipation, for a then non-existent committee. A Committee was appointed no doubt at the Jubbulpore session 'to confer with any committees appointed by other public bodies for the purpose of drafting a *Swaraj constitution for India*'. Whether here 'appointed' signifies 'to be appointed in future' also is more than we can say. Moreover the Nehru Committee was appointed, not for drafting a *Swaraj constitution* but 'to determine the principles of the constitution for India.' This may seem a mere hair-splitting distinction. So let us pass on to the next point.

The resolution by which the Mahasabha appointed the above committee at Jubbulpore states:

The committee is directed to adhere strictly to the fundamental propositions laid down in the above resolution.

One of these fundamental propositions is 'Sind should not be separated from the Bombay Presidency.' Thus and some other "fundamental propositions laid down in the resolution" have not been strictly or even loosely adhered to in the Nehru Report recommendations. So, if any real or so-called Hindu Mahasabha representative on that Committee accepted these recommendations he acted *ultra vires*.

Among the gentlemen forming the Jubbulpore Committee mentioned above, the

one vacant seat and the applicant for it happens to be a Hindu. He is turned away merely on the ground of his religion. There are special Muhammadan educational institutions in almost every province, but even in ordinary schools and colleges students are made to feel that their religion is a disqualification. We do not for one moment suggest that the numerous Hindu Musalman riots can be explained by this singular regulation, but it is undeniable at the same time that the seed of a certain kind of communal feeling is sown in our schools and colleges.

N G

Surat Session of the Hindu Mahasabha

The twelfth session of the Hindu Mahasabha was a success, according to the standard of success usually adopted. That is to say, the gathering was large, the delegates and visitors behaved themselves in an orderly and earnest manner, several very important resolutions were passed and some of the speeches were good. The speakers belonged to both the sexes. The number of women among the audience was considerable. As in Gujarat Hindus including Jains, do not observe purdah, the attendance of the fair sex could easily have been larger.

The real success of any such gathering should be judged by the actual carrying out of the resolutions. As the President of the Surat Session pointed out in his concluding speech, resolutions are what the delegates are *resolved* to carry out or see carried out. No conference or congress can be a success unless they are carried out.

On account of some local circumstances, preparations for the session had to be commenced rather late and completed in a hurry. But thanks to the devotion and indefatigable and unremitting exertions of Dr. Raje, the Chairman of the Reception Committee, of Mr. Wamanrao Mukadam, M. L. C., the General Secretary and all their co-workers, every arrangement was complete in time. We may suggest that the seating arrangements in big conferences should be such as would enable the President to be near enough to the rostrum of the speakers to enable him to easily follow what they say and to guide and control them, if necessary. It would also be a distinct advantage if resolu-

tions for submission to the subjects committee were drafted earlier than they are in our congresses, conferences, etc.



Mr. Wamanrao Mukadam

The arrangements for the accommodation and entertainment of the delegates were excellent. Mr. Chunilal Dalal, a wealthy member of the reception committee who was in charge of the President's bungalow where many delegates were also put up, and all the young volunteers were exemplary in their zeal, attention and civility. No caste distinctions were observed in dinners, etc. Men of all castes and no caste sat together to take their meals without any enquiries or curiosity as to one another's caste.

Dr. Raje's speech was brief but to the point and quite outspoken.

Of the resolutions we should like to mention a few as very important. Clause 4 of resolution V ran as follows:

"The Hindu Mahasabha is of opinion that every Hindu, to whatever caste he may belong, has equal social and political rights."

This recognition of the equality of political rights is not without significance, but as India is not yet self-ruling, as the alien rulers alone

can give or not give such rights, there is at present no means of judging whether the Hindus are earnest in making such a declaration. The case is different, however, with social rights. It is for us to show in practice that we are sincere in declaring that all Hindus have equal social rights. Such a declaration is a recognition of the complete social equality of all Hindus without distinction of caste, creed or sect. "Social" is a very comprehensive word. It includes not only "educational" but "religious" as well. We do hope for the sake of humanity and justice and in its own interests, the Hindu community will give complete effect to this resolution without any reservation. It must not be supposed that it is only the Brahmins or the Arya Samajists who want social equality



Mr Chunilal Dalal

There is a growing party among those who alone used to be called Hindus formerly, which is for revolutionary changes in the social constitution of the community. This party succeeded at the last Calcutta session of the Hindu Samaj Sammelan in getting a resolution passed to the effect that "all Hindus are Brahmans." However unreal such a resolution may appear, its significance as a sign of the times can not be ignored. And its chief sponsor, a born Brahman, has already invested many members of the so-called depressed classes with the sacred thread.

The tenth resolution was in part worded thus :

"The Hindu Mahasabha regrets to see that unemployment is increasing day by day among the Hindus and that many professions, such as those of carpenters, blacksmiths, bricklayers, weavers, tailors, shoe-makers, bangles (*manihars*), etc., are going out of their hands. The Mahasabha, therefore, declares that all the professions of the above kind are dishonourable and necessary for the community and that the Hindus should not hesitate to take them up."

We personally know of high-caste Bengali and Madras Hindus engaged in tanning and shoe-making on the factory scale. What is wanted is the practical recognition of the dignity of the work done by the poor tanner or shoe-maker in his cottage or hut. So with reference to some of the other crafts and occupations

The eleventh resolution ran as follows :

"This Mahasabha, representing all sections of the Hindus of India, expresses its feelings of brotherly love and sympathy to all Hindus—Brahmanists or Buddhists—residing outside India (e.g., Indo-China and Indonesia) and to all others who in common with the Indians derive their spiritual culture from the great mother culture of ancient India."

"This Mahasabha further emphasizes the necessity of reviving the ancient connection between India and these countries, specially Siam, Cambodia, Java, the Hindu island of Bali, China and Japan, with a view to a brotherly co-operation in enriching and strengthening for the benefit of all humanity this our common spiritual heritage."

Preliminary efforts have already been made in this direction, and these countries have been visited by cultured Hindus with the object specified above. Professors Sunitikumar Chatterjee and Kalidas Nag went to Surat on purpose to enlighten the gathering there on the subject by speech and lantern slide exhibitions. As knowledge should precede action, it is to be regretted that no arrangements could be made there to take advantage of their first-hand knowledge. On their return journey the public in Ahmedabad and Ajmere requested them to give them lantern lectures, which was done.

The Hindu Mahasabha, along with some political organizations, passed also the politico-economic resolution on the boycott of foreign cloth. It was the right thing to do so, though it was not a special feature of the Mahasabha.

The substance of the resolution on *shuddhi* has our entire support. But we adhere to our oft-repeated objection to the use of the

Chemistry, Anatomy, with other useful sciences, which may be accomplished with the sums proposed by employing a few gentlemen of Europe and providing a College furnished with necessary books, instruments, and other apparatus."

As illustrating the amusing assumption of superior knowledge, love of 'native learning' and wisdom on the part of the Anglo-Indian bureaucracy of Rammohun's days we print below two documents unearthed by Mr. Brajendra Nath Banerji :

MEMBERS OF THE GENERAL COMMITTEE OF PUBLIC INSTRUCTION.

I am directed to transmit to you for information, the accompanying copy of a representation addressed by Rammohun Roy, to the Rt. Honble the Governor General in Council, expressing disappointment on the part of himself and his countrymen, at the resolution of Government to establish a new Sanskrit College in Calcutta, instead of a seminary designed to impart instruction, exclusively in the arts, sciences and philosophy of Europe.

2. In furnishing your Committee with a copy of the paper, His Lordship in Council cannot abstain from remarking, that it is obviously written under an imperfect and erroneous conception of the plan of education, and course of study, which it is proposed to introduce into the new College, that the defects and demerits of Sanskrit literature, and Philosophy, are therein represented in an exaggerated light, and that the arguments in favour of encouraging native learning as well as the positive obligation to promote its revival and improvement, imposed on the Government by the terms of the Act of Parliament, directing the appropriation of certain funds to the object of Public Education, have been wholly overlooked by the writer.

3. The letter of Rammohun Roy is not considered to call for any answer on the part of Government, but it will of course be at the discretion of your Committee to address any observations, which you may deem the occasion to require, either to Rammohun Roy himself or to Government.*

I have the honour to be, etc.
(Sd.) A. Stirling.
Persian Office, Actg. Depy Persian Secy. to
January 2nd, 1824 Govt. In charge

[THE GENERAL COMMITTEE'S NOTE ON THE ABOVE]

Under the discretion vested in the Committee with respect to addressing any observations on the letter of Rammohun Roy either to himself or to Government the Committee resolve that it is unnecessary to offer any remarks. The erroneous impressions entertained by the author of the letter are sufficiently adverted to in the letter from the Secretary to the Government, but had the views

taken in the letter been even less inaccurate the Committee would still conceive it entitled to no reply, as it has disingenuously assumed a character to which it has no pretensions. The application to Government against the cultivation of Hindu literature, and in favour of the substitution of European tuition, is made professedly on the part, and in the name of the natives of India. But it bears the signature of one individual alone, whose opinions are well known to be hostile to those entertained by almost all his countrymen. The letter of Rammohun Roy does not therefore express the opinion of any portion of the natives of India, and its assertion to that effect, is a dereliction of truth, which cancels the claim of its author to respectful consideration.*

Sd. J. H. Harrington
President
General Committee of Public Instruction

Those who impudently disputed the claim of Rammohun to speak in the interests of his countrymen and accused him of disingenuousness and dereliction of truth, need not be answered. He was not alone in his views—he had friends and followers, but even if he were alone, he was the one outstanding personality of his age and country. To question his claim to speak for his country was mere pettifoggery. That the policy advocated by him was afterwards accepted and that his anti-Suttee views were also accepted, go to show that though he had little following, he was entitled to speak and to be heard.

The members of the Education Commission, appointed by Lord Ripon in 1882, in the 6th chapter of their report, referring to Rammohun Roy's exertions, wrote :

"It took twelve years of controversy, the advocacy of Macaulay, and the decisive action of a new Governor-General, before the Committee could, as a body, acquiesce in the policy urged by him."

As regards his views on the Sanskrit education of his days, his critics forgot to note that he spoke of such education as was imparted "under Hindu pandits" of that time. It was really such as he said it was. The assumption that his critics had a better knowledge of Sanskrit literature and Hindu education was ridiculous. Rammohun Roy was far better acquainted with the precious and other portions of Sanskrit literature than all his critics combined. He was the first to translate and expound the Upanishads. There should be no mistake regarding his attitude to Sanskrit learning. Take the Vedanta, for instance.

* Copy book of Letters Received and Issued by the General Committee of Public Instruction, 1823-24, pp. 40-42. (Bengal Govt. Records).

* Minutes of Proceedings of the General Committee of Public Instruction, 1823-1841, Vol. No. 3, pp. 45-48. (Bengal Govt. Records).

Britain, India and "Outlawry of War"

Attention has been repeatedly drawn in this journal to the significance to India and other subject countries of Article 10 of the Covenant of the League of Nations, by which "The members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all Members of the League." As India is an integral part of the British Empire and as the territorial integrity of that empire would be destroyed by India being separated from it, this article stands in the way of India being ever independent.

A subtle controversialist may, however, say that the Article refers only to 'external aggression', meaning thereby that the Members bind themselves to preserve the integrity, say of the British Empire, if any foreign power tries to detach India from it, but they do not bind themselves to try to baffle any internal effort on the part of the Indian people to achieve independence. On the contrary, they admit by implication the right of the Indian people to become free by internal action, civil or military.

That is a permissible interpretation, and this loophole in the League article has not escaped the eyes of British diplomats. So they have been always on the alert to close it. The "multi-lateral peace treaty" for 'the outlawry of war', popularly known as the Kellogg Pact, sponsored by U. S. A., gave British statesmen their opportunity. This treaty was ostensibly meant for the renunciation of war; but whilst Egypt, Persia, Turkey, Afghanistan and Soviet Russia have declared for the acceptance of that treaty without any reservations, Great Britain, through Sir Austen Chamberlain, has made a very important and significant reservation which practically nullifies the treaty and in

addition gives her the power to prevent, by armed warfare, India and other nations subject to her becoming free by internal rebellion, whether armed or unarmed. This British reservation is embodied in paragraph 10 of the British note, which runs as follows :

The language of article 1, as to the renunciation of war as an instrument of national policy, renders it desirable that I should remind your excellency that there are certain regions of the world the welfare and integrity of which constitute a special and vital interest for our peace and safety. His Majesty's Government have been at pains to make it clear in the past that interference with these regions cannot be suffered. Their protection against attack is to the British Empire a measure of self-defence. It must be clearly understood that His Majesty's Government in Great Britain accept the new treaty upon the distinct understanding that it does not prejudice their freedom of action in this respect.

That is to say, if the people of India try even by civil disobedience to become free, Great Britain reserves to herself the right to make war on the people of India to frustrate any such attempt. And Great Britain would undertake such war for the "welfare" of India! This reminds us of Mr. Bertrand Shadwell's lines :

If you dare commit a wrong
On the weak because you are strong,
You may do it if you do it for his good !
You may rob him if you do it for his good ;
You may kill him if you do it for his good !

So, by means of article 10 of the Covenant of the League of Nations and by paragraph 10 of the British note on the Kellogg Pact, Great Britain has provided against India becoming free by either external or internal 'aggression.'

All these facts and more were brought out by Senator Blaine in his very remarkable and outspoken speech in the United States Senate on the British reservation to the Kellogg treaty. As India's unofficial but accredited ambassador, Mrs. Sarojini Naidu repudiated the British reservations. Her letter to the Hon'ble Senator John H. Blaine was read by him in the course of his speech in the Senate and has found place in the United States Congressional Record. It runs as follows :

The issue you have raised in the course of the debate on the multi-lateral treaty with special reference to British reservations is of momentous importance to India. To accept such reservations in their entirety is to endorse and assume responsibility for all arbitrary policies and actions which might conceivably work to the detriment of my people in their legitimate aspirations and endeavour to secure full national freedom. As an unofficial

or popular Government of India. The Princes, too, need not give themselves lofty airs. The British Crown has no real power. Real power is wielded by the British people through their Parliament. So, if the Princes can have relations with the British people through the British Parliament, what is there derogatory in their having relations with the Indian people through an Indian parliament?

The Butler Committee know that in India the slow or rapid democratization of the constitution is inevitable, and therefore in future the Princes in dealing with the Governor General in Council would have to deal in part with some representatives of the Indian people. But the Indian people are 'untouchable'. So the Committee suggest that in future it is the Viceroy with whom the Princes are to have dealings, not the Governor-General. This will prevent any Indian from having any knowledge of the correspondence or negotiations with the Princes. One of the reasons given for the proposed change is, "it will relieve them of the feeling that cases affecting them may be decided by a body which has no special knowledge of them"! As if Viceroys have such special knowledge! As if a Viceroy can know more during his brief tenure of office than well-informed Indians born and living in India!

The Committee have suggested the direct recruitment of political officers from the British Universities. Why cannot States subjects do such work? Why cannot Indians of British India?

"The People" Lajpat Rai Number

The Lajpat Rai Number of *The People* is an excellent production, alike in the reading it provides and the illustrations. Particularly interesting and informing is the story of that great man's life written by himself, which is begun in this special number.

Hemendra K. Rakhit

The unanimously passed resolution in the 17th Annual Convention of the Hindustan Association of America, recording sincere appreciation of and deep-felt gratitude for the services of Mr. Hemendra K. Rakhit, the Editor-in-Chief of the *Hindustan Student*, puts in words what is recognized to be the general sentiment of the Indian community in general and the student body in particular in the United States of America regarding Mr. Rakhit's selfless and varied activities toward the cause of India in America. The resolution referred to is as follows:

"That this convention place on record its sincere appreciation and deep gratitude of the members of the H. A. A. to Mr. Hemendra K. Rakhit one of the founders of the H. A. A., for his selfless, conscientious and constructive work in formulating and building the activities of the association such as *The Hindustan Student*, the Loan and Scholarship Fund, Alumni Organizations, etc. We earnestly hope that the H. A. A. will continue to receive the same substantial and hearty co-operation from Mr. H. K. Rakhit during the years to come."

Out of a small student group discussion held in Chicago in 1911 the Hindustan Association was formed so that the interests of the students from India in America may be safeguarded by mutual co-operation and that the culture and cause of India may be systematically presented before the people of America.

And to-day there are over fifteen chapters of the H. A. A., scattered throughout the U. S. A. at different university centers. During these years Mr. Hemendra K. Rakhit served the H. A. A. as President of several local chapters, twice as President of the H. A. A. itself, organized the Loan and Scholarship Fund of the H. A. A. acting as its Chairman for over a number of years. *The Hindustan Student*, the official monthly of the Association, may be said to be the fruit mainly of Mr. Rakhit's efforts. To those who know the difficulties of running a magazine in a foreign land, the labours involved in placing the Student on a firm foundation will be evident.

One of the most important features of the Student activities in general in America is the inter-relations of different national groups of students, and the Hindustan Association of America has been one of the actively interested organizations in the entire international student bodies in the U. S. A.

Besides Mr. Rakhit's permanent activities at International House, New York, where nearly 600 students and scholars representing over 60 different nations live, as Head of its Extension Bureau, and his work in connection with the H. A. A., he is constantly called upon to join and lead conferences of all sorts throughout the country. In the World Conference on Education, first organized in San Francisco in 1923, where eminent scholars from all over the World attended, Mr. Rakhit's paper on "India and the World" was received with great applause and much appreciation. Mr. Rakhit has been delegated to the several Cosmopolitan Clubs Conventions, twice to the Canadian Students National Convention at Montreal and Toronto, and the Y. M. C. A. and Y. W. C. A. Conventions.

The Chinese Students Association in this country invited Mr. Rakhit to edit a special issue of the Chinese Student Monthly, official monthly of the organization commemorating Tagore's visit to China.

He has also been president of the several cosmopolitan clubs at California and Wisconsin, of which university he is a graduate, and in 1920 he was elected Vice-President of the Association of Cosmopolitan Clubs of the U. S. A. He also organized the Young India League, founded by Lala Lajpat Rai. In all his activities he has earned the respect



'GARBA' DANCE
By Kanu Desai

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The King's Representatives In Canadian Provinces*

By ST Nihal Singh

I

THE arguments that the British use to lull Indian clamour for high office sound hollow in Canada, where the people insist upon being their own masters. The Britons in India never tire of telling us of the advantages that we derive from having at the head of our provinces men experienced in British parliamentary affairs—men of front rank who come out to us with minds as clean as slates, fresh from the factory—men who spend some of the best years of their life in conditions that cannot be pleasant for them so that they may help us forward on the path of progress. In a country where all but three of the provincial governorships are treated as plums for the non-Indian members of the Indian Civil Service, professions of this character are unrelated to reality. Through iteration and reiteration, in season and out of season, they have, however, acquired a hypnotic force that casts a spell upon the unthinking Indian.

The case is quite different in Canada, where the people do not wish to share the management of their affairs even with their

own cousins across the water. There such shibboleths sound singularly ineffective.

I have had the opportunity of visiting the Dominion several times during the last quarter of a century. I have yet to come across a Canadian who believed that a man from the "old country"—as Britain is called there—comes out with a fresh mind or that an imported person views matters from an impartial—if not a wider—point of vision than a son of the soil holding a high office.

Most Canadians would instinctively put down such talk as mere propaganda upon the part of Britons to reserve to themselves certain important positions in units of the Empire overseas. Experience has taught them that the corners have to be rubbed off a man from the "old country"—however keen he may be before he can be of any use to Canada—or Canada of any use to him.

Canadians would sooner trust, in the highest post in a province, a man who has grown up among them. He is not likely, at least, to be ignorant of the conditions that people round about him have to face. Nor will he run away from them just as soon as he, at their expense, has acquired an insight into their character, just when he is beginning to be of some use to them. Having himself pushed his way to the top

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despite obstacles, he is sure to be sympathetic with those who are battling with difficulties—and his advice is likely to be of real assistance to them. He will put his back into making a success of his job because his interests are all centred there—and he has nowhere else to go. So the Canadians think—and not without reason.

National pride, too, comes into play. Canadianism has developed to a point that it will not permit the people to be beholden to Britain, though she be the mother country, for men to run their provinces for them.

Canadians feel, moreover, that the highest office in each province is their birthright. Any man who possesses the requisite qualifications should be able to rise to it. Nothing would whet the ambition of youth quite so effectively as such knowledge.

All these causes have combined to make Canadians frown upon imported governors. The appointment of "native sons"—to use a significant Canadianism—to be the King's representative in each province of the confederation has, in fact, been the practice for so long that it has become a mere commonplace occurrence, and little notice is taken of it when one is made.

II

Some Canadians there are who feel that even the highest office in the Dominion—that of Governor-General—should also be held by a Canadian. As a matter of policy they may consider it premature to agitate about it strongly. The Liberals have to reckon with the Conservatives, who, in the past, have found that it profited them to raise the cry of "Empire in danger."

It has, in any case, become a convention having virtually the force of law that the Canadian Ministry is consulted before the appointment of the Governor-General. No Briton who is not likely to be agreeable to the Ministry has a ghost of a chance to be chosen. It is an open secret that without the support of Mr. Mackenzie King (the Canadian Premier) the Earl of Willingdon would not now be occupying the highest office in the Dominion.

Even the designation of the King's representative at Ottawa has recently been altered from Governor-General to Viceroy. That change came in the wake of an act upon the part of Baron Byng of Vimy (Governor-General from 1921 to 1926) to

assert himself. Instead of dissolving the Parliament, as advised by Mr. Mackenzie King, he (at the suggestion of a former Conservative Prime Minister, it is said,) sent for the leader of the Conservative party (Mr. Arthur Meighen) and asked him to form a Government. The Meighen administration crashed in a few months and the constitutional issue raised by the Governor-General's action was to the fore during the election held during my stay in Canada in 1926-27. Shortly after the Liberals, with Mr. Mackenzie King at their head, were returned to power, the Imperial Conference met in London. Among its more important decisions was the alteration in the title of the British Crown's representatives in self-governing Dominions. The creation of Viceroyalties in place of Governor-Generalships certainly emphasizes the fact that the holders of these offices are vested with executive power only in name, and that power is really exercised by the Federal Cabinet—that they are merely the constitutional representatives of a Constitutional Monarch.

III

The same is true of the King's representative in each province. Known as the Lieutenant-Governor and given the courtesy title of "His Honour," he is supreme in provincial administration in the same sense that the Viceroy is all-powerful in the Federal sphere and the King in the British polity. In actuality the government of the province is carried on by the Ministry, and the Lieutenant-Governor is merely the ceremonial head. His office carries no real power.

Unlike the Viceroy, the appointment of the Lieutenant-Governor is made in Canada. When the term of one of them is about to expire, or when some one of them dies while in office, the Ministry at Ottawa selects a "native son"—who, if not actually born in the province, is at least deeply rooted in it—to succeed him.

Canadians are impatient of legal fictions and the press despatches invariably speak of the appointment as having been made by the Prime Minister and his colleagues of the Cabinet. Even during the days when the titular head of the Federal Government was known as the Governor-General, there never was any pretence that he actually selected any Canadian to serve as Lieutenant-Governor.

inspired in the French-Canadian a deep-rooted, almost pathetic, faith in the impartiality of the Judicial Committee of the Privy Council and other Imperial institutions in London. Out of these causes have sprung a loyalty to the British tie, mayhap even stronger than loyalty to Canadianism, that comes as a surprise to a stranger and that some day may possibly cause complications in Canadian national development.

I first met Dr. Perodeau in his office, a large, well-lit, quietly furnished room in the Government Building that is justly the pride of Quebec. At my request he outlined the nature of the duties that he was called upon to perform. After a few minutes' conversation he extended to my wife and me a cordial invitation to tea at his residence that afternoon.

One of the professors of the Laval University kindly motored me to "Spencer Wood," originally built to serve as the Governor-General's residence in Quebec. No longer required for that purpose, it was many years ago assigned to the Lieutenant-Governor of the Province, who, in consequence, is much better situated in respect of the historical associations of his official residence than Canadians occupying a similar office in the other provinces.

Compared with the "Lodge" in which Viceroy and Governors General live in India, or the palaces of the Maharajas and Nawabs that I have seen, this mansion looked quite unassuming. It had, however, been designed by an architect who knew his business. As I was conducted through the various rooms I found them tastefully decorated and furnished. The walls were hung with paintings of past Lieutenant-Governors and reminiscent of the happenings of other days. The conservatory at one end of the long, low building, stretching along the top of a green hill that rolled right down to the banks of the mighty St. Lawrence, seemed to be the pride of Dr. Perodeau, who particularly admired the bougainvillea with which the walls were covered. I could easily imagine that when the snow covered the landscape during the winter, the palms and ferns growing in it must have offered a welcome relief.

I visited "Spencer Wood," however, on a balmy, midsummer afternoon. The sun was shining brightly with almost tropical warmth really too warm for woolens. His Honour had arranged for tea to be served on the verandah.

A little King Charles spaniel played at His Honour's feet or nestled on a cushion beside him, and, now and again, without interrupting the flow of conversation, he would lean over and give it a morsel of food from the tea-table.

After tea we walked about the grounds, Dr. Perodeau conducting us to spots from where the best views of the river could be had. As we went along he pointed out to us places of historic interest in the vicinity and related the stirring events that, in days of yore, had been staged there—events that had finally crystallized Canada into the Dominion of to-day.

The Lieutenant-Governor of Quebec, I found, was exceedingly proud of his province. What French-Canadian—or, for that matter, British-Canadian—is not? Potentially, it is one of the richest among the provinces of the Federation. Development of some of the resources has proceeded farther there than in some other part of the Dominion. Industrial expansion has been greatly accelerated during recent years.

Stupendous schemes of water-power were in hand at the time of my visit, and we talked of them. Americans were, I was told, investing \$100,000,000 in developing one site alone. They intended to bring bauxite from somewhere in South America and, with the aid of electricity, which would cost them practically nothing, they were going to fuse it into aluminium. They intended to make paper, also—there were almost limitless reserves of forest all round the plant.

Dr. Perodeau was not a bit afraid of the American capital that was pouring into his province. He, in fact, was happy that money was being brought into Quebec. It provided development, made for prosperity. I must not forget to add that the province exercised control over it and made contributions to the provincial treasury.

American tourists, too, were coming in and spending large sums of money in Quebec. The natural beauties of the province attracted them. The roads were good for motoring. The money spent upon the highways was, indeed, proving to be a good investment from this point of view alone. The tourists from across the line were, in fact, indirectly paying for them.

The *habitant* (farmer) constituted the backbone of the province. He was hard-working, patient, persevering, frugal. He thought of the morrow, and did not live

to do with lumber (as timber is called in North America) and he took to the woods, tramped on foot from place to place, made a little money and set up in the lumber business. Later on his people elected him to the House of Commons at Ottawa, and he was their representative for many years when he grew tired of the job and went back to lumbering. Thus, in short, was the life-story of the man, related in a perfectly frank, good-humoured style, without the least trace of vanity or affectation.

Shortly before we reached Winnipeg this friendly Canadian came up to me and gave me his card. Printed upon it I found the name, "Theodore A. Burrows," and his address. "Look us up," he said to me pleasantly, "my wife and children will be pleased to see your good lady and you, just as I shall be."

Upon my arrival in Winnipeg I learned that Mr. Burrows, whose acquaintance I had made in this unceremonious fashion, was known as the "Lumber King of Manitoba." He had something like forty lumber depots in almost as many places in the province and drew supplies from forest reserves which he knew intimately, having tramped through them on foot when he was a young man. He was one of the wealthiest persons in Manitoba.

Success had not, however, spoiled this "native son." From his actions or talk no one could ever imagine that he could at any moment write a cheque running into several figures without winking. He ate the simplest food, dressed quietly, spoke softly, sang at socials and moved among his fellows without any ostentation.

Before I was able to avail myself of Mr. Burrows' invitation, he called on me at the Fort Garry Hotel, owned and operated by the Canadian National Railway, where I was stopping. One morning there was a knock at the door of my sitting-room in that hotel, one of the best managed hostleries I have ever known. On opening it I found him standing there. He came in, chatted awhile and renewed his invitation with even greater cordiality than before.

"By the time we return your call," I remarked to Mr. Burrows, "you will have left your private home for the Government House."

Mr. Burrows was surprised that I knew that he was likely to be appointed to the highest office in the province. He did not deny that he was likely to be. The appoint-

ment, in fact, was gazetted almost immediately afterwards.

The official residence of His Honour the Lieutenant-Governor of Manitoba was only a stone's throw from the Fort Garry Hotel. Hardly had he settled down: in that mansion, nestling at one corner of the Parliament Buildings surrounded by trees and shrubbery and well-kept lawns, when he invited us to a luncheon there.

I found that Mr. Burrows, as the occupant of the Executive Mansion, was the same simple, informal Canadian whose acquaintance I had made on board the Canadian Pacific Railway train bound from Ottawa to Winnipeg several months earlier. Upon our arrival in the drawing-room, a large, airy, well-lit room tastefully but in no way ornately furnished and crowded with books which His Honour had brought along with him when he moved in, we found him waiting to receive us. He shook hands with us with great cordiality and presented us to Mrs. Burrows and their daughter and son.

We had been asked to come fully half an hour earlier than the meal hour. We sat chatting in a ring. All the family, we found, were staunch Liberals and Liberals not only with the capital L. They were broad-minded and progressive.

His Honour, I found, had taken pains to familiarize himself with the history of his own country. He had a good grasp of the constitution. The election, which had been fought only a short time before, had made one thing clear. The Canadian people were not disposed to permit the representative of the Crown to interfere with government by the representatives chosen by Canadians at the polls. Mr. Burrows was constitutionally minded and he made it quite clear that he had every desire to respect not merely the letter of the constitution but also its spirit; and furthermore the conventions and practices that had grown up in his own province and in the Dominion.

When the gong sounded we all walked down the stairs to the dining-room. The food served was wholesome and well-cooked. There was plenty of it. No attempt was, however, made to "show off." We were not treated as strangers, but were made to feel that we were members of the family.

The talk around the luncheon table had the same tone of cordiality about it that it had had in the drawing-room upstairs. Mrs. Burrows and her daughter related their

official histories of the two Bijapuri Sultans whom he served, namely Muhammad Adil Shah reigned 1627-1656) and Ali Adil Shah II (reigned 1656-1672), by Zahur bin Zahuri and Nurullah respectively. These original authorities for the period were not available to Ibrahim Zubairi, whose Persian history of Bijapur named *Busatin-us-salatun*, written in 1824, had hitherto been our only source of information.

In the light of these first-rate materials and the annual Jesuit letters from Madura, it is now possible to trace step by step and in clear detail the story of how the Muhammadans seized the heritage of the recently shattered empire of Vijaynagar and crushed its numberless disunited, mutually jealous and warring Hindu feudatories, across the entire Indian peninsula from Goa to Madras. The Adil Shah of Bijapur conquered what are called in his Persian history "Malnad and Karnatak," i. e., first the Kanara country of Bednur, then Mysore, starting from the Ikkeri or Nagar district in the west, on to Sera and Bangalore in the centre and the north Salem district in the south-east corner, and finally descending the Eastern Ghats the Madras plains up to Vellore Jinji and Walgandapuram within sight of Tanjore. The Qutb Shah of Golkonda seized the Hindu principalities due south and south-east of his capital, i. e., the country beyond the Krishna, lying north-east of these new Bijapuri acquisitions.

Between these two streams of invasion, Sri Ranga Rayal, the last representative of Vijaynagar royalty, was completely crushed out. He offered a long and desperate resistance. But his worst enemies were his own people. The insane pride, blind selfishness, disloyalty and mutual dissensions of his Hindu feudatories rendered all his efforts futile and the Muslims conquered Hindu Deccan piecemeal with the greatest ease and rapidity. As the Jesuit missionary Antoine de Proenza wrote from Trichinopoly (1659): "The old kings of this country appear, by their jealousies and imprudent action, to invite the conquest of entire India by the Muslims." [*Mission du Madura*, iii. 12]

Muslim territory to the nearest Hindu States across the frontier. These were easily defeated, often with the help of neighbouring Hindu princes, and the victors returned to their capital before the commencement of the rainy season, laden with the plunder of the forts and the promise of tribute. Next year, the raid was repeated to a more distant quarter, the Hindu chief humbled last year, as in duty bound, aiding his new masters in the attack on the independence and wealth of his brother Hindus. Or, if he proved recalcitrant or irregular in the payment of his tribute, he was crushed and his State annexed in the second expedition and made the seat of a Muslim viceroy. Thus the map of the Deccan was "coloured green" and the Muslim boundary advanced very methodically from point to point by regular stages, in a succession of ripples arising from one centre of power.

There could be no central authority for the defence of the Hindus as the imperial prestige and military strength of Vijaynagar dynasty was now gone, and their local Rajahs (*samantas*), blinded by folly and greed, were bent solely upon enhancing their own prestige by throwing off their former suzerain's authority and enlarging their petty States by fratricidal attacks upon the neighbouring Hindu territories.

On the other hand, the Muslim forces were united under one recognized central authority, which marshalled them under a regular gradation of officers and co-ordinated the movements of the columns invading different parts of the enemy country, so that every hard-pressed division was promptly reinforced by troops from other quarters, or a repulse to Muslim arms in one place was avenged next year by an overwhelming concentration of forces there next year. The proud Hindu kings acted each for himself and perished piecemeal in self-sought isolation.

The Muslim raiders seized the accumulated treasures of the Hindu kings of the Kanarese country,—famous from the earliest times for its fertility of soil and richness in minerals and elephants,—and thus made "war pay for war." The Hindus being always on the defensive, could only lose, and each year they grew poorer and weaker, till the final stage of complete annexation was reached by an inevitable natural process. The Vijaynagar empire broke to pieces under the shock of the crushing defeat of 1565,—in spite of

Nandiyal (Kannul district) and eight other strong forts in that region.

In all these wars Shahji did not take any part beyond what has been mentioned above. His achievements, if any, did not deserve to be "mentioned in the despatches."

V

In June 1646, the prime minister Mustafa Khan was despatched from the capital to subdue the Kanarese country. By way of Bakargunda he reached the fort of Gunti (or Kunti) on the Malprabha (?) river, which he took. Thence marching *via* Gadag and Lakmishwar, to Honhalli [12 m. w. of Basavapatan] he met (3 Oct.) Asad Khan and Shahji, who had gone ahead, by order of Adil Shah, for the defence of the Karnatak frontier. The next stage was to Sakrapatan (near the southern end of the Shimoga district). At this time Shivapa Nayak, Dad (or Doddā ?) Nayak (Rajah of Harpanhalli), Jhujjar and Abaji Rao Ghatge, Keng Nayak's brother, the desais of Lakmishwar and Kopal, and Balaji Haibat Rao joined the Khan with their contingents.

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* Shivagangapetta, a sacred hill in the north-west of the Salem-Krishnagiri talug of the Bangalore district. 1110 N. 77.15 E. *Centaurus* may also be read as *Centaurus*.

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After this we have no further mention of Shahji in *Muhammadnamah*, which stops abruptly with the capture of Vellore and the humbling of the Rajah of Mysore into a tributary vassal by Khan Muhammad, about 1650. There is thus a gap in our knowledge of Shahji's doings from 1649 onwards, which is very inadequately filled by the brief notices occurring in the Jesuit letters from 1659 onwards; but these letters deal solely with the history of Jinji and Tanjore and tell us nothing of what happened in Kanara proper or Mysore.

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The letters of Abdullah Qutb Shah, drafted by Abdul Ali Tabrezi (British Museum, Persian MS. Addl. 6600) give some extremely valuable information on Karnatak history of this time. We learn from them that it was agreed between Bijapur and Golkonda that Sri Ranga Rayal's territory and treasures were to be conquered and divided between the two in the proportion of two to one,—two-thirds of them falling to Adil Shah and one-third to Qutb Shah. Then Abdullah writes whimpering to Shah

Jahan that Adil Shah had broken his promise and was forcibly taking away Qutb Shah's portion. On the other hand, the Bijapuri panegyrist Zahir complains, in his *Muhammadnamah*, that the ungrateful Abdullah,—whose forces had been defeated by the Rayal and who could not have won an inch of the Karnatak without Bijapuri support,—had formed a secret alliance with the infidel (i. e., the Rayal) and sent his general Mir Jumla to assist the Hindus in the defence of Jinji, but that Mir Jumla arrived too late. He was subsequently defeated, in another quarter, by the Bijapuri general Baji Ghorpare.

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The arrest of Shahji at Jinji was clearly due to these disloyal intrigues. He was coquetting both with the Rayal and Qutb Shah, and the latter sovereign divulged the fact to Adil Shah. We have seen how Shahji had been won over by the Rayal's Brahman agent Venkayya Somaji, during Mustafa Khan's first march towards Vellore, in November 1646.

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Mrs. Naidu And Mr. Andrews In America

By Dr. J. T. SUNDERLAND

ON April 26th, Mrs. Sarojini Naidu, India's eminent and honoured social and political leader and poet, sailed from America for England. She had thought to go from America to Japan, but changed her plans and went to Europe,—for how long a time I do not know.

She had been in America almost six months, had travelled in nearly all parts of our great land, from the Atlantic ocean to the Pacific, and had delivered two hundred addresses—to audiences large and small, some of them very large. She had spoken many times in New York, several times in

The General Elections

By NAGENDRANATH GUPTA

Is it the unexpected that has happened in the General Elections of 1929? That is a question for the British public and British politicians to answer. When Parliament was dissolved the Conservatives in the House of Commons numbered 396 against a total combined opposition of 213. The Government majority of 183 was demoralizing. It gave the ministry a sense of complete security; it left the opposition in a position of complete helplessness. The Government became contemptuous of opposition in Parliament and in the country; it became contemptuous of its own adherents in the House; offices and preferments remained a close preserve for the immediate entourage of Mr. Baldwin, a Prime Minister of very average ability and possessed of neither insight nor foresight. The Government of Britain was as contemptuous as the Government of India; both were autocratic though the sources of strength were different. The British Government relied upon its overwhelming voting majority in the House of Commons; the Government of India relies upon the unlimited statutory power of the Governor-General to override the Legislature with the menace of force in the background.

On the eve of the elections the party leaders in Britain exhibited different attitudes: the smug complacency of the Conservative Premier was charming, if a trifle unwise; he thought he carried the confidence and the conscience of the country in his pocket and he asked for a blank cheque to carry on as he had done in previous years; among his other gifts the Liberal Leader has some histrionic talent and the gift of prophecy; the latter he exercised in predicting a fearful smash for the Conservatives, implying without specifying that the landslide would prove advantageous to the Liberals, and the former was noticeable in the round-robin testimonial obtained from businessmen just when the zero hour was about to strike; in the triangular contest the Labour party displayed the greatest dignity, for the leaders avoided the cocksure impudence of

the Conservatives and also the hysterical extravagances of the Liberals. They looked like winners from the beginning.

There is no monopoly in pocket-boroughs. It is true that the Conservatives have such boroughs. The Universities are the safest of these. They do not change the complexion of their politics and vote solid for the Conservative candidate. But other parties have also pocket-boroughs. Labour has them and the number is increasing. The uncertainties of a General Election would be greatly minimized if there were a large percentage of safe seats, but it would strike at the root-principle of a contested election. Party Government means a constant fluctuation of the political barometer and a frequent veering of the political wind. The glass may be set fair at one moment and the next the mercury may be going down at an alarming speed. The pendulum must keep swinging or the clock marking the progress of political thought must come to a standstill.

The landslide came on or down with a rush. Constituency after constituency was captured by the Labourites and the air-castles of the Conservatives began tumbling down about their ears. But the wires are still held and pulled by capitalist agencies. When the Labour party was a long way ahead an absolutely unnecessary warning was sent out by telegraph and wireless offices that the returns must be accepted with caution as the Labour party was strong in the industrial centres but the decision of other important centres should be awaited. This was an abuse of the discretion possessed by news agencies for as a matter of fact the Conservatives never caught up with the Labour party which stands at the head of the poll. When this trick failed it was declared that Labour would not have an absolute majority as the Conservatives had on the last occasion. In the end it may be found that if the Conservatives and the Liberals unite they may have a very small majority over the Labourites; if the Liberals support the Labour party as they did in the

days of the first Labour Ministry there will be a larger and workable majority. That however, is a situation with which we are not concerned at the present moment. It may be noticed, however, that certain papers persist in calling the Labour party Socialists. Does that party call itself by that name? If not, the petty spitefulness of these papers stands self-condemned. If the free electors and electresses of Britain choose to have a Labour, a Socialist or a Communist Government it is their look out and the venom of party newspapers will make no difference.

To an interested student the General Election presents several important features. There is the huge increase in the number on the register of voters. The figures are not so staggering as those of the United States, which have a much larger population than the little islands of Great Britain, but still there is the large accession of fresh voters and the significant preponderance of women voters. Nearly twenty-three million votes were recorded and counted in two days. Communist comrades must console themselves as well as they can, for they have been wiped out and even comrade Saklatvala has been given his marching orders. The Liberals are down and out, they do not represent even a tenth of the numerical strength of the House. Mr Lloyd George has said that the Liberals hold the balance of power and they will use it fairly. What the Liberals were really hoping for was a come-back, but of that there seems to be no likelihood. Mr Lloyd George has evidently had his day. When he thrust out Lord Oxford and Asquith from the Premiership he had his opportunity but he made the grave blunder of holding on to a Coalition Ministry much too long and that led not only to his own downfall but the complete disruption of the Liberal party. Party Government in England can be stable only so long as there are two parties and there is a straight fight between them. A triangular fight very often camouflages the real issue, besides a pendulum cannot swing in three directions, and a patched up truce between two out of three duellists does not make for the stability of the Government. When Mr Lloyd George speaks of the balance of power he reminds one of another third party which played a powerful part in the House of Commons in the days of Mr Gladstone. That was the Irish Home Rule party. Under the leadership of Parnell the

Irish Nationalists held themselves close together as a wedge which could be driven in to split and break up any Government which refused to come to terms with the Irish party. But there can be no analogy between any English party which must hope for office and an Irish party which seeks nothing in England. The Liberal party is doomed to extinction and will be absorbed by one or both of the other two parties. It is at present in the position of the tail wagging the dog.

There is some mystery behind the Conservative debacle. The Conservative rout has been complete and their humiliation has been undisguised. Bad generalship, miscalculation and misdistribution of forces and the confident assurance of security are apparent and there may be other causes of which we out here may not be aware. It is like a capitalist having a large amount of capital in hard cash being declared a bankrupt and putting up his shutters.

Two individual elections may be cited as representing the zenith and the nadir of the campaign. Mr Ramsay MacDonald who has become Prime Minister for the second time, left his old seat and contested a new borough, Seatham in Durhamshire and bowled over his Conservative rival with a majority of over twenty-eight thousand votes. That was a signal triumph. On the other hand, Sir Austen Chamberlain, Foreign Secretary in the Conservative cabinet and holding a position next only to the Prime Minister, nearly lost his seat in the ancestral stronghold of Birmingham. It was there that the nadir of Conservatism was reached, for Sir Austen retained his seat by a majority of only forty-three votes.

There can be no question that women have played a great and probably a decisive part in this election. We have the high authority of Mr MacDonald himself for this statement. What the Suffragette movement had not succeeded in wresting from a Government composed of men the World War accomplished in four years. When the very existence of England as a free country was at stake the women and the apparently flippant girls performed the parts of men and they did it so well that it would have been the height of ingratitude to deny any longer the equality of their status with men. It was a Conservative Government that gave an extended franchise to women, and in the revised register the number of new women

voters exceeds that of the new men electors. The flapper is not merely fashionable and frivolous ; she has proved herself a capable organizer and a promising politician. And she is certainly go-ahead. The sneering appellation of Socialists given to the Labourites has not alienated her sympathy with Labour, but quickened it. It is by hard manual labour, by driving motor cars and running buses, by working as porters and wireless operators, by helping to carry on the busy daily routine of national life that woman has obtained her rightful place in the electorate. Women have helped Labour to win and the House of Commons has a larger number of women to-day than ever before. In the new Labour Ministry Miss Bondfield holds the important office of Minister of Labour in the cabinet. Some day a woman may become Prime Minister. Why not ? The hand that had been busy rocking the cradle will now take part in guiding the affairs of nations and steering the ship of state.

If the General Election has proved to be a rude awakening for the Conservatives it should serve to clear the air in India. The election campaign has been fought out without the slightest reference to this country. No election ticket bore the name of India. To all intents and purposes, so far as the election was concerned, such a place as India did not even exist. That is a true indication of the political feeling in England in respect of India. Tory or Whig, Labour or Socialist, no party as such cares a brass farthing for India. Out of office some politicians may speak a few words of lip-sympathy but they signify nothing. When the scramble for office comes India is let very severely and contemptuously alone. In office, scratch the most pleasant-spoken Labourite and you will discover a blood-red Tory. Mr. Ramsay MacDonald as Premier used more threatening

language towards Indian leaders than any Conservative or Liberal. Imperialism is the badge of political office in England and it makes no difference who wears it. All ministers and office holders are tarred with the same Imperial brush. When the occasion comes there is nothing to choose between a Birkenhead and an Olivier. India is a milch-cow and she will be used as such. For the rest, all the talk about India being given Dominion Status and a seat of equality with the self-governing Colonies is mere moonshine. The British Government is like any other foreign Government, and human nature is the same, East and West, Rudyard Kipling notwithstanding. The most obtuse among us should have realized for himself, by this time that the Government of India Act was never intended to give any modicum of real power to the Legislative Assembly or Legislative Councils, nor need any such expectation be entertained from the labours of the Simon Commission. There may be constant tinkering and trimming at the edges, but the central seat of power will show no inclination to shift and the Government will reserve the right of trampling through any opposition like a behemoth. The Government will give what it cannot keep, and it will strain every sinew and every nerve before it parts with any stored shred of power. It is perfectly normal and natural. For any party in India to expect anything from any party in Britain and to rest in hope is to build a fairy castle in the air and also to ignore that very wise and pregnant saying about self-help. It was an Englishman, Sir Henry Seely, who said that India could obtain her full rights without any violence if she willed it. That will of India, which will enable her to win through, is still in the making.

Uncle Sam's Other Island

By Dr. SUDHINDRA BOSE

Lecturer in Political Science, State University of Iowa

WHEN Colonel Lindbergh, the world-famous American flyer from New York to Paris, was in Porto Rico, he was entrusted by the Porto Rican legislature to bring home to the American people a plea for Porto Rican freedom. The two most striking paragraphs in this message from the American island possession read as follows:

"The good wishes of Porto Rico will go with you to the land of the brave and the free, and to your country and to your people and will convey a message of Porto Rico not far different from the cry of Patrick Henry—'liberty or death'. It is the same in substance with but a difference imposed by the change of times and conditions.

"The message of Porto Rico to your people is, grant us the freedom that you enjoy, for which you struggled, which you worship, which you deserve and which you promised us. We ask the right to a place in the sun of this land of ours brightened by the stars of your glorious flag."

This cry for "liberty or death" raises in the mind of an observer a number of questions. Why aren't the Porto Ricans content to remain under the control of Uncle Sam? Hasn't America planted the fundamental ideas of liberty, equality and prosperity hitherto unknown in Porto Rico? Hasn't America introduced self-government, a gallant adventure in democracy? Haven't Americans transformed more than a million Porto Rican subjects into citizens?

For an answer to some of these questions I sought an interview with the Governor of Porto Rico, Honourable Horace M. Towner. I knew him years ago when he was a member of the United States Congress. He tried to mitigate some of the harsh features of the Indian Exclusion Act.

Governor Towner is justly proud of the political and economic progress that Porto Rico has made under his administration for the last five years. He points to the fact that the Island exports, ninety per cent of which is with the United States, have increased

annually from eighty-two million dollars in 1923 to one hundred and eight million dollars in 1927.

In finances, too, a similar progress is noticeable. The floating debt of Porto Rico amounted to only three million dollars in 1927, representing a reduction of nine hundred thousand dollars as compared with a year ago.

Hundreds of miles of new roads, and scores of new bridges were added during the last fiscal year. What is still more significant is that one-third of the income of the Island was expended for public education and progress made is "highly creditable". Governor Towner observed: "He has full sympathy with the legitimate aspirations of the natives; but he does not want to 'pull the millennium' before it is ripe." He wants to train them by education.

Why then should Porto Rico, whose inhabitants had known only how to bend their necks to the Spanish yoke, wish to give up the advantages of a liberal government under the United States regime? A conversation with Mr. Towner, who had recently been in the United States in connection with some insular affairs, would convince one that Porto Ricans are grateful to the United States for all it has done for them. Still, they wish to be free to control their own destiny in their own way. This attitude of the Porto Ricans, Mr. Towner intimated, is the revelation of how peoples, whatever the colour of their skins, whatever their race or religion, tenaciously cling to the ideal of independence. The longing for independence certainly exists in both of Uncle Sam's important island possessions—Philippines and Porto Rico. Perhaps this desire for freedom is inherent in human nature.

"At all times the Porto Ricans have been a peaceful people in ideals and desires," declared Towner. "Not once during the Spanish rule did they attempt revolt, and since the United States has been in control, they have never thought of revolt."

For this reason the people have easily

and readily adopted the American form of government to suit their needs.

"Porto Rico, at the time of the Spanish-American war, saw the advantage of being under the control of the United States instead of that of Spain. When the American soldiers entered the Island, a friendly attitude was shown them by the Porto Ricans and instead of resisting the Americans they strewed flowers in their way."

Mr. Towner's talk betokened understanding sympathy. He had a thorough preparation for his duties in Porto Rico, while he was serving as the Chairman of the Congressional Committee of Insular Affairs. He is energetic (he was born, in 1855), hard-working, courageous, and a capable administrator.

Porto Rico lies in the warm waters of the Caribbean Sea. This Island is slightly larger than Sikkim State. Porto Rico, however, has a population of about 1,300,000,—65 per cent being white, the remainder, negroes and mulattoes. Porto Rico is overcrowded with a population approaching 400 to the square mile; but there has never been any famine since the country came into American possession. Indeed, the death-rate has been reduced by wise sanitation from 40 to 19 per thousand, and wages have been increased.

Porto Rico is mainly an agricultural country. Its chief products are sugar, tobacco, coffee, oranges, grape fruit, pineapples, and other tropical fruits. It is the country where "sugar-cane is king". Of all its exports, sugar products comprise more than half. Tobacco is the second important crop.

There are a few manufactures which are connected with cigars, cigarettes, embroidery, and straw hats. The industries of the people are, however, principally allied with agriculture. Indeed, two-thirds of the people are engaged in agriculture, and the agricultural experiment station at Mayaguez has reduced the ravages of plant diseases and is adding constantly to the list of crops which can be raised in that moist hot climate.

There is free trade between the United States and Porto Rico; but the regular United States protective tariff laws are applied in Porto Rico as against the rest of the world. America does not exact any direct tribute from the Island. All customs duties and internal taxes go into the treasury of Porto Rico.

I have met colonial rulers of French, Japanese, and English colonial possessions in different parts of Asia. My impression of a colonial governor is that of a cocky, shovel-batted, stern-visaged man. What I saw in the Governor of Porto Rico was a slim, kindly man, in a dark, double-breasted plain coat. He is quiet and simple in manner. He may seem a bit reserved and aloof; but he is neither haughty nor pompous, the unmistakable ear-marks of European colonial satraps. I can well understand how this American won the hearts of the Porto Ricans the very first time he landed in their capital city (San Juan) with his Spanish greeting: "Viva Puerto Rico." Can you imagine an English Viceroy landing in Bombay with the Indian salutation of "Bande Mataram" on his lips?

Porto Ricans have been American citizens since 1917, when Congress passed the Jones Act granting all Porto Ricans the rights and privileges of citizenship. The Act also provided that those Porto Ricans who did not wish to accept American citizenship should remain citizens of Porto Rico. There were less than 300 rejections of this new citizenship. More than a million and a quarter of the Porto Ricans eagerly accepted the American citizenship.

The United States has tried to make the people of Porto Rico self-governing as rapidly as the United States thought it possible. Formerly the Porto Ricans had little or no participation in the government of their country. The Spanish Governor-General was usually a Field-Marshal. Sometimes he was an Archbishop. With the change of sovereignty from Spain to the United States in 1898, Porto Rico found a larger degree of self-government than it ever had before.

Porto Rico has to-day a legislature which is entirely elective. The Porto Rican legislature consists of two elective chambers; the Senate, composed of 19 members, and the House of Representatives, composed of 39 members. The Porto Ricans make their own island laws, expend their own revenue, and in almost every way conduct their government to suit themselves.

Porto Rico has practically manhood suffrage, there being no property or educational tests. It is interesting to note in this connection that voting is compulsory in the Island. A person not exercising his right to vote may be fined, or disfranchised.

The Governor of Porto Rico, who is appointed by the President of the United

States, has veto power, and he occasionally uses it. The Porto Rican legislature can, however, pass a bill over the Governor's veto. It can also make final appeal to the President of the United States.

A Commissioner from Porto Rico, elected by popular vote, sits in the Lower House of Congress at Washington. He has, however, no vote in that body.

Again, each municipality in Porto Rico elects its own officials to look after its own affairs. Indeed, local government is entirely in the hands of the people of the Island.

Porto Rico has its own system of courts. The judiciary of the Island like its executive and legislative, is efficient. The judges of the higher tribunals are appointed by the President of the United States, and those of the lower courts by the Governor of the Island with the consent of the Porto Rican Senate.

"The Court records of the Island are remarkable," Governor Towner told me. "They show little time wasted, and proportionally few appeals to higher courts. This may be due to a higher type of judicial officers who receive their offices through appointment rather than by election. During the time that Porto Rico has been under the control of the United States, they have used well the privileges granted them and have made good."

Thus it will be seen that Porto Ricans have been essentially self-governing, at least for the last ten years.

It is often said that the only way to master the art of self-government is to practise self-governing. That the United States has hastened the process of self-governing is further attested by the fact that to-day out of 8,905 in government employ in both classified and unclassified service, 8,632 are native-born. The non-natives include the Governor and a few other administrative officials, technical employees, teachers of English in the public schools and professors and instructors in the University of Porto Rico."

A hard-shelled element in the European colonial system is the general belief that subject peoples are inferior and incapable of self-directed advancement. The whole race of Curzons and Cromers with their itch for power has made that the basis of their political creed. Now the American consul in Porto Rico does not take stock in such a dogma. No superiority complex burdens Towner. He is not of the old school of

imperialist bureaucrats. He is at all times courteous, as a Porto Rican put it to me. The spirit of his statesmanship is democratic rather than imperialistic and bureaucratic. Perhaps it is in such a helpful attitude lies the solution of some of the vexing colonial problems of our time.

When Porto Rico was under Spanish rule, there were only parochial church schools. There was not a single public school in the Island. Since the American occupation, a school system was established and education made compulsory.

While education is fundamental, it is often neglected by European colonial governments. The United States has probably made more progress in this direction than any other colonial power in the world.

Towner is a warm friend of education, being a former Lecturer in the State University of Iowa. In Porto Rico the number of pupils in schools has increased from 18 thousand in 1900 to 219 thousand in 1927. One of the tasks of Uncle Sam has been to weld the new with the old. The Spanish language, which is the exponent of the Porto Rican history and civilization, has not therefore been eliminated from the schools of Porto Rico. And Porto Ricans, as I said before, are allowed to devote one-third of their national budget to education. Despite all this, about 45 per cent of the inhabitants of Porto Rico are illiterate. But Senator Barcelo, President of the Porto Rican Senate, pointed out not long ago that even at that the condition of Porto Rico is not hopeless. He stressed the fact that when America won its independence from England, 80 per cent of the colonial Americans were illiterate. Senor Barcelo further rounded out his argument by saying that the illiteracy of his native country is to-day actually less than that of Spain, Argentina, Brazil, Chile, and several of the Southern States of this Federal Republic. Hence much of the routine ballyhoo about Porto Rican illiteracy is superfluous.

The yeast of new nationalistic ideas is at work in the Island, as it is everywhere else in the world. Men in all parts of the globe are stirred to their sense of nationality. And with this awakening has come the spirit of liberty in the hearts of the people. It is a great movement of destiny. The extreme wing of the Porto Rican nationalists, who represent a minority, do not like to see their country remain a mere 'subjected colony.'

They demand complete independence. The nationalists constantly carry on independence propaganda. No effort, however, is made by Governor Towner to interfere with this propaganda. Listen to these words from a leader of the Nationalist party of Porto Rico: "We have gained nothing with American citizenship. We continue to be the exploited colony, a sugar factory of American bankers with all of the duties but none of the rights inherent to the citizens of a free republic."

The large majority of the Porto Rican people are, however, asking for a greater degree of autonomy, including the election of the Governor by themselves. They even interpret the message handed to Lindbergh as merely a demand for more local self-government.

The political status of Porto Rico is at present in doubt. It is neither a free State nor a full self-governing territory of the United States. Shortly after his appointment as Governor, Mr. Towner himself headed a

delegation to Washington asking for an elective Governor for Porto Rico—an unheard of thing for a colonial ruler to do. Since then the request has been frequently repeated. According to Mr. Towner, an elective Governor is the next logical step for the Porto Ricans to take in their advance toward statehood.

Some years ago the late "Uncle" Joe Cannon, a Speaker of the Lower House of Congress, remarked that to admit Porto Rico to the American Union as a State would be like wiping a pig's tail with a silk handkerchief. Porto Rico has better prospects now. The Towner administration seems to have prepared the way for something more than a vague colonial status. And so greatly are the efforts of Mr. Towner appreciated that one of the leading papers of San Juan *La Correspondencia de Puerto Rico*, recently declared that if Porto Ricans are permitted to elect their Governor, Horace M. Towner would be their first choice.

The Task of the High School

By Dr. G. S. KRISHNAYYA, M.A. (MADRAS), M.A., Ph. D. (COLUMBIA),
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MUCH has been said and written about the task of the high school, and so a little more from the point of view of one who has studied secondary education abroad may be graciously tolerated perhaps! The purpose of the modern high school will be discussed here with reference to certain specific heads. The divisions adopted cannot be claimed to be mutually exclusive, and so overlapping and repetition are inevitable. In fact, they are so related that they have to be taken all together. Limits of space forbid anything more than a brief and sketchy discussion.

The modern high school is playing and will continue to play, a very large part in the moulding of the younger generation. As time goes on, there will be a larger and larger proportion of the population passing through the high school.

TRAINING THE INDIVIDUAL

If what we have said above is true, then the training of the individual is one of the

tasks of the high school. When children have to depend on the school for their training, owing to the questionable character of the influence of some homes, or the lack of parental attention, its responsibility increases tremendously.

The problem of health comes first. The secondary school should provide health instruction, inculcate health habits, organize an effective programme of physical activities, regard health needs in planning work and play, and co-operate with home and community in safeguarding and promoting health interests.

The individual will find growth difficult if he has not secured command of the fundamental tools of knowledge. This and more, the secondary school should give him. He should also be enabled to develop a democratic attitude towards the world's work and its relation to culture. "If any man will not work, neither should he eat."

The school should give him an acquaintance with the world he lives in, its peoples

conditions and needs. Tolerance and width of outlook may be cultivated thereby.

It would be of immense value to the pupil, if he could gain, while at school, the scientific habit of mind and develop the critical attitude. The sway of emotion and unreason would then be perceptibly diminished. The habit of thinking would also make for solidarity and stability.

Another important direction in which the school should train the individual is in the proper use of leisure. It should equip the person to secure from his leisure the recreation of body, mind and spirit and the enrichment and enlargement of his personality. It should treat art, music, literature etc so as to evoke the right emotional response and provoke positive enjoyment. With the decrease in the hours of labour, this problem will become increasingly serious.

Finally, the school has the heavy responsibility for the development of the character of its pupils. It has them for a much longer period, each week than any other institution. Employed in it are men and women who are more or less experts in this field. The future of any nation depends on the kind of foundation on which it is built. The school has also the means by which to develop character—wise selection of content and methods of instruction in all subjects of study, the social contacts of pupils with one another and with their teachers, the opportunities afforded by the organization of the school for the development of personal responsibility and initiative, and above all, the spirit of service and principles of true democracy. "It is difficult to over-estimate the need for stressing this aspect."

SOCIAL EFFICIENCY

Much of what has been said above naturally applies here too. The individual is a member of society and it is as true that he grows in and through it, as it is that it grows through him and his work. The separation of individual from society has always led to mischievous consequences. The relation that exists between the two is one of action and reaction. Education should not only fit a man for society, but also give him the skills and attitudes which will enable him to transform society. The pupils should learn to grow up in a changeable and living world—a world in which desirable changes can be effected.

Social efficiency as an educational purpose

should mean cultivation of power to join freely and fully in shared or common activities. Civic education, whereby he will be taught to act his part well as a member of the neighbourhood, town, city or nation and be enabled to understand international matters is invaluable.

The school should also recognize as one of its objectives the training for worthy home-membership. It could help the pupils to take the right attitude towards present home-responsibilities and interpret to them the contribution of the home to their development. The home has great potentialities for good or for bad and the school can do not a little to harness them for good.

The question of vocational training in the high school is hard to settle. We believe that it is best to leave definite vocational training for other institutions and to consider the secondary school as preparatory for such institutions, and colleges. In other words, the education should be general. But since it is impossible to keep pupils in the secondary school very long it is necessary to make provision also for vocational education, so that no interests or aptitudes may be crowded out. The aim will be to make the individual a useful member of society, with a many-sided interest in its welfare, and to build up cordial co-operation in social undertakings.

GENERAL EDUCATION

The school should meet a variety of interests and should attempt to develop all-round persons. This can be done by subordinating deferred values as far as possible, by providing enough elasticity in the administration and enough flexibility in the organization of courses, and by a deep interest in individual pupils. In other words, the conditions for further growth should be guaranteed.

This principle is to guide the solving of the problem of specialization in school. Society has to see to it that no child is handicapped by not having certain essential requirements. When this precaution is taken specialization may be permitted.

A general secondary education would include matters relating to health, command of fundamental processes, worthy home-member-ship, citizenship, proper use of leisure and ethical character. The school should enable the pupil to get an appreciation of the significance of things and experiences and to be able to correctly evaluate them.

Neither languages nor formal mathematics should predominate as a rule. A symmetrical development of interests is to be desired, (individual variations not being ignored) and such subjects and activities as promise opportunities for growth should be included. Untrammelled by tradition, the work at school should be determined by a fresh investigation of the best means and conditions of growth.

SPECIALIZATION

This problem was dealt with somewhat briefly under general education. We laid down a principle that no child should be allowed to handicap himself by neglecting the mastery of the fundamental processes.

The secondary school is the place where specialization should begin. Modern psychology makes it possible to determine fairly accurately the aptitude and intelligence of children. With the advance of manual tests, intelligence tests, special aptitudes tests etc., specialization will be both encouraged and allowed with greater confidence. It would then be wrong and wasteful perhaps to detain a pupil strong in science because he happens to be weak in English. Individual difference should be definitely recognized. For safety, pupils may be allowed to try certain subjects provisionally, and then be asked to decide.

While a too early specialization is undesirable specialization is both worth while and necessary. It may be said that the majority of people have some outstanding interest or ability. Capitalizing this ability is specialization. When life is so complex, men have to recognize the need for a division of labour. The need for specialists cannot be overestimated. We should encourage experts in every line and give every one a chance to make his unique contribution.

All that may be claimed for this treatment is that it has scratched the surface, and perhaps barely that. It is a stupendous problem. Dogmatism is out of the question to-day. Abroad, educational philosophers are discussing these matters. Psychologists are carrying on experiments in various directions. The layman is conscious of a restlessness, and groping for something better. Here in India there is appalling need for a scientific approach to problems of curriculum and syllabus. And yet these matters are usually left to prejudice, ignorance and sectarianism. A Bureau of Educational Research which will make thorough study of Curricula, Text-Books, Methods—to mention only three—is an absolute desideratum. When funds are readily available for all kinds of commissions, committees, choultries etc., is it vain to hope that such a Bureau, equipped with an adequate research staff and capable of showing genuine and permanent results, will win for itself the necessary support and encouragement?

Economic Regeneration Of Turkey*

By KARL KLINGHARDT

IN considering the economic situation of post-war Turkey the thing which first of all strikes our mind is its loss of extensive territories and the consequent diminution of population. As the result of the Balkan war in 1912-13 Turkey lost her European provinces up to Adrianople and the World War robbed her of all her Arabian provinces: Syria, Mesopotamia, Palestine, Arabia and Egypt, the last of which paid an annual tribute of 19 million gold Francs to the Sultanate of Constantinople, the sovereign power.

Of course the loss of the provinces inhabited by non-Turkish populations or in which merely a few Turkish officers were posted, is in one sense a great relief to Turkey. If then, keeping equally in view the political and the economic situation of the country, it may be said that political advantages on the one hand and economic disadvantages on the other keep the balance straight, it must be admitted that the loss of provinces signifies a complete change in the economic life inasmuch as a complete reorganization of the trade and commerce in the separated provinces and also in the remaining part is now necessary, even though the economic condition is more or less primitive.

* Abridged translation by Batakrisna Ghosh of the original German article in Deutsche Rundschau April, 1923.

Another point of great interest for this economic reorganization of Turkey lies in the complete change of the situation of the people in the Turkish parent land Anatolia itself. Following the diplomatic arrangements at Lausanne and some migrations, expulsions and flights caused by the war over one and half millions of Greeks and about as many Armenians have left Turkey. Only in Constantinople they are represented in the strength of not quite a quarter million men. Now as the Turkish-Islamic population were inferior in trade and the Armenian and Greek elements were expert in it, even in Asia-Minor the trade and commerce was in their hands including even the very handicrafts, and so the expulsion of this section of the people as the result of the exchange of population according to the treaty was a serious loss to the economic life of New Turkey. The magnitude of this loss will be easily comprehended from the opinion expressed in the European and Levantine circles of Constantinople during the post war years (i.e. in and after 1923) that New Turkey would recall the Christian population which was expelled and alienated by way of exchange in order not to see the trade and commerce and all technical skill destroyed in the country however distasteful it may be to them. Nationalism.

And lastly it must be noted in order to rightly characterize the task which the victorious Nationalists saw before them when they finally sheathed their sword in the late summer of 1923 that even during the war of independence disputes had also arisen among the Mohammedan population of Anatolia, Albanian and Circassian free-lances tried to fill upon the Kemalist movement from behind—attempts which ended only with their discomfiture and partial destruction. Finally the Kurdish element (originally about one and a quarter millions in the Turkish territory) rose up in the well-known revolt of early 1925 which likewise miscarried and was quelled after right Asiatic reprisals.

We should also mention here the legacy of the eight years of war (1914 to 1922)—the robbers whose numbers were swelled by desperadoes of all sorts. The first work of reconstruction was that the regime of these robbers was put an end to in a few months with unusual dexterity and circumspection.

With the conclusion of the Lausanne Treaty the Mohammedians settled in the Greek territories or in the neighbouring separated provinces began to migrate back into the land. Nearly half a million men came in this way in course of this migration which extended over several years and which from non-Greek regions, e.g. Caucasus, North Persia and Syria, partly liners even to this day. In spite of the undoubted positive advantage of this migration the task of giving shelter to these fugitives was too difficult for the country which was exhausted and devastated on all sides and the reorganization of which had only just begun. This migration therefore caused many miseries and sacrifices to the mother-land as was the case also with the Greeks. These are the facts which have driven upon Turkey many unjust criticisms which may be right in some points but are certainly wrong on the whole.

The basic lie in connection with the population, the lot and the balance of trade is that Turkey must remain for a long time to come an agrarian state a land which pays for the industrial products

imported into the country from the profits of agriculture, although in view of the possibilities of war there is an effort to make the country independent by means of industrialization at least in respect of the chief articles of food, clothes and equipments of war in case of such a danger. So first and foremost particular care was taken of the peasant population. The lands in the possession of the Greeks particularly in the West and then in the so-called Pontus region (East), and the immovable properties of the Armenians which lay mostly in the cities passed into the hands of parties of Turks. Greek lands were received in exchange for the lands evacuated by the Turks in Macedonia, Western Thrace and in the Greek Islands. With a single stroke of pen the Aschar, and other oppressive taxes were repealed and the farmer was relieved to the utmost degree whereas in pre-war times he was groaning under a great mass of taxes of all sorts. Further steps were taken to supply the peasants and the whole population in general with capital. Societies were established under compulsion as bases for the loans by official and semi-official banks. Depots of modern machines and agricultural implements were established and the state offered very favourable terms for the use of those implements. Implements and seeds were given cost-free to the new-comers. The so-called Muhad-dirs settled in the allotted land or on property which formerly belonged to the Christians or on lands lying fallow since the time of the war.

The ministry of agriculture is doing excellent work within the limits of a modest budget (1927/28) 600 Turkish pounds proposed. Budget of 1927-28—a department which in old Turkey was almost a sleeping institution in a magnificent palace in Constantinople. European experts among whom frequently German specialists are found are giving a scientific turn to it. Young Turkey has endeavoured with patriotic zeal to widen the knowledge and improve the methods of the Turkish farmer in the newly established agricultural schools and experimental institutions. Besides a very successful international agricultural exhibition in the cotton province of Adana (May to August 1924) 12 countries 46 non-Turkish firms exhibited, the model farm of the President of the Republic deserves mention which was established in the year 1925/26 in the region to the west of Angora though there the climate is unfavourable and water-supply insufficient. Among other things 18 German tractors are working there. The number of agricultural machines which is continually increasing in summer 1925 amounted to 1065 tractors and 138 motor or steamploughs. The first agricultural exhibition of Adana was followed by another in Smyrna in the summer of 1927. It was well managed and visited by the people in large numbers. Germany and Poland evinced the greatest interest in it. Moreover an exhibition ship of the Turkish Government the 7000 ton steamer Kara Dursun visited the ports of Europe in the summer of 1926, with Turkish produce.

Private model farms have been set up here and there mostly in the western part of the country also by the non-Turkish population but strictly as Turkish enterprises. These attempts on the whole have been crowned with success. The total area under cultivation is in some places much greater than in pre-war

times. Importation of American flour in the coastal towns have been badly beaten back specially in the Black Sea region. The devastating effect of the war which affected a full one-third portion of Asia Minor, has been for the most part made good since then. Certain retrogressions in trade, in the sphere of cotton for example, experienced even by the planters of Egypt, cannot naturally be avoided by the Turkish cotton producers in Smyrna and in the cotton district of Adana.

A few figures of the still incomplete statistics of Turkey give the following picture of the principal agricultural export products, (for 1926, then value of Turkish pound=230 R. M.).

Tobacco: Export of Smyrna tobacco (about 50 per cent of the production of tobacco) for 31.09 million Turk. pounds.

Raisins: Smyrna export (about 90 per cent of the total export) for 1254 millions of Turkish pounds. This figure almost equals the pre-war export.

Opium: The post-war export fluctuates between 5000 and 3000 boxes=390 and 234 t., as against a pre-war production (of the greater Turkey) of 700 t. The Smyrna export in 1926 brought 3053 million Turkish pounds for about 2500 boxes.

Cotton: Smyrna exported 32,000 bales worth 2158 million Turkish pounds. That is about two-fifths of the whole produce, at least two-fifths come from Adana. A record harvest in 1924-25 brought alone there 100,000 bales which however caused a local fall of price and a discouragement of cultivation.

Figs: Smyrna export of 7309 million Turkish pounds, almost equals the total export which in 1927 was calculated at 26,000 t. against the 25,000 t. in round numbers, of the pre-war days.

Tanning Materials: Here too Smyrna is the chief export harbour with an export for 153 million Turkish pounds corresponding to a harvest of 35,000 t. That is only 60 p.c. of the pre-war production. The fall is due to the competition of chemical methods of tanning employed in Europe.

Licorice: Chief export harbour is likewise Smyrna. The export figure for a steady harvest in the last years amounting to 25,000 t. of roots was 1519 million Turkish pounds.

Gum: The produce of 1926 with a Smyrna export of 724 t. was bad. The corresponding figure in 1925 amounted to 249 t. and in 1917 to 373. Before the war Anatolia produced 468 t. of the whole produce of (the greater) Turkey amounting to 5400 t.

Olive Oil: The Smyrna region produces only 30 per cent of the whole production, by far the greater part of which is used in the country for the soap factories and for preparation of food. The port of Smyrna exported in 1926 olive oil worth 0.118 million Turkish pounds. The production of this region in 1926 amounted to 17,500 t. In 1927 it was only a quarter of it, 1924 brought a good harvest of 25,000 t.

Navelins: Export harbours Kerasunt and Trapezunt on the Black Sea. They supply a large share of the world demand. In 1926 the produce was 15,000 t., in 1925 40,000 t., in 1924 however only 5,900 t.

Barley: For Smyrna the export of barley too

plays an important part. The export figure which amounts to about 96 per cent of the production and goes out as brewing barley, amounted to 1.6 million Turkish pounds.

Still another export figure is to be mentioned here: 4709 mill. Turkish pounds for

Carpets: It is only a fraction of the carpet figure which is here restricted to the Turkish productions. The valuable export of carpets purchased from Persia goes out by means of the ports on the eastern Black Sea.

Mohair: Of the produces of cattle, besides the wool of sheep and goat's wool "mohair" too is to be mentioned, which, with markedly fluctuating figures, has often held the third place among export wares—after tobacco and carpets. Before the War the export figure was 18 mill. marks. As the result of the ravages of the Greco-Turkish wars the number of cattle sank to one-third of the original number; now it has again risen to two-thirds of the same.

These statistics show that the war losses have been restored for the most part and that without the assistance of the Greek element which was so important for Smyrna production and Smyrna export in the pre-war days.

The programme of transport stands in immediate relation with the programme of agriculture. The land structure in the west with its relatively broad river valleys rising from the Ocean is favourable for transport. From before the war four lines of roads have been here: Smyrna—Ezerdir, Smyrna—Aidin, Smyrna—Afim Karahissar and Smyrna—Panderma, altogether 1420 km. In the remaining portion of Anatolia the Ova-lands (ova=plain), i.e. smaller & larger agricultural areas surrounded on all sides by mountains, are most common, the products of which can be exported only at a freight of 2—300 per cent. The ministry is pushing on public works with wonderful energy, so that in 1926 a great road from Angora to Erzerum via Kaisari was made, exclusively under state management, only particular sections being entrusted to Turkish and foreign firms (non-French, non-English), and Erzerum is connected with Kars and Tiflis by the roads made by the Russians at the time of the War. Similarly the state is constructing the first road across the country, from the Black Sea port Samsun to Ulukysla on Bagdad Road via Amasia—Sivas and to Adana and Mersina on the Mediterranean Sea. Till late in the year 1927 563 km. of this programme of 1706 km. had been constructed. The remaining portion has been entrusted to a Swedish, a Belgian and a German firm. As three other roads will be constructed, namely one from the Adana valley to Diarbekir, and to the copper mines of Arghana Maden, another from Kutahia through the mineral districts to Balikessir—Panderma and finally another from Angora to the inexhaustible coal fields of Songulak on the Black Sea, the whole length of this based construction amounts to 1950 km. According to the agreement it will be finished in five years though the payment by instalments shall go on for 10 years.

In these plans also the construction of the harbours of Samsun and Mersina is included—projects which along with the present-day French Syrian harbour of Alexandretta, have been the bone of contention among the European powers and their economic exponents. The construction

of the two parts has been a hard nut to crack both technically and financially. However skilfully the Angora government may turn to its profit the hard competition in the world, yet it will make a big hole in the short purse of the government to see even one of the projects carried out within the five years. Moreover the harbour of Samsundak must be reconstructed.

Turkish Commercial Navigation experienced a great encouragement by the arrangements of the Lausanne treaty. According to these arrangements the coastal navigation has been reserved for the Turks. For this purpose 30 Turkish companies have been founded the capacity of whose ships in 1927 amounted to 124,000 tons. Among them there are 61 passenger steamers with 40,000 tons and a park of sailing boats of about 2,000 vessels with 30,000 tons. All the companies will not last but the big ones certainly will. The premier company is the Serr Sefun aided by the state. It is quite modern and is able to compete in the world trade though the freights are higher than those of French and Italian companies and it possesses a park of boats of nearly 30,000 tons.

The state takes the lead also in the general industrialization of the country. It encourages green support and privileges and first of all founds factories on its own initiative. Two great sugar factories (Apulia in Eastern Thrace and Ushuk at Smyrna) were established. The factories for building materials (brick, cement, etc.) those for the production of food (mills and breweries) those for soap and perfumery and further the establishments for the packing of the export articles such as grapes, figs, etc. and spinning mills and weaving mills for carpets are being continually founded. Lastly there is the industry for war equipments, which besides the army budget of 68 mill. Turkish pounds (1927-28) (64 mill 1927-28) occupies 5 to 7 mill in the general budget.

The private banks are more and more taking part in these enterprises, particularly in technical establishments in the cities such as electric works and water works. For European companies there are many attractions here but they have to face many disappointments too. Attempts have been made to found mixed companies, i.e. nominally Turkish in the form of introduction of European capital in the form of minorities. Every time it takes a long time until the Turkish capital is collected so far as it is at all paid - and until every kind of assurance has been given to the cautious and suspicious men who place the orders and until they on their part have acquainted themselves with the questions of all the European firms. In this field and in things for which recourse was taken until the time of the war, the impoverished Turkish people is taking its first steps. In pre-war days these things were completely in the hands of the foreigners while the Turks themselves had to remain satisfied with a poor *halkbanki*.

The greatest problem of Turkey is the problem of capital that is, the problem of that capital which is necessary to carry out the projected necessary industrialization and partial redistribution of the country. The scarcity of money of the Angora government is revealed on all sides and for this reason many economists have grave doubts about the future of Turkey. Of course a budget of 195 millions (1927-28) of which the sum

of 70 mill Turkish pounds goes for war equipments while only 26 mill are assigned for the unnumerable public works to be done and only 2 1/2 mill could be devoted to the repatriation problem, is certainly very modest, especially when 780,000 square kilometres have to be reoccupied. But if in the first years after the war with about this sum the gloomy economic condition of the state could be successfully balanced the present condition must be regarded as a great improvement on the earlier days. Since the beginning of the period of loan (1831) the Ottoman empire had been existing on loan. The debts increased and at the same time more and more sources of income had to be mortgaged to meet these debts. A terrible end would certainly have come. This system of loan and control has been finally broken by the Lausanne treaty. On the other hand among international financiers there is little inclination to grant loans to Turkey at least so long as the question of pre-war debts is not satisfactorily solved. The Hague conference has imposed only 40 p. c. of these debts on Turkey. At the end of July 1927, after endless discussions, at last annuities were settled the first of which with 14 mill Turkish pounds will be due in June 1928. The full annuity which will go on till 1951, amounts to about 30 mill Turkish pounds according to the present exchange value. For a budget of 195 millions it is indeed a heavy burden.

As in the national debt department the strait-jacket of foreign guardianship has been done away with so also particular concessions, which in general may be regarded as treaties of exploitation have been subjected to new regulations. Especially where new settlements have to take place after the great National Assembly of Angora gets the right of annulling the pre-war agreements, so far as they have not already been provided for in the Lausanne treaty as for example, has taken place with regard to particular enterprises of the Armstrong Whitworth and Vickers Company.

A well-known object of dispute in this field is the Anatolian and Bagdad road. Attempts at settlement have been up to this time always unsuccessful. Whatever that may be, one thing is certain the extraordinary privileges such as of mining within forty km. to the left and the right of the road will never be fully redeemed.

It is understandable that the Turkish Government have injured European capitalists through these financial operations to strengthen the state. When however the Turkish government repeatedly declares that it does not wish to take loan from foreign countries, one is naturally reminded of the story of sour grapes. In any case this shutting up of capital on the one hand and the refusal of capital on the other render it necessary for the state to mobilize the capital in the country. The confidence in the state which was formerly regarded only as a tax-taking organization has not yet been sufficiently well-grounded to raise internal loans in large amounts. The banks on the contrary, those with state assistance and the communal and private ones, have arisen in a very promising manner. Immediately after the war the "Agricultural Bank" was founded with 30 mill. Turkish pounds as initial capital with numerous affiliated institutions. In 1926 it could count 2722 milliards of Turkish pounds. The credit given for agricultural

purposes amounted in the years 1925 to 1927 to 15, 16 and 21 million Turkish pounds. In the "National Credit Bank" the state owns only 46 per cent against considerably stronger majority of shares in the Agricultural Bank. In 1927 this bank united with the "Commercial Bank" (Gösafta-bank) which is more modern and is carried on more energetically though it was originally a private bank. In 1926 another bank was established with 50 per cent state ownership to meet the demand of 300 million Turkish pounds for agricultural purposes. Other new banks in Angora and Constantinople are: "Industrial and Commercial Bank" (1923), "Industrial and Mining Bank" (est. 1926 with 5 mill. Turk. pounds), net profit in 1926 being 1 mill. Turk. pounds, and a "Trade Bank" (est. 1926). "The State Bank for Loans" gave a loan of 75 millions in 1926. In most cases the initial capital was one or one and a half millions of Turkish pounds. Establishment of banks in the province is a very good sign though the initial capital is mostly only half a million or one million Turkish pounds.

The Turkish banks in their wonderful development successfully pursue two aims: beating back the advances of foreign banks and educating the people, particularly in the provinces, in money matters; thus signifies mobilization of capital which till now was lying idle. The state agreement with the so-called Ottoman Bank (seat London) from the time of its establishment in 1863 has been renewed for 10 years in 1925. The Turkish state has not yet been able to replace the monopoly of bank-notes, which holds, *inter alia*,

The commercial districts of Turkey are those in which Turkey and Europe meet. The transformation process of Turkey is seen here most clearly. Successful changes have been wrought from the standpoint of the state: monopolies such as that of the well-known Turkish tobacco are now in the hands of the state. New monopolies are to come and in spite of various defects of management they play an important part in the budget, thus tobacco with 17½ mill., salt with 9, alcohol with 68, petroleum and sugar each with 45 (all proposed for the economic year 1927-28). The monopoly is for the most part let on lease and under more favourable terms. In private commerce lighter duties in favour of the Entente States are noticeable. It was the rule in former days and it was confirmed by Lausanne treaty. Turkey will be able to exact the full customs duties, in fact, only from the autumn of 1928 when the periods of the agreements on this point, arranged by the treaty, will expire. In the meanwhile attempts were made to form Commercial agreements with the Lausanne treaty which were not connected and Commercial treaties in the form of friendly Turkish export, particularly favourable to with Greece, Bulgaria, Russia and Persia and also land etc. Of the great powers of the West Germany made the first commercial treaty concluded in October, 1926 and coming in side some remarkable lowerings of certain duties took place. It is evident that the freedom from the clauses of forced commerce of the Lausanne treaty will bring about an important change in

the customs duties in favour of the Turkish government and also a variation in the import and export value between the partner lands. The balance sheet of trade during the last few years gives the following data:

| | 1923 | 1924 | 1925 | 1926 |
|-------------------------------------|------|------|------|------|
| Turkish Import in Mill. Turk-pounds | 1314 | 1009 | 2556 | 2118 |
| " Export " " " | 783 | 1517 | 1926 | 2129 |

The general prosperity and the mitigation of dulness is clearly perceptible.

14 per cent of Turkish export goes to Germany which amounts to about 07 per cent of the whole import of Germany. 11 per cent of Turkish import comes from Germany (16 per cent from England, 18 per cent from Italy) which is about 03 per cent of Germany's export. In absolute figures our Turkish export in the year 1926 amounted to 75½ millions R M. and the import from Turkey to 517 millions.

Germany mostly imports tobacco, fruits, carpets, hide, tanning materials and various minerals while Turkey gets from Germany textiles (16 mill. R M.), ironwares (16 mill. R M.), machineries (12 mill. R M.), chemicals (5 mill. R M.), toys for children, glasswares, electric machineries etc.

The terrible diminution of population which has been referred to at the beginning, affects the sphere of commerce for the Europeans most painfully. Although in Constantinople perhaps still 60 per cent of the Greek and Armenian businessmen are settled (Constantinople was not included in the exchange of population), the Turkish world there is undergoing a kind of Turkishization as the result of the advance of the Turkish merchant and business element steadily supported by the State. It is self-evident that these new Turkish tradesmen should be inferior to their predecessors. If therefore in joint activities with the Turkish people of all classes with their newly inflamed sense of self-consciousness various difficulties arise in Turko-European trade which were quite unknown in former times, it must be admitted, it is only natural. How sur-50 per cent of the business personnel must be in Turkish and that the account books must be kept in Turkish and that also the communications with Turkish firms must be carried on in Turkish language. It was the greatest defect and the worst mistake of the Turkish people that for centuries it had left the control of the economic life of the country in the hands of foreigners. Now, in order to repair this monstrous inferiority of the people in knowledge and experience, the whole foreign economic activity has been made sub-100 per cent of the business personnel must be in Turkish and that the account books must be kept in Turkish and that also the communications with Turkish firms must be carried on in Turkish language. It was the greatest defect and the worst mistake of the Turkish people that for centuries it had left the control of the economic life of the country in the hands of foreigners. Now, in order to repair this monstrous inferiority of the people in knowledge and experience, the whole foreign economic activity has been made sub-

formerly stood aside disinterestedly and who were thought incapable of doing even the lowest works are now taken under compulsion into the management of business.

In Constantinople, the great residence of all the non-Turks of Turkey, which contains about 260,000 non-Turks besides 510,000 Muhammadans (in pre-war days the number of the Turks was a little smaller and the non-Turks numbered 400 to 500,000), there rages a sea of complaints about the new epoch of Turkey and against the men of Angora—complaints which are just, that the development of New Turkey

grammatical purity, of accomplished scholars. The writings of that extraordinary man, Rammohun Roy, are too well known to require encomium from me. His celebrated petition to the King in behalf of a free press for India; his *Precepts of Jesus*; his *Appeals to the Christian Public*; his *Defence of Hindoo Theism*; *Translations of the Upanishads*, and various other tracts, are works that will immortalize the name of Rammohun; and leave future generations to wonder, that English writings of so much beauty and excellence should be the production, not of a natural-born Briton, but of an enlightened, self-taught, Indian Brahmin" (ii. 385).

It will be seen from the above extract that the Petition to the King against the Press Ordinance of 1823 originated from the pen of Rammohun.* This statement of Rickards thus confirms the general belief prevalent among us on this point.

As Rickards' book is extremely rare and the three letters of Rammohun printed in it have not, to my knowledge, been used by any of Rammohun's biographers, I reproduce them here in order to make more extensively known one of the manifold activities of the Father of Modern India:

My dear Sir,

I have this moment the pleasure of receiving your note of this day. I beg to apologize to you for having kept until this time, the volumes which you very kindly lent me. Interruptions prevented me from completing my perusal of them so soon as I wished; I now return them with my sincere thanks, and if perfectly convenient, you will I hope oblige me by a loan of the third, and by allowing me again a perusal of the second after a month or two. I think it is incumbent upon every man who detests despotism, and abhors bigotry, to defend the character of our illustrious minister, Mr. Canning, and support his administration if possible. I will therefore embrace another opportunity of performing what I consider my duty. In the meantime I remain with sincere regard and esteem,

My dear Sir,

Allow me to return the volume containing the evidence on the state of Ireland, which you so very kindly lent me. It is, I presume, impossible for an uninterested person to peruse it as it is, and not come to a determination to second the cause of Catholic Emancipation; I content myself with an appeal to your humanity and good sense. I regret very much that I, who am heartily anxious to co-operate with you in all religious and secular matters, should be compelled to differ so widely from you in this single but important point. As there is I fear no chance of any change, in our respective opinions on this subject I hasten to conclude this with my fervent wishes for your health and success in all your views and undertakings in India, and remain

Yours very sincerely,
Rammohun Roy

November 23, 1827.

My dear Sir,

I have been with infinite satisfaction given to understand by Col. Watson, that you opposed the emancipation of your Catholic fellow-subjects merely for the sake of argument, probably to know what the other party could advance in support of it. I was however at a loss [to understand] till yesterday that a person like yourself, so liberal in every other point and so kind even to a humble foreigner such as I am, should be unfriendly towards his own countrymen, and should be indifferent about their political degradation under the cloak of religion. I am now relieved from that anxiety, and wishing you with all my heart every success both at home and abroad, I remain

'Sir', protested Nitai warmly, 'I must read the speech as it should be delivered, otherwise how can it be impressive?'

'I haven't got such a powerful voice as you have, nor am I in the habit of addressing public meetings.'

'Very well, I shall lower my voice.'

Whether he read loud or low I had no mind to let Nitai go on and said, 'You need not trouble yourself to go on. What I want to know is, don't you think what you have read is highly seditious?'

'It may be so.'

'Would you make such a speech yourself?'

'I didn't think about myself. I wrote the speech for you.'

'But I have to think for myself.'

'Then you are feeling nervous?'

'I haven't the reputation of being a very courageous man, but that is no reason why I should also be a fool. I am prepared to face a charge of sedition for anything I may say, but I don't want to be run in for repeating something written by another man.'

'Then you will not deliver the speech I have written out?'

'I shall think over the matter, you may leave the papers with me.'

Nitai put down the speech and stamped heavily down the staircase in a temper.

III

The meeting was crowded. As I entered the hall following the volunteers there was an outburst of applause. There was more cheering when I was elected to the chair. I had written out my own speech and committed it to memory. I stumbled through it somehow. There was slight cheering when I resumed my seat but there was no enthusiasm. After the meeting I noticed Nitai standing near the platform and frowning. As I was leaving the meeting one of the leaders told me that my speech was not bad for a first effort and I would become more outspoken as I went on.

The newspapers came out the next morning with different comments. The Indian papers said that nothing bolder could be expected from a man like me. The Anglo-Indian papers were astonished that I had gone over to the disloyal party. I had served the Government with credit and it was ungrateful of me to join their opponents. The language of my speech was highly objectionable even if moderate.

The next day I got a letter from the Private Secretary to the Governor. He wrote:—'My dear Rai Bahadur, kindly come and see me to-morrow morning at 10-30.'

Is it generally known that in writing letters to titled Indians Europeans use only the titles in addressing them, and not their names? The name disappears under the title and the recipients of such letters are quite pleased. If a man is made a Rai Bahadur or a Khan Bahadur is the name given to him by his parents lost? This is not the practice in the case of English titles, for a man who has been knighted is not addressed as Sir Knight in letters. It now occurred to me for the first time that it was improper to address a man merely by his title, omitting his name.

I arrived at the Government House a little before the appointed time. The Private Secretary's Bengali assistant greeted me with an ironic laugh and said, 'Well, Rai Bahadur, have you become a leader of the new party?'

I replied somewhat dryly, 'Is there anything wrong in that?'

'You cannot live in the water and quarrel with a crocodile.'

'Does the water belong to the crocodile?'

A red-coated *chaprasi* came up and said, 'The Saheb has given you his *salams*.'

I went in to the Saheb. He said, 'Good morning, Rai Bahadur. Sit down.'

I took my seat on a chair facing the Saheb. There were some newspapers lying on the table, the Saheb put his finger on a passage in one of the newspapers and asked with a dry smile, 'Is this your speech?'

'Yes, sir.'

'Although not a very bad speech it is not quite loyal. You were an officer of the Government, who have honoured you with a title. It is not right for you to join the disloyal faction.'

I took out the *sanad* of my title from my pocket and placed it on the table in front of the Private Secretary. I said, 'I return the document of my title. I have served the Government long enough; in my old age I shall serve my country.'

The Private Secretary stared at my *sanad* for a minute and then said angrily, 'The Government rewards deserving persons, but it also punishes offenders.'

I quickly retorted, 'I am prepared for punishment.' Saying this I rose and walked out of the room.

Neither Fish nor Flesh

By NAGENDRANATH GUPTA

I

A pension and a pinjrapole (an asylum for old cattle and horses) are virtually the same thing, the only difference being that the first is intended for the benefit of bipeds while the second is for quadrupeds. All old animals do not find their way to the pinjrapole, nor do all old men get a pension. In this respect I am fortunate for I get a pension every month on the production of a certificate that I am still alive, but I felt that the deduction of income tax from my pension was a great hardship.

This was my first grievance against the Government, but it is as unwise for an old pensioner to rush into high politics as for an old animal to frisk about and butt against other animals in a pinjrapole. As the joints become gouty and rheumatic in old age so the mind also becomes stiff and rheumatic with advancing age. I would have been wise to have borne this fact in mind.

Before my retirement on pension the title of Rai Bahadur had been conferred upon me. A friend had explained to me that the title of Rai Bahadur was as good as Raja Bahadur for Rai meant Raja. I put up my name with my new title on a board and suspended it in front of my house. Whenever I entered or left the house my eyes rested on the name and title—Rai Bholanath Mitra Bahadur, and it also caught the eyes of passers-by. I knew a man who had been made a Rai Bahadur, and who was very much offended if any one failed to call him Rai Bahadur. I was not so particular but I certainly felt pleased when any one addressed me as Rai Bahadur.

No one ever knew when the country was flooded by an agitation with a long name. With the help of a dictionary one can make out what Non-co-operation means, but the difficult problem was who was to co-operate with whom. If we decline Government appointments must be given up and even the acceptance of pensions

becomes doubtful. Tenants may refuse to pay their dues to landowners, and eventually the barber and the washerman may refuse to co-operate with their customers. Why, if matters come to a head the mistress of my house and the mother of my children may turn round upon me and declare that she will not co-operate with me. What would become of me if she were to throw down her keys and ask me to look after the affairs of my household?

Some Rai Bahadurs returned their *sanads*, others returned the medals and decorations they had received. The board hung up at my entrance door began to attract unpleasant attention. My sitting-room was just over the street and I could see people passing and hear their remarks.

The remarks of the boys and young men in particular were very annoying. A glance at my board would set them talking somewhat in this fashion:

'Hullo, here is another Rai Bahadur!'

These are the flatterers of the Government.'

'They are branded on the back like artillery horses.'

'Bells are hung round the necks of cows, but here's a bell round the neck of a name.'

After listening to remarks of this nature for some days I took down the board with my name and title one evening and put it away in the lumber room.

II

An army on a battle field acknowledges defeat by hauling down its colours and hoisting a white flag. My battle-flag was the board with my title on it, and the base white wall became my white flag. Non-co-operation won the battle and I lost it.

The process, however, was reversed when it came to suing for peace. Usually, the party defeated sends messengers to seek peace, but the order was different in my case. I kept quiet in my room while messengers began coming in from the victorious party. Some were timid messengers, others were loud-spoken while still others

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I quickly retorted, 'I am prepared for punishment.' Saying this I rose and walked out of the room.

'Is that any reason why I should not think of my country?'

'Let others think about it, what have you or I to do with it?'

While we were talking Mr. Chaudhuri came in. He was a Deputy Magistrate. Haraprasad introduced me to him. Mr. Chaudhuri shook me vigorously by the hand and loudly said, 'O ho! we have heard a great deal about you. You are one of the new leaders.'

'That's all bosh. Far from being a leader I have been turned out of the party almost before I had joined it.'

'Bravo! That's right. It is best for you to stick to your own old party.'

I kept back one or two little facts. I made no mention of my visit to the Private Secretary and of the return of the *sanad* of my Rai Bahadurship.

In the evening Haraprasad took me to his club. Some of the members were playing bridge. They chaffed me for some time but all the members were eventually satisfied that the reports about me were exaggerated and I was not an enemy of the Government.

After a couple of days Haraprasad told me that he had invited the Mullicks to dinner that evening.

'Who are the Mullicks?' I asked.

'He is a barrister. He is well off and is doing well in the profession. He has an English wife and both of them will come to dinner.'

'Did Mullick marry in England?'

'Well, no. She was a governess in an English family in this country and Mullick has married her lately. You will have to put on a coat and a pair of trousers this evening.'

'Why, what's wrong with the *dhoti*?'

'You see, Mrs. Mullick is after all an English woman. It doesn't look nice to sit at table with her in a *dhoti*.'

I became very indignant and said, 'Our fathers and grandfathers always wore the *dhoti*, and now it is to be looked upon as an indecent article of dress because you are having an Englishwoman as a guest. She is only a governess but if it were the Governor with his wife I would refuse to wear anything but my *dhoti* in any house in which I may happen to be staying.'

Haraprasad was in a quandary. He said, 'You are hopelessly old-fashioned. If you don't take off your *dhoti* how can you sit at table with them?'

'I don't care to sit with them at table nor do I care to meet your governess. I will have dinner in another room and I don't want your English dinner. I will take the food cooked by the Brahmin.'

I did not have an English dinner that night nor did I meet the Mullicks. The next day I returned home.

I never tried again to play the role of a patriot.

Rabindranath Tagore's Address to the Sikh Community in Canada *

I want to tell you what a very deep pleasure it has given me to meet you, my fellow-countrymen, who represent the Khalsa Diwan Society (The Sikh Community), both of Victoria and Vancouver, and indeed of the whole of British Columbia. My sorrow was very great indeed when I became so unwell after my lecture on

* Reported roughly from memory by C. F. Andrews

Saturday night, that it was quite impossible for me to fulfil my engagement and come over to Victoria in order to be present at your annual festival on the Birthday of Guru Govind and on Baisakhi Day. You will know how eager I was not to disappoint you. But God's Providence ordered it otherwise and it was not in my power to make the journey to and fro without a serious breakdown in health which I was unable to risk at

to learn how to unite the two ideals of Canada and India, and I am sure you will do it.

You must keep the spirit of your religion and not merely the letter of it. It is the moral value of your religious faith that is unchanging. Its outward observances may be modified in order to meet the new conditions of Canadian life, but on the other hand there should be no change in the great moral injunctions which Guru Nanak and all the Sikh Gurus gave you. If you can thus fulfil the spirit of your religion you will be able to unite India and Canada together in your own lives and in the lives of your children. The best Canadians will understand you and will also respect your religion and thus there will be a growth in international friendship and goodwill.

I thank you with all my heart for the affection you have shown me and the love you have given me.

[Address presented to the poet Rabindranath Tagore by the Sikhs in Canada.]

April 15, 1929

Reverend Gurudev Ji :

We the representatives of the Khalsa Diwan Society have been asked to present to you on behalf of the Sikh community this slight token of our gratitude to you for the wonderful affection you have shown us by crossing the Pacific Ocean and enduring the storms at your very advanced age and in your enfeebled state of health in order to bring a message to Canada from our motherland and also to help us who are residents here and give us your encouragement and spiritual advice. We deeply regret that your ill health prevented you from being present in person at our festival at Victoria but we understand how difficult it has become for you to make incessant journeys in all kinds of weather and we would spare you as much as we can.

We thank you for sending over to us your representative Dinalandhu Andrews who has conveyed your kindly message to us. We assure you that we shall take to heart the words of advice which he has brought us from you and that we shall do our utmost to prove ourselves worthy citizens of this land of Canada wherein we live, as well as India, the motherland from whence we have come. We would ask you to put our humble gift to any purpose in your own work in India which you yourself may choose.

We remain,
Your devoted admirers]

Educational Opportunities For Indians in German Universities

By DR. TARAKNATH DAS, PH. D

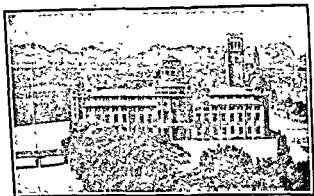
IT is a well-known fact that Germany's contribution to the fund of world-culture is immense. It may be claimed that modern Germany has done more for the cultural progress of the world than any other country. The Germanic people have themselves done marvellous things in fine arts, music, pure and applied science, literature, history, politics, economics, philosophy, medicine and other fields of human endeavour. German thought, German educational methods and institutions have influenced other nations, which have also contributed considerably towards modern civilization.

Dr. Schurmann, the present American Ambassador to Germany and formerly President of Cornell University, in a recent speech delivered before the students of Berlin

University, made it clear that, although at the present time great American universities can hold their own in Law, Medicine, Science and Engineering, yet it must not be forgotten that the very idea of the modern university with post-graduate studies and research facilities as exists in America to-day is derived from German cultural influence in America. According to President Thwing of Western Reserve University, the author of the interesting book *The American and German University: One Hundred Years of History*, more than ten thousand American scholars carried on their higher studies (specialization) in German universities; and they in turn have done considerably to mould the academic life of America.

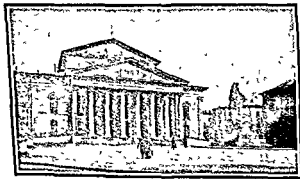
No less an authority than the late Lord

scholars studying in German universities. The British Government is far too clever to oppose openly Indian students going to Germany; but it is a fact that a Ph. D. from a German or an American University does not receive the same recognition from the Government of India as an Indian



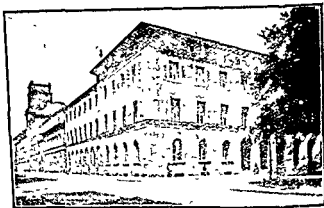
Deutsches Museum, Munich

graduate from a British University. The first difficulty—ignorance of the German language among Indian university students—is due to a defect of the Indian educational system. This can be remedied by adopting such measures that there may be adequate facilities and inducements for studying German as a second language in Indian higher educational institutions. The second difficulty can be overcome by the spirit of self-help among



The Opera House of Munich

Indians. Those Indians who are not anxious to be dependent upon government positions, but wish to achieve recognition, through their work and achievement, will ignore the discriminatory attitude of the Government of India and come to German and foreign



The Technical College, Munich

universities to acquire the best education possible.

The educational standard of German universities is higher than that of America. In fact, a graduate of a German gymnasium (higher school) can be favourably compared with an American student who has studied



The State Library of Munich

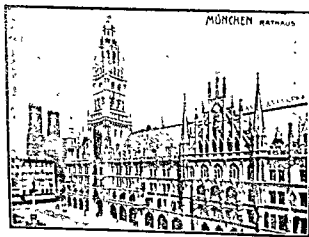
for two years in an American University. Thus it is safe to say that no Indian student who has not creditably passed the Intermediate Examination of an Indian university will be able to follow his studies in German universities. To secure a regular degree of Ph. D. a student must matriculate and fulfil certain requirements. These requirements vary according to the standing of students. An American university graduate is unconditionally allowed to attend a German university for a higher degree; and it seems a graduate from Indian universities will not have any special difficulty in securing regular standing in German universities. In my opinion that until the standard of

17. Leipzig (1409), 18. Marburg (1527), 19. München (Munich) (1472), 20. Münster (1780), 21. Rostock (1410), 22. Tübingen (1477), 23. Würzburg (1582)

There are Technical colleges at 1. Aachen, 2. Berlin, 3. Breslau, 4. Braunschweig, 5. Darmstadt, 6. Dresden, 7. Hanover, 8. Karlsruhe, 9. Munich, 10. Stuttgart. Special Agricultural colleges are situated at 1. Berlin, 2. Bonn-Poppelsdorf, 3. Hohenheim (near

their work, I may say that prospective Indian scholars to German universities and colleges can secure all the necessary information from any of the agencies mentioned below. I am herewith giving the addresses of the information bureaus for foreign students connected with various German universities and Technical institutions:

1. Akademische Auskunftsamt. Berlin C 2, Universität.
2. Akademische Auslandsstelle Lennestrasse 26 Bonn, Germany.
3. Akademische Auslandsstelle, 2 Kurfürstenallee Bau 15 Charlottenburg, Germany.
4. Akademische Auslandsstelle, Bismarckplatz 18, Dresden 1, 24.
5. Akademische Auslandsstelle, Mertonstrasse 17, Frankfurt/Main
6. Akademische Auslandsstelle, Neue Rabenstrasse 13, Hamburg 36.
7. Akademische Auslandsstelle, Marstallhof 5, Heidelberg.
8. Akademische Auslandsstelle, Universitätsamt, Jena.



The City Hall, Munich

Stuttgart) Weihenstephan (near Munich). In Berlin and Hanover there are special Veterinary colleges. Schools of Forestry are situated in 1. Eberswalde (near Berlin), 2. Hönoversch-Münden (near Cassel), 3. Tharandt (near Dresden) Schools of Mining are at 1. Clausthal (Harz), 2. Freiberg (near Dresden). There are colleges of Commerce in 1. Berlin, 2. Königsberg i Pr., 3. Leipzig, 4. Mannheim and 5. Nürnberg.

Since the conclusion of the World War, the German people have redoubled their efforts in spite of the most difficult situation to recover their position of a great nation in the field of world-culture, and thus they are anxious to welcome foreign scholars in their midst. I may say with confidence that nowhere in the world can an Indian student find a warmer welcome than in a German academic circle and institution of higher education. To help the foreign students in German universities and colleges there are academic agencies, in all important German educational centres, which render all forms of assistance. From my personal acquaintance with the authorities of the *Deutsche Akademische Auslandsstelle* of Munich especially Dr. Fritz Beck and Miss Helene Eichner and



Prof. Dr. Oswald Dunke
Rector of the University of Munich

9. Akademische Auslandsstelle, Fassanenschloss-1e, Karlsruhe.
10. Akademische Auslandsstelle, Claudiusstrasse, Cologne Rhein.

history, woman of any period enjoyed a better position in society than her European sister at any time before mid-Victorian era." Thus from the very earliest times the Hindu wife held property—dowry, presents and antenuptial property—in her own exclusive name and had absolute control and disposing power over it. Even to this day in some respects, at least in form, Indian woman's position is superior to that of her European sister. Thus unlike the Christian ceremony of marriage, the Hindu marriage rites do not require the wife to pledge obedience to the husband. There are clear injunctions of all Hindu Law-givers that in the home woman's position is superior to that of man and that only those families will prosper where they are honoured, adored, worshipped and are kept happy while that family quickly perishes where they grieve.

The present position of women as compared with that of the western women is as bad as that of Indian men as compared with Western men. But undoubtedly from about 500 B. C. there has been slow change in the status of women *vis à vis* the man. From that time onwards there has been perceptible a narrowness as regards the freedom and restriction as regards the rights of women *quae* the man.

Competent historians and ethnologists give many reasons for this backward tide in the woman's status. They are mostly ascribed to the Muhammadan invasions, the unsettled condition and subjection of the country from that time onwards. The Muhammadan invaders used to carry away unmarried girls but their religion prohibited capturing married women whatever their age. On account of continuous wars and economic dislocation the woman became more and more dependent on man and his position *quae* the woman improved.

With the end of wars, the restoration of peace (whatever it may be worth) and the general sprinkling of education there is a strong movement initiated by Hindu reformers to restore to the women the position which is her due. True this reforming movement is greatly retarded by Government and conservative opposition, mass illiteracy, economic and political degeneracy, but in spite of all these handicaps the movement is gaining strength every day. The formation of strong public opinion and spasmodic legislative measures have considerably raised the position of women, but much still remains to be done.

The Hindu Law has never been a static Code, it has always been dynamic, adapting itself to changing circumstances. It is meet and proper that it adapt itself to the present circumstances. It is from this point of view that I venture to suggest the following proposals for the reform of the marriage laws.

MARRIAGE BY VOLITION OF THE BRIDE

Under the Christian marriage rules, the bride is given away in marriage. At the present day this is a mere formality, the parents having nothing or very little to do with the actual choice of a husband; the marriage being purely the free volition of the bride. The mere idea and the mere form, however, conveys the idea of something inferior, something akin to a chattel, which is given away by someone who has, may be in pure fiction or mere form, the dominance over the thing given. The idea and the form itself is repugnant to the idea of two persons joining freely and of their own act in wedlock.

According to the Anglo-Hindu Law, as at present administered, marriage is brought about by their parents and the children themselves exercise no volition.

According to a decided case * betrothal and marriage is a contract made by the parents and the children exercise no volition, and there is no implied condition that the fulfilment of the contract must depend upon the willingness of the girl at the time of marriage. If the father has once betrothed his daughter in her infancy the prospective bridegroom can force the father either to marry the girl to him within a certain time, even if the girl be unwilling or wants a mere postponement of marriage by two years in order to prosecute her studies further. If the father does not want to be so cruel as to force his daughter, he must pay damages.

In ancient India, (a) some love-making on the part of boys and girls before marriage was always pre-supposed; the parties to marriage were grown up persons competent to woo and be wooed, qualified to give consent and make choice; (b) the bridegroom was supposed to have a home where his wife could be mistress..... and (c) the object of marriage was mutual happiness...†

* I. L. R. 21 Bombay, page 23 (at page 30).

† *Unhappy India*, chapter XII—Woman in India—A Retrospect.

INDIAN Woman Hood



SHANTA NASHIKKAR B.A. is a graduate of the Bombay University. She was a child-widow and remarried last year. A popular story-writer, she has written a novel "Lagnacha Bazar" for the famous *Mahatma Granthamala* which is conducted by Mr. Vasant Marathe Managing Editor of the *Grihalarmi*—the most popular high class magazine of Bombay, to which

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Shanta Nashikkar B.A.



Dr. Indumati Sengupta, M.B.B.S.

Now, please get in. Whatever are you doing? The train has started!"

Dhiren could not resist the temptation of showing off a bit. He went on talking to her holding on to the door of the moving train. When at last the train was about to pass out of the platform, he sprang into the compartment and began to wave to them. Shiveswar and Mukti waved back, then left the platform

(26)

Three days later, Mukti was again on the platform of the Howrah station. This time it was to see her father off. He was going to Delhi.

After the train had steamed off, Mukti drove to the school hostel, straight away. She had sent on her things before, and therefore had no necessity to return to the deserted and gloomy house.

Mokshada, too, reached her village home, safe and sound. It was nearly three years, since she had been there, and her relatives welcomed her with an effusion that nearly suffocated her. This village was her father's home and the next village happened to be the home of her father-in-law. So she did not lack friends and relatives. The same railway station served for both the villages, which were separated only by a wide stretch of green field. Mokshada's father's village was called Shibpur, while that of her father-in-law was known as Uparpara. Country people are not fond of marrying their children to their neighbours generally, because both families know too much about each other. But as Mokshada was reckoned a great beauty in her days, this objection was passed over and she was betrothed at the early age of four.

The old village temple and the tank adjoining stood on the boundary line of the two villages. There were other tanks in the village, but none so beautiful. There were big gardens too, now run to jungle. A real jungle too, with towering *shal* trees, could be seen at a distance, while a chain of blue hills showed faintly on the horizon, far far away. A mile or so, to the right of Shibpur, ran a silver stream of water, with wide stretches of sand on both sides. It was named Rupeshwari, called Rupai, in short. The village people took their drinking water from this stream. The village maidens came every evening, with their brass pitchers, and carried away the water. Their anklets

tinkled, the water within the pitchers splashed and the sound of their sweet voices talking, filled the evening with music. The cowherds returned home through the fields, with their cattle and the village children played and shouted.

The village was beautiful, like a picture. But unfortunately its inhabitants were not what one would have expected them to be. Though it was Mokshada's native home, and she had returned to it, after a long while, she did not feel unalloyed pleasure at the company of her friends and relatives.

She had put up at her father's house, as her father-in-law's house was shut up. She had thought of going there once, to pay her respects to the old dignified building and to arrange about some necessary repairs. She had arrived late at night, and so had met very few people. Dhiren saw her to her house, then went off to his own. But the news of their arrival spread with the morning and everybody rushed to give the new arrivals a fitting welcome. Amongst the ladies gathered to greet Mokshada, old women and babies vied with each other in eagerness. A few boys, too, had mixed with them to get a share of the fun. Everyone had dressed up hurriedly, as Mokshada was the mother of a very rich son, and accustomed to fine things. The results had been deplorable in most cases, of which the persons concerned, were happily in ignorance.

As the welcoming crowd broke into the house, Mokshada came out of her room to greet them.

"Why didn't you bring your granddaughter too?" asked one of the fair crowd. "We would have liked very much to see her."

Mohini, a friend of Mokshada's girlhood days, put in, "I say, Mokshada dear, where did you give the girl in marriage? You did not condescend to remember us."

A young woman pushed her way through and asked eagerly, "The bridegroom is very good looking, is not he?"

The first old lady asked again, "How many children has your grand-daughter got?"

They never waited for any answer, being content with the sound of their own voices. Mohini asked again, "Is not Shiveswar ever going to take another wife?"

Mokshada found herself in a maze, she did not know how to get out of it. Somehow she managed to make herself heard.

After some more words, pleasant and otherwise, the ladies graciously departed. Mokshada was quite fed up. She wanted to run away from these terrible people. She was feeling furious with her son too. She could not blame the women. Mukti was really past the marriageable age, and they had a right to talk.

As days went on, she grew more and more troubled in mind. Village people are not famous for good manners and they did not spare Mokshada. Speeches, open and covert, hints and insinuations began to fill the old lady's ears. She heard many things about her family, which she had never dreamt of. She felt more and more clearly that her visit here had been a terrible mistake. She was so enraged and humiliated that she did not know what to do. She wanted to drag Mukti here, by her hair, and give her in marriage to the first man she saw.

Mokshada had two brothers. The elder was dead, the younger one did not live in the village. Her cousin Shyamkishor was the head of the house. He noticed Mokshada's plight and advised her, "Mokshada, get your grand-daughter married as soon as possible. We have the family prestige to keep up."

Mokshada wanted nothing better. But how to manage it? "Until my son comes back," she said, "how can I give his daughter in marriage?"

"Does your son object to having the girl married?" Shyamkishor asked.

"No, I don't think he has any objection," said Mokshada.

Shyamkishor felt encouraged. "Then I don't see what prevents you from arranging a match," he said. "If he does not object, why does not he himself settle about it?"

Mokshada sighed deeply. "You don't know my son, cousin," she said. "He is an amazing fellow. He does not care about these things at all. But he has got the devil's own obstinacy too. Nobody can act contrary to his wishes."

Shyamkishor laughed derisively. "You are a woman, after all," he said. "Your son is stupid, nothing more or less. Since he fails in his duty, you must act for him. I shall help you. If I, Shyamkishor Bannerjee, settle anything, yourson would not dare to object. Leave everything to me. By the

way, is there any person your son prefers?" Mokshada hesitated. Then, "I am not quite sure," she said. "But you know Dhiren, son of Nilambar? My son said once that such a boy was a treasure to any man."

Shyamkishor nearly jumped with excitement. "Good Lord!" he cried, "You are really good for nothing. Since he had said it in so many words, what prevented you from grabbing the boy then and there? Nilambar's son Habla, you mean? I suppose he is called Dhiren now? Your son does not lack money. Give me five thousand and I shall bring over the boy this evening, dressed as a bridegroom."

Mokshada smiled a bit proudly. "I can do that too, cousin," she said. "And even without the five thousand. The boy holds me in high esteem. If I ask him, he will marry Mukti the next moment. But as my son is absent, I did not like to arrange anything."

"What if he is?" said Shyamkishor excitedly. "He is not returning within a year, isn't that so? But you cannot wait that long. We have to think of our prestige. Since the bridegroom is ready, let's celebrate the marriage. Write a letter to Shiveswar. That chap Dhiren is a good catch. If you don't grab him in time, somebody else will."

Mokshada became nervous. "No cousin," she said, "I cannot take so much responsibility upon myself. My son will be frightfully angry."

"Get away," cried Shyamkishor with contempt. "Afraid of your own son! What a woman you are!"

Mokshada remained silent. "All right," said Shyamkishor. "Let's think it over, for a day or two." He went away to the outer apartments.

The village people went on discussing Mukti to their heart's content. Hints and insinuations poured in in never-ending streams. Old Shyamkishor, too, came in for a good deal of attention. He was the head of the house, and any sin of omission and commission reflected discredit upon him. Whispers of social ostracism, the most dread punishment social law could inflict, began to float in the air.

(To be continued)

INDIAN Womanhood



SHANTA NASHIKKAR B.A. is a graduate of the Bombay University. She was a child-widow and remarried last year. A popular story-writer, she has written a novel 'Lagnachi Bazar' for the famous *Mahila-tiyaga-Granthamala* which is conducted by Mr. Vasant Varthi Managing Editor of the *Grihalaxmi*—the most popular high class magazine of Bombay, to which

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Shanta Nashikkar B.A.



Dr. Indumati Sen Gupta, M.B.B.S.

To America*

By V. V. OAK

Planning the journey to America, sufficient time should be given for at least a month's stay in Japan. The hope of India lies in many ways in imitating Japan. It is, therefore, worth while to study these industrious people. The beautiful mountain scenery, the attractive gardens, the pretty women with their Japanese dress and their cheerful smile, the busy streets, the social intermingling of the two sexes, the dignified yet courteous Japanese labourers, the *Jinrikshaws*—small carts drawn by human beings, the Buddhist temples, and above all, the general courtesy shown by the Japanese to foreigners which makes him "feel at home", all these things will help us to broaden our outlook and make us realize that the world is bigger than the length and breadth of our own country. After visiting the important cities like Kobe, Yokohama, Tokyo, and some small towns and villages, one might be able to get a fair idea of the hard-working Japanese and also understand the reasons why Japan has become the only powerful nation in the East. One intending to visit Japan would do well to take a Japanese steamer because by so doing he discovers a good deal of the Japanese customs and manners. All officers and servants on the steamers are Japanese. Besides, there are many Japanese travellers. The treatment to passengers is very courteous and contagiously healthy.

If one intends to attend a University on the Pacific coast, the shortest route for him is, of course, the Pacific route *via* Japan. However, there is a great advantage in taking this route even by those who intend to study in Universities located near the Atlantic coast. Japan, the land of the rising sun, is a miniature America in many ways. As the student-traveller passes Japan and reaches Hawaii, with its American civilization, he begins to learn more of American customs and manners so that by the time he reaches the shores of the Pacific coast he is fairly

well-acquainted with the American ways of doing things. A couple of months' stay on this side of the coast is enough to Americanize him with the help of our students already staying here.

February is the best time to start. This would take one to Japan just after the severe winter weather is over. After staying for two or three months, one might reach America by June. As almost all the Universities in the U. S. A. do not begin their regular term-work before the middle of August, there is plenty of time for the novice to acclimatize himself to the new social order. He may then join the University he has selected. He can profit more by his travel through Europe on his return journey than he would if he visits it before his stay in America. This country, being a mixture of so many races, gives one a chance of meeting all types of people. This westernization will naturally enable him to become an intelligent critic of Europe and her people rather than a "gaping admirer" of the life in Paris and London.

The best way to return to India *via* Europe would be to visit England and see not only the city of London but also the condition of the masses and the people living in suburbs and villages. From thence, one might go to Paris, Berlin, Genoa, Naples, Egypt, and finally to India.

After all is said, I must say that a student in choosing the route should be aided by his own judgment, the amount of time and money he has, and his intensity of desire to learn new things.

Students contemplating going to the United States or Canada to continue their studies cannot do better than consult an American travel agency, such as the American Express Company, about all their problems. Contrary to the usual opinion, the services of such agencies cost nothing, as they are allowed commissions by the steamship line and others whom they represent. Another advantage is that as they represent all lines, they are in a position to give the best and most impartial advice.

* Practical suggestions for travellers and clients intending to visit the United States or India.

That means titanic activity. Activity is needed not only for the enrichment of the national exchequer, but also for the inner enrichment of the individual. We do not want money for money's sake, but for the higher purpose of national prosperity and mental freedom and growth.

"What kind of economic system should we build up?" Unhesitatingly the writer votes for large-scale industrialism with its recent developments like rationalization of industries for the logic of events compels. The problem of exploitation of the mass by the class does not trouble him as the question of distribution is, according to him, approaching solution. Machinization would mean no greater mechanization of man than that he suffered in former ages when too most artisans worked mechanically and very few rose to the level of art. On the contrary,

If the heart is being starved to a certain extent in modern industrialism, it is being fed almost to satiety by the sense of power. The modern worker is an extremely efficient being, fully alive to and exulting in his inherent capabilities. This consciousness of huge mechanical forces makes great compensation to the heart. No doubt it lacks variety and delicacy. But what is lost in quality is to some extent made up for in quantity. The fact is, this mechanical age has also changed the value of the apparent man. He no longer seeks satisfaction in the consciousness of a puny, isolated individuality, being, glorying in the collective glory and sharing in and influencing its life. This brings a great satisfaction to the heart.

The attainments of their leisure hours often make up for the loss of variety. The pursuit of hobbies has become a common practice with many. These works of love offer outlets to individual peculiarities. Various types of public enjoyment also provide food for the varieties of heart's desires. The medieval men lacked the sense of power in their work, though some of them found their heart's satisfaction in their skill; and joys of life were certainly limited and uniform.

The writer then takes stock of the unsavoury present-day tendencies and their implications, and bravely drives on to the conclusion:

We have to clearly understand the tendencies of modern industrialism before we can find out how to spiritualize it. Modern conditions, especially the economic conditions, are remoulding collective life on a new basis. If formerly family was the economic unit, now it is the individual. It is true that this description is more true of the West than of India at the present time. But there is no doubt that the same conditions are going to prevail also in India more or less, sooner or later. Signs are already patent. The joint-family system is rapidly disintegrating. And men and women, boys and girls are learning to think of their duties more in reference to a wider existence than the family. Conjugal relations are no longer the same as before.

In fact, industrialism which is the key-note of modern socio-economic developments in the West, in spite of some contrary forces, is also rapidly being accepted as the gospel in India. It is useless to seek to escape this. Swami Vivekananda said: "The society is for the individual, not individual for society." Strangely enough, individualism itself is generating the idea of a far vaster collective life than communalism ever did. Now individuals are learning to consider themselves first as members of nation or humanity and secondly as members of families. This change of outlook has meant change in various departments of life. Children do not consider that their first duties are to their parents. In the name of country or humanity, they easily overlook their parents. Wives are no longer satisfied with performing their duties by their husbands alone. They hear the call of duties also in the wider life of society and country. On the other hand, if the father is no longer the lord of all the family members, he is also no longer responsible for the entire well-being of them. The state must take up many of those responsibilities which formerly rested on the head of the family. The state has to look after the health and education of children. The state must provide for their living. The state must also provide for the old age.

In short, all the activities and functions of the community are now being slowly organized on a nation-wide basis, and as a result, the functions of family are being lost one by one. A family may be considered to have seven functions: affectional, economic, educational, protective, recreational, family status and religious. Almost all these functions are being slowly usurped by larger bodies...

This disintegration of the family is only a sign of a new integration. The individuals are being organized on a new basis. How does the individual fare in the change? It must be admitted that this revolutionary change has not always proved happy to the morals of men and women. But that is, perhaps, mostly due to the exigencies of the transition. For the new conception is not at least in so far as its possibilities are concerned, nations or humanity and not in those of the family or community as they used to do before. There is a growing sense of responsibility for much larger groups of men than the family. This widening of consciousness cannot but be spiritually uplifting. We must repeat here that the changes we have alluded to above are more real in the West where alone modern industrialism is fully active. It is true that the conditions described are not so true of India. But let us say again that a part at least of those changes will also be felt in India. Anyhow in judging the nature and take it as it is operative in the West. And in the West the modern men and women are feeling themselves more and more as units of the larger community of the human race. The feeling is yet incompletely expressed and distorted in its expression through the murky atmosphere of their yet unprepared mind. But the impulse, whatever its expression at the present time, is towards a universal sweep comprehending the entire human race. If this tendency can be transmuted into a

the right type commercial bill of exchange. This development of the two-named trade paper in America at the expense of the promissory note has benefited both the banks and the business community. And all this progress in this line has been achieved in America during the dozen years which have elapsed since 1915 when the regulation was issued distinguishing the trade acceptance and giving it special privileges (Reed 110-115).

Sir Jehangir does not find any cause of despair as far as our enterprise in Joint Stock Banking is concerned :

It is a matter of congratulation to note that in point of talents, personality and ability several of the managers of the Indian Joint Stock banks have distinguished themselves. In the period of less than a quarter of a century at least three men of outstanding ability have stood out in the history of Indian Joint Stock Banking. Generally speaking as regards personal integrity too, our system has held its own. The disasters which the system has witnessed are due mainly to want of specialization and to the insufficient capital and resources of most of the newly started banks. However, some of our leading Joint Stock Banks are slowly but surely training up a class of specialized bankers and thus in time we shall overcome the danger of amateur banking in India (Banker's Magazine, August, 1925). As regards the other phase of banking specialization the rigid separation of banking from any other kind of business or trading much has been learned from the earlier crisis but there is still much room for improvement through legislation. So also, experience and legislation must co-operate in securing in the case of each new bank adequate resources at the start and their subsequent conservation as well as the building up of the necessary reserves.

As regards the clientele of the banks there seems little reason to complain and our banks can scarcely complain of the support given to them so generously by the depositing public from their very start. It is true that some bankers complain of the undue secretiveness of the clients as regards their financial position. But those who advance this line of criticism understate the efforts made by English or American banks in order to secure information about the standing of their clients—efforts which are impossible in India owing to the small size and limited resources of most of our banks. It is well known that American banks maintain large and well-equipped departments for ascertaining the credit position of clients. These are supplemented by the regulations of the Federal Reserve Board which necessitate the development of the use of credit statements. In case of rediscounting increasing resort is had to credit statement of parties to bills and trade acceptances. It will be necessary in future for our banks to develop such an information department gradually and also to co-operate with each other in the matter and to exchange information.

On the much-debated question of State Bank vs. Shareholders' Bank the opinion of Sir J. C. Coyajee is fairly known. In the present paper he observes that State Banks exist at present in a few countries, mainly in those in which the Government is

socialistic; that advanced countries are now doing away with anything like dominating Government influence or control of central banks; and that Indian critics have belittled the influence of shareholders over the policy of central banks; and concludes Sir Jehangir:

Indeed one can go further and say that if the presence of shareholders had no other benefit but the negative one of keeping out political pressure the device of a shareholders, bank would have justified its existence.

India and Geneva

His visit to Geneva has convinced Mr. C. F. Andrews that India should not drop her relations with the League of Nations; on the contrary, she should try to make herself felt there. One effective way to do that would be to have an Indian to lead the Indian delegation before the Assembly—though perhaps Mr. Andrews may not be fully satisfied with the appointment of Sir Muhammad Habibullah an official as he is. There are at least three subjects on which the League can be of service to Indians. Records Mr. Andrews in the *Indian Review* :

Labour. More than once, I have said in public and I would again repeat the fact, that the amelioration of labour conditions in India by direct legislation has gone forward more quickly in the last ten years since the League was established than was possible in fifty years before the establishment of the League. Every one of the great landmarks in Indian labour legislation has been established since the establishment of the League. While up to the year 1919, it seemed quite impossible to obtain any more humane conditions with regard to labour, in mines and factories and mills, after 1919, every door seemed to be suddenly thrown wide open, and we have been pressing forward from one act of factory legislation to another, and all these have been on the whole in the right direction.

Opium. Opium has been with me a special subject for very many years, in the same way as labour has been. I have known both the impossibility of obtaining any progress at all before the establishment of the League and also the amazing rapidity with which reform has come in India since the League was formed. The turning-point came at the World Conference on Opium at Geneva in 1924-25. At that Conference, a crisis came. In the end, owing chiefly to the position taken by Sir John Campbell who represented India at the Conference, America withdrew her delegation. But this very act of non-co-operation proved the turning-point on the whole opium problem. From that day forward the opium consumption that originated in and from India has been remarkably reduced, and the reduction is still going on. It is quite possible that in a few years' time, there will be such a change in the whole opium policy of the Indian Government that world opinion on the

kind of house-keeping. That is the work of politics. The home house-keeping and the national house-keeping which is called politics, are really all one; the two are very much dependent on one another. Politics are concerned with all kinds of things which affect our home life. Things we use at home have to be made, by what is called industrial work. Cooking vessels, furniture, *durries*, cloth, have to be manufactured, by hand or by machinery, and certain laws of the country govern the making and the buying and selling of all these things. Food-stuffs have to be grown by agriculture, and politics have to be very much concerned with agriculture. The question of better irrigation, so that the crops may have enough water stored up to enable them to grow for the nation's food, even if rain fails, is a matter which very much indeed concerns the women who have to obtain sufficient food for their households. Politics are concerned with all sorts of matters which women know as much about as men, or ought to know as much about, because they affect the women, and the women can affect them, very greatly. The women who have to watch their children starving when there has not been sufficient rain to grow enough food, could force the government to pay more attention to irrigation, to the building of tanks to store water, as was done in former times in India. Women could add the strong force of their feeling for their children, for their husbands, for all the starving people around them, to the feeling of the men about it, if they only knew that they have the power, and gave a little time to what is called voting on important questions, studying those questions with the help of their menfolk, so that they can vote effectively, with knowledge and good judgment. Taking part in politics does not take too much time. Most women gossip with one another a great deal. They may talk about the terrible state of the poor people in famine time, they may talk about many things that are not mere gossip about one another, but they don't realize in India as yet that they can do something as well as talk...

Some things, such as the question of the food-supply, men perhaps may know as much about as women—though women may feel more, when they have to provide food for the family, and cannot get it. But some matters women know more about than men. The Age of Consent Bill, now before the Legislative Assembly, for instance, a bill which is of most vital importance to the people of India, both men and women, only the women can really decide about. Only women can really know at what age girls should be married. How can men alone possibly decide such a point except in theory? Theory is all very well, but in such a serious matter, which affects the vitality of the whole nation, the health and strength of the people—physically, and consequently in the expression also of intellectual and spiritual life—practical experience is necessary. Theory alone is not enough.

The Place of Science in Education

The *Educational Review* (April) draws the attention of the public through its editorial to the place of science in education

In spite of the teaching of elementary science in schools (though it is possible to effect considerable improvement in the matter), it is not sufficiently recognized that science is an essential element of culture. Speaking at the recent Ramsay Chemical Dinner in England, Dr. Levinstein had some valuable remarks to make on the subject:

Dr. Levinstein said, he would like to see a knowledge of physics and chemistry and other natural sciences considered to be as much a sign of culture as a knowledge of the classics. Properly taught there was as much culture to be derived from science as from the humanities, and more useful knowledge. The date when Ramsay discovered helium gas imprisoned in a stone called cleveite, now old, but a young stone when it first caught its helium and kept it, was of greater interest to a cultured mind, and of far greater importance, than the date of the Battle of Lutetia.

If some old bone revealed to the anthropologist the story of our evolution, was it not worth the knowing? If some old stone released helium after aeons we could not measure and this helium turned out to be a brick left over by the Master Builder of the Universe and Ramsay found it, was that not enough to immortalize the name of Ramsay? Was that a cultural achievement equal to that of suggesting a brilliant emendation in a Virgilian text? And yet we called the one a cultured scholar, a pursuer of the humanities, the other merely a man of science. An increasing number of our youth should be taught science, particularly chemical science, not to equip them for any profession but, as they learned classics, to train their minds, to teach them to think, and, in short, to educate them.

It would not be a bad thing at all to insist on an elementary knowledge of science even in colleges, so that every person who has passed out of the portals of a University may be familiar with such knowledge of natural phenomena and the world around us, as is necessary for every gentleman professing to be cultured.

Co-operative and Nation Building

The Hon'ble V. Ramadas Pantulu concludes his presidential address (reproduced in the *Federation Gazette* for April) to the Eleventh Session of the Behar and Orissa Co-operative Congress appropriately emphasizing the role of co-operation in nation building. After an able discussion of the problem of finance, of cheap credit, of banking enquiry, of education and propaganda in relation to co-operation Mr. Pantulu remarks:

The economic, social and political development of Rural India demands the co-ordination of many factors and several agencies. It is now generally admitted that co-operation is a high place among them. Co-operators are therefore destined to play a noble and conspicuous part in India's Nation Building activities by helping programmes of Rural Reconstruction. It is true that the centre of gravity—political and administrative—which once lay in the villages shifted away from them to

concerned, first of all, with the question of the philosophy of life. Most of the students are attracted to modern materialism. The Chinese people have been more or less known as a practical people—a people who do not concern themselves much with religion, especially the organized aspect of religion. They are more or less satisfied with a kind of ethical course or a moral standard that is sufficient to help them to live an ordinary life. So that may serve to explain the reason why there may be a number of religious beliefs, for instance, in the same family, and a number of religious practices in the same family circle. The Chinese people are used to this attitude of tolerance and of freedom of belief, in the sense of freedom not to believe. With that background, Chinese students are easily attracted by this modern tendency towards materialism and atheism. The depressed economic life of the people in general serves also as a great stimulus to a general materialistic outlook.

The second main problem among the Chinese students is that of sex life. In the past the sexes in China were separated to a large extent and did not have a common social life. Education was limited to men in the past and the women as a rule were uneducated. Recently with the introduction of education and of co-education there is a free intercourse among the sexes and a change in the attitude towards family and marriage. So also you find that there is a great turn from the attitude of patronage on the part of parents towards their children particularly in the choice of life-partners and the right to have friends of the opposite sex. Side by side with these has come greatly increased popularity of the cinema, theatre, dance-hall and irresponsible literature. This is becoming a very pertinent problem in minds of students. There are more publications on sex problems in China to-day than on any other problem and I think if our religious publications could only match this amount of sex publications we should be doing a very great service to the students.

The third problem of major importance among the students is what we call the economic or vocational problem. Students mostly come from middle-class families in China. We have very few students from among the capitalist class. So parents have to earn sufficient money in order to support their children for their schooling. That always is a very serious problem with Chinese students. Sometimes they have to suspend their studies for a number of years just in the middle of their school year on account of this ever present economic pressure. These factors tend to make for pessimism among the students. And, it is all the more evident because of the very widespread desire to go on to higher studies. The problem of vocation is most baffling. The openings for men of higher training are few and competition is therefore keen.

The last problem among the students is not the least the problem of social or political order. The students are very much interested in all the modern theories of political and social reform. They are all beginning to take a great deal of

interest in all modern theories of life. Sometimes they may be very shallow or very spectacular in their study not being able to see those experiments being practised at first hand. But anyhow they find a very genuine interest in those recent theories of economic and social reform.

The Chinese situation bears very close parallel to the Indian situation. Students in India too, those who have a serious turn of mind, are concerned with problems of religion and the philosophy of life. Literature on sex-question of questionable scientific value which intend at money-making is flooding our markets too. Economically our students are worse off—once giving up they can hardly resume their studies. Politics is undoubtedly the great question with our students, but here our students are more easily misled than the shrewd, materialist-pragmatist Chinese.

Britain and Washington Convention

The announcement that Great Britain proposes to take steps to ratify the Washington Convention of 1919 on the hours of work gives *Welfare* of June 15, the occasion to observe:

The inauguration of the Labour Government was signalled by the announcement at Geneva that England will ratify the Washington Convention of 1919 regarding hours of work. She was a party of course to the Convention and was generous enough to affirm its decision on behalf of India as early as then; but her generosity and solicitude for the workers did not allow the British Government to enforce the agreement on the British industries. The industrialists of many countries have been from the beginning outspoken in their hostility to the Washington restriction of the hours of work per day to 8 and per week to 48 hours. It took ten years for England to affirm this decision. English workers have acquired an efficiency and technical skill which will enable them to successfully compete with workers of other countries: e. g. Japan who has not agreed to Washington Convention yet. But, how does India fare in the matter? One of the complaints of Bombay has been this that restriction of hours put them at an unequal position in competing with Japan. Indian workers are unskilled and inefficient, hence, their output per capita per hour is lower than those of the others. In accepting the Washington Convention British administrators tied India to a still lower output and necessarily to a suicidal industrial policy; while in their own home the British Government did not see any hurry in the matter. Was the step inspired only by consideration of the Indian workers' welfare?



Trotsky on Russia

Leon Trotsky contributes, from his exile in Constantinople, a remarkably detached estimate of the future of Russia to the *New Republic*. In it, as in all his pronouncements and activities, he shows himself to be the rigid Marxist that he always was. As the editor of the *New Republic* observes, "his detachment is that of a rigid Martian and seems to lack a realistic view of history—the very thing on which he prides himself." Trotsky begins his article by asking

"If the Soviet power is at grips with ever growing difficulties, if the crisis in the directorate of the dictatorship grows ever more acute, if the danger of Bonapartism cannot be avoided—would it not be better to make a start toward democracy?" Either plainly or indirectly, this question is put in a quantity of articles devoted to the latest events in the Republic of Soviets.

It is not my object here to decide what is best or what is not best. I am trying to bring to light what is probable, that is to say, that which flows from the objective logic of developments. And the deduction at which I arrive is that nothing is less probable than the transformation of the Soviets into a parliamentary democracy or to speak more precisely, that such a transformation is absolutely impossible.

He bases this assertion on the general tendencies of European political development during recent years and on the character of the situation in Russia, which, he says, is principally economic.

The Soviet system is not a simple form of government that one could compare abstractly with the parliamentary form. Above all it is a new system of economic or "possessive" relations. It is essentially a question of property, the soil bank, mines, factories and railroads. The labouring masses recall quite well what were the lords and the land proprietors, the usurer, the capitalist and the "bosses" in Tsarist Russia. Among the masses there undoubtedly exists the most legitimate discontent against the existing situation in the Soviet State. But the masses want neither landlordism nor "loss." One must not overlook these "trifles" in intoxicating oneself with commonplaces about democracy. Against the return of the landed proprietor the peasant to-day, as ten years ago, will fight to the last drop of his blood. The landlord can only return to his feet from emigration astride a cannon, and he would after-

wards be obliged to sleep on his cannon as well. Truth to tell the peasant would more easily tolerate the return of capitalism, because so far the state industries only supply him with manufactured products on less advantageous conditions than the merchants of former days. Thus, I may remark in passing, is at the root of all the internal difficulties. But the peasant recalls that landlord and capitalist were the Siamese Twins of the old regime that they went out together that together they fought the Soviets during the years of civil war and that in the territories occupied by the Whites, the industrialist got back his factory, the landowner his land. The peasant knows that the capitalist will not come back alone, but in company with the landlord. That is why he wants neither one nor the other, and this is the powerful, though negative force of the Soviet regime.

Democracy, according to Trotsky, is a fun weather form of government utterly incapable of coping with the powerful currents of national and social struggle with which the world is seething to-day. After observing that—

A handful of impotent doctrinaires would have liked a democracy without capitalism. But the various social forces inimical to Sovietism want capitalism without democracy. That applies not only to the dispossessed landowners but also to the comfortable class of peasant. In so far as the latter have turned against revolution, they have always become the ally of Bonapartism.

He goes on to summarize in a compact form the conclusions at which he has arrived regarding the future of Russia:

1. The Soviet regime, independently of its Socialist aims, of which the protagonist is the vanguard of the industrial proletariat, has deep historical and social roots in the popular masses, for it is an insurance against a restoration and a guarantee of independent development—that is to say, non-colonized.

2. The fundamental historical struggle against the Union of Soviets, as well as the internal struggle against the Communist power, is not carried on in the name of the conversion of the dictatorship into democracy but in the name of the conversion of the transitory economic regime of to-day into a capitalist regime inevitably dependent and "colonized."

3. In these conditions, the switching off on to the rails of capitalism could only be obtained by means of civil war, cruel and prolonged and implying intervention from outside, either avowed or camouflaged.

there are losses due to the needle not being in the lines of "magnetic force" or "magnetic dip". The needle has to be re-magnetized and this occasions frequent changes in the field of magnetic force and prevents one's having a fixed value of magnification with the apparatus.

These drawbacks seem to me the reason for not employing the Magnetic Crescograph in the more accurate research works conducted in the Bose Research Institute in Calcutta.

More recently Sir J. C. Bose has invented another apparatus to demonstrate the alleged pulsatory movement of the ascent of sap. I am sorry to tell you that I cannot give you a detailed description of this new discovery, since it remains as yet unnamed and not described in any scientific journal that I know of. Even the *Transactions of the Bose Research Institute* do not enlighten us much. But we had the good fortune of seeing the apparatus when Sir Jagadish gave a demonstration-lecture in the Aula of the Geneva University in 1926. We then came to understand that the principles involved in this new apparatus are those of a lever and of optical magnification (as applied in the galvanometers). The plant of which the radial growth is to be measured, is placed between the lever and a fixed prop; the lever is extremely light being of porcupine-spike. Any expansion or contraction of the plant moves the extreme end (of the lever) which carries a wire supporting a weight and at the same time passing round the vertical axis furnished with a reflecting mirror.

The pressure exerted by the plant on the lever keeps the balance against the "pull" produced by the weight; any variation in the pressure will modify the balance and thus cause a movement of the spot of light from the reflecting mirror. To "damp" the movement the weight attached to the wire is immersed in water.

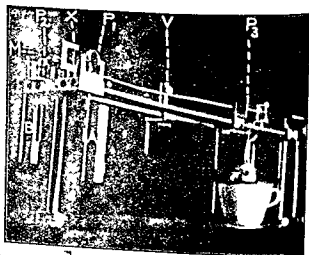
Unfortunately, this new invention suffers from some vital defects, which, in spite of the high magnification that the apparatus is capable of giving, debar its application in accurate research work.

Here the weight, being partially immersed in water, exerts a varying tension on the lever and thence on the plant whenever this latter has any variation in internal pressure or in other words, "radial growth"; and this is a factor, which, with our present-

day knowledge of the subject, cannot be evaluated. Moreover, the internal pressure of the plant itself being incalculable the results invariably become vitiated. Further again, with the variation of the turgescence of the plant, the pressure exerted on the walls varies; one should bear in mind that the constitution of the cell-sap and a number of other factors influence the turgescence of a plant. The extremely elastic porcupine-spike naturally absorbs a certain amount of the pressure exerted on it, and this is also, what we may call, incalculable, but all the same a factor which vitiates the result. It is also apparent that the device for bringing the spot of light to the original position is apt to induce the error of varying tension.

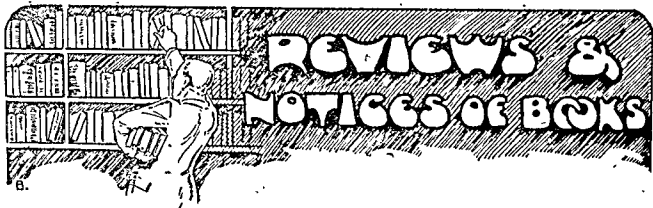
And even then with all these drawbacks the apparatus cannot be used for measuring longitudinal growth.

Our knowledge of growth-measuring apparatus was at this stage when my research-work led to my inventing an apparatus giving high magnification which could be relied on and thus used in accurate researches. This invention I have named the "microcrescometer" and for its general description I refer to the *"Archives de la Société Physiques et Sciences Naturelles"* (1928, vol. I, pp. 59-61).



The Microcrescometer

The microcrescometer consists principally of a lever KL (see figure) which is mounted on a vertical axis Y, rotating on two diamond pivots. The lever moves in a horizontal plane, and it is balanced. A fine gold thread (carrying two unequal weights A and B) is glued at the free end



[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

ZAKA ULLAH OF DELHI: By C. F. Andrews. With an *Introductory Memoir* by the late Maulvi Nazir Ahmad; pp. demy 8vo 159+xxx. Eight Illustrations. Cloth, gilt letters. W. Heffer and Sons Ltd., Cambridge, England. 7s. 6d. net. (The printing paper and get-up are excellent.)

By the courtesy and kindness of Mr. Andrews we were able to publish this very interesting and instructive book serially in *The Modern Review*. But few of even those who keep monthly magazines bound in volumes ever turn to them for reading books published in them serially. Therefore, both those who have never read this memoir and those who have read it in this journal would do well to keep and peruse the book. Munshi Zaka Ullah was a scholar and a real gentleman and sincerely and deeply loved India as his motherland. He was a link between the past and the present in his days—one who had lived before the Mutiny, been through it and survived it. His family had been connected with the Mughal court for generations.

Apart from the value of this biography in itself, it is important from another point of view. The best means of establishing and preserving amity and goodwill between the Hindu and Musalman communities is for Hindus to know good Musalman men at close quarters and for Musalmans to know good Hindu men at close quarters. Those Hindus are fortunate who have trusted Musalman friends (and so are those Musalmans who have trusted Hindu friends). But they and other Musalmans will be gainers by perusing the life of Munshi Zaka Ullah. The paragraphs relating to his love of India and things Indian will bear reproduction.

"Munshi Zaka Ullah's opinions on one point were very strong indeed. He objected vehemently to Musalmans, whose forefathers had been in India for many generations, regarding themselves as foreigners, or making a line of separation between their own interests, as Musalmans, and the interests of India itself. No subject roused him to indignant protests more than this.

"India," he said to me, with impassioned accents that I can still recall, "India" is our own mother-country, the country which gave us birth. We have made our homes here, married here, begotten children here; and here on this soil of India we have buried our sacred dead. India, therefore, must needs be dearer to us than any other country upon earth. We should love this very soil of India, which is mingled with the dust of our ancestors. For a thousand years our own religion of Islam has been intimately bound up with India; and in India, Islam has won some of the greatest triumphs for its own peculiar form of civilization. We should love, therefore, the history and government of India, which have been shaped by such great monarchs as Akbar the Great and his successors. I cannot bear to hear Indian Musalmans speaking without reverence and affection for India. It is a new fashion, unfortunately springing up, which did not exist in my younger days. The fashion is a bad one, and should not be encouraged. By all means let us love our Musalman brethren in other countries, and feel their joys and sorrows; but let us love with all our hearts our own country and have nothing to do with the encouragement of those who tell us, that we, Musalmans, must always be looking outside India for our religious hopes and their fulfilment."

"Indian history, Indian poetry, Indian art, Indian music, were all great in his eyes; and he made no line of distinction between what was Hindu and what came from Islam. He was proud of every achievement and cherished it all as his own."

Munshi Zaka Ullah's character was marked by great tolerance and benignity. In the course of a letter written to Mr. Andrews, the Munshi's son Inayat Ullah says:

"He would not brook to hear a word said against the Hindus by any of his sons; and if even the slightest reference was made disparagingly, he would reprimand the one who made it and point out the mistake."

RAMENDRANATH TAGORE'S LETTERS TO A FRIEND: Edited, and with two *Introductory Essays* by

C. F. Andrews With four illustrations in colotype. George Allen and Unwin Ltd. Rusk House, 40, Museum Street London Ws 6d net pp. 195 Cloth, gilt letters

Mr C. F. Andrews was good enough to contribute to *The Modern Review* many of the letters contained in this beautiful volume. Other letters are published in it for the first time. And they have all been revised and divided into chapters with a brief explanatory summary of the circumstances in which the letters were written. There are, besides, two well-written essays on the Bengal Renaissance and on the personality of Tagore.

All the letters, except two were written to Mr. Andrews. They provide an intimate record of Tagore's feelings during the war and of the constructive ideas of fellowship between East and West that have filled his mind since the war ended. In a very personal way they introduce the reader to the deepest thoughts of the East about Europe and America and throw light on some of the most difficult problems of India. There are in them many charming descriptions, poems and reflections with unexpected sallies of wit interspersed. Many passages are written in a humorous vein.

There are so many topics dealt with in the letters that it is impossible to give any idea of them in this brief notice. But an exception may be made in favour of the letter concerning the Dyer debates in the British Parliament. The poet wrote: "The result of the Dyer debates in both Houses of Parliament makes painfully evident the attitude of mind of the ruling classes of this country towards India. It shows that no outrage however monstrous, committed against us by agents of their Government, can arouse feelings of indignation in the hearts of those from whom our Governors are chosen."

The unalashed condonation of brutality expressed in their speeches and echoed in their newspapers is ugly in its frightfulness. The feeling of humiliation about our position under the Anglo-Indian domination had been growing stronger every day for the last fifty years or more, but the one consolation we had was our faith in the love of justice in the English people whose soul had not been poisoned by that fatal dose of power which could only be available in a dependency where the manhood of the entire population had been crushed down into helplessness.

Yet the poison had gone further than we expected and it has attacked the vital organs of the British nation. I feel that our appeal to their higher nature will meet with less and less response every day. I only hope that our countrymen will not lose heart at this but employ all their energies in the service of their country with a spirit of indomitable courage and determination.

The late events have conclusively proved that our true salvation lies in our own hands that a nation's greatness can never find its foundation in half-hearted concessions of contemptuous niggardliness.

"It is the sign of a feeble character to seek for a short-cut to fulfilment through the favour of those whose interest lies in keeping it barred—the one path to fulfilment is the difficult path of suffering and sacrifice. All great boons come to us through the power of the immortal spirit we

have within us, and that spirit only proves itself by its defiance of danger and loss."

Very appropriately the book has been dedicated to the memory of W. W. Pearson. Any profit from it will be devoted to the Pearson Memorial Hospital at Santiniketan. Mr. Pearson had accepted Santiniketan Asram for his home, where he felt he could realize his desire to serve the cause of humanity and express his love for India which was deeply genuine in his nature, all his aspirations of life centring in her. He had a great desire to see the Santiniketan Hospital rebuilt and equipped in an adequate manner for which he worked and contributed money whenever possible.

AN ENGLISHMAN DEFENDS MOTHER INDIA. By Professor Ernest Wood formerly Principal of the Sind National College, Hyderabad, and Author of many books and translator of several Sanskrit works. Demy 8vo pp. 458+vi+ix with sixty illustrations. Cloth Rs 3 Ganesh & Co, Madras

This book professes to be a complete constructive reply to Katherine Mayo's 'Mother India', and that it undoubtedly is. Its author was specially qualified for his self-imposed task. During his three visits to India he spent altogether thirteen years in the country, travelling north and south and east and west and living in all parts of India, urban and rural, and among all the various main classes of Indians. As he has travelled in more than thirty countries in the course of four journeys round the world he was in a position to form a comparative estimate of the manners and customs and character of the people of India. He is also a Sanskrit scholar. Thus he writes with a sufficiency of knowledge derived from personal experience and observation, study and social intercourse with Indians that he is not an Indian has been an advantage in the writing of this book, for it has enabled him to write dispassionately and in a spirit of detachment without much effort. The illustrations help to serve the purpose of the book. They show that India is not the hell for her men and women and cattle that the female American hireling would have the world believe it is.

Besides the Introduction there are 25 chapters in the book on: The Family, Marriage, Motherhood, Child birth, Childhood, Widowhood, Seclusion, Religion, Fate and Illusion, Indecency and Vice, Character and Manners, The Cow, Cruelty, Boys' Education, Girls' Education, Sanitation, Medicine, The Caste System, The Outcastes, The Princes, The Muhammadans, The Villages, Industries, Taxation and Expenditure, The Reforms. The last three chapters, which deal with economic and political subjects are written with such sobriety and moderation that they appear to understate the Indian case instead of overstating it or even putting it before the public in an adequate manner.

R. C.

FUNDAMENTAL PROBLEMS OF LIFE. By J. S. Mackenzie. George Allen and Unwin Ltd., London, pp. 384, 12s 6d net

Prof. Mackenzie is well known as a writer on Moral and Social Philosophy and the present volume well keeps up his reputation as a thinker and a writer. The book is divided into two unequal

parts—the first and the smaller part dealing with the problem of value and the second and the larger part dealing with the problem of citizenship which in fact supplies the sub-title of the book, viz., *An Essay on Citizenship as Pursuit of Values*. In the first part the author discusses the nature and kinds of values and comes to the conclusion that it is possible to enlarge the usually accepted number, i.e., the three values of Truth, Beauty and Goodness, by the addition of Reality, Power and Joy. He sums up his philosophy of life in the statement that "intrinsic value is found in the creation of Joy through the apprehension of Truth by means of Power and the persistent effort to help in doing this is Goodness. In so far as this is in some degree achieved, it is Beauty." According to him, "the complete or ultimate Good would be found in apprehending the Truth that Love and Power give Reality to Beauty and Joy."

In the second part the author discusses the economic, cultural and political aspects of citizenship in order to find out how far co-operative action is conducive to the establishment of a world-commonwealth. The reader will find here many good suggestions and illustrations drawn from many fields of culture and the few repetitions that occur here and there do not make the reading wearisome. There can be no doubt that in spite of a bias in favour of British institutions the author is genuinely interested in the search for a solution of the world-tangle that depresses even the most optimistic politician at the present moment. The author's recent extensive tours in India and the United States have naturally coloured his presentation deeply in relation to these countries and the reader is agreeably surprised to find that the author has a good word to say even about the much traduced caste system of India as a solution of social organization. A sympathy and a benevolence that comes from old age and a desire to be at peace with the world make the writer see some good points in almost all social organizations; hence the book is singularly free from all polemics and if it suffers from indecisiveness here and there and a hesitation to drive a point home it avoids on the other hand supercilious arrogance and blind nationalism.

If the reviewer has to note any defect in the treatment he may refer to his oft-quoted *mot* of Carlyle "The tools to him who can use them," with the corollary that equity and not equality ought to be the objective of all social endeavour. Ruskin showed the danger of this position in his *Crown of Wild Olives*, where he inveighed against Capitalism by pointing out that there is a tendency to throw a man into a ditch and then to ask him to remain content where he was. "Equity for the present and equality as the ideal" is a better guide to conduct. Otherwise the imperialistic designs of powerful nations would always find justification for continuance in unlawful gain in relation to backward races on the pretext that they alone are able at the present moment to see the countries of the world most effectively for the benefit of the world. It is difficult to see how if in the world-commonwealth all the nations of the world are to be represented (p. 340) an opportunity to each nation, now in political subjection to develop along the lines of its own genius can be denied.

The writer has obviously no sympathy for those free nations who view with disfavour the octopus-like grip of Britain on all lands and who legitimately want a place in the sun for their enlarging population and expansive industries. He broaches the problem of equitable distribution of the globe (p. 238) but drops it unceremoniously as being a rather inconvenient question to a Britisher. He has in fact to admit that "the national point of view is prior to the international" which means abandoning the main purpose of the book (p. 326). Turning to his opinions regarding the East (and there is no doubt that he has mostly India in mind), the author doubts whether democratic forms of government would work as satisfactorily in tropical or sub-tropical countries where more constant—or at least more calculable—conditions prevail and where the attention turns more readily to patient speculation and prolonged reflection than to vigorous action," (p. 293) completely forgetting that in that case South Africa will come under this category and not the East alone. There is a curious family likeness between this statement of the Professor and that of Prof. Van Tyne, in his decidedly partial book *India in Ferment* (p. 57), who wonders "in moments of doubt whether the climate does not for ever preclude efficiency of administration by those who dwell always under its enervating influence. The reviewer cannot help thinking that the sympathies of the Professor are with the Capitalists and the Imperialists and he has grave doubts whether the labourer would accept the position of the Professor that as intellectual people find recreation in manual labour, therefore this labour ought to be enjoyed by the labourers themselves. For a past teacher of Logic this argument is indefensible.

The references to current literature on the subject are fair and full although the author writes mostly under the influence of two or three writers. Miss Follet being the principal one. One mistake in reference might be here pointed out: *Local Government in Ancient India* is not by Radhakamal Mukerji but by his equally distinguished brother Radhakumud Mukerji. The style is lucid and the book is well worth perusal by thoughtful persons.

H. D. BHATTACHARYYA

PRE-EXISTENCE AND RE-INCARNATION: By Wincenty Lutoslawski; Published by George Allen and Unwin Ltd. pp. 157. Price six shillings.

The author, the eldest son of a wealthy Polish nobleman, was born at Warsaw in 1863. His "Origin and Growth of Plato's Logic" (published in 1897 by Longmans Green & Co.) has become a Classic. His next English work is "The World of Souls" (published by Allen and Unwin in 1924). This book has been highly spoken of by Professor James and other competent authorities. In the preface of this book Prof. James writes: "That he is versatile as well as scholarly would seem to follow from the fact that his previous writings, numerous, if not voluminous, embrace essays in five other languages—Polish, German, Russian, Spanish and French—and range in subject from chemistry to politics" (Page 5. The W. of S.). About his philosophical and theological views James says: "He is a spiritualist to the core; that is, he believes in individual souls as ultimate and

irreducible facts. The Universe is a great hierarchy system of such individual souls. In other words, Wincenty Lutoslawski is not a monist and either in the materialistic or the idealistic sense but a pluralist, a monadologist. The world has only the unity of a collection, an immense collection of living souls of all orders, from those most numerous ones at the bottom which animate the particles of matter to the single leading soul whom we all call God at the top. But this God is not the 'Creator' in the Christian theological sense, he is only a leader, a worker upon forces that are often refractory. Between him and us there are intermediary spirits and our author if classed under cut-and-dried rubrics must be distinctly called a polytheist rather than a theist (*ibid* pp. 6-7).

The author develops his views of the soul in the book under review. He believes in Palingenesis, i.e., the pre-existence and re-incarnation of the soul. He has advanced eight arguments to establish this theory (*vide* chap II-V) and has discussed also the objections that may be raised against his conclusions (chap VI). In chapter XV he discusses the Polish doctrine of Palingenesis which he accepts, contrasts it with the Indian doctrine of renunciation and Nirvana. His ideal is the service of Humanity. Plato dreamt of a State where the liberty of each citizen would become the safest guarantee of general welfare' (p. 143). Our author's ideal is to make this dream a reality and to establish the Kingdom of God on earth (p. 147).

His dream of discarnate life is very pleasant though in grandeur and sublimity it falls far short of Voltaire's creation of Micromégas the Syrian young man with a thousand senses. The devotee of scientific knowledge says our author "can pursue his investigations even better after death than during bodily life. He may use the libraries of the world as he did in the body and to go from one place to another as his work requires. When he cannot understand anything in old books he can easily refer to their authors, if they are not re-incarnated. He needs no sleep, experiences no weariness, has no worries about supporting himself and can devote years and even centuries to a single problem. Besides, there may exist libraries and laboratories for the discarnate far richer than any on earth. They may contain materialized reproductions of all the books ever written and of unpublished manuscripts lost to the incarnate scholar etc. etc." (p. 127).

We would rather prefer the Syrian life of Micromégas with a thousand sense organs to the discarnate edition of this earthly life. But a rationalist critic would exclaim—"Ye who listen with credulity to the whispers of fancy and pursue with eagerness the phantoms of hope attend to Lutoslawski's tales etc. etc."

The description of posthumous life cannot but be mythical and a book should not be judged by what is necessarily mythical. The author's views, however, it has strong points as well. The arguments and inspirations of the author have not impressed us and we have not been able to accept his conclusions. But we must say that the book is powerfully written and will appeal to a large section of Hindu readers. There is no other book which has so eloquently defended the theory of Palingenesis.

MAHESHA CH. GHOSH

INDIA'S PAST. By A. A. Macdonell. Pages 273. Price 10s Oxford 1927.

An honest and painstaking attempt at presenting the cultural history of India from the remote Vedic times down to the close of the nineteenth century.

It comprises nine chapters. Of these the first three relate to the Vedic period. The fourth relates to the post Vedic period and carries the cultural history down to the rise of Buddhism. The fifth, sixth and seventh chapters deal with the literary history of India in all its branches—poetry, drama, science, philosophy, etc. The eighth chapter treats of the vernacular Indian languages and literatures and the ninth tells us the way in which India's past has been recovered or in other words it speaks of the sources of our knowledge regarding India's past—epigraphic, numismatic and other sources.

Some of the chapters especially that on the history of Sanskrit poetry and drama are written with a masterly hand, while others indicate perfunctory work. The treatment of Hindu philosophy however is very meagre and wanting in precision and clearness.

Chronologically considered the history given of India's past is often vague indefinite and meagre but read as supplementary to the political history as told in the Oxford History of India by Vincent A. Smith (*vide* author's preface) the book is of considerable value to the students of Indian history.

The book considered from the method of treatment and manner of handling cannot compare with the author's previous works like the 'Vedic Mythology' and the 'History of Sanskrit Literature' and does not bear testimony to any massive scholarship, but it has the merit of being written in a straightforward simple and unambiguous style.

It meets the requirements of a beginner only but will not be of much service to a research student of India's past either as an authority for the subject he investigates or as a source of information for carrying further researches.

BARODA AND ITS LIBRARIES. By Nulton Mohan. Dutt. Pages 234. Price Rs 2-4. Baroda 1928.

In this excellent book is given a very valuable and interesting account of the library movement in the progressive Baroda State. It contains also three Addresses on Libraries and Literature by H. H. The Maharaja, Gaekwad before the Gujarat Vernacular Society, the Baroda Library Club, and the Marathi Grantha Sangrahalaya (Library) Bombay. Besides an introduction by H. E. the Dewan of Baroda. Statistics given in the 32 appendices are very useful and well-got-up and well-done. They show the progress of the Library Scheme during the last seventeen years, as well as a classification for vernacular books list of games and occupation in the Children's Playrooms, periodicals taken in the Reading Rooms of the Baroda City Libraries for the Central Library, the 'Travelling Library, the State-aided libraries the Taluka Co-operative library associations and the Baroda Library Co-operative Society. The author has succeeded in conveying in a readable form much information which will be new and interesting to students of the subject. The 44 page catalogue of books on lithography and library economy is certainly admirable.

A. VIDYARATHAN

MODERN TRADE (Inland and Foreign): By Shib Narayan Lala, A. I. E. S., F. C. I., Incorporated Secretary, London and Lecturer, Calcutta University. Messrs. Shankar & Co., 115 A, Ambherst Street, Calcutta Pp. IX+301+2. Rs. 3.

We have read Prof. S. N. Lala's "Modern Trade" with great interest. What characterizes it from usual text-books is its careful and accurate presentation of details of business as actually carried on in Calcutta. The author has amply succeeded in giving an inside view of the working of modern commercial houses. His book should, therefore, prove to be of use not only to students of commerce in our universities but also to junior members on the staff of business firms. The comparative chart for C. I. F. contracts, the rules table of offences and penalties prescribed by the Indian Companies Act are a few among the many valuable features. For ready computation, comparing the weights of raw jute in bales and tons, and the weights of bales in terms of tons have been appended.

One notices the lack of a proper index. Proof-reading has been somewhat hurriedly done, requiring a long errata. The publishers Messrs. Shankar & Co. are, however, to be congratulated for their enterprise in publishing such a well-bound and neatly-printed volume of great practical interest.

H. SINHA

AMONG THE SILENCES: (POEMS): By Mr. Uma Maheswar, M.A. V. V. Press, Triandrum.

There are fourteen metreless poems. Some of them show great poetical merit. What we think proper is that so young and promising an author should not parade the anguish of his heart so much. Byron profited little by it. It is for young men to plunge into work in the material world; but perhaps we are mistaken. Perhaps no poetry could be written if the mind did not repine. Our young author says:

It is all for a while we love and weep,
The pantomime is finished soon

The spoil of silence fall o'er us
And on the kingdom of the past!

By the way, we are so much accustomed to metre, that a metreless poem appears to many of us like a wheel without spokes. It threatens to become a rage in India, yet we should be delighted if such literature really created a new diversion.

"Critic"

APPRECIATIONS OF RAJA RAMMOHAN ROY AT HOME AND ABROAD: By Girish Chandra Nag, B.A. E. B. Bahma Samaj, Dacca. Price As. 8.

Rajah Rammohun Roy is rightly called the Maker of Modern India and any information about him is sure to be of interest to us all.

The brochure under review aims at collecting the expressions of regards, sentiments, opinions and impressions of eminent people of this and other countries as showing "the very high appreciation they had of the Raja's life and character." It is a very timely publication in view of the centenary of the Brahmo Samaj which is now being celebrated.

Several errors and misprints, especially in quotations, meet our eye—principally owing to the compiler not having consulted the original authorities. The very interesting account of Rammohun Roy left by Victor Jacquemont—a cultured Frenchman—has escaped the notice of Mr. Nag. (See *Modern Review*, June 1926, pp. 689-92). Jacquemont paid a visit to the Rajah in his Calcutta residence in 1829.

BRAJENDRA NATH BANERJI

BENGALI

MELEDER KATHA: By Sri Hemlata Devi. Price eight annas. To be had at the Saroj Nalini Datta Women's Association, 45 Beniatola Lane and of all principal booksellers in Calcutta.

This is a book of 74 pages on topics concerning the education of women and their work in the home and for society outside the home. The writer is an educated lady of mature judgment. What she has written comes up to our expectations. The brochure is thought-provoking and is marked by much originality and depth of thought. All educated Bengali women should read it—and men too.

BIDHABA-BIBABA: By Sri Narendha Narayan Chakrabarti. Hindu Mission Book Depot, 7 Bechu Chatterjee Street, Calcutta. Price eight annas, pp. 128.

This brochure on widow-marriage answers all objections and points out the need of widow-marriage in a convincing manner. The author Vidyasagar was led to ransack the *Sastras* to find out whether they sanctioned the marriage of widows and his ceaseless and fearless efforts to get widows married when he had discovered such sanction. In the next section the writer quotes verses from the *Sastras* in support of widow-marriage. He next discusses why widow-marriage fell into disuse (among some castes). In the following six sections he meets all the usual objections. After clearing his ground in this way, he dwells on all the reasons and circumstances which make widow-marriage an imperative necessity. He writes movingly and with much vigour.

R. C.

TAMIL

RUSKIN'S 'UNTO THIS LAST': Translated and published by R. Ananthakrishnan, Baradwaja Asramam, Shermadevi; pp. 132 Price 2½ As.

A beautiful translation of the work; neatly got up and cheaply priced; worth reading by every student of labour problem and lover of humanity.

BENJAMIN FRANKLIN OR HOW TO AMASS WEALTH: By Ananthakrishnan, Shermadevi; with a Foreword by M. Ramchandran Chettiar, B. A. B. Nader office, Azhupuram, Suley Road Post, Coimbatore, pp. 8+76+7. Price 6 As.

The book is sure to make an impression on the reader for the adoption in his own life of the noble qualities of the hero that have made him the great

man he was; his wise sayings are also appended to the book

R G N PILLAI

MARATHI

"*DNYAN-DIPA*" OR THE GIST OF DNYANESHWARI IN SIMPLE PROSE: By V G Apte Editor *Anand* pp 264 Price Re one.

Mr V G Apte needs no introduction to the readers of the *Modern Review* as they are too well-acquainted with the short and pithy reviews of Marathi publications, appearing over his signature in this magazine. He has also the reputation in Maharashtra, of being a most versatile author of many parts and his style is characterized by an engaging grace of natural simplicity and lucid expression. He may be regarded as the father or at least the god-father of 'juvenile literature' as such in present day Marathi and his monthly magazine *The Anand* is at once the pioneer and the premier one amongst publications of that kind.

The book under review purports to be a lucid gist and summary in prose of the famous 'Dnyaneshwari'—the most glorious and brilliant poetical exposition (Commentary) of the Gita in the simple *Ovi* metre, by the poet saint, and genius Dnyaneshwar. The work being written when he was barely sixteen Dnyaneshwar is the unique treasure and ornament of Marathi literature, and is the Bible of the *Yakari* cult in Maharashtra. But the perusal of the original work and the grasp of its main argument by the average lay reader are rendered rather difficult both on account of its archaic language and still more on account of the rich and luxuriant growth coating of poetical similes and illustrations that, like the profuse and thickly studded sprays blossom on a mango tree, almost hiding its permanent green foliage, many a time go to completely obscure the main doctrine and the logical reasoning of the Gita. Mr Apte by his present book has, therefore rendered a real and very useful service to the Marathi knowing readers of this class by presenting in the form of a simple connected summary in prose the main trend and current of the teaching of Dnyaneshwar's shorn of its rich and sometimes overpowering and perplexing poetical machinery. He has however, taken good care to retain just such of the typical similes and illustrations from the original as would faithfully reflect the spirit of Dnyaneshwar's exposition of any particular point and at the same time, save the summary in prose, from being too barren and dry as dust. The book is thus a welcome and characteristic addition to that class of numerous works on and about Dnyaneshwar which may be generally named as *Helps to the study of the Dnyaneshwar*.

S N CHAPKAR

domestic life is isolated from the progressive knowledge of science and is closely wedded to the manners and customs the origin or propriety of which is little known. The authors of this book had to go to an American lady to learn what an ideal home should be, and they have made good use of the knowledge thus gained and embodied in the book under notice. The book is divided into five parts dealing with human physiology cleanliness of the house, clothes diet and rearing of children, home nursing etc. The information given is useful and the book may very well be recommended as a text-book in the higher forms of girls' schools.

V G APTE

GUJARATI

HALLARDAY of Lullabies is still a third work by M. Meghani. Its introduction entitled *Voice of Parental Affection* reviews the literature of this subject from all points of view as found in the several civilized countries of the world.

KIRANVALI is a very small book written by Abdul Latif Ibrahim of Cutch at present in Europe. Although a Mahomedan by religion he is steeped in the philosophy of the Upanishads and the verses in this book are a result of such studies. He is barely twenty-five. This work of his is very promising.

(1) KERCAN BHAIJAN, (2) DRUPALI (3) BALACHAR, (4) HATO. Published by *Gandvi Sahitya Mandir* of Surat are attractive little volumes, illustrated and written for the benefit of children. The stories are such as would interest the juveniles and the get-up of the books is such as to approach very nearly that of books on the subject published in England. The work is being turned out on right lines.

SUVANAKESHI By Mrs Lavangika P Mehta, R 4 printed at the Lohanamitra Printing Press, Baroda Pp 120 Paper cover Price Re 0-12-0 (1927)

The story written by the French novelist Theophile Gautier is translated in English as 'The Fleeces of Gold'. Mrs Lavangika has translated these English version and a very creditable performance it is. She has thoroughly studied her subject, and entered into the spirit of it, before beginning her work as is shown by the notes contributed by her. They testify to her wide reading.

NEW NEW STORIES By J D Khandhadia Printed at the Lohana Printing Press, Baroda Cloth bound pp 171 Price Rs 1-8-0 (1928)

A store-house of humour, depicting the present life of 'half bakul' youthful couples. It is bound to afford amusement to the reader.

BJAJANILA By Ardeshir Framji Khavardar Printed at the Khadaya Printing Press, Ahmedabad Paper cover Pp 143 Price Re 0-14-0 (1928).

The Muse of Mr Khavardar, the well-known Parsi poet, has now entered on a new phase of activity. She has, as often happens with us Indians when ageing turned her face towards philosophy, and produced poems, in the vogue of Narsingh Mehta. The verses contained in this volume are of

GRIHA-JIVAN-SASTRA By K R Sant and D R Jagalekar of Baroda Pages 289 Price Re 18

What a pity it is that we Indians, who are never tired of boasting of our past civilization have to take lessons in domestic science from Westerners! Yet such is actually the case. Our

of them can be more easily ensured than that of a larger and more unwieldy governing body as that of a democracy. While other forms of government are usually controlled by permanent bureaucracies, consisting of men who devote themselves exclusively to the work of government as their lifelong occupation, a democracy with its everchanging personnel, determined by instability of power and the briefness of the period of tenure of office, tends to produce a certain amateurishness in the governing assembly, which is not conducive to that high efficiency which is developed by forms of government ruling through bureaucracies, unhampered in their mental training and administrative experience by a solution of continuity. This danger is, however, now considerably reduced, if it has not been altogether conjured away by the steady rise of the average level of education which naturally reacts on the ability and the power of the governing body and by the emergence of the modern type of the professional politician, who makes of politics an object of lifelong study and pursuit and devotes to it the specialized competence which is necessary to cope effectively with growing intricacy and complexity of modern political life.

The second danger to which Mill has adverted lies in what Bentham has called "the sinister interests of the holders of power," and is still, with us. It is natural that all governments should advance the immediate interests of the party in power and democracy cannot be expected to rise above this natural human weakness. But democracy has undertaken a special trust which it must discharge if it is to justify itself. A monarchy or an oligarchy may well afford to neglect the general welfare of the community when it clashes with the narrow interests of the class whom it is their avowed object to serve. But that a polity which is professedly popular should encourage sectional interests to the detriment of the interests of the whole community, involves the negation of the fundamental principle of democracy. Democracy is anti-democratic when it allows class interests to override the interests of the community. This danger of democracy cannot be altogether removed so long as it remains, as it must ever remain—on account of the natural conflict of interests in the body politic—the rule of the numerical majority and not of the whole community. But it can be minimized, as it has been, by

providing such constitutional safeguards as the creation of a strong opposition to act as a moral check, backed by a public opinion enlightened and vocal enough to curb the unrestrained exercise of power.

While democracy has thus been protected against some of its evils, others still remain or have reappeared in a new form and others, essentially modern, have found their way into our democracies of to-day. The modern world is afflicted by a class consciousness which seems to be leading inevitably to a class-war between the forces of capital and labour. This is a serious menace to the future of democracy as is seen in the first fruits of a labour victory which has led to a ruthless dictatorship of the proletariat in Soviet Russia. Capitalism has, on the other hand, captured the governments of some countries which are being exploited by the "sinister interests of the holders of power," as in England, where a Conservative government has identified itself with the forces of Capitalism and has introduced class legislation designed to favour one section of the community at the expense of its general welfare. The organization of the capitalistic resources by the formation of gigantic trusts and combines that is taking place all over the world,—the most powerful engine ever devised for the enslavement of labour and the setting up of the Servile State—is a formidable danger not only to modern democracy but also to modern civilization. It has been truly said that high finance is the most subtle, ubiquitous and potent of modern political forces and that the Demos is now no more than a puppet of banks and stock-exchanges. It insinuates itself subtly in international politics; it dictates the internal and external policy of governments; it controls the issues of peace and war. Capitalism is, at best, anti-democratic, at worst, anti-national. There is, as a rule, little idealism in governments, and democracy has been charged with lack of spiritual power; but a democracy in the grips of High Finance is a soul-less tyranny.

Our democracies are also being slowly undermined to-day by the canker of parliamentary corruption. It is a fallacy to believe that democracy is less subject to corruption than a monarchy or an oligarchy, on the ground that a man or a few individuals are more easily accessible than a large governing body. Democracy is, however, open to a more insidious, and a more subtle, form of corruption.

are now full-blown democracies and our dictatorships cannot be otherwise. We feel, therefore, that democracy is now as safe as ever. The world has been travelling broadly speaking, from monarchies, through oligarchies, to democracies; the centre of political power has shifted from the one to the few and from the few to the many and unless we are greatly mistaken, it must pass to many more. The trend of political evolution all over the world is in the direction of a growing democratization. In England the Reform Acts passed during the last century have gradually transferred political control from a territorial aristocracy to the middle class, from whom it is slowly passing to the labouring class. Our democracy has not been democratic enough, as it has been so far only middle-class government. The proletariat is growing increasingly restive under middle-class rule and is impatient to assume the

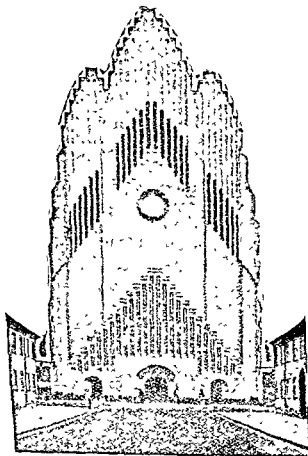
reins of government. They contend that even the representatives of labour are now, with a few exceptions, doctrinaire socialists drawn from the middle class, who, though they are free from the bourgeois mentality, have not tasted by bitter experience the fruits of their political and economic subjection. Socialism has been declared to be the economic side of democracy. The future of democracy lies, to our mind, in the Socialist state in which the political and economic control will lie with labour with representatives drawn from their own ranks. This will mark the final stage of democratic evolution because it will place political power in the hands of the largest section of the community—the proletariat. Democracy will then be truly, as far as it is capable of being, the government of the people for the people and by the people.





A Church of Queer Design

Take a mammoth pipe organ towering toward the sky and daring in the originality of design, this stately church of truly dignified beauty is a memorial in Copenhagen, Denmark, to N. F. S. Grundtvig, a preacher who died fifty-six years ago while trying to reform religious views.

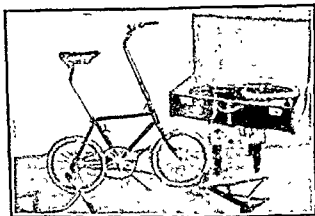


A Church of Queer Design

Folding Bicycle Carried Like a Typewriter

A collapsible bicycle which can be ridden to a station, folded up, and taken on a train in a small

suit-case has been brought out by a French bicycle-maker. He expects it to be popular among city dwellers who have no space in their apartments to store a full-sized machine, but would like to ride a bicycle to work or to and from the station when



Folding Bicycle Carried Like a Typewriter

travelling. Commuters also are expected to find special use for the bicycle—they can ride on it to the railroad station in the morning, check it, and pedal home again in the evening.

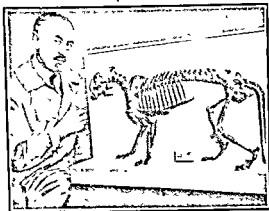
In spite of the small size of the wheels, it is said the machine is geared sufficiently high to attain a speed of twenty miles an hour on level ground, and that it is constructed strong enough to support a man of more than the average weight.

First American Cat Had Teeth Like Daggers

All modern cats, from tabbies to Angoras, are believed by Paul C. Miller, associate curator of paleontology at the University of Chicago, to have descended from a prehistoric feline whose bones he found recently in Nebraska.

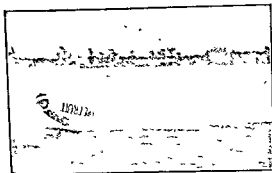
For thirteen summers he searched for the big cat of antiquity he believed had roamed over the western plains 10,000,000 years ago. His search ended in the basin of Hat Creek, Sioux County, where he discovered an almost perfect skeleton of the extinct animal. Measuring nearly four feet in length, it possessed powerful dagger-sized teeth to tear its prey.

(Popular Science)



First American to Eat Had Teeth Like Dinosaurs

Speed Boat in Somersaults gives Water Thrills

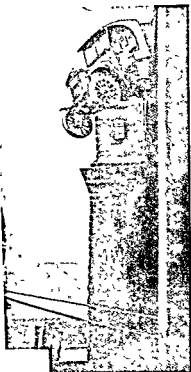


Speed Boat in Somersaults gives Water Thrills

Something different in speed craft appeared recently at a Florida resort in an outboard motor boat that rolled over in somersaults at full speed without injury to the pilot. In that respect the boat is somewhat similar to those used by the Eskimos who can turn completely over in their frail shells and bob out of the water again. The boat is so built that the interior is dry and the occupant is securely kept from falling out.

(Popular Mechanics)

Hanging by an Eyelash!



The driver of the truck pictured above owes his life to a two-ton load of sand it was carrying. Turning sharply to avoid hitting an automobile on a drawbridge across the Harlem River, New York City, the machine struck a jolt, plunged through a guardrail and hung over empty air anchored only by the weight of the sand.

(Popular Science)

Storm "Shipwrecks" Whales on African Coast

During a severe storm off the coast of South Africa a large number of whales were washed into shallow water and died before they could swim back from the shoals. Emergency workers were recruited to dispose of the carcasses.

(Popular Mechanics)

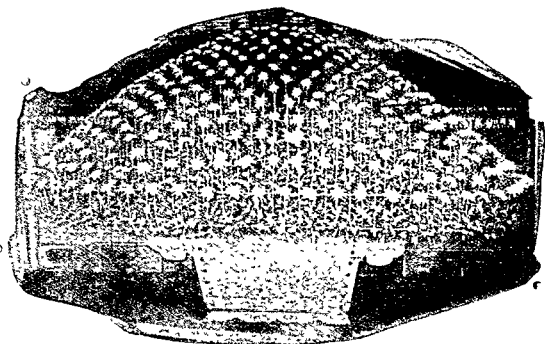


Storm "Shipwrecks" Whales on African Coast

523 Chrysanthemums Bloom on a Single Stem

Five hundred and twenty-three chrysanthemums growing on one plant! With the nourishment brought from the ground by a single stem, a prize plant, belonging to the royal family in Japan, produced a whole roomful of blooms. A framework of light bamboo held the stalks in such a position that the plant appeared to be a huge pyramid of shaggy flowers.

Japan is noted for its chrysanthemum beds, some of the finest being found in the Hibiya Park, in Tokyo, where the unusual plant with its half-thousand blooms attracted crowds when it was exhibited recently. The chrysanthemum originated in the Orient. They were first found in China.



523 Chrysanthemums Bloom on a Single Stem

The Frontispiece

The picture by Mr. Kanu Desai, reproduced in the frontispiece depicts the popular "Garba" dance of Gujerat, which is joined by all classes of women. It usually takes place in a courtyard by the side of a road. The women sing old folk-songs and go round and round to the accompaniment of the music. The assemblage of colours, movements and round make it one of the most picturesque scenes of Indian life in Gujerat.

Jute in Bengal

By PRIYANATH SEN

IT is a welcome sign that the importance of jute to the economic life of Bengal is being more generally recognized and there are attempts to study its cultivation and trade from the national point of view. In the October (1929) number of the *Modern Review* a member of the Department of Economics of the Dacca University discussed the question of restriction of production of jute. He apparently does not approve of the Congress joining hands with speculators and middlemen in Calcutta to bring about a reduction in cultivation. He holds that these classes of jute dealers are from time to time engaged in spurious attempts to bring about reduction in out-turn and thereby to raise prices in order to profitably dispose of large stocks which they put by when jute sells at very low rates. As I had something to do with the Congress work in this direction I think the position should be cleared. The Congress as far as I know joined hands with no one in carrying on the propaganda for the restriction of jute cultivation. As the writer himself acknowledges, the late Mr. C. R. Das fully recognized the importance of guiding the cultivators in the production of jute so that the best value might be obtained from the monopoly of Bengal in the article. That the people of this province are in sore need of it may be seen from the severe economic depression of the last three years owing to the fall in jute prices. Under the circumstances the first step undoubtedly is to curtail cultivation in order to give the producers the whiplash *vis-à-vis* the consumers. In this good success was achieved in Mr. Das's time as can be seen from the jute prices of the season 1925-26. But tempted by the unprecedented return obtained that year the peasantry took to unrestricted sowing next year and the arrivals in Calcutta (excluding the quantity that reached Chittagong) came up to the enormous figure of 12,701 lbs of bales in the season 1926-27 (Vide *Lahore Trade Journal*). This was over production by at least 25 per cent. But to think that prices fell in consequence immediately the new season began, is wrong. The Government estimate of production was only 108 lbs of bales for that year. The total quantity did not come up from the interior all at once and time had to pass to bring down the prices from the very high level they had reached during the previous season. The highest point reached by first grades that year was Rs. 130 in the last week of October 1925. Till the last week of January 1926 the prices soared above Rs. 125 and then they gradually fell. Even then it was the natural downward movement at the end of the season when consumers' requirements had been satisfied. It could not of course, be known before the end of June that the coming crop was going to be an unprecedentedly large one. Only about this time the big jute firms with agencies in the interior could perceive through their agencies that the sowings had expanded enormously. In the last weeks of February, March, April, May and June the prices corresponded fully to the above course of events. They were respectively Rs. 115, Rs. 102, Rs. 100, Rs. 82 and Rs. 88. Just at the beginning of the new season of 1926-27 there was a slight rally, the

quotation reaching even Rs. 90 and here the speculator perhaps got a chance. But as soon as the preliminary forecast was issued a rapid downward movement began again. By the second week of August 1926 the low figure of Rs. 58 was reached. The collapse was complete and from that time the prices have seldom gone above Rs. 70. Only for a few days they reached above Rs. 80 this year (1928) but that was also in anticipation of a curtailment which has really taken place but is not large enough to be effective. It is wrong to go by the average price of the Calendar year or even of a season. True indications of a year's supply and prices cannot be had before the year is very well advanced, and the markets fully correspond to these conditions. Another reason why the writer in the *Modern Review* has not been able to read the situation correctly is his taking single years. Low production of jute continually for four years previously and a larger demand for jute due to revival of industries in foreign countries after the War brought about a dearth of raw material and unusually high prices were paid in the season 1925-26. The trade grew nervous that the shortage may be permanent and made urgent representations to Government. The situation was however fully relieved in the following year by enormous over-production. In fact, the pendulum swung full distance to the other side and the whiplash passed on to the consumers and it has been so till now. Learning by their experience of the previous year the mills both on the Hooghly and in Dundee have put by large stocks. It is stated that the former hold nine months' stock in advance and the latter seven months. Otherwise the out-turn this year (1928), estimated to be below 100 lbs of bales would certainly have raised the prices much higher than what they are now (November 1928) namely a rupee or two below Rs. 10. The fact is the mills are in such a position that they can wait but the cultivators cannot.

The average world demand, another point raised in the article, certainly hovers round 100 lakhs of bales. There are now 50,000 looms in India and an equal number abroad. Both groups taken together have consumed just below 90 lakhs of bales during the post-war period. Of course, the number of looms did not rise all at once when the War ended and allowances must be made. To the above amount must be added 5 lakhs of bales, the estimated domestic consumption of India. This gives a world demand of about 95 lakhs of bales. If five years averages are taken for periods just before the War, thoughts duration and immediately following it, the total output, as estimated by the Indian Jute Mills Association and supplied to the Department of Agriculture comes up to the following figures. Another five years' figures bringing up the period to the present year (1928) are also given. The amounts are in lakhs of bales.

Pre-war—92.00

Post-war—80.05

War Period—88.12

Next 5 years—103.24

The first period has been taken to extend from 1909 to 1913 the second from 1914 to 1918, the third from 1919 to 1923 and the fourth from 1924 to 1928. This (1928) year's total output has been taken from the jute forecast as the trade figures are not yet

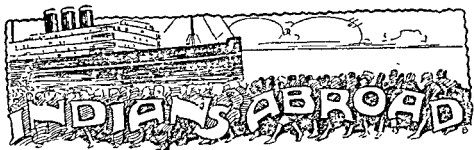
available. The margins between the two sets of figures undoubtedly represent the stocks that are invariably left. This estimate is also corroborated by the movements of prices during the last three years. The supply and demand just before the War were almost on the same level. During the War the necessity for sacking for sand-bags kept the demand at almost the same level. Just after the War this demand disappeared but the industries in the belligerent countries had not revived, so there was less consumption. During the last five years matters have greatly improved. But as there has been much over-production latterly this has greatly depressed, as I explained above, the prices. For, after all it is the simple economic law of supply and demand which governs the situation. What the speculators can do is to influence the position for only a short time. When the final forecast was issued this year, (1928) for three days one group began to bear the market and kept down the prices in the future market. The opposition group of Bulls acting in the other way then got the upper hand, though temporarily, for circumstances were in favour of the former group. As the result of these operations however the leader of the second group was down by about 95 lakhs of rupees though the amount included other losses. The Bears have made up their losses for accumulated stocks; out-turn this season and some other factors are acting in their favour. The consumers have the whiphand fully now. The writer however makes a mistake in stating that there is no organized future's market in Calcutta. The Bhitari Bazar or the North Bengal Jute Association were not the only institutions of the kind. The leading body is the East India Jute Association Ltd., of which I was the first Secretary. It has rules of business drawn up on the lines of the Cotton Future Market of Bombay and is under a Board of Control of the Indian Chamber of Commerce. As long as I was in it (for about six months) the business was done regularly according to the rules. What is happening now I cannot say.

The writer sought to arrive at the amount of world demand from the statements of two presidents of the Indian Jute Mills Association. Not being in touch with trade the writer does not realize that such statements are made only with a purpose and they are at best very unsafe guides. For their purpose 80 lakhs of bales may be sufficient to meet the world demand on one year. On another this quantity may be hopelessly short. An indication may, to some extent, be had by reference to the recent decision of the Indian Jute Mills Association, in spite of repeated protestations that there is no additional demand, to extend the weekly hours of work of their constituents from 54 to 60. It is now stated that excess orders which the Continental mills are securing on the increase of world demand for jute cloth would otherwise be hopelessly lost. This extension of hours of work of the Indian Jute Mills would mean an increase of 6 per cent. in the total requirements for jute. It is held however that the action of the Indian Jute Mills Association would have a depressing effect on the new Mills that are being started in India and on Continental production. But at the same time it is admitted that there is a rapidly growing demand for burlap, the term used for jute fabrics in America. It may also be pointed out that it is not the old established concerns which

can always hold their own against new competition. There is therefore no reason for discouragement of the purely Indian enterprise which has taken this direction. All these factors point to the fact that the world demand for jute is certainly not going to fall below 100 lakhs of bales any more. To be guided by statements of presidents of Jute Mills Association whether of India or of other countries in matters like these, or to be guided by discouraging arguments mentioned above with regard to jute mill industry would certainly be a mistake. In the same way it is hardly worth while to take seriously the Secretary of the newly started Bengal Jute Dealers' Association. None of these people can be or are disinterested counsellors.

Those who took up, on behalf of the B. P. C. C., the question of jute cultivation fully know how far restriction is useful and where it should stop. The language of the Congress propaganda was quite clear. Neither a big nor a continued curtailment was advocated. Restriction was advised just to extricate the cultivators and the people of Bengal in general, from the present serious economic depression. Perhaps I may point out that more than 75 p. c. of Bengal's income is derived from jute. It forms 62 p. c. of the exports from Calcutta, through which pass all large amounts of commodities from other provinces. For the last three years the proceeds from the sale of jute has fallen by nearly 40 p. c. As almost every class of people of Bengal derive their income through distribution of money received by the sale of jute, the fall on this head is reacting universally. There is in consequence serious hardship all round. It is to remove this that the B. P. C. C. renewed the efforts of the Congress initiated by the late Mr. C. R. Das. If some of the speculators find it convenient and want to support the movement the B. P. C. C. would gladly welcome them. On the other hand, the least defection on the part of any one of these would be severely dealt with, by means which the B. P. C. C. fully possess. The Congress programme in this direction does not consist merely of restriction. It is advocated only as a temporary measure, and would not be necessary for more than a couple of years if properly carried out. The main object lies in educating the cultivators to control the prices. And I may mention that thirty lecturers are being trained to carry on the propaganda with the help of magic lanterns. An organization is also being built up throughout the jute growing area which, as far as I know, people of all shades of opinion shall be invited to join.

Every one will admit that there is great ignorance amongst us about the production and trade in jute and its economic bearing on the life of all classes in Bengal. I myself belong to Dacca and my country home is one of the principal jute markets of the Dacca district. I am directly interested in good prices being fetched by jute. But though I have lived all my life in Dacca and in the midst of important jute growing areas, I came to know of the economic importance of the commodity when in Calcutta. I have not found any of my class or others any better. It is only a thorough knowledge of this matter which can create the interest necessary for proper handling of the question. I, therefore, gladly welcome the article in the *Modern Review* though I had to differ from it on points. November 18, 1928.



By BENARSIDAS CHATURVEDI

Advice of Tagore and Sastri to Indians Overseas

There is a striking similarity between the advice that Rabindranath Tagore gave to our countrymen in Canada and that given by the Right Honourable V S Srinivasa Sastri to Indians in Kenya. Here are some extracts from the Poet's speech full text of which appears elsewhere in this Review.

"It is a great joy to me to find that here in this distant land you still keep up your own religious faith and do not neglect your Sikh religion. That is the right thing to do if you want to remain in this distant country with moral character and good social and family traditions such as those which still remain in India itself.

"You must keep the spirit of your religion and not merely the letter of it. It is the moral value of your religious faith that is unchanging. Its outward observances may be modified in order to meet the new conditions of Canadian life but on the other hand, there should be no change in the great moral injunctions which Guru Nanak and all the Sikh Gurus gave you. If you can thus fulfil the spirit of your religion you will be able to unite India and Canada together in your own lives and in the lives of your children. The best Canadians will understand you and will also respect your religion and thus there will be a growth in international friendship and goodwill.

"You must remember that you are guests in a new country and you have to observe the first law of hospitality, which is to accommodate yourselves as far as possible and pay every consideration to the manners and customs of this new country where your own children are being born and where

you yourselves have elected to live. This is a necessity in every country where people emigrate if goodwill and friendly feelings are to be observed. This does not mean that you are to alter all your own good customs and manners of living, but rather that you are to seek at every point to find a common meeting-place where your own life and the Canadian life coincide. To put what I wish to say in two words, you should do your very best to prove yourselves 'Good Canadians'."

Mr Sastri in his speech on Indians overseas delivered under the auspices of Kenya Central Indian Association spoke the following words:

"Now another word, if I may venture to do so. You are in a country very different indeed from India. And if one may speak with a certain amount of freedom, you are upon the whole, believe me, better off here than thousands or millions of your countrymen in India. In this country where nature and other conditions deriving from nature seem rather to favour you, your best interests will be safeguarded if you seek to transform yourselves as soon as may be into citizens of Kenya, adapt yourselves to the new conditions and the strange environments, and in as many ways as possible get accepted as desirable fellow-citizens by those with whom you have come to dwell.

"I am as much as any of you here proud of India, proud of her culture and civilization, proud of the high character of her men and women. It is not in these vital respects that I ask that you take yourselves away from your moorings. Be Indians in your outlook upon life, be Indians as to the value of individual character; be Indians in your religious tendencies and in your spiritual

aims. But in material circumstances, in outward ways, in adaptiveness to the new conditions there is no need at all why you should refuse to be moulded by your environments."

May we hope that our countrymen in other colonies also will take this advice to their heart?

Reception of Mr. C. F. Andrews by the Sikhs in Canada

Friends of Mr. Andrews, and they are found all over the world among Indians Overseas, will be glad to learn that Mr. Andrews has been able to win the hearts of our people in Canada also. Here is an account of his reception at Vancouver by the Sikh community as reported by a Canadian paper.

Rev. C. F. Andrews, "the man with the loving heart" was welcomed at Vancouver on Tuesday by the members of the Sikh colony.

Headed by officers of the Khalsa Diwan Society, the name under which the religious organization of the Sikhs is conducted here, several score of Indians greeted Mr. Andrews effusively at the Great Northern depot and escorted him in a florally decorated car to the Sikh temple on second avenue.

On the steps of the temple his admirers placed about the neck of the gentle humanitarian teacher and missionary a wreath of flowers. Then, all removing their shoes, they entered the temple, and an address of tribute to his self-sacrificing labours in behalf of the people of India in all parts of the world was read to him. Mr. Andrews afterwards spoke to the assembly in Punjabi.

"He is a man of true and loving heart," said Munsha Singh, member of the Khalsa Diwan Society, well known for his services as interpreter in the courts. "He knows no difference among men because of race, religion or colour. He is the same to all."

The Great Northern depot presented a picturesque scene as the great turbaned Sikhs assembled to meet the noted teacher. With the men were a number of brightly-clad women and children, who in Oriental fashion, kept to the background while the menfolk greeted "the man of loving heart".

A fleet of motor cars drove the visitor through the downtown streets to the Temple, where, after a picture had been taken, the reception was held. An Oriental orchestra

played its plaintive airs, to some of which there was a vocal accompaniment. One of the priestly functionaries stood behind the altar, to which all the Sikhs did full obeisance on entering. The priest or leader intoned several passages from a great book of wisdom, which rested on the back of the altar, before Puran Singh, Secretary of the Society, read to Mr. Andrews, in English, the long address of welcome which had been prepared for him. Throughout the gathering the men sat unshod on the carpeted floor in informal groups, while the women gathered in a separate group on the far side of the hall.

Mr. Andrews has now left Canada for Trinidad and British Guiana. While in Canada he tried his utmost to remove the misunderstanding that has been created by Miss Mayo's *Mother India*. In his cable to Pandit Motilal Nehru Mr. Andrews urged for the appointment of an Agent of the Government of India in Canada. No doubt the suggestion deserves consideration at the hands of the Indian public and the Indian Government. Mr. Andrews is very hopeful about Canadian Indians getting full rights of citizenship in the immediate future but we confess we cannot share his optimism. We think that day is still far distant. The stories of inhuman indignities suffered by our people in Canada are still quite fresh in our memory and it will take a long time to forget the Komagata Maru tragedy.

Service for Educated Indians in the Colonies

Every week I receive two or three letters from educated young men desirous to proceed abroad to earn their livelihood and to serve the cause of our people in the colonies. It is really encouraging to see this spirit of adventure among these people but how to arrange for their emigration and settlement is a difficult problem indeed. The Government of India alone could do something in this direction but they have never paid any attention to this question. During the days of indenture slavery their only business was to supply cheap labour to the colonies and after its abolition their Emigration Department, which is huddled together with Land Education and Health, has followed a policy of drift.

Of course, they have done something for our people in South Africa, Malaya and Ceylon by sending their agents to these places and their efforts in that line deserve

five schools, and instructs the Governor to proceed with the scheme without even waiting for the necessary legislation. Yet it was 1919 before the first of these schools was built, and the second has not been started even now. Meanwhile, in 1913, at the request of the European elected members, Indians were excluded from the schools of Suva and Levuka. In 1914 the Council of Fijian chiefs took pity on the Indian children and suggested that they should be admitted to the Fijian schools; but the Government would not agree.

"Of the last ten years little need be said. The sequence of events is fresh in the memory of all, and much has already appeared about them in our columns. Nothing whatever was done until the Royal Commission in 1926, and its recommendations were shelved pending the appointment of a Director of Education. A year elapsed before anyone was appointed to this office, and a second year elapsed before his proposals were put before Legislative Council; even then the Ordinance was not passed, but consideration of it was again postponed and another Commission appointed. The Director of Education estimated that it was necessary to spend £ 27,000 on Indian Education this year, and a further £ 60,000 in the course of a few years: the Government proposes to spend £ 3,000 this year, and a further £ 25,000 at some future date as yet unspecified. Meanwhile £ 13,000 is spent on building a most admirable but quite unnecessary new hostel for the European Girls' Grammar School."

We are grateful to Doctor I. H. Beattie, the Editor, for this exposure and draw the attention of the Government of India to this miserable state of affairs.

A timely advice by an East African Journalist

Mr. B. N. Anantani, Editor of the *Zanzibar Voice*, East Africa, gave utterance to the following sentiments in his interview at Simla with a representative of the A. B. Patrika:

"Mr. Anantani deplored greatly the apathy and ignorance in India on question of Indians abroad. Solitary journals and institutions showed certain amount of enthusiasm to study the problem. Members of the legislatures hardly cared, even to understand it. The Government of India from time to time does make representations and send out help in the shape of delegations which is useful to do patchwork. This could hardly solve this problem.

"Finally, he appealed to India's leaders in and out of the legislatures to study well the problem of the Indians in Greater India and to chalk out a definite and clearly defined policy to have it decided from the powers that be as to what was to be position of so many millions of Indians residing outside India within the Empire. Are they going to remain within the Empire with any human rights which can keep them proud of being British citizens or not, should be the question before them for an immediate solution. He said that there was a great scope to develop India's trade with East Africa in general and Zanzibar in particular. Tanganyika and Uganda cotton can still be better placed in India. The coir rope industry in Zanzibar, which is a great cocoanut producing centre, will provide an excellent scope for Indian investments. What he wanted India to do was to study questions more thoroughly. Failing this, he feared the only province suited climatically and geographically for Indian colonization would be lost to Indian enterprise. The only remedy to get rid of the present unemployment of the Indian intelligentsia was to secure colonization with proper rights of citizenship. It is for Indians and the Government of India to see to that in time and with greater sincerity and enthusiasm."

Mr. Anantani has done well in speaking out quite plainly and his example ought to be followed by other colonial Indians who come to India occasionally but who neglect the opportunity of doing a little publicity for their cause.

hypothesis can they explain the fact that, whereas periodical changes in the personnel of the Government, *to be brought about by the electorate*, are considered indispensably necessary in England, in India, where the system of government is not a benevolent despotism, it is not considered necessary. No doubt, in India, too, no one holds the office of Governor-General, or Governor, or Executive Councillor for life. But, good, bad or indifferent, every such officer ordinarily holds office for his full term, and some have served under two or three British cabinets belonging to different political parties. That is to say, a Governor-General appointed by a Tory ministry may be and is found to be quite the right sort of man by a Liberal or a Labour Government. In India any British ruler is the pink of perfection in the opinion of all British political parties. That is so, because the object of all British political parties is to remain masters of India and to exploit to the full its material, intellectual, moral and muscular resources.

An objection may be raised that in Britain also the permanent officials and the magistracy are not changed after each general election. True. But there they are not the masters but the servants of the people. They only give effect to the laws made by others in Parliament. Here in India, the highest and higher governing officers are also law-makers. The power of the veto and of issuing ordinances make them more powerful legislators than the legislatures of India. These men are also judges. For, they can deport, intern and send men to jail without recourse to trial by courts of justice.

Supposing all Indians, even the ablest and best, are noodles and nincompoops and utterly selfish, without an iota of public spirit and patriotism, and, therefore, they are unfit to have real representative government, what stands in the way of the British people—the omniscient and perfectly altruistic trustees of the Indian people—what stands in the way of the British people placing India under entirely new cabinets, in the central and provincial governments, with new Governors General, Governors and Executive Councillors, after each general election? If the British rulers of Britain are fallible and liable to be replaced (and are generally replaced) at the will of the British electorate, after each general election, why should not the same rule be observed in

the case of the British rulers of India? Why are they deemed infallible in theory and practice?

Not that we want such a method of constituting Governments in India. On the contrary, we want as full a measure of ever-expanding self-rule as any people anywhere in the world have. The questions asked above are meant simply to show that the self-styled trustees of India are frauds and their trusteeship is a lie.

India and the Labour Government

On the accession of the Labour Party to power, there has been some speculation as to whether the Labour Ministry will do anything for India. It may or may not do anything—we should not expect it will. In any case it is unmanly to cherish any hope. The cherishing of such hope would add to the number of political idlers, weaklings and dupes. Nations by themselves are made. The surest means of making any body of men in power just and dutiful is to practically prove to them that injustice and neglect of duty will land them in pecuniary loss and various other kinds of trouble and inconvenience, amounting, it may be, even to disaster.

All British parties are agreed that India is not a party question. Which means that it is no party's business to please India by doing good to her. But, of course, it is the business of all parties to befoul India, whenever necessary. That may be one of the reasons why various Labour members have in the past made "friendly" speeches relating to India, and why Mr. Ramsay MacDonald wrote "The Awakening of India."

Critics and doers are different beings. The man in office and the man in opposition are not the same person. Out of office, a man has to promise the moon to the electors in order to get into office. Even our would-be M. L. A.'s and M. L. C.'s do it. But as we Indians have no votes for returning members to the British Parliament, the reason why members of the British Labour Party promised the moon to us, was probably to keep us from "mischief" as long as possible—to prevent making ourselves a nuisance as long as possible.

Even *The Morning Post* of London, not to speak of other papers, has praised Mr. MacDonald's choice of the Cabinet. That may be an indication of what to expect of

speech in that trial, and there is also Lord Haines Chelmsford Club speech, though Russia is not mentioned therein.

Blessed be statecraft and diplomacy

Another Reference to Some Meerut Accused

In our note on the Viceroy's justification of the Public Safety Ordinance, attention has been called to passages that may create prejudice against some at least of the accused in the Meerut case. Here are other passages from the same speech, which are objectionable for the same reason.

We have all along maintained that the ordinary law offered only a partial remedy in that one of the necessary conditions of its successful operation was a delay which in our view was dangerous. We had accordingly introduced the Public Safety Bill, of which the purpose had been generally assumed to be that of procuring the deportation of particular individuals. In the meantime while the Bill was still awaiting discussions in the Assembly, we decided on the evidence available to us to arrest and prosecute those persons among others under the ordinary law.

It is finally alleged that the evidence of a repressive policy is to be found in the fact that the Government has thought it necessary to prosecute certain individuals for offences against the State. On what does such an allegation rest? If the Government is right, as all sane persons would admit, to prosecute men who resort to overt action in violation of the law, by what reasoning can it be judged wrong to take steps against those who make speeches to enter into conspiracies to inspire others and perhaps less prudent men to such violation? The assertion of Law is the clear duty of any Government, and what any Government has done is to bring to trial in the ordinary courts of the land persons who in its judgment have committed offences against the State or against public tranquility.

The system of judicial administration in India is a very defective and faulty one. The executive in some cases sanctions, arrest and prosecution, prosecutes, and also practically sits in judgment on the persons arrested and prosecuted. For the trying magistrates are directly under the executive branch of Government. What is wanted is a judiciary, thoroughly independent of the executive, from top to bottom.

"India's Chief Ambassador!"

Sir B. N. Mitra, presiding at the Chelmsford Club dinner to the Viceroy, referred to His Excellency as "India's Chief Ambassador." That was not a correct description.

No official, however high his position, can be India's ambassador so long as India is a subject country. When India becomes perfectly free and has a national government, then the head of the government may be her ambassador.

Indian Leadership of League Delegation

It is no doubt better that an Indian official of the ability and public character of Sir Mahomed Habibullah should lead the League of Nations delegation than that an Englishman should do so. But what is wanted is that the delegation should be led by a non-official Indian of undoubted ability, independence and public spirit. When India becomes free and has a national government, the difference between official and non-official need not be always insisted upon.

Mahatma Gandhi on Search for Proscribed Books

Commenting on the search of Seth Jamnmal Bajaj's Bombay residence for a copy of Mr. Sundarlal's Hindi history of British rule in India, which has been proscribed by the U. P. Government, Mahatma Gandhi writes in *Young India*—

The action of the police in searching Seth Jamnmal's house and offices, in spite of his assurance that the book was not in any of them, affords additional justification, if such were wanted, for the language used by him. The object of the search was clearly not to find the book, but to insult Jamnmal. The proper answer to this insult is for every one who has Pandit Sundarlal's volume in his possession to inform the police, in his or her district, of the fact of such possession, and challenge a search or prosecution or both. If this course is adopted by the public, and if there are many copies still untraced, the Government will soon discover that it makes of itself a laughing-stock by continuing the fruitless searches of numberless houses, searches, imprisonments and the like, are effective only so long as they frighten the people.

Books are proscribed on the alleged ground of their containing seditious matter. So far as Mr. Sundarlal's book is concerned, which we have not seen, it has still to be proved in open court that it is seditious. It is understood that its publisher has appealed to the Allahabad High Court against its proscription. Is it legally correct under the circumstances to search for and seize and confiscate copies of it in the meantime?

Persons who paid for and bought the book, did so before it had been proscribed. They did not know that it would be proscribed. In the circumstances, is it right to harass them and confiscate their property? It would be only fair and equitable for Government to pay the price of the copies taken away from the purchasers.

Ignorance of the law is, of course, no excuse. But there is no law which contains a list of the books already proscribed and to be proscribed hereafter. Theft and swindling and murder and assault are offences in all civilized countries. But what is sedition in one country may not be sedition in another. And even in India Judges have differed as to what is seditious and what not. But supposing it were easy to decide definitely what is seditious, nobody even then would be able to say before reading an unproscribed book whether it was seditious or not. Hence it does not seem just or even good policy to harass or in any way penalize those who purchase a book before its proscription.

Proscription does not convince, though it may silence those within reach of the executive of a country. There are private individuals who, unable to meet the arguments of their adversaries, use the *ad baculum* argument against them to strike them down. Figuratively speaking, proscriptions and the like are *ad baculum* arguments used by the State.

Rabindranath Tagore on Non-co-operation

When the necessity, usefulness and wisdom of thorough-going Non-co-operation are again being considered, indirectly for the most part though, the extract printed below from a letter written from Paris on September 7, 1920, to Mr. C. F. Andrews by the poet, Rabindranath Tagore, with its reference to Mahatma Gandhi, may remind us of our duties. This letter was published in *The Modern Review* some years ago and has now been republished in "Letters to a Friend" (George Allen and Unwin Ltd.)

Let us forget the Punjab affairs—but never forget that we shall go on deserving such humiliation over and over again until we set our house in order. Do not mind the waves of the sea, but mind the leaks in your vessel. Politics in our country is extremely petty. It has a pair of legs, one of which has shrunk and shivelled and become paralytic and therefore feebly waits for the other

one to drag it on. There is no harmony between the two, and our politics, in its hoppings and totterings and falls, is comic and undignified. The entreathy and anger, which alternately are struggling to find expression in the ludicrously lame member of this tragic partnership, both belong to our abject feebleness. When Non-co-operation comes naturally as our final moral protest against the unnaturalness of our political situation, then it will be glorious, because true; but when it is only another form of begging, then let us reject it.

The establishment of perfect co-operation of life and mind among ourselves must come first, through sacrifice and self-dedication, and then will come in its natural course the Non-co-operation. When the fruit completely ripens, it finds its freedom through its own fulfilment of truth.

Our country is crying to her children for their co-operation in the removal of obstacles in our social life which for centuries have been hampering us in our self-realization. We need co-operation in the sacrifice of love, more than anything else, to prove to our country that she is ours; and then we shall have the moral right to say to others; "We have nothing to do with you in our affairs." And for this, all the moral fervour which the life of Mahatma Gandhi represents; and which he, of all men in the world, can call up, is needed.

Mahatma Gandhi and, under his lead, the Congress have laid stress upon the carrying out of the constructive programme, including the removal of untouchability. "The removal of obstacles in our social life," spoken of by the poet, includes the constructive programme and much besides. So far as Gandhiji is concerned, his profession and practice are the same. But it cannot be said that the Congress, which at present is practically the same as the Swaraj party, has shown much earnestness in carrying out the constructive programme. On the contrary, that party's activities furnish an illustration of what the poet wrote in the next paragraph of his letter, which runs as follows:

"That such a precious treasure of power [viz. the moral fervour which the life of Mahatma Gandhi represents] should be put into the mean and frail vessel of our politics, allowing it to sail across endless waves of angry recrimination, is terribly unfortunate for our country, when our mission is to revive the dead with the fire of the soul. The external waste of our resources of life is great owing to external circumstances; but that the waste of our spiritual resources should also be allowed to happen on adventures that are wrong from the point of view of moral truth is heart-breaking. It is criminal to turn moral force into a blind force.

Council Attendance

Under the leadership of the late Mr. C. R. Das there was a departure from strict Non-co-operation in the form of the council-entry

from its working in future. But in order to gain the great object of self-rule which we have in view, we must decide to forgo these small advantages. Ten years of self-rule would bring us more progress and welfare than a century or more of other-rule. What is more, even if the tangible advantages of self-rule were temporarily smaller than those of other-rule, there would be more than enough compensation in the accession of self-respect and manhood, development of ability to manage public affairs, and the growth of self-confidence.

For these reasons Pandit Motilal Nehru's advice seems to us wise and timely.

Hand-spinning Among Mysore Agriculturists

The Week contains an account of what has been done successfully in Mysore to introduce hand-spinning as a supplementary occupation amongst its agriculturists, by Government aid and encouragement, in localities where there are facilities for such an industry. This is how hand-spinning commenced.

The special organizer sent by the All-India Spinners' Association started work on 1st November, 1927. Sixty-two spinners, mostly Adi Karnataka weavers, were willing to re-start working their charkhas, if raw cotton was advanced to them and an undertaking was given that the yarn made would be purchased. When they found that the special organizer actually meant business, spinning spread rapidly to the surrounding villages. The average output of yarn for the first three months was about 500 lbs. and the number of charkhas had increased to 393 at the end of this period. The production during the succeeding three months was 742 lbs. and the number of charkhas rose to 560. By the end of June 1928 the number of charkhas had risen to 1,009. The total weight of yarn spun up to the end of August 1928, for the ten months since the commencement of operations in the centre was 7,741 lbs. and the price paid for this yarn is Rs. 6,711.

After spinning had become fairly established, advances of raw cotton were discontinued and the spinners were required to buy their own cotton. Advances of money were also discontinued in May 1928. The cotton spun in the early months was very coarse, the count ranging from 6 to 8 ball of 13 tols. The purchase by weight was also discontinued with a view to induce the spinners to spin higher counts and the purchase at present is effected mostly by length. The count of yarn spun at present varies from 10 to 18. The average production of a spinner for a month's working during spare time is about 2 lbs. and her daily earnings vary from $\frac{1}{2}$ to 1 anna a day. Small as this amount would seem, there are 1,000 spinners putting three or four hours of work at the wheel

Along with the introduction of hand-spinning in the centre, arrangements were made with some of the looms at Bidanval to weave the yarn into cloth. At first only towels could be made with the yarn. As finer yarn was produced, sheets, coatings and turban cloth was made.

The following paragraph gives an idea of the earnings of the weavers and their hours of work:

The total sales by the end of June amounted to Rs. 3,777, of which Rs. 714 was sold through the Stores Purchase Committee and the balance to the general public. The Stores Purchase Committee have since placed an order for about 15,000 yards of double thread coating cloth and 696 turbans with the centre and about half the production is absorbed by Government departments at present. Careful statistics are maintained of the earnings of weavers. It is found on an average that they weave about 62 yards of cloth a month and earn about Rs. 7 during the period. They work from two to three hours a day. A balance-sheet was struck at the end of June 1928. It was found that the working capital had suffered no diminution and it had on the other hand increased Rs. 152. The provision of Rs. 500 to meet any loss that might occur had proved unnecessary.

The Art of Article-"lifting"

In the last April number of *The Modern Review* we published an English translation of a French article by M. Romain Rolland under the heading "India on the March." Professor Kalidas Nag had obtained that great master's permission to publish a translation of the article in this Review, and that was stated in a prefatory paragraph signed by Dr. Nag. The translation was specially made for this Review.

Liberty has reproduced this translation in a mutilated form in its issue of June 23 last, page 19, without acknowledgement and without obtaining our permission. In this it has proved a true successor to *Forward*, which also lifted from our pages some articles by Dr. Sunderland and others without acknowledgement, though when Dr. Sunderland's book, "India in Bondage : Her Right to Freedom," was sent to it for review in December last by registered packet, it never noticed it. That was, no doubt, quite in keeping with its practice with respect to books sent to it from the Modern Review Office. For instance, when Major B. D. Basu's "Consolidation of the Christian Power in India" was sent to *Forward* for review, no review ever appeared; but immediately after the receipt of that book a leading article appeared in that paper containing extracts taken from the

minorities in other provinces, are entitled to the full consideration of their just and reasonable claims. But is complete rejection of the Report as an alternative to exaggerated demands the method of compelling its consideration? Does it not on the other hand show an unwillingness to face the facts of the situation from the broader point of view of the country? The Sikhs have the sympathy of every man who has a sense of justice and fairplay. If only, while making their demands they were to give proper consideration to the claims of other communities and also of the country as a whole, they would receive willing support from all quarters. I am sure it will not be too much to hope that they would reconsider their attitude and help in the achievement of national unity.

As regards the demands of the Muslim communalists, he observed :

The Muslim is worse. He got almost enough, but he wanted more. Unfortunately, however, in the process of wanting more, he began to demand too much. But I am not surprised at it. The section that has been loudly proclaiming fantastic rights is the Simonite section of the Musalmans. It is mainly composed of men who never concealed their faith in the all-British Statutory Commission, although it has been unconditionally boycotted by all representative organizations, Hindu, Muslim and Sikh, in the country. They are men to whom the freedom of the country from alien rule comes merely as a bad second to communal privileges. However regrettable it may be, one is obliged to rule them out of consideration. Still there are persons in this section, like the Ali brothers, who do count. The fact that they have been led into the camp of national reaction is more tragic than anything else. The tragedy is that they are there without realizing it. For I believe that they have not yet surrendered their loyalty to the fundamental principle of Indian politics, freedom from foreign domination. And yet they are strengthening that very domination.

But this section alone, however vocal it may be, is not the whole Muslim community. It is not half as representative as it claims to be. It has been challenged by Nationalist Musalmans, who are very happily growing in strength from day to day. And it would have been successfully challenged but for the disorderly incidents at Calcutta in December and Delhi in April last. The Nationalist Musalman believes in negotiation with the representatives of his own nation rather than in an appeal to those of the British. He would, therefore, suggest, as he did in April last, amendments to the Nehru Report, instead of applying to the British Government, directly or indirectly, for protection. Personally, I regard the amendments suggested by the Muslim League at Delhi as superfluous. But because I do not regard them as harmful, I would, in the interest of national harmony, earnestly plead for their acceptance.

When against this background, therefore, the Hindu reveals the impatience of narrow-mindedness, the picture becomes ugly. To take the Nehru Report again as an instance, the Hindu opposition to the communal settlement or to such modifications therein as are likely to increase its acceptability, is based mainly on academic grounds. Theories may be all right. Fidelity to the principles of political philosophy may be very admirable, but it seems to me that to insist too much on general constitutional or political theory is, in the present conditions, to neglect woefully the first and last necessity of contemporary Indian politics, I mean, the achievement of National Freedom.

This is why I do earnestly hope that, when the opportunity comes, my Hindu brethren will not be unwilling to respond to the advance made last April by the Muslim League, at Delhi.

As the editor of this Review presided over the last session of the Hindu Mahasabha, he might be expected to comment on the above extract from Dr. Ansari's speech. But the speaker's criticism of the Hindus is expressed in too general terms to make any comment practicable. One does not like to throw stones in the dark. The presidential address at the last session of the Hindu Mahasabha was meant to be an exposition of the Hindu attitude *vis-à-vis* Indian Nationalism, and to show that as a body the Hindus were true Nationalists.

Dr. Ansari's sobriety of tone is appreciated.

With respect to communalism in general, Dr. Ansari observed :

It is too harmful to be left to itself in the hope that it will die a natural death some day in the definite future. By dividing the nation into communities it is in the meantime killing each of them and protecting nothing but our slavery. It comes between us and our struggle for freedom. Communalism must, therefore, go. If there is to be action, the deck must be cleared. And no body of Indians can be expected to do it better or more effectively than you young men and women whose idealism is pure and who are free from prejudices.

Your first duty, therefore, is to carry on a relentless crusade against communalism as an active guiding principle of Indian political life.

A "Conceivable" Alternative Indeed!

London, June 22

Reviewing the prospects in India in the light of Lord Irwin's speech and his suggestion that the new constitution ought to be a living organism with the power of spontaneous and unlimited growth, the "Manchester Guardian" advances a "conceivable alternative" to the old plan of progress dependent on dates and independent of events, namely :

An Executive should be appointed by the Viceroy or Governor from the Legislature and responsible, not to the Legislature, but to its appointer and vested with wide powers for the efficient conduct

of the administration even without the consent of the Legislature in case of need.

The paper expresses the opinion that such an Executive would in practice find it increasingly necessary to strengthen its position, by securing the support of a compact party in the Legislature thus gradually developing a Cabinet controlled by and responsible to the Legislature—(Reuter)

Indian newspapers have been spared the duty of commenting on this amusing suggestion of the *Manchester Guardian*. The *Englishman* has done it as follows

"The 'conceivable alternative' suggested by the *Manchester Guardian* to present plans of progress in Indian self government is not at all the sort of proposal one expects from that Liberal organ and 'conceivable' is the last adjective I should think of applying to it. If *Manchester* thinks to-day that a reinforced Executive appointed by the Viceroy, and responsible to him only, would be welcomed by Indian opinion *Manchester* must be very poorly informed.

Further it is difficult to see why an Executive completely independent of the Legislature should in practice find it necessary to secure the support of a compact party in the Legislature.

Sir William Morris's Educational Appointment

Sir William Morris ex-governor of the U. P., has been appointed principal of Armstrong College, Newcastle. Some time ago Sir Thomas Holland of Munition Board owes fame, was appointed principal of the Edinburgh University. Does the appointment of men with Anglo-Indian traditions to high educational offices in Britain bode any good to that country?

Mr Lloyd George on Mahatma Gandhi

In a speech to the Welsh Calvinistic Methodists Mr Lloyd George indulged in high praise of Mahatma Gandhi which he no doubt deserves, though Gandhi's most devout *bhaktas* will admit that he is not the greatest Indian ever produced. But why of all men should the Welsh politician praise Gandhi? He must have had some object in view. But Gandhi, though a saint is not a simpleton. He is too wary to be caught in any trap. He will not walk into any politician's parlour.

Mr Lloyd George was mistaken in thinking that Christianity was permeating the life of the cultured classes in India. But he was right when he observed that a great obstacle to the progress of Christianity in India was the greed and hatred and strife of Western Christian nations.

A Myth About Lord Irwin

Writing in the *English Review* Mr. H. A. L. Fisher makes the plea that Lord Irwin should have a further term as Viceroy, because "Lord Irwin's elevation of character and conspicuous ability has deeply impressed the Indian mind and a change at this juncture will be very unfortunate." But Lord Irwin is still far from completing his term of office. It is not at all necessary to decide just now who should be the Great Moghal during the next term. The Indian view is that so long as India is ruled by a foreign bureaucracy instead of being self-ruling, it is a matter of indifference to her who the head of the executive government may be. As for his lordship having impressed the Indian mind, it is perfect news to us.

Anything But Self-rule for India

The *Manchester Guardian's* "conceivable alternative" has been noticed above. Englishmen love to delude themselves with all sorts of fantastic notions about the governance of India, which they think would make Indians immensely happy. One of these absurd fancies is that India is crying for a Viceroy of royal blood and "won't be happy without it." Do any chemical, physical, moral, intellectual, political and spiritual virtues, especially and invariably, characterize the royal blood in any country? Another is that the offices of Viceroy and Governor-General should be separated and two men should occupy the two thrones. And of course, India must pay for both of the twin gods. But financially sufficient unto the day is the one god thereof.

Unemployment in Britain and India

In Great Britain, to be employed is the rule, and hence, unemployment being the exception, exact statistics of the number of unemployed is available. The figures sometimes mount up to some lakhs. But in India unemployment is the rule and employment is the exception. So no statistical estimate of the extent of unemployment here is practicable—perhaps it is not thought desirable by Government.

It is the labourers in all countries who suffer most from unemployment. So the Labour Government in Britain has lost no time

in tackling the problem. But in India the problem is much more serious and urgent and vaster in dimensions. Will the British Labour Cabinet attend to it here?

Unemployment and poverty go together. India's poverty is phenomenal. Let Britain's present Prime Minister bear witness. Says he in "The Awakening of India":

"The people are the most industrious in the world; much of their land is fertile and yields rich crops; whenever a famine comes, they are stricken with starvation and die by the thousands, while millions are shattered in physical vigour. Sir William Hunter said that 40,000,000 people in India go through life with insufficient food; Sir Charles Elliot estimated that one-half of the agricultural population never satisfied hunger fully from one year's end to another. From thirty to fifty million families live in India on an income which does not exceed 3½d. per day. In July, 1900, according to the *Imperial Gazetteer*, famine relief was administered daily to 6,500,000 persons. The poverty of India is not an opinion, it is a fact. At the best of times the cultivator has a millstone of debt about his neck"—*The Awakening of India*, by J. Ramsay MacDonald, M. P., popular edition, pp. 102-3.

Mr. S. S. Thorburn, Financial Commissioner of the Punjab, declared that

"Seventy millions of Indian peasants are in such a condition of hopeless poverty that no reforms can do them any good. Testimony of a similar kind could be multiplied indefinitely"—*India: Impressions and Suggestions*, by J. Keir Hardie, M. P., Second Edition, pp. 3-4.

The following passages are taken from the *Report on Indian Constitutional Reforms*:

"Two dominating conditions will be quickly apparent to anyone who turns to the records and reports. One is that the immense masses of the people are poor, ignorant and helpless far beyond the standards of Europe" (para 132). "The Indian Government compiles no statistics showing the distribution of wealth, but such incomplete figures as we have obtained show that the number of persons enjoying a substantial income is very small. It is evident that the curve of wealth descends very steeply, and that enormous masses of the population have little to spare for more than the necessities of life" (para 133).

The Imperial Council of Agricultural Research

For a people who are so miserably poor, what is going to be provided first of all among the things recommended by the Royal Agricultural Commission is an Imperial Council of Agricultural Research, recently inaugurated by Lord Irwin. Indian peasants are evidently so well educated and so well-financed that all the agricultural researches hitherto carried out in India have been applied

to practice. And so, it seems, they were crying for more researches. That demand is going to lead to the supply.

The real fact is "that the immense masses of the people are poor, ignorant and helpless far beyond the standards of Europe," and are, therefore, unable to take advantage of agricultural research to any appreciable extent. Such research is undoubtedly necessary. But there is a mass of it yet unapplied. So according to the rule of first things first, the problem which should have been tackled before any other—at least simultaneously with any and every other—is the removal of the illiteracy and dense ignorance of the bulk of the male and female population of India, in order that, as desired by the Linlithgow Commission, their whole outlook on life may be changed.

But instead of this, we are going to have first of all something imposing, something which will tell the "civilized world" that great things are being done for the Indian peasant, something which will bring grist to the mill of some British "experts," some British manufacturers of agricultural machinery and implements, and others, including some educated Indians, in the shape of salaries, allowances, prices of manufactured articles, etc.

Floods in East Bengal, Assam and Burma

The floods in East Bengal and Assam are the most appalling and devastating within living memory. The district of Tipperah, Sylhet and Cachar are the worst sufferers. A very large area is still under water. It is impossible for men or cattle to live there. The area affected in Sylhet and Cachar alone is 5,500 square miles with a population of 17½ lakhs, the population of the worst affected area, which is 3,500 square miles, being more than 12 lakhs. Dead bodies of men, women and children have been seen floating on the waters of the rivers. Almost all the cattle in the affected areas have been destroyed and houses washed away. Thousands of people have been rendered homeless and foodless. Communications have been cut off. Helpless men, women and children have taken shelter on hill-sides, rail-roads, mounds, bunds, house-tops and tree-tops. Crops have been destroyed. Help of various kinds is urgently needed. The Governments of Bengal and Assam have

Increase of the World's Wealth

According to the League of Nations news sheets the world's wealth has been increasing. The majority of the world's population are in subjection to the minority. Is it meant that the subject peoples also have been growing in riches equally with the ruling nations? It is easy to understand that with the progress of scientific and mechanical knowledge and skill there must necessarily be a progressive development and exploitation of the natural resources of the world, adding to man's wealth. But the question is, what portion of this wealth falls to the lot of the subject peoples of the earth and the labourers of the ruling countries of the world.

So far as India is concerned, it is certain that more wealth is extracted from the bowels of the earth and obtained from the forests, cultivated lands, rivers and the animal creation than ever before. Nevertheless, the people of India are extremely poor. It is not enough that more and more wealth should be obtained from all sources. There should also be an equitable distribution of this wealth among all those to whom the sources of wealth naturally belong and all those who labour and otherwise contribute to the production of wealth.

Rights of the Masses and the Whitley Commission

Mr. I. B. Sen has been giving a series of educative discourses in College Square, Calcutta. In the course of one of them he is reported by the *Basumat* to have said :

(i) The abolition of private property and the consequent abolition of inheritance and of the wage system. (ii) Abolition of parasitic middlemen in every sphere. (iii) The nationalization of the means of production, including land, mines, raw materials, machines and means of transport and (iv) production for the enjoyment of all but not for the profit of a few, are among the comparatively distant rights which, however, the workers in the cause of Swarn must never forget in their pursuit of the immediate rights of the masses.

of inheritance appear to be based on natural justice. For instance, if a man inherits some bodily diseases, mental defects, disadvantages, etc., there does not appear to be anything wrong in his inheriting some compensating material wealth.

Mr. Sen passed on to mention the rights which the masses can immediately lay claim to.

Wiping out of certain classes of debts of agriculturists, right to employment and its corollaries, amplest maternity benefits, prevention of child mortality, minimum living wage fixed on a liberal scale, maximum working hours, old age pensions for the masses, right to as good an education as each child is capable of, abolition of untouchability, are among the immediate rights in which the masses should be educated and for which they should be taught to organize themselves and agitate.

This declaration of rights we can wholeheartedly support.

In conclusion Mr. Sen gave reasons and facts in detail to show why the labouring population of India cannot expect any appreciable advantage from the labours of the Whitley Commission.

Mr. Sen said that he did not mean that not even a crumb would be thrown at Labour out of the abundance ostentatiously displayed on the table of Messrs. Alexander Murray, Ibrahim Rahimtullah, Victor Sassoon, Ghanshyam Das Birla & Co. Some good would come no doubt from the commission counterbalanced nevertheless by the spirit of the Trade Disputes Act. But was such large expenditure during and after the sitting of the commission justified when no money was or would be available for years to give effect to even the acknowledged portion of the elementary rights of the masses?

What then could be their attitude towards the Commission? Let it alone. It should receive no attention from persons interested genuinely in the welfare of Labour who held the above outlined notion of the rights of the masses. The only attention it could and should receive was in so far as the advent of the commission served as an occasion for stimulating the education and organization of the masses to enable them to help themselves. Probably it was not possible to boycott the commission effectively any more than it was possible to boycott effectively the Simon Commission. But that was no justification for labour leaders diverting their energy from their main immediate duty—education and organization of the masses.

Byomkesh Chakrabarti

Memory of the tragic close of Mr. Byomkesh Chakrabarti's earthly career, which has now ended, fills the mind with painful thoughts. Gifted with a versatile intellect and great powers of application, he achieved brilliant success in his academic career.

The range of his intellectual interests and attainments will be evident from the fact that, after obtaining his M A degree from the Calcutta University, he taught in College such subjects as English, Mathematics and Physical Science. He then went to England to study agriculture at the Cirencester College. While in England he pursued legal studies also and was called to the Bar. Returning to India he adopted law as his profession and became one of the most successful and distinguished advocates of his time. He was Secretary of the Landholders' Association, President of the Bengal National Council of Education, Chairman of the Reception Committee of the special session of the Indian National Congress held in Calcutta in 1920 and President of the Bengal Provincial Conference. Towards the latter part of his career at the Bar, he turned his attention to banking and industries. He risked much and made sacrifices for the Bengal National Bank, which is now non-existent and which proved his ruin. Some of the men chosen to manage the affairs of the Bengal National Bank and the Banga Lakshmi Cotton Mills proved untrustworthy.

Mr Chakrabarti was for some time one of the ministers of the Bengal Government. He was an erudite Vedantic scholar.

Disarmament and World Peace

The Kellogg Pact has not completely outlawed war. Britain has made reservations, described in a previous issue of this journal, by which she would be able to have recourse to war to bring back to subjection any of her subject peoples if they tried to become independent by any means. Still, if that Pact and the proposed conversations between Mr. MacDonald and Mr. Hoover can prevent fresh future aggression on peoples who are not now subject to any of the predatory nations of the world, that would be some gain.

Keeping any people in subjection is a state of permanent aggression and warfare, something like a state of siege during war. So long, therefore, as any country and people remained in subjection, it would not be correct to say that war had been outlawed.

It has been suggested that freedom of the seas and peace should be maintained by placing the oceans of the world under two spheres of influence, British and American. But will the other maritime nations agree

to this Anglo-American joint suzerainty over the ocean? And what of the air? Will that, too can that, too, be divided?

Debt of the Educated, to the Nation

We have repeatedly tried by speech and writing to impress on the minds of the educated classes the fact that they are indebted to the nation particularly to the masses, for the education they have received, and that therefore, if they try to educate the masses by personal service or by pecuniary contribution, they only repay their debt—they are not benefactors and patrons. That this is not a figurative statement but an actual debtor and creditor account has also been repeatedly shown by us in speech and writing. We shall illustrate our observation again by taking some figures from the Report on Public Instruction in Bengal for the year 1927-28. The table given below, compiled from this report shows the average annual cost of educating a student in different colleges and the share of the cost borne by provincial revenues.

| Colleges | Cost per student | Share borne by |
|--------------------|------------------|----------------|
| | | Prov Rev |
| Presidency | Rs 477.5 | Rs 301.5 |
| Dacca Intermediate | 431.9 | 343.4 |
| Bangladesh | 317.5 | 427.2 |
| Sanskrit | 556.3 | 509.0 |
| Krishnagar | 543.3 | 435.6 |
| Chittagong | 208.4 | 120.3 |
| Rajshahi | 283.3 | 192.6 |
| Islamia | 248.2 | 149.2 |
| Aided Colleges | 134.7 | 28 |
| Unaided Colleges | 105.9 | nil |

The share of the average annual cost of educating a student borne by provincial revenues comes from the taxes paid by the people, another share in all classes of colleges being borne by the students in the shape of fees. That portion of the taxes which is paid by wealthy people is really paid in the last resort mostly by the peasants and other labourers. Hence all persons educated in Government and aided colleges are literally debtors to the nation. Their debt is not measured only by the share of the annual cost of educating them borne by provincial revenues. Large sums were needed for the college and hostel buildings, for furnishing the libraries with books and for purchasing the scientific apparatus in the laboratories. The tuition fees paid by the students did not provide these sums even in part. These sums also are part of the students' debt to the colleges and, therefore, to society.

Another fact has to be taken into consideration. In Aided Colleges and even in Government Colleges some teachers receive inadequate salaries. If they had been as highly paid as the European and the adequately paid Indian professors, the cost per student and the share borne by the provincial revenues would have increased. So the enforced sacrifice of these underpaid teachers really means an addition to the debt of the students.

As regards the unaided colleges, it is true that no share of the current annual cost of educating students there is borne by the provincial revenues. But that does not mean that provincial revenues, and hence the people, do not contribute anything towards the cost of educating their students. In 1927-28, "A sum of Rs. 1,29,000 was distributed by Government, as previously, on the recommendations of Calcutta University among private colleges mainly for the improvement of libraries and laboratories. In addition to this amount a sum of Rs. 2,80,423 was spent by Government directly in giving capital and maintenance grants to non-Government Aids colleges during the year under review." During some previous years also such grants were made from Government revenues, that is, from the money paid by the people as taxes. For these large sums the students of unaided colleges are indebted to the masses mostly.

different items of income are derived in the last resort from the people. The cost of the buildings, laboratories, libraries, etc., belonging to the University, was met also in the same way by the people. Many university teachers are poorly paid, getting in some cases salaries, smaller not only than those of teachers in Government Colleges in the provincial service, but even than those of professors of the same or even inferior standing in some unaided private colleges. As explained before in the case of underpaid teachers in unaided colleges, post-graduate students are debtors to these underpaid postgraduate teachers.

Assembly Bomb-throwers

Batukeswar Dutt and Bhagat Singh, the two young men who threw into the Legislative Assembly in Delhi two bombs which did not and could not seriously hurt anybody and fired shots in the air, have been sentenced to transportation for life. Such a terrific sentence was quite uncalled for and is calculated to secure public sympathy for these misguided young men and make heroes of them.

Racial Discrimination in Jails

The note of dissent written by two members of the committee appointed to inquire into and report upon jail administration in the U. P. has served to draw attention to the racial discrimination in favour of "Europeans" (including Eurasians) in the jails there and probably in other provinces also. Pandit Jagat Narain and Hafiz Hidayat Hussain, the writers of the note, state that European prisoners are more comfortably housed, have some furniture, are given more clothing and more decent clothing, some bedding and more blankets, and better food of greater variety and greater in quantity than Indian prisoners. Moreover, the general arrangements to enable Indian prisoners to answer calls of nature in their cells are more suited to beasts than to men, whereas arrangements for the same purpose for European prisoners make it possible to observe health rules and decency. This is what can be gathered from the note of dissent. The dissenting members do not want European prisoners to be treated worse than they are, but they rightly contend that Indian prisoners, not only of the higher classes of society but of humbler ranks as well, should have

the consideration of the Education Department of the Government of Bengal.

To carry out the scheme, a medical officer will be appointed on the staff of every institution. He will investigate all matters relating to the health and physique of school students and co-operate with the physical instructor regarding games.

The sooner the scheme is carried out the better. The plan ought to have been adopted long ago.

A Labour College in Bombay

We look forward with hope to the establishment of a Labour College in Bombay under the auspices of the Prarthana Samaj. The details given below are taken from the *Subodha Patrika*.

The subjects that will be taught will include Economics, Sociology, Trade Union movement and Co-operative movement. The object of the College is twofold : to create a general intellectual awakening among the factory workers and to train capable men and women for sane labour leadership. Our experience of the last few years has taught us that anybody with a set of imported ideas on Labour could become a labour leader provided he used sufficiently strong language against the Government and capitalists of the country. Such leadership is doomed to failure because what holds good in the case of fully industrially developed countries, does not hold good in the case of India ; and secondly, whatever shape the labour struggle may take, it must be thoroughly constitutional in its activities, that is, it must bring about the desired change by legislation and not by violence and bloodshed. It is the hope of the organizers of the College that it will turn out men and women equipped for labour leadership of a type that is thoroughly constitutional.

The institution is being started under the direction of a religious body like the Prarthana Samaj. The Samaj has taken an active interest in all the problems of social reform and, as Mr. Natarajan has said, labour ought to be one of the problems of social reform. Any way it is high time that we apply the principles of liberal religion to the solution of our economic and industrial problems. From the days of Raja Ram Mohan Roy down to the present time, the Brahmins and Prarthana Samaj have been engaged in all questions of religious, social and even political reform. Now the time has come when we have to take up the question of economic reform and it is through this the imagination, and inspire the hearts of the younger generation.

The present labour movement in Bombay, we are told is mostly in the hands of men who have no organic conception of society as a whole.

The movement of social development, according to them, is based upon class consciousness, so that conflict between one class and another is a necessary condition of social evolution. According to this view, economic power will be concentrated in one or the other class according to circumstances. Now,

it is possible to evolve social conditions which will make it possible for this economic power to be equally distributed among all classes. And this can be achieved not when people become class-conscious but when they become declassified, that is, rise above all class distinctions ; class consciousness simply reverses the order of society so that the highest is brought to the ground and the lowest raised to the position of the highest, a process which is incompatible with true democracy. To found an economic and industrial system on a truly democratic basis is a task which cannot perhaps be achieved in a few years and yet the intended College may serve as a beacon light amid the surrounding darkness guiding the generations to come in the path of right progress and right living.

In this College only those teachers will be employed who are imbued with the spirit of liberal religion, but no attempt will be made to enforce any specific religious teaching upon the students. The general outlook of the College will be theistic.

This college will most probably supply a great need in the city of Bombay.

The lectures would be given in a very simple form, omitting, as far as possible, all technical terms, so that the students who have studied English up to the Matriculation standard may avail themselves of them. If the College gets a sufficiently large number of students from the mills, it is possible to arrange lectures to be given in the vernacular of the people.

In addition to the regular classes that will be held in the evenings, the College will organize right types of trade unions and labour clubs and arrange public lectures by eminent men on the varied problems of labour. At this stage it will not be possible for this institution to address itself directly to the mill-hands and other factory workers but it can pick up the best and the most intelligent among them to train for their future work of organizing and guiding labour. Some of the higher paid and higher educated workers in the mills will be able to take advantage of this opportunity.

Needless to say, this institution will not be a college in the ordinary acceptation of one affiliated to a university and teaching for degrees.

Charkha, Handloom and Exigencies of War

The use of the charkha and the handloom has been advocated on various grounds. But that their use may prove serviceable during the exigencies of war is not generally borne in mind. Yet in any possible world-wide war in the future, countries like India without a sufficient number of power-looms and spindles may find them invaluable as a means of protection against shortage of cloth. This is brought home to us by some passages in an address on "The Present Situation in the Textiles," delivered by Mr. Ethelbert Stewart, United States Commissioner of Labour Statistics, before the Labour College of Philadelphia, of which he has kindly sent us a copy. Says he :—

But the injury to society is not confined to monetary loss alone. Strained human relations caused by strikes and lockouts are also to be greatly deplored. They effect a breach in the ranks of Indians, who must all present a united front to win back their freedom. At this distance, we are not able to correctly understand the situation. But in the interests of all the parties concerned and for safeguarding the cause of Indian industry in general, the sooner an amicable settlement is arrived at the better. Such a settlement should be possible through the combined efforts of the labour leaders, the representatives of the mill-owners and Government.

Opponents of Widow-marriage at Karachi

A recent public meeting, held at Karachi for the discussion of the desirability of widow-marriage, was broken up by the rowdiness of its opponents. These men are pests of society.

To meet rowdiness with rowdiness would not be justifiable. But when bad men combine, there should be sufficient cohesion, courage and physical strength among the promoters of good causes to frustrate the efforts of rowdies without the aid of the police.

meetings these have to be habitual wearers of Khadi. This clause may be a hindrance to the proper running of the Congress machinery but not to setting it up. Whether the clause should or should not be removed from the constitution is a question which may be specially re-examined by the Congress and debated on its merits. If even at this hour Congressmen do not believe in Khadi, the cause should certainly be removed. If believing in Khadi they do not want it in the constitution, it should also go. If it is retained for the good name of the Congress it should be strictly enforced.

We confess we do not exactly understand what is meant by being "*habitual wearers of Khadi*" "*at the time of voting at Congress meetings.*" If a man is completely clothed in Khadi so long as he is present at a Congress meeting, will he be considered a habitual wearer of Khadi? If not, for how long a period before and after Congress meetings should he be a *habitual* wearer of Khadi to be entitled to vote at Congress meetings? Our objection, not on personal grounds but on grounds of principle, to the insistence on the wearing of Khadi would remain even if the rule were interpreted to mean that Khadi must be worn at least at the time of voting.



MR. C. F. ANDREWS AND
MR. ROBERT RUSSA MOTON



Mr. Edward Carpenter, The Distinguished
Author whose Death is Announced in
the Dailies dated June 30, 1929

college in the province, and of schools there is only one. The arrangements for technological education are quite incomplete and inadequate.

Women's Education in Bengal

The arrangements for the education of girls and women in Bengal are utterly inadequate. While there are several high schools for boys in even the most backward districts, there are districts which are still without a single high school for girls. There ought to be at least one completely equipped Government Girl's High School in every district.

In the District School Boards of every district there ought to be an adequate number of women members.

The Associated Chambers on Law and Order

People thought a miracle had happened when the [European] Associated Chambers of Commerce declared themselves in favour of the transfer of Law and Order to a Minister, of course an Indian. The Chambers have since corrected their mistake. *The Amrita Bazar Patrika* is, therefore, right in observing:—

‘We hope now the European residents of India will eat their dinners with more relish and dance and sleep with a greater freedom from anxiety. The Associated Chambers of Commerce which in a spirit of self-forgetfulness advocated the transfer of Law and Order to the popular representatives have cried ‘toba’ and swallowed their own words. In a letter addressed to the Secretary, Indian Statutory Commission, London, the Association has said that the majority of its members—various Chambers in the country—have now come to the conclusion that the transfer will be followed by dangerous consequences to the cause of peace and good Government in the land. It can by no means be countenanced.’

Our contemporary ‘adds’:—

This is just like the European Associated Chambers. Their previous action was rather a puzzle. As a matter of fact the Indian public were taken by a pleasant surprise when they found a body of British exploiters from whom far-seeing statesmanship was the last thing to expect raising their voice in support of a measure which amounted to the biggest curtailment of the Bureaucratic powers. But these short-sighted British merchants are mistaken. They want to perform the impossible task of successfully resisting the demands of a nation. They are anxious to keep India for ever as a preserve of the British power, ‘a cattle farm’ of England in the words of John Stuart Mill. They will be disillusioned.

Dr. Dey's Temporary Appointment

The appointment of Dr. B. N. Dey temporarily, for four months, to the post of Chief Engineer of the Calcutta Corporation, during the absence on leave of Mr. Coats, the permanent incumbent, has been refused sanction by the Bengal Government. The objections of the latter, assuming that they are correct, seem to us to be trivial. Could not Government guess that as the Corporation would have soon to find a permanent successor to Mr. Coats, his term of contract being almost over, they were bringing out a highly qualified Indian from England in order that he might be that man? Perhaps Government has guessed as much and does not want an Indian to get the post. If it be not permanently filled up by promotion—there is no reason why it must, a suitable candidate must be chosen who had previously nothing to do with the Calcutta Corporation. He must take some time to get acquainted with the routine work of the office. That Dr. Dey must also take that amount of time is no valid objection, in view of the probable fact that he may become the permanent incumbent shortly after the period of officiating incumbency has expired. It is amusing to find a Bengali like him, who grew up to manhood in the country and received his preliminary education here, described as an outsider. Why, he knows all about the habits of his people and the details of their houses, sanitary arrangements, the thoroughfares and lanes and plague-spots of Calcutta, and therefore he would take less time to take in the situation than a real outsider. As for Calcutta's engineering problems, they are not all quite *sui generis*. Dr. Dey knows a bit of his profession.

One wonders if the Bengal Government would have raised any objection if Dr. Dey had been an Englishman.

P. K. Telang

The death of Mr. Pandharinath Kashinath Telang is a loss to Indian journalism and to the cause of Indian progress in general. *New India* writes:—

With him *New India* had a special link, which was forged when he gallantly stepped in to fill the breach caused by the interment of Dr. Bessant and two of her colleagues, and, as editor of *New India*, kept the Home Rule flag flying jauntily during those critical months of 1917. His association with the paper was renewed in 1925, when he came again to Madras from Benares, his headquarters during the main part of his career,

the purpose of a brake to the unnational actions of the Congress whenever it wanted to submit to the ever-increasing communal-demands of the Mussalmans.

Age of Consent Committee's Conclusions

The Tribune of Lahore writes :

According to the Mussoorie correspondent of the *Fig.* the report of the Age of Consent Committee, which is unanimous on the main points, recommends 14 years as the minimum marriageable age for girls, 15 years as the age of consent in marital cases and 18 in extra-marital cases. If the information of the correspondent is correct, the

recommendations of the Committee, while they will not satisfy the more ardent reformers, are certainly an advance on the existing state of things. Fourteen years as the minimum marriageable age for girls is not an ideal thing but it would put a check to marriage before that age. Some difference of opinion may also exist among the reformers as regards the separation of the age of consent from that of marriage; but the Committee's recommendation, fixing 18 years as the consent age in extra-marital cases, is really welcome. It remains to be seen what attitude the Government of India, who have got an unenviable reputation for being lukewarm in matter of social reform, will adopt in respect of the report.

"Uncle Sham" *

The only excuse the author has for writing such a book is that it has been written under grave provocation.

Books of this type serve no purpose excepting the very doubtful one of retaliation. But retaliation is never a noble and elevating pursuit. Moreover, the author, along with many of our countrymen, forgets that it was not the American people who hired Miss Mayo to write her vile books, but probably some syndicate of Britishers. A research into the mental and moral perversions of a nation is no doubt of great value, if it be impartially done. But such impartiality can only be assured if the workers be a body of unbiased experts—preferably citizens of the nation under review. Such was the work of the Sydenham Commission on venereal diseases, held in Great Britain, and such would be—let us hope—that of the Wickersham Commission, recently instituted by President Hoover to enquire into the causes of lawlessness now prevailing in the U. S. A. Only those are entitled to criticize a people in these matters, who have lovingly served or are prepared so to serve that people.

The author has built up a very strong case against the people of the U.S.A., on the grounds of mental and moral depravity. But what nation or race is there on earth—with the possible exception of a few savage tribes who have preserved their pristine purity through isolation—that could not be thus indicted by the skilful manipulation of facts and fables leavened out with large doses of gross lies? We in India have had a taste of such work from the pens of two mercenary sexual maniacs, Abbe Dubois and Katherine Mayo.

The book under review presents the lurid picture of a nation steeped *en masse* in riotous debauch, and lawlessness, but somehow the deductions of the author seem to us to be at variance with other facts such as the work of seers like Emerson and Thoreau, educationalists like Charles Eliot and John Dewey, idealists like Abraham Lincoln and Woodrow Wilson, friends of subject peoples like J. T. Sunderland, and John Haynes Holmes, organisers like Gorgas, intrepid explorers like Peary and Byrd, aviators like Lindbergh and that of a

host of others. Only the other day, for example, we were stirred to the depths on reading of the tragic end of the extremely brave—if reckless—venture of a very courageous American gentleman at the lone ascent of Kinchunjungha. Would the author say that such high idealism, rigid adherence to principles and stern Spartan courage are the natural outcome of a degraded civilization? He cannot ask us to believe that such cases are but freak exceptions, since the names alone of such noble sons and daughters of the United States would fill a fair-sized book.

The fact is that a crime wave—however high the peak—does not prove that a nation is inherently criminal, any more than a heat wave proves that a country is within the torrid zone. We really have to judge, by the reaction of such events on the people. And judging from the information available the thoughtful American—who after all is the only one that counts in the cause of civilization, is very strongly resentful at the pass his country has been brought to through the actions of the lawbreakers and debauchees of his land.

The author does indeed say in a few brief sentences that there is a better side to American life. But what impression can this leave on the readers' mind in the face of a deluge of damatory and defamatory matter?

Coming to the question of the effect on its readers, there is another point to keep in view. Such a book would have the tendency to make the unthinking among the author's countrymen feel quite satisfied with themselves, nay, even to fill them with a sense of moral impeccability as a nation. Such a psychological result cannot be conducive to the good of our country. There is no alchemy by which the demerits of a foreign people can be transmuted into the merits of our own.

If the author's object was to prove that no American "can afford to cast aspersions on the private or public morals of other nations" with impunity, then he has amply succeeded. In that case the book is meant for people of the type of Miss Katherine Mayo. But not having been cursed with the depraved filth-grubbing instincts of that detestable female, we cannot say that we have enjoyed reading this book.

K. N. C.

* "Uncle Sham." By Kanhya Lal Ganta. The Times Publishing Company, Lahore, Rs. 6.

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